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THE HOMILETIC REVIEW.

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REVIEW SECTION.

I.—THE INFLUENCE OF FALSE PHILOSOPHIES UPON CHARACTER AND CONDUCT.

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THOUGHTFUL men who read the various schools of philosophy are struck with one feature common to the erroneous theories. This is the lofty assumption by their authors of complete irresponsibility for results. Let the corollaries of their positions be destructive to either ethics or theology, that does not concern them. They say, philosophy has its supreme rights, let them prevail, whatever else perishes. This, of course, clearly implies the cool assumption by each author that his philosophy is the absolutely true one; which again implies that he believes himself infallible in it. Yet each contradicts the sound philosophers, and also each of his fellow heretics. Schwegler disdains all the great scholastics, pronouncing them incapable of real philosophy, because they avowed the supremacy of the Roman theology over all speculation. He evidently knows little about them, or he would have been aware how little their license of philosophic speculation was really curbed by pretended respect for Bible, councils, or popes. They could always evade their restraints by their distinction—that what was theologically true, might yet be philosophically false.

Now it is as plain as common sense can make it, that if there are any propositions of natural theology logically established, if any principle of ethics impregnably grounded in man's universal, necessary judgments, if any infallible revelation, any philosophy that conflicts with either of these is thereby proven false. Now, I believe there is an infallible revelation. Therefore, unless I am willing to become infidel, the pretended philosopher who impinges against revelation has no claim on me to be even listened to, much less believed; unless he has proved himself infallible. There are also fundamental moral principles supported by the universal experience and consent of mankind, and regulating the laws of all civilized nations in all ages. All

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human history and God's Word testify, moreover, that the dominancy of these moral principles is the supreme end for which the universe exists, and for which Providence rules [read Butler's "Analogy"]. The rule of God's final judgment is to be: everlasting good to the righteous, condemnation to the wicked. Here then is a criterion, as firmly established as the foundations of human reason and the pillars of God's throne. He who discards this criterion makes man a reasonless brute, and the world an atheistic chaos; that man has no longer any right to any philosophy, any more than a pig. For has he not discarded the essential conditions of all philosophy, intuitive reasons in man, and rational order in the series of causes and effects? We may, therefore, safely adopt this criterion as a touchstone for every philosophy—that if it unsettles conscience and God, it is erroneous.

I have now brought my reader to the eminent point of view from which he sees that the real tendency of all false philosophy must, in the end, be against good morals and religion. Lord Bacon has nobly said that all the lines of true philosophy converge upward to God. The ethical criterion, which is the final, supreme rule of God, mankind, and the universe, must be the apex of a true philosophy. The philosophic lines which curve aside from God and right morals must therefore, in the end, pervert character and conduct.

I shall be told that many speculators, whose philosophy I hold wrong, lived better lives, perhaps, than mine. A Spinoza, a Fichte, a Littré, a Stuart Mill, a Tyndall, were virtuous men; even Helvetius was an amiable neighbor, and an honest fiscal officer. Granted. Again, they resent my conclusion, as a bigot's insult, and a tyrannical bond upon philosophic freedom of thought. I reply: Nobody has any freedom rightfully to think against God and righteousness. I reply again: I have asserted this evil tendency, as only a tendency, in many, not always a present result. Personally, I am glad to give full credit to the good character of individual opponents. Again, the virtues of these errorists were really the fruits of the side influences and social habitudes of the very religion and philosophy which they tried to discard. Spinoza was reared by Jewish parents under monotheism and the ten commandments. Fichte, like Kant, was a candidate for the Lutheran ministry. Tyndall and Draper were both sons of pious non-conformist ministers in England. But the real question is: What of the moral influence of their philosophies on the untrained and ignorant masses? Lastly, whatever the civic virtue of these gentlemen, none of them ever pretended to spiritual sanctity; which is the higher and only immortal phase of virtue. The character which regards man, the less, but disregards God, the greater, can not be wholly sound, and can not retain its partial soundness permanently. This is the inspired argument; and it is *a fortiori*:

"A son honoreth his father, and a servant his master; if then I be a father, where is mine honor? and if I be a master, where is my

fear? saith the Lord of hosts unto you, O priests, that despise my name" (Mal. i. 6).

I. A question concerning the influence of a false philosophy may be tried historically. Here are the facts. The national philosophy of China is that of Confucius, which, we are told, is simply modern agnosticism. The civil administration of China, and the domestic morals, are rotten with corruption. Lying, opium drunkenness, cruelty, bribery, cheating, infanticide are current. India has a great and ancient philosophy—pantheism. Her religions, Brahmanism and Buddhism, are pantheistic. When the British went there, despotism, bribery, polygamy, the suttee, infanticide, official plunderings, lying, and cheating were prevalent institutions. Oaths in courts counted for nothing at all in administering justice. Thuggism was a religion. In Greece, the sounder philosophy was supplanted by that of the Epicureans, Sophists, Skeptics, and the New Academy. Then the glory departed, and Greece became vile enough for her slavery. Then Roman virtue also died, and a vast moral rotteness brought on the "decline and fall" of the empire. In the eighteenth century, France adopted the sensualist philosophy of Voltaire, and the selfish ethics of Helvetius. The fruit was the Reign of Terror. In Russia, the Nihilism of Bakunin is a philosophy, that, namely, of materialism and agnosticism; its products are anarchy, prostitution, and assassination. The same philosophy has shown us the same fruits in Paris, New York, and Chicago. Lastly, everybody sorrowfully admits the decadence of political, commercial, and domestic virtue in this country. We need not detail the melancholy instances, or paint the contrast between the Americans of to-day and the America of Monroe and J. Q. Adams. Since the latter epoch, the philosophy of Comte, Stuart Mill, and Darwin has been rapidly gaining ground.

Shall I be told that these are only chance coincidences and not causal sequences? According to the inductive logic, sequences so regularly recurring raise a strong probability, if not a certainty, of a true causal relation. Again, could instances be adduced of the reverse order, where the incoming of a true philosophy resulted in a decay of morals, our opponents might have some offset to our facts: but there are no such cases.

II. And I now proceed to show that the sequences are causal, by disclosing in these false philosophies obvious causes of corruption.

Here an important fact should be brought forward. Man's moral nature is diseased. Some perversion of will is inherited by every man. Hence, farther moral decay is natural and easy; while the ascent back toward a higher virtue is arduous. Human souls are like a loaded train upon a down grade, whose slight inclination, below the horizontal, increases as it advances. The natural tendency of the train is to descend slowly at first, then with accelerated speed toward the final crash. A good brake (a true philosophy) is quite efficient to

keep the train stationary; thus much of good it can do. But the best brake can not push the train upgrade, while a false one, failing to lock the wheels, insures the descent and ruin of the train. Divine grace furnishes the only sure power for driving the train upward against nature.

I know that it is the trick of all erroneous philosophies to omit or deny this natural evil qualifying the moral disposition of man; to pretend not to see it, to philosophize as tho righteousness were as natural to man as sin is. To this arrogancy I shall not yield an inch. As a philosophic analysis, it is false; it dishonestly refuses to see a fact in human nature as plain and large as any other fact in psychology. This evil disposition now qualifying man's *essentia* is as clearly proved as any other fundamental instinct, faculty, or appetency. How do they find out that man, unlike the pig or the ox, is an esthetic creature? In the very same way, were they consistent, they should find out that he is by nature a sinning creature. All human experience, all expedients of legislation, all history, every candid consciousness, confirm it. I say, therefore, plainly, that I shall postulate, throughout this discussion, this tendency in man toward moral decadence. It is a fact, and my argument shall be that every dogma in theology, philosophy, politics, or business, which lifts off the soul any form of moral restraint, tends to moral corruption. Let us see whether each of these false philosophies does not abolish some moral check.

The key-note of Buddhism is, that since feeble man's pursuit of the objects of his appetencies results in failure and pain, his true virtue is to annihilate all appetencies, and thus win *nirvana*. Then, of course, not only the animal, but the social appetencies—sympathy, benevolence, pity, friendship, conjugal, filial, and even parental love—must be expunged out of the philosopher's soul in order to make him holy, forsooth! For the appetencies set in motion by these affections are the occasions of far the deepest and most pungent griefs of human existence. That is to say: the Buddhist saint, in order to be perfect, must make himself a cold, inhuman villain, recreant to every social duty. Such, indeed, their own history makes their chief "hero of the faith," Prince Gautama, who begins his saintship by absconding like a coward, and forsaking all his duties to his wife, his son, his concubines, his parents, and his subjects. But they say he afterward showed sublime altruism by offering his body to be eaten by a hungry tigress, which had not succeeded in torturing and devouring enough antelopes to make milk for her cubs. Bah! methinks he would have done better to care for his own deserted human cub!

Once more, the scheme founds itself on an impossibility. Man can not by his volition expunge native appetencies, because these furnish the only springs of volitions. Can the child be its own father? Eating results in dyspepsia; therefore, not only cease eating absolutely, but cease being hungry. That is the recipe for the distress of dys-

pepsia! But, first, it is impossible; second, were it done, all mankind would be destroyed in a few weeks. Common sense says that when a man goes to professing the impossible he begins to be a cheat. And this is the practical trait of Buddhism.

They say the doctrine of transmigration is a great moral check, teaching the Hindus to avoid sin by the fear of migrating at death into some more miserable animal form. Is it not a better check to teach them that at death they will at once stand in judgment before an all-wise, just, and almighty Judge? May not that Buddhist doctrine also frequently incite living men to the fiercest brutality to animals, by the supposition that those animals are now animated by the souls of hated enemies?

The pantheism of China, India, and the moderns has common moral features. And the fatal influences are so plain that, while they are of vast and dreadful importance, they may be despatched in few words.

Then, first, when I act, it is God acting. You must not condemn me, whatever villainies I act, because that would be condemning God! Second, whatever men and devils act is but God acting. Then where is the possibility of God's having, in Himself, any rational standard of right, by which to condemn our sins? Does God's will in Himself judge and condemn His same will emitted in our actions? Or can that will be any moral standard at all which is thus self-contradictory? Such a moral ruler would be worse for the pulpit, than none at all—atheism less confusing and corrupting than pantheism. Third, God's existence and actions are necessary, if any actions are; but God acting, I have no free agency. But if not a free agent, I can not be justly accountable. Fourth, God is an absolute unit and unchangeable being, eternal and necessary. Therefore, if all happiness and misery in creatures are, at bottom, God's own affections, there can be no real difference between happiness and misery (Spinoza's own corollary). What will be the effect of this inference upon that excellent quality, mercy? The dogma must breed indifference to others' suffering, as much as stoicism under one's own. Its tendency is toward a hard-heartedness as pitiless as the tiger, the fire, and the tempest. Fifth, if God is all, there is but one substance in the universe. All other seeming personal beings are modal manifestations of the One. Hence, each creature is but a temporary phenomenon, a wavelet upon this ocean of being. Death, therefore, is a reabsorption into the One. It is *nirvana*, the absolute, eternal extinction of personality and consciousness—thus all pantheists. Then for this other reason there can be no personal responsibility, or reward, or punishment in the future. All the moral restraints of the doctrine of future judgment are as much swept away as by atheism.

We must be brief. Hartmann and Schopenhauer have shown that idealistic pantheism must lead to pessimism. But all our new-fangled

philosophies seem to think pessimism a very naughty thing. It is their favorite bad word, with which to pelt a Calvinist, a conservative, or any other whom they dislike—to cry: "Oh, he is a pessimist!" But seriously, is pessimism a hopeful or healthy outlook for a good man? What room does it leave for the trio of supreme virtues: faith, hope, and charity? On this head it is enough to name the charge, often and justly made against the Darwinian doctrine of the "survival of the fittest," and the fated extinction of the naturally weaker; that it tends to produce a pitiless hardheartedness. The inference is logical; look and see.

The old saw, "Extremes meet," was never truer than it is of pantheism and atheism. The latter says: "There is no God at all;" the former: "Everything is God." But the moral results of both are closely akin. In this, my indictment includes genuine Darwinism; for there is now no doubt that Dr. Darwin, like his most consistent pupils, Haeckel, Büchner, etc., believed that the doctrine ought to exclude both spirit and God. Their logic is consistent; for if all teleology is banished out of nature, and if that in man which thinks, feels, and wills is but an evolution of brute impulses, inherent in sensorial matter, there is no spiritual substance. We must have materialistic monism. Then every moral restraint arising out of the expectation of future responsibility, rewards, and punishments, is utterly swept away. Why should men conclude anything but, "Let us eat and drink, for to-morrow we die"? To borrow Carlyle's rough phrasing: "If mine is a pig's destiny, why may I not hold this 'pig philosophy'?" Again, if I am but an animal refined by evolution, I am entitled to live an animal life. Why not? The leaders in this and the sensualistic philosophy may themselves be restrained by their habits of mental culture, social discretion, and personal refinement (for which they are indebted to reflex Christian influences); but the herd of common mortals are not cultured and refined, and in them the doctrine will bear its deadly fruit.

Our opponents say that they can discard these old-fashioned restraints of theologic superstitions, and apply better and more refined checks upon the coarser vices, viz., by showing men that the refined pleasures of temperance, esthetic tastes, culture, and altruism are higher and sweeter than the coarse pleasures of vice; and that the two classes are incompatible, so that the lower should be sacrificed for the higher. Yes; the world has known of that subterfuge from the days of Epicurus; and knows its worthlessness. Here is the fatal reply; and its logic is plain enough to be grasped by the coarsest: "*porcus de grege Epicuri cute bene curata.*" Refined Mr. Epicurus, it depends entirely upon each man's natural constitutional tastes which class of pleasures shall be to him highest and sweetest. You say that to you music, art, letters are such; you were born so. I am so born that these are but "*caviare*" to me, while my best pleasures are glut-

tony, drink, lust, gambling, and prize-fights. The philosopher is answered.

Little space remains to me for unmasking the evil tendencies of other sensualistic, expediency, and utilitarian philosophies. The reader must take hints. Their common key-note is: *no a priori*, common, ruling intuitions of necessary, rational truths, either logical or moral. *Nihil in intellectu quod non prius in sensu*. Very well! Neither spirit nor God is cognized by any sense-faculty. Therefore, philosophy should know nothing about either. Secondly, the concept of the moral good, or virtuousness in actions, is not cognized by any sense-faculty. Is it seen as a fine color, smelled as a perfume, heard with the ears as a harmony, tasted with the mouth as a savor, felt with the fingers as satin or velvet? No. Then philosophy should know nothing about it. It should say there are no such things in the soul as distinctly ethical feelings; nothing but sensitive ones and their combinations. For mind can only feel as it sees; where it sees nothing it should feel nothing. Then there are two results; there is no science of ethics, nothing but a psychology of sensibilities, which being merely personal, there is no source for any altruism; it is a silly fiction. And, next, since the sensibilities are only moved by objective causes, there is no free agency. Look and see. Hume was logical in becoming fatalist and atheist. So Hobbes, the father of modern sensualism.

Finally, there is a modern class of professed religionists who seem to regard Mill, Darwin, Spencer, and Huxley as very apostles of philosophy (why, we know not); and when thereafter proclaiming their agnosticism, add, that they still leave room for religion; that while religion has no standing-ground in philosophy, she may be admitted in the sphere of feeling. Our pious neighbors are very thankful! This is the "advanced thought" destined to sweep everything before it; and we are so grateful that it still leaves us a corner for our dear religion! But common sense says: "Thank you for nothing, Messrs. Agnostics. You have not left any corner for our precious religion. Better speak out as honest atheists. The universal law of mind is that it can only feel normally as it sees intelligently. Where there is no logical ground for credence, there should be no source for feeling."

In truth, they let me keep my religion at the price of turning fool!

II.—THE DEFECTIVE LOGIC OF THE RATIONALISTIC CRITICS.

BY REV. A. J. F. BEHREND, D.D., BROOKLYN, N. Y.

RATIONALISM is a word of very vague meaning. It is used as a term of reproach, and as a badge of superiority. In philosophy, it is employed with more precision than it is in theology. In the science

of cognition, rationalism is opposed to sensationalism, the doctrine that our knowledge is derived exclusively from sensations, or to empiricism, the doctrine that our knowledge is derived exclusively from experience, or interaction of sensation and reflection. Condillac was a sensationist, Locke was an empiricist, Kant was a rationalist. Philosophical rationalism is the doctrine that reason acts by an energy, and under laws, of its own, without which neither sensation nor experience would be possible. It is easy to see how rationalism may swing into idealism, the doctrine that reason not only cognizes the real, but creates it. It is this extreme form of rationalism that Lord Bacon had in mind, when he said: "The empirical philosophers are like pismires; they only lay up and use their store. The rationalists are like the spiders; they spin out of their own bowels. But give me a philosopher, who, like the bee, hath a middle faculty; gathering from abroad, but digesting that which is gathered by his own virtue."

In theology, rationalism is opposed to mysticism, insisting that faith is a rational faculty, that ideas must be clear, capable of intelligible statement; it is opposed to traditionalism, claiming that to reason belongs the right and the duty of examining the ground of authority, and the credibility of tradition, insisting that truth is its own guarantee, the reasonableness of the doctrine being the living ground of its authority; and it is opposed to supernaturalism, its claim being that the reason of man is its own sufficient guide, and that divine illumination and instruction are superfluous and unwarranted. To apply Lord Bacon's phrase, traditionalism is theological empiricism; and rationalism is theological idealism. The traditionalists are pismires; they only lay up and use what is stored in the creeds. The rationalists are spiders; they spin all theology out of their own bowels. The true theologian is like the bee, gathering from abroad, but digesting that which is gathered by his own virtue.

In criticizing the logic of the rationalistic critics, I have in mind the disciples of theological idealism, for whom the human reason is the sole source of truth, and who sturdily refuse to concede or to consider the possibility of supernatural illumination and instruction. When such men come to the study of the Bible, their mental attitude compels them to eliminate or to ignore its peculiarities, and to reduce it to the rank of ordinary literature. The procedure is defective philosophically, historically, ethically, and scientifically.

1. The logic of the rationalistic critics is philosophically defective. It claims to be unprejudiced, without prepossessions. It is, in fact, rooted in prejudice, and kept alive by prejudice. It will not tolerate the idea of divine intervention. Its onslaught upon miracles is comparatively a side issue. It makes war upon the supernatural as distinct from the natural. The superhuman elements of the Bible are reduced to poetic myths, valuable for popular impression, as are the fables of Æsop, and the rhymes of the nursery, but useless for philo-

sophical exposition. This is intellectual audacity, but it is not mental sanity. To assume that the Christian Scriptures are mythical in their literary texture, because in Babylonia, in Egypt, in India, in Greece, and in Rome, the myth is the literary vehicle of theology, is to assume the very thing which needs to be proved. Because nine men in a company of ten have been proved to be liars, it does not follow that the tenth man is a liar too. Each man's veracity must be separately tested. And the Scriptures must be judged without preliminary wholesale discredit. Their supernatural coloring is confessedly unique. The extravagances, the absurdities, and the gross immoralities of mythical literature are wanting in them. Their supernaturalism is always sober, elevating, and inspiring. The question of supernaturalism, of divine intervention in history, is a question of evidence. It can not be read out of court by a sneer. It may be that theology has too much conceived of God's relation to man as mechanical and eternal. It is vital and internal. The supernatural may be distinct from the natural, yet inseparable from it. The transcendence of God is not incompatible with His immanence in the universe. The supernatural is also the subnatural, and the innatural; without which nature could not be. But to identify the supernatural with the natural, is to deny the former; it is downright atheism, and atheism is the most amazing credulity, of which Francis Bacon rightly said, "I had rather believe all the fables in the Legend, and the Talmud, and the Alcoran, than that this universal frame is without a mind." Concede the existence of the Living God, and divine intervention must be affirmed; while the stupendous affirmation summons us to the most arduous and patient study of the evidences of such intervention. Deny the supernatural as a living principle of human discipline, and the confession of God becomes an empty formula. This is the philosophical defect of the logic of the rationalistic critics.

2. The logic of the rationalistic critics is historically defective. Theological idealism lacks in its estimate of the reality of history. Historical evidence counts for nothing. The records of Scripture are reduced to "parenthetic settings," or to attempts to conciliate antagonistic "tendencies" in speculation. The facts have been manufactured to support the theory. Such a procedure is not only unhistorical; it is anti-historical. The knowledge of the past, under such a method, becomes impossible; and hence it is not strange that the rationalistic critics end by declaring that the truth of neither the Old Testament nor of the New can ever be reached. But that is only the beginning of sorrows. Christianity is the mightiest factor in present history. The record of its origin, as given in Scripture, is challenged and denied; but its present sovereignty remains to be considered and explained. The faith is a vital and vitalizing one. It bears fruitage in holy lives; it inspires with patience, courage, hope, and joy. Christian experience challenges the rationalistic critic; a Christian experi-

ence which shapes public opinion, and fashions our literature, and regulates our education, and controls legislation, and dominates diplomacy. No party would dare to antagonize Christian conviction. Men who defiantly read the Decalog out of politics, and who blaspheme the name of Christ, are remanded to political obscurity. And the rationalistic critic has no other alternative than to say that this faith is all a delusion, that it is not real. All history, past and present, becomes an insoluble riddle, a most stupendous absurdity. And a logic defective in historical insight pronounces sentence against itself.

3. The logic of the rationalistic critics is ethically defective. The intolerance of many who pride themselves upon their liberality is simply monumental. The pastor of the most prominent Unitarian church in the city of Brooklyn recently preached a sermon, in which he is reported to have claimed that the denomination to which he belongs is the only one in which the thinking is honest and the utterance fearless. One can only pity the man who does not hesitate to bring such an indictment against well-nigh universal Christendom. It is only too evident that his knowledge of men is strangely superficial. It should have occurred to him that, in Hamilton's phrase, "the logic of contradictions is one," that the inclusive truth is always the fusion of logical exclusives; that in science, in political economy, in philosophy, in theology, the doctrine which presents no unsolved problems is *prima facie* false. It is one thing to challenge orthodoxy to make good its logical consistency; it is quite another thing to charge its advocates with hypocrisy, or cowardice, or ethical falsehood. But it is just here where the rationalistic critics are universally defective. They claim to have a monopoly of ethical honesty. They do not treat the witnesses whom they cross-examine with common decency. They browbeat them after the manner of third-rate attorneys. Criticism is serious work, and should be seriously conducted. The critic may not assume that he is more honest than the men or the documents dissected by him. And this holds especially with such a collection of documents as make up the Christian Scriptures, in which every chapter and paragraph renders homage to the supremacy of truth and duty. Whatever the Bible may not be, it certainly is most intensely ethically honest. It may be possible to make out that the writers were not absolutely infallible in the details of their narration; but to charge them with deliberate forgery, and with wholesale invention, is an assumption which a sane mind must indignantly reject. When Baur conceded that the primitive Christians believed that Jesus Christ actually rose from the grave, he punctured his elaborate destructive criticism. It is no solution of the problem thus presented to say that they were morally indifferent, and mentally incompetent to examine the ground of their conviction. They suffered exile, imprisonment, and death, by the thousands, for their faith; and martyr fires are not beds of down that men and women make haste to lie down in them. Yet this is the

low opinion which the rationalistic critics have of the men who were the authors and compilers of the Christian Scriptures. They are supposed to have invented the entire sacrificial ritual of the Old Testament, claiming for it divine sanction, and manufacturing for it its ancient historical setting. I do not impugn the honesty of the critics, but I do protest against their method of treating the original documents and their writers by the assumption of their ethical dishonesty. Such a wholesale indictment recoils upon itself. Its audacity is only equaled by its absurdity. For surely, he who would command confidence in his own ethical integrity must not be wanting in cordial recognition of the mental honesty of those whose clear and explicit testimony he undertakes to review.

4. Finally, the logic of the rationalistic critics is scientifically defective. It does not examine impartially, and with equal exhaustiveness, all the sources from which information may be gained. It concentrates attention upon literary analysis, and upon verbal niceties. It revels in catalogs of words, in etymologies, and varieties of style, and fancied theological diversities. Its horizon is narrow and confined. It is inattentive to external evidence. Such a book as that by Sayce, of Oxford, on "The Higher Criticism and the Monuments," a writer whose competence no man will question, is an admirable correction of purely literary criticism. He insists that Oriental archeology has something to contribute in the debate; and the lofty airs of those higher critics who have more faith in philological dissection than in antiquarian discovery provoke him to say that there are "popes in the higher criticism as well as in theology." Canon Driver evidently does not have it all his own way in the great and ancient English university. Professor Sayce shows that with the excavations of Dr. Schliemann a new era began for the study of antiquity, and that the result has been a widespread modification of critical results in the department of classical history. The spade has refuted the analyst. And at the close of his volume he declares that the evidence of Oriental archeology is on the whole "distinctly unfavorable to the pretensions of the higher criticism. The archeology of Genesis seems to show that the literary analysis of the book must be revised, and that the confidence with which one portion of a verse is assigned to one author and another portion of it to another is a confidence begotten of the study of modern critical literature, and not of the literature of the past. Such microscopic analysis is the result of short sight." If any one should expect Professor Sayce to assume the place of an apologist, and to range himself with the older school of commentators, he will be grievously disappointed. He writes simply as an archeologist, and in so doing shows that the narratives of the Old Testament are not romances and theological fairy-tales, but trustworthy historical accounts. The higher critics have been slow to admit the new and revolutionary evidence. But the stones are crying out, and the literary critics must come to

terms with them. So long as they do not, their logic is scientifically defective.

The Bible invites the most searching criticism. No theory of inspiration is required for its study. Such a theory must be formulated upon the basis which the facts disclose, and must give a satisfactory account of such discrepancies as may be brought to light. But we have a right to demand fair treatment. And a criticism which insists upon reading the supernatural out of court, which treats history with scant courtesy, which indulges in charges of wholesale and deliberate fraud, and which canvasses only a part of the evidence bearing on the case, demands concessions which can not be granted. Its logic is philosophically, historically, ethically, and scientifically defective.

III.—SOME RECENT REVISIONS OF SCIENTIFIC JUDGMENT CONCERNING BIBLE STATEMENTS.

BY JESSE B. THOMAS, D.D., PROFESSOR IN THE THEOLOGICAL INSTITUTION, NEWTON, MASS.

ONE notices, occasionally, a blunt statement from some theologian, echoing perhaps, consciously or unconsciously, an oracular utterance from some scientific tripod, that "all intelligent persons" have ceased to defend the scientific trustworthiness of the Bible. One fervid Hebraist has gone so far as to charge with "sacrilege" any man who shall henceforth attribute a scientific character to the early chapters of Genesis, or attempt to gage their value by a scientific test. Such language carries with it an air of self-confidence, not to say of superciliousness, that ill becomes the gravity and complexity of the question to which it refers. Does the theological affirmant really mean to assure us, that to hesitate in assenting to his own conclusion is *ipso facto* to register oneself outside the class of "intelligent persons"? And does the Hebrew specialist ask us to admit, as a new form of "sacrilege," the refusal to be foreclosed by his authority from the formation of an independent opinion in a realm in which he does not even pretend to be a specialist? The late Professor Dana, of Yale University, affirmed the first chapter of Genesis to be a true "epitome of creation in a few comprehensive annunciations;" and this from a purely scientific standpoint. Is he, together with Sir J. W. Dawson, Arnold Guyot, and the other masters in physical research, who emphatically agree with him, to be toploftically waved aside from the class of "intelligent persons," or branded as "sacrilegious" for the utterance of convictions forced upon him and them by the concurrent study of God's Word and God's World?

If it be explained that the Bible is denied to be "scientific" only in the sense that it does not use language technically accurate, but

speaks popularly and according to outward appearance, the deliverance ceases indeed to be arrogant, but only because it has been so eviscerated of relevant meaning as to become frivolous. It is quite true that the Scripture describes man as formed of "dust," rather than of carbonic acid, water, and ammonia; as an upright walker, rather than as a perpendicular mammal vertebrate; as a "living soul," rather than as a cerebral ruminant.

If it were ever desirable or possible to deny the use by Scripture writers of language which is embarrassingly difficult to accept if taken literally, it is certainly no longer so since the lavishly erudite massing of testimony to that effect by President A. D. White, in his articles on the "Warfare of Science." It is soberly true, as he affirms, that the heavens are spoken of by them as having "windows," both the earth and the heavens as having "pillars," the sun as "rising" and "going down," etc. He might have added that the sea is affirmed to have "doors," the waters to contain "chambers" laid upon "beams," the clouds to be made into "chariots," and the wind to have "wings." But if the abandonment of metaphor is the essential condition of "inerrancy" in referring to the facts of nature, it is doubtful if any modern writer can pretend to scientific veracity. Mr. Darwin certainly could not: for his world-famous phrases—"natural selection," "struggle for life," floral "contrivance," the "law of parsimony," and the like, forbid. Mr. Grant Allen, in his choice little "Story of the Plants," just issued, categorically declares that they "learn by the teaching of natural selection" what kind of leaves it is most desirable to produce; that they "take care to throw away no valuable material;" that the trees providently "arrange for the fall of their leaves," in the most wholesome way, etc. He would, no doubt, be surprised to hear that he had therefore been cited as engaged in "warfare" against science; his language plainly reiterating the old Dryadic superstition of the Greeks. Writing in the nineteenth century, when words have immensely multiplied and shaded themselves to exactitude of use, he finds himself compelled, in describing phenomena, to speak phenomenally. This is, in fact, the universal and unchallenged fashion of science. Men talk glibly of straight lines, atoms, ether, as if these were producible to the eye, solid to the scalpel, and imperishably actual. But none know better than themselves that not one of them is demonstrable, even if it be intelligibly possible. Shall we be more exacting of language in its crude archaic poverty, than in its rich development and elaborate refinement of phrase? The word "day," for instance, still has a penumbra of meaning beyond its more specific reference to the time of the earth's revolution on its axis. Is it reasonable to suppose that, when "fingers were used for forks," it was less comprehensive in use?

It is true that the Hebrew expert before referred to informs us that "all people" until "a quarter of a century ago" understood the

word, as used in the record of creation, to mean "twenty-four hours, including night." This must perhaps be interpreted to mean that "all people" who have never expressed an opinion on the subject have so understood the word; for certainly the most meager acquaintance with the writings of the Latin or Greek fathers, the medieval writers, or any others who have discussed the *Hexæmeron*, would have made it impossible for an erudite scholar to apply the statement to them. Indeed, it is but an equivocal compliment to "all people" to suppose that, in the face of the very first declaration of the record on the subject, viz.: that "God called the light day, and the darkness He called night," they have pugnaciously insisted that the "day" was unequivocally meant to include "night."

But enough of haggling about words. The real matter in controversy is a much deeper one. It reaches to the more or less direct imputation of essential falsity in idea, as well as incorrectness in expression. Professor Jewett, in the famous "Essays and Reviews," more than thirty years ago, declared that "the explanations of the first chapter of Genesis have slowly changed, and as it were retreated before the advance of geology," and he thereupon proceeded to denounce "spurious reconcilements of science and revelation." President White renews the statement in substance, describing the "victory of astronomical science over theology," as compelling a "retreat of the sacro-scientific army of church apologists" "through two centuries;" effected, as to Protestants, by a "little skilful warping of scripture, and a little skilful use of the time-honored phrase attributed to Cardinal Baronius, etc."

There is abundant reason for the distrust of "spurious reconcilements." If, as Professor Langley tells us, astronomy has been fundamentally revolutionized within a generation, and if Professor Huxley might lawfully ridicule the appeal of Mr. Gladstone to the biology of Cuvier's time, that biology being long since effete (altho Cuvier has been dead only a little over fifty years), the attempt to reconcile the fixed language of Scripture with the chameleonic phases of current opinion and speculation in scientific circles must seem as futile as to try to measure the horizon line against the flickering aurora borealis. It might have occurred to those who are so prompt to impute illicit "warping" of the text to theological exegetes, that the maintenance of precisely opposite scientific theories in succeeding generations, upon the basis of unchanging facts, seems to suggest the possibility of an equally unwarrantable warping of the facts of nature to suit a current theoretic emergency. Possibly, also, a little farther exploration of the history of exegesis might have disclosed the fact that, in some cases at least, the present need of "reconciliation" has grown out of a "warping" of the text in earlier days at the behest of current speculative opinion—then as now confounded with "science."

It would be easy, notwithstanding all confidence of affirmation to

the contrary, to show, that at almost every point where the "Uhlans of science," as Professor Huxley calls them, have been most prompt and positive in affirming the demonstrated falsity of Scripture, the hasty announcement has been qualified or recalled. The "retreat," where there has been one, has been almost invariably on the part of science. The subject is a large one, and can, in a single article, be only hastily glanced at. Reserving the more continuous study of the creative six days for a separate opportunity, should one arise, let us look at one or two less frequently discussed topics; confining ourselves to the biological realm.

Whoever will take the pains to consult so familiar and authoritative a work as Smith's "Bible Dictionary," in its edition of 1875, will find the statement, buttressed by the universal scientific verdict of the time, that "no recorded species of ant is known to store up food of any kind for provision in the cold seasons, and certainly not grains of corn; which ants do not use for food." The statements of Prov. vi. 6-8 and xxx. 25, are, therefore, set aside as unreliable. Turn now to the edition of the same valuable Dictionary of 1893, and you will find that "the language of the wise man is in accordance not only with the universal belief of his time, but with the accurately ascertained facts of natural history. As has often happened in other cases, the accuracy of Scripture and of ancient authorities has been in the end triumphantly vindicated." It may not be amiss to add, that at the very time when we were being urged to believe that life and wit are the mechanical outcome of organization; so that the ripest sagacity next to that of man must be looked for in the ape, the elephant, the horse, or the dog—man's nearest cerebral congeners—Sir John Lubbock, himself an ardent evolutionist, and by no means a champion of the Bible, was openly proclaiming that the creature really deserving the next intellectual rank is the ant, who has scarcely any brain at all. And it did not occur to him to mention that once again the "ancients had provokingly said our good things before us;" for, in the passage we have cited, Solomon makes the same anomalous choice of the ant, referring man to him as a teacher of "wisdom."

Another section of Scripture has been challenged, both from the side of science and theology; viz., the Levitical passage concerning clean and unclean beasts. Professor Huxley supplements his assault on the classification of creatures in Genesis by reference to the inaccuracy of the Levitical distinctions, and a distinguished New York divine, in the Briggs controversy, spoke contemptuously of pivoting the questions of "inerrancy" on the "coney peg." Now, curiously enough, the "coney peg" turns out to have considerable sustaining power: for the "*crux*" it furnishes is more uncomfortable to the assailant of "inerrancy" than to its defender. Let it be noticed that, since the days of Cuvier and Richard Owen, the features uniformly recognized as supplying true tests for zoological classification have

been the teeth and feet; these being so correlated in growth and change that, being put in possession of either, the naturalist could reconstruct the unseen animal therefrom, with reasonable fidelity. Further, the line of generic partition between the two great groups was inexplicably found to be the foot's being even- or odd-toed: all odd-toed creatures belonging in the single-hoofed class; all even-toed, in the parted or divided-hoofed. The ruminants as a body, graminivorous in habit, belong to the even-toed; the carnivorous to the other group. Some eccentric forms, however, have been singled out. The hog is cloven-footed, but does not ruminate. The camel ruminates, but has incisor teeth, and betrays affinities with single-hoofed creatures. The coney (hyrax) grinds the teeth (as does the hare), but belongs distinctly to the single-hoofed class, being allied to the rhinoceros family; all these creatures departing from the normal type, in a manner anomalous and perplexing. These criteria and exceptions are among the latest fruits of physical research, and of so extraordinary character that they could not have been rationally anticipated from theoretic data. Turn now to Lev. xi. 1-7, and you may read the very same criteria named, the very same exceptional creatures pointed out as departing from normal type, and with absolute accuracy of statement as to nature of variation. So authoritative a writer as the late Mr. Romanes remarks on this general subject, that "our attention as naturalists is arrested by the accuracy of their [the writers of the Pentateuch, Job, and the so-called Books of Solomon] observations." They mention "no fabulous animal (with the exception, perhaps, of Job)." Of the classification of clean and unclean in Leviticus xi., he says, "it is an accurate idea of morphological classification that leads the writer to fix on the parted hoof and chewing of the cud as features of what we should now term taxonomic importance." When we remember that the hyrax is so elusive in habit and isolated in habitat that, until our own day, no naturalist suspected that it had rudimentary hoofs or knew of its exceptional conformation, this early grasping of the occult facts, and statement of them with technical accuracy, becomes inexplicable as a mere accident or sporadic display of individual insight and foresight. It is true that the hyrax is, as to inner structure, only a pseudo-ruminant; but as the stomach is out of sight, and the hoof structure is elusive, while the grinding jaws characteristic of the ruminant are plainly visible, the caution against confounding it with the actual ruminants, which are presumptively cloven-hoofed and clean, becomes all the more noticeable and necessary. It must be remembered, also, that its possession of molars, characteristic of ruminants, excuses its allotment to a nondescript, quasi-ruminant individuality, in spite of its unequivocal ungulate affiliation; which is, in fact, the very position it still occupies in scientific inquiry. "There is absolutely no safe starting-point for their historical descent," says Schmidt. "No more can be said to-day than what was known to Cuvier."

We have been flooded with "glittering generalities" of assertion, with mousing criticism of phraseology, or covert insinuation of self-contradiction, with loud-sounding proclamation that under the onset of advancing physical research "the Scripture must go." Is it not time to call for a "bill of particulars," and to collate the actual testimony?

IV.—THE CHURCH AND THE COLLEGE.

BY PROFESSOR T. W. HUNT, PH.D., LITT.D., PRINCETON, N. J.

We have already, in these columns, called attention to the relations of "The Church and the School" in Old England, as found existing in Kent, East Anglia, and the North. Such a relationship between Christianity and culture is supposed to find expression in all historic periods, and more and more distinctively so, as civilization advances. The church is more than a religious organization, tho it is that primarily.

The comprehensive phrase, "Christian institutions," includes them both, as if in organic unity, and established for common ends. The original idea of the American college, apart from its exceptional character as a state institution, was to make it, first and last, an ally of the church, in the broad, catholic sense of the term. Hence, presidents and professors were chosen with this particular purpose in view; faculties were constituted, boards of trustees appointed, courses of study arranged, and administration conducted with reference to the same great end. The motto of Harvard, the oldest one of all, "Pro Christo et Ecclesia," might be accepted as substantially that of each of its successors, and, more especially, of those established in the earlier history of the country.

The question of moment that emerges is, Whether this primitive type and purpose has been perpetuated; whether it may be said to be so pronounced as to be characteristic of our modern higher education.

The prevailing answer to this question is in the negative. We are told that the secularization of our colleges is steadily in progress, and so aggressively that they are fast losing their original type, and degenerating to the level of merely business enterprises for merely practical ends.

In proof of this, it is said that there is a steady decrease of students pursuing their studies with reference to the Christian ministry; that the clerical element in the constitution of faculties is now ignored if, indeed, the Christian element is held as essential; that courses of study are more and more eliminating the religious features; that the general student body, reinforced by not a few professors, are calling somewhat clamorously for the reduction or total abolition of compulsory religious service; and that, in fine, the prevailing moral and religious character of our colleges is decidedly lower than it was a quarter of a century since, and that the outlook is even now foreboding.

Nor are these allegations made, altogether, by those who have had no opportunity for observation, or for the mere object of fault-finding, but often by those who speak of that which they are presumed to know, and who have at heart the best interests of the Christian church and the Christian college.

Allowing all due occasion for difference of opinion, and justifying, in part, the strictures that are currently made, it is only in part that we can indorse them as giving a just account of existing conditions and tendencies. Those who take exception to the present order of things often fail to recognize or forget that, while the final purpose of all education is really the same, from age to age, the particular agencies and methods of its realization vary as classes and condi-

tions of society vary, and vary with marked rapidity in so shifting a civilization as that of modern times.

Even the church itself, as a divinely originated institution, is no exception to this general law, of a necessitated change of method based on an inevitable change of time and place and special ends. To insist upon applying, in the present century, the instrumentalities that were potent in the sixteenth would be as great an ecclesiastical mistake as to insist upon using in the arts and sciences of to-day the mechanism of that age. The English Reformation of the nineteenth century is a far greater movement than that of the sixteenth, great as it was, and demands a far different *régime* for its expression and application. The church and the college mean now, separately and conjointly, very much more than they meant, and very different from what they meant, in those simpler conditions of seventeenth-century life when the Rev. John Harvard gave his books and a few thousand dollars for a college at Cambridge. They mean a wider mental and moral horizon; a more diversified plan and policy; a more flexible order of worship and study; a more catholic administration of each; a closer connection of each with the civic and material interests of the country; a more business-like and every-day sympathy on the part of each with society as developing—in a word, they mean, as now interpreted, increasing modernization, always, of course, within the limits of divine and human law, and with the best interests both of religion and education in view.

With this law in mind, let us glance, for a moment, at those evidences of secularization that have been adduced, in order to discern whether or not they hold as valid; for if in force, to the extent alleged, then it becomes at once the duty of every Christian man and educator to arouse himself to new activity against this perilous deterioration of type and tone in these centers of influence.

First of all, as to the decrease of candidates for the ministry in proportion to the increasing number of graduates, it must be conceded that facts here indicate a decline. On the other hand, it must be remembered that the percentage of Christian students in our colleges as a whole is enlarging, more than keeping even pace with the general increase of students. That more of them do not see their way clear to become clergymen is to be regretted; that more and more Christian men, however, are entering law and medicine and journalism and business is an occasion of rejoicing, and who is to say but that the sum-total of good result to the nation and the world is thereby as great as it would be, were the conditions relative to the pulpit different? Here, the law of change which we have adduced finds a fitting application; so that we shall not be misunderstood in saying, that while the church needs more incumbents, and never more urgently than now, and that college graduates should always have the claims of the sacred calling enforced, still, the secular professions and industries never needed them more than at present, in order to reach and purify all forms of civic and social life.

There are ministers and there are ministers, and the unprofessional sermons preached by the consecrated physician and merchant are often seriously heeded, when the professional heralds teach and preach apparently in vain.

So, as to the organization of college faculties and courses of study. While it is true that a theological training and clerical functions are no longer regarded as an essential prerequisite to a college presidency, or an important one even for membership in a college faculty, this is not to say, by any means, that such appointments as now viewed and made by official boards indicate any degree of moral decline or purpose on the part of the institutions involved. Nor does the fact that students on entering college are no longer required to read the Greek Testament, or the Hebrew, necessarily indicate such decadence. So rapidly and radically has modern civilization in America changed in its tone, habit, and outlook, and, as a consequence, all educational systems and methods have been so affected, that it would be more than folly to confine this expanding and diversi-

fied movement to the old and somewhat narrow conditions. There is a rightful sense in which modern education has become less ecclesiastical and more cosmopolitan; less churchly and more worldly; less professional and pedagogic and more practical and popular, and this with no essential loss of moral tone and fiber.

The burden of proof lies upon any one who asserts it to show that because the college president or professor or curriculum is less theological than formerly, there is less of inherent Christian character and fitness for the moral ends now contemplated in a liberal course of study as now conducted. Here, as elsewhere, the Divinities and Humanities need not conflict. Here, as elsewhere, modified conditions demand a modified procedure. So as to what is now called the religious life of the college, which, it is alleged, is defecting more and more from old spiritual standards, in that it is discarding or eliminating some of the old collegiate methods in the matter of external religious rites. The college pulpit has become, we are told, less pastoral, and more intellectual and literary, while alike as to the preaching and the daily chapel-services of the secular week, there is an increasingly earnest plea for the abolition of the compulsory feature, and the fullest enlargement of personal liberty. All this is true, and yet it is equally true, explain it as we may, that in our leading Christian colleges, as a whole, religious life was never more pronounced than it is now, and the various forms of religious activity never more numerous and effective.

While the compulsory feature is losing ground in our colleges, in consonance with a general anti-compulsory movement in the country, the principle of voluntarism is gaining ground, and, with it, many related elements of value. Biblical instruction is now on a better basis than ever; the class and general college meeting for prayer and Christian conference is better organized and attended than ever, while intercollegiate activity in all practical religious movements is a distinctive feature of recent collegiate life, and never fuller of promise than now.

Nowhere is this law of change of conditions and environment so apparent, so that as the old prescriptions and restrictions disappear, new developments arise; new methods are in vogue, and a more catholic spirit prevails. Is not the gain as great as the loss? So, had we time, it might be shown that the current cry as to the decided decadence of college morals is one that needs correction and rebuke. Public college morals, the practical morals of the campus and the classmen, have unquestionably improved in the last two decades, and, despite all superficial criticism, are immeasurably better than in the days of Witherspoon and the elder Dwight, the occasional violations of morality in college circles being conspicuous by contrast. Not only is it true that the Christian colleges of America are as safe places for young men as any other to which they may be called in the work of life, but it is also true that they were never as safe as now, and never more thoroughly entitled to the confidence and patronage of the Christian public. There is far too much hasty and prejudiced comment as to the so-called appalling condition of morals in our literary institutions; and often indulged in by those who ought to be better informed, and who ought, as Christian parents and citizens, to magnify the better side of all institutional life. Colleges have their faults. Even presidents and professors are fallible and have been known to err; and when hundreds of ardent and ambitious young men assemble for four years of corporate life within a somewhat narrow area, and under various forms of necessary restraint, it is scarcely strange that a ubiquitous and inquisitive interviewer should occasionally discover a reprobate among them, and sound the alarm to all anxious observers in the outside world, where the decalog is always honored!

Such are the facts and such the conditions, and the question of interest is, how our colleges can be made still more effective, as moral and spiritual factors in the world's advancement. We answer, By holding them loyally true to their primary purpose, as auxiliaries to the Christian church; by resisting all tenden-

cies in them now existing toward laxity of belief and moral habit; by emphasizing and enlarging all that is in them that "makes for righteousness;" by insisting that personal character is the final end of all educational effort, and that the church and the college may be most efficient when interacting for the same great ends—the bringing in of the kingdom of truth and virtue.

Religion and education are the two greatest agencies toward the enfranchisement of man from vice and ignorance. A Christian culture and an intelligent piety are the pressing needs of this and of every age, and the only hope of the world.

In this modern "Age of Discontent," as Mr. Bryce has called it, we are not to look to statecraft or imposing philanthropic schemes, or to this or that self-appointed apostle of reform, for the inauguration of a new and lengthy economy, but ever and only to the distinctively Christian institutions of the land as the appointed agents under God for the redemption of the race.

V.—HISTORY, PROPHECY, AND THE MONUMENTS.

BY JAMES FREDERICK McCURDY,* PH.D., LL.D., TORONTO.

And the whole earth was of one language and the same words. And it came to pass as they moved along in the East that they found a valley in the land of Shinar, and they made their dwelling there.—Gen. xi. 1, 2.

THIS eleventh chapter of Genesis marks the beginning of human history as it comes within the range of human observation. The sacred writer describes, in characteristic Biblical style and language, the separation of the families which are enumerated and classified in chapter x. He wants to show us that the starting-point of the surviving human civilization and of the history of redemption was one and the same. And with true philosophy he begins by pointing out how the division of mankind led to the selection of one chosen race (verse 27 ff.) to whom and through whom came the knowledge of Jehovah. As to the time of the dispersion we are not informed; for no chronological system is employed in the Bible till the era of the Hebrew monarchy. But a stage of human development has evidently been reached, which is accessible to research, at least of a general kind; which is indicated by tradition, by marks of racial influence, by traces of the movements of population, by the remains of art and architecture, by the results of permanent social and political institutions. The exact time is in itself not a matter of the first importance. What is of consequence to us all is to see the relation sustained by these events and the peoples concerned to the subsequent history. From this commanding point of view the place of the action becomes of absorbing interest, in accordance with the prominence given to it by the author of the text cited. It is particularly to the place therefore that I would here direct attention.

Where and what is the "land of Shinar"? If we get a correct answer to this question, we shall have made a rich acquisition indeed. It is evident that the present narrator intended us to understand the region in which Babylon was situated (verse 9). Unless, however, we prefer vague ideas upon Biblical geography and history, this will not entirely satisfy us; we want further definition of the region in question. Babylonia is a large country. Are we to understand the term "Shinar" in its widest application or in its narrowest? Are we to think of the whole of the lower Tigris and Euphrates region, between Bagdad on the north and the Persian Gulf on the south? Or have we to go to the opposite ex-

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treme, and restrict our view to a small ancient principality which had Babel as one of the centers of its civic and corporate life? I may illustrate what I mean by the parallel case of "Babylon" itself. While this term is usually employed, both in the Bible and in the cuneiform inscriptions, for the famous old city of that name, it is also loosely applied in both literatures to the country and even to the empire of Babylonia. So also "the land of the Chaldees" is an extension in both the Old Testament and the native documents of the district in which Ur was situated (verse 28; verse 31). The question is whether there is also a special district or principality of Shinar which we may with some confidence definitely locate.

From the Bible I think we have ground for an opinion in favor of the restricted application. In fact, we must start out with the general assumption that all the general geographical terms, both of the Bible and other Semitic literatures, were originally local appellations. This is simply a corollary from the character of the process of development of ancient Oriental states, which began as cities, and grew and extended by conquest and absorption of the neighboring territory. To be sure, in this instance, Gen. x. 10 and Isa. xi. 11 appear to make Shinar include the whole of Babylonia. But may not this be only another loose and general application? For in Gen. xiv. 1, 9, the city (and "kingdom") of Sarsa ("Ellasar") is plainly distinguished from Shinar. Now Sarsa is in South Babylonia; and the inference to be drawn is that the Shinar of which Amraphel was king belonged to the North. And we are confirmed in this supposition when we observe that the city of Babylon in the present passage is apparently set forth as the chief city of the land of Shinar. And this great city, as every one knows, was in the northern part of Babylonia.

The resurrected literature of this most ancient, and, next to Palestine, most sacred, of all the countries of the earth, has given new interest to the question of the location of Shinar. The inscriptions speak much of a land named Shumer, which, as was early perceived, is the same word as Shinar itself. The Biblical form, however, represents the original, from which the current Assyrian and Babylonian appellation, Shumer, has been developed. This circumstance, by the way, illustrates a general principle or law of the very first consequence. It is this: The Old Testament forms of ancient Babylonian proper names are in general more primitive, that is, older, than the very oldest forms revealed to us in the earliest Babylonian documents. And some of these forms, such as Shinar itself, run back to enormously remote periods. I may cite the name of the Chaldees as found in the Hebrew Scriptures. We say "Chaldee" because we get the word in this guise from the Greeks, who received it from the Aramæans, who borrowed from the Babylonians themselves. Now the Hebrew form is *Kasdi (m)*; and this is the earlier pronunciation, as we know from phonological laws, according to which *l* is developed from *s* and not *vice versa*. The surviving cuneiform texts use the later form *Kaldî*. The inference from the comprehensive fact above stated is obvious. The Hebrew records or traditions go back to a time at least as early as the oldest Babylonian documents.

But to return to Shinar and Shumer. The latter term, as used in the native literature, has been usually supposed to mean South Babylonia. If this were true, it would be a rather serious matter for those who uphold the accuracy of Gen. xiv., where, as we have seen, it can only connote North Babylonia. But what is the authority for the assumption? Merely this. "Shumer and Akkad" is a standing phrase in the inscriptions used especially by kings, in all ages, in citing lists of countries ruled over by them. This combination has been supposed to stand for the whole of Babylonia, and as "Akkad" (Gen. x. 10) is well known to have been the most northerly great city of Babylonia, "Shumer" was assumed to correspond to the southern division. But this explanation of "Shumer and Akkad" is entirely unwarranted. There is, on the contrary, very good evidence that Shumer did not extend farther south than the environs of

the city of Nippur (modern Nuppar), the great and venerable seat of the god Bel, the site of the recent successful explorations made under the auspices of the University of Pennsylvania. This city lay 35 miles southeast of Babylon. The proper inference is therefore that Shumer (=Shinar) reached no farther south than the center of Babylonia taken as a whole. As it did not trench on the city and principality of Akkad, it must have embraced the region round about Babylon. All this accords finely with the Biblical story.

There is still another expression in the text which has not yet received the attention it deserves, and which really settles the question of the locality where the people mustered themselves before they began the building of Babel. It is said that "they found a valley in the land of Shinar." The term "valley" in the Hebrew denotes a depression more or less wide between mountains or (usually) in the bed of a river. Now at what point can the region of the lower Euphrates and Tigris be described as a single valley or depression? Obviously, only where the great rivers approach one another, that is, the district from Baghdad southward, a little beyond the city of Babylon. But observe further that this is just where dispersion might be expected to begin; for according to Gen. ii. this was the region called "Eden," in which the human race began its earthly career.

At the place where the streams approach one another and run their nearly parallel course, the nearest approximation being a separation of only 23 miles, they are regarded in our text as having but one bed. Nay more: they are assumed in Gen. ii. to be virtually united at this point; for it is from thence that the Tigris and Euphrates diverge as from one common source, along with the two other streams, Pishon and Gihon, which may perhaps be explained with Delitzsch as the two great canals which were diverted from the Euphrates close to the city of Babylon, and which for the purposes of navigation and irrigation were of at least as much importance as the main streams themselves.

Evidence thus accumulates for the view that the Old Testament regarded the region about Babylon as the primitive home of our race and the seat of the earliest civilization. As to the latter aspect of the question still further illustration may be given. Testimony of all available sorts goes to show that civilization proceeded northward and southward from this central arena, and not from the southern maritime region where Shumer (Shinar) has been popularly located. In this region have been found the oldest documents known to mankind. These reveal to us the doings and the political and commercial enterprise of a great empire four thousand years before our era, which points back to preceding monarchies upon whose ruins it had been erected. This kingdom had its seat in the Akkad of Gen. x. 10. The recent researches made in Nippur near the southern extremity, as we may venture to say, of the rectified Shinar, give evidence, according to the valuable report of the director, Dr. J. P. Peters, now of New York, "that the earliest constructions on the site of the temple of Bel at Nippur were erected as early as 6000 B. C. and perhaps even earlier; and that civilization in Babylonia had been carried to this high state at this early date." The cuneiform writing also shows its earliest development in this region, as far as it is possible to trace it back to elementary types. Bible students will take all these matters into careful account, especially when they remember how great a figure Babylon makes in the sacred writings from the beginning to the very end. Even when it does not stand in the foreground of the picture, we see and feel the enormous shadow which it casts.

Having thus given an indication of the early historical questions arising in our Bible study, upon which Assyriology has some light to throw, I hope in the next paper to widen the outlook, and exhibit as clearly and concisely as may be the manner in which this new and flourishing science has illustrated the Old Testament generally.

SERMONIC SECTION.

REPRESENTATIVE SERMONS.

THE BOOK FOR ALL TIME.*

BY JOHN BROWN, D.D. [CONGREGATIONAL], LONDON, ENG.

Thy testimonies have I taken as an heritage for ever.—Ps. cxix. 111.

THIS 119th Psalm, from its unusual length and its alphabetical structure, stands alone in the Psalter. Whether it was merely an expression of personal religious experience, or whether it was a great national psalm, composed for a great national occasion, it may not have been easy, nor is it very important, to determine.

One thing is quite certain, that it moves round one great and glorious center, the Word of God, and that it carries within its circumference the whole length and breadth of human life and experience. It was a verse from this psalm that Martin Luther wrote with his own hand in his Bible: "Unless thy word had been my delight, my soul had perished in its flower," and men as wide apart in their intellectual sympathy as John Ruskin and Jonathan Edwards have told us what enormous influence this psalm exerted upon their spiritual life. Ruskin says that of all the parts of the Bible his mother taught him, the 119th Psalm remained the most precious possession, because of its overflowing and passionate love for the Word of God; and Jonathan Edwards tells us that in those high moods of soul, when his spirit went out with intense longing after God and holiness and heaven, it seemed as if only some of the passionate utterances of this psalm could express the intensity of his feelings. Whoever the writer was, he had a very

*Preached in Barry-road Congregational Church, Sunday evening, September 20, by the author of "John Bunyan, His Life, Times, and Works," and "The Pilgrim Fathers and Their Puritan Successors."

small Bible in comparison with ours; and yet to him it was of surpassing greatness; it gleamed and sparkled with celestial light. He rose at midnight to give thanks for it. He meditated on it through the day; it was more to him than thousands of gold or silver, sweeter than honey to his taste. He made His statutes his song in the house of his pilgrimage; instead of feeling that he had outgrown his Bible, he felt that he needed to be a greater man himself in order to understand it. It met his soul in its highest longings, in its noblest aspirations; and what he felt he needed was not a new Bible, but more spiritual illumination, that he might understand the Bible he had. "Open thou mine eyes that I may behold the wondrous things out of thy law." There were certain things about the statutes of God which struck him.

First of all, that God's Word to man, His revelation, was exceeding broad, high as the heaven, and broad as the sea.

And he felt also that when a man walks by God's truth and keeps God's statutes he is the man who has most freedom. Men sometimes think that when they break away from the law, then they have liberty. It is the man who keeps within the lines of law who has the liberty, just as the train that keeps to the track has greater freedom than the train that runs off the line.

And then there is another thought that is prominent in this long psalm, and that is the permanent character of God's revelation to men: "Thy testimonies have I taken as an heritage for ever."

It is upon this third thought that I want just to say a few things tonight. "Thy testimonies have I taken as an heritage for ever." Is this mere rhetoric, or is it the utterance of a dis-

tinct fact? Will the Bible be to succeeding generations of men what the earth is in giving increasing harvests to increasing millions of men? Or is it the kind of thing that will be superseded in the generations to come? Will men find their way into the spiritual world, into the great revelation of God's mind and character, in any other way than by means of the truth which God has given in this book of His? This is an important question worth thinking of. May I ask you to think of it for a little while to-night?

*The Bible to be a Heritage Forever?
I. Shown by the Past Growth.*

First of all, let me show you that God's Word in the past has grown with the world's pace, and then you can see that what it has done in the past it will probably do in the future.

Let me show you some of the reasons for thinking that God's book, His revelation of His mind and character and will toward men, has grown with the world's growth. This is, indeed, a striking fact, when you consider the stormy centuries across which these books have come to us, when you consider that great gaps have been left in the literature of other nations, of other peoples in the past. It is a marvelous thing when you stop to think of it, that the Jewish people should so religiously have preserved this book, which certainly never flattered their national pride, which certainly said the plainest things concerning their sins and the sins of their fathers, which taught truths which they were very slow to receive, and breathed a spirit which they very seldom caught. In every century, in every generation, this book has been assailed by critics of various kinds. The various forms of criticism have often helped men and have helped the church to a better understanding of their own book. But the critics have gone while the books are here. May we not say of the Bible what was said about the church to the king of France,

when Henry IV. threatened to persecute the French Protestants?

"Sire, it is the part of the church, on whose behalf I speak, to endure blows and not to give them; but let me remind your majesty that the church is an anvil that has worn out a great many hammers."

May we not say of the Bible that it is an anvil that has worn out a great many hammers? and I venture to think it will wear out a great many more.

Now, just consider the problem that had to be solved in giving the revelation of God's mind and will in book form. I do not think that it is improbable that He who formed our minds should tell us His mind, and that it should come in such form that it should continue through generations of time. But consider what it was to give a book which should be at home amidst the pastoral quiet of the far East, when men went about silently looking after their flocks and herds, and life was different from what it is in these Western regions, where men live at such a pace. Think what it must have been to give a book that should suit the quiet, placid nature of the Eastern world, and at the same time should, in the process of ages, find itself perfectly at home in the stirring Western world on both sides of the Atlantic. This book might have come to us as books come to us upon other subjects. In the realm of science we know that one book supersedes another, and the books of even a few years ago become comparatively useless.

"How many books shall I reserve in the library for your students?" said the librarian of the Edinburgh University to Professor Simpson; and he replied, "You may set aside every book for my students that is more than ten years old."

Well, I think it would be nothing short of a calamity if the spiritual education of the race had been given in sections, one section in process of time superseding another. It is surely something more than mere sentiment

that the Bible which we treasure was the Bible which those that went before read and studied with tearful eyes and thankful spirit. The Book that was the joy of our fathers before us is our comfort and strength, and will be the comfort and strength of our children after us.

There was another way open by way of giving the revelation to men, and it is that course which has been taken by Infinite Wisdom, and that was to give a book to the race which should be to theology and practical religion what the earth is to science and the practical needs of life, something that should grow and extend with the world's growing intelligence.

We can see that an illustration of this lies close to our hand. Scientific men tell us that the ancient dwellers in the old stone-period that walked over the face of Europe and in this island were very simple indeed in their life. Paleolithic man found sufficient food from the sea and from beasts chased in the forests; their life was worth living; wife and children were dear to them; and so far as they understood life these were aims worth pursuing. But what did they know of vast stores of metals buried in the heart of the earth? what did they understand of the great power of raising harvests of wheat? Still less, what did they know of the great chemical forces which are at work, of the great electric currents which in these days play such an amazing part in our modern civilization? Yet they were all there then as much as they are to-day. All the great forces which modern intelligence and research and discovery have brought to light were there in the days of our rude forefathers, waiting for the expanding of the mind of man. It is not a new world in which we live, but the old world in which they lived and loved in their simple fashion.

So with regard to this book; it is not that we need a new Christ, but we do need that men should understand more perfectly and with more sympa-

thy the Christ which has already appeared. It is not that we need a new Spirit of God, but that men should yield their hearts more and more completely to the gracious influences of the Spirit of God already given; and it is not that we need a new revelation of the deepest mysteries of life, of sin, of salvation, of God's relation to man, and man's to God, but that we need a more earnest pursuit and understanding of the truths already given. We know very well that the experiences of life bring out the meaning of the Bible as we never saw it before. There are some messages sent, written with invisible ink, that have to be held before the fire before the meaning can come out; and there are some meanings in the Bible that can only be brought out by the fire—the fire of suffering, the fire of hardship and trial. Many a man has felt as if the world were all he cared for; he himself is blessed with all that can make him happy; he is perfectly happy, and he does not care for anything more. But at last there comes a message to his own fireside; there is an empty chair, and the light has gone out. And then in that dark time he takes down the old Bible which he has not read for many a day; and it gleams with meaning and comes with a comfort which he has never had before. So this Word of God is a living Word which the experiences of generations of men have continually brought forth. It has thus been with the past, so we venture to think it will be with the future.

II. Shown by the Future Growth.

Let us take this second thought and look at that. The revelation is God's Word of His mind and will. How it has grown! Tho men have read it as children, they see a new meaning in it when men. So will it be in the future. I venture to think the world will go on growing as in the centuries past. I can not suppose that men have reached the limit of their invention or of their discoveries. It may probably

be that the twentieth century will bring to light marvels quite as great as the nineteenth century; and the ways of looking at things in future may be different from our way of looking at things to-day. We see things somewhat differently, and phrase our language differently from our fathers, and our children probably will do the same in regard to us. What reason is there to suppose, then, that the book that has played such an important part in the past will not continue to play an important part in the future?

First of all, I want you to notice this: that there is in the Bible an entire absence of a mechanical moral system. Men outgrow the system that men make without outgrowing the principles which underlie that system. These two things are different. There is nothing in the Bible provincial in tone, merely local in character, and restrictive in its application. There is a divine system in the book, just as there is in nature. If you wander through the woods when the wild-flowers are out it seems as if they were growing at random, in no order; yet botanists will tell you that there is among them a divine order in the class and genera of these flowers that seem so wild. And when you look up to the sky on some starlit night it seems as if there were but points of light scattered at random over the face of the sky, and yet we know that there is such divine order in the starry firmament that you can predict the times of planets and follow the course of nature with the utmost accuracy.

And so there is in this book a divine system, but very different from our mechanical system, which men very soon outgrow. We know very well that, tho men change and times alter, it will always be true that the pure in heart shall see God; it will always be true that self-sacrifice is a nobler thing than self-indulgence, whether a man lives under a republic or under a limited monarchy; it will always be true that integrity and uprightness are

nobler than selfish meanness and trickery. I can never suppose that the time will ever come, while men are men, that it will be a nobler thing for a man to be a liar than a true man; that it will be nobler to be unchaste than to be pure and high-minded. The very qualities upon which this book lays stress are fundamental to the noblest human nature, and can not be affected by any change of time which the centuries may bring.

III. Shown by the Unalterable Fact.

Then I want you to notice that the main fact in this book is one which time can not alter; it is the great fact of the life and character of our Lord Jesus Christ. Whatever changes the centuries may bring can not affect that wonderful creation which we find in this book—the character of Him who is the brightness of the Father's glory, and the express image of His Person. We must see God's revelation to men; we must look at that, and not merely at the form in which it came.

Whatever conclusion literary men may come to, as to the literary form or authorship of this or that book, can not for a single moment affect the great central fact that the culmination of the revelation is the sublime character of Jesus, the Son of God, the Savior of the world. These are questions which will have to be debated by scholars, and I trust the church of God will always have courage to accept that which has been duly established. When it has been we need have no fear. The truth will always be our best friend. We may accept it, but we must not be unduly ready to be fearful when this or that important truth is challenged. A statement may be challenged and yet be true. We sometimes feel that when a thing is challenged it must go. The truth may be challenged and yet remain a truth. But no opinion on the literary question of the Bible can affect for one moment its fundamental principles.

In sublime majesty, in glorious ten-

derness, in wonderful adaptation to the spiritual needs of men, there stands in the world's highway the blessed form of the Son of God, saying to weary men in the strife of life, "Come unto me all ye that labor and are heavy laden, and I will give you rest." Just think what a power Christ exercised over all sorts of men in His own time. There were those with molling, toiling lives, who seemed to catch the spirit of hope when they saw Christ. The woman who was a sinner washed His feet with her tears, and wiped them with the hairs of her head, for she seemed to feel that even she could be a better woman as she looked into the face of Christ. Zacchæus, who was spurned and cast aside by his own class, seemed to see there was hope for him when the Son of God came into his house; and he from thenceforth began a new life. Even Pilate and Herod overcame their pride in their desire to see and know something of Him. And all through the centuries of time it has been a great and glorious fact that all the saintly men and women that have ever lived have looked up to Christ. Bernard of Clairvaux, coming up from his monastery in the past, and a plowman, coming from his field to-day, could both sing the words—

"Jesus, the very thought of Thee
With sweetness fills my breast,
But sweeter far Thy face to see
And in Thy presence rest."

So Christ is necessary to the great problems and needs of our time as He has been in other times. When men are burdened with a sense of sin, they turn with hope and confidence to Christ, the best man that has ever lived. All this will abide, I say, whatever changes the centuries may bring.

IV. Shown by the Unchanging Need.

Finally, let me show you that the substantial needs of mankind remain the same, whatever the changes may be in social life. The great fundamental needs of mankind abide the same through all surface changes. There

have been a great many changes: men correspond by telegraph, and they travel by steam; yet they die just as their fathers did before them. We have quickened the pace, but we have not altered the character or the direction of the journey. Childhood with its songs and laughter, manhood with its burden, and old age slowly stepping westward in the light of the setting sun—these things remain unchanged, and will remain unchanged through all coming time. The tragic quality of life, the burden of weary hearts, the trials of the way—all these continue. Manhood is ennobled by the old virtues, stained with the old sin and burdened with the old sorrows, and so long as that is true they will want some one on whom to lean the weary, burdened heart—some one who can say to them, "Son, daughter, be of good cheer; thy sins, which are many, are all forgiven."

O friends, let us not listen to the Babel voice of our time until we forget Christ, until we forget our own deepest needs, when the troubles of life are hushed into silence forever; when the conflicts are passed, and men have changed their point of view. We shall have to feel, and those who come after us will feel, that the great facts of life are sin and salvation, death, judgment, and eternity.

May God in His mercy lead us to the foundation on which alone a true life can be built, for other foundation can no man lay than that which is laid, which is Jesus Christ, who died for our sins and rose again for our justification. The man that trusts himself solely and simply and entirely to Christ shall receive God's love into him, for "This is life eternal, that we should know thee, the only true God, and Jesus Christ whom thou hast sent."

In spite of all the efforts of an "audacious criticism"—as ignorant as bold—the truth of the Sacred Narrative stands firm, the stronger for the shocks that it has resisted. . . . The "foundation of God"—the "Everlasting Gospel"—still "standeth sure"—and every effort that is made to overthrow, does but more firmly establish it.—*George Rawlinson.*

THE QUESTION OF CAIN, OR THE WORLD'S EGOISM.

BY EUGENE BERSIER, D.D. [FRENCH
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And God said to Cain, Where is Abel thy brother? And Cain said to him: I know not: am I my brother's keeper?
—Genesis iv. 9.

I HAVE read to you the words of the first fratricide. What a contrast between the mournful scene from which I have taken the text and the account of the Creation which immediately precedes it. The Creation, that is the plan of God. There all is peace, harmony, light. It seems as tho the human family would increase and develop, under the bond of unalterable love. Alas, I turn over this luminous page, and do I read aright: "Am I my brother's keeper?" words pronounced over the bleeding body of Abel by a brother who has killed him?

But this word of Cain has been often repeated, in all ages, in all parts of the world. We may say that, go anywhere, where the Gospel is not known, and it is the emblem of humanity. In the ancient world, what is the tie which binds men together? Every nation is set off by itself in territory, in religion. Its god can not pass certain limits; foreigners are barbarians. The anticipation of a union on the basis of religion, of a society of souls, is so foreign to the conception of antiquity, that in the second century, Celsus, the philosopher, and the famous adversary of Christianity, thus wrote: "A man must be mad, to think that Greeks and Barbarians, Asia, Europe, Africa, and all their peoples can ever be united by a single religious tie." And that which Celsus expressed with so much assurance, everybody thought—Romans, Greeks, and even the very Jews. No one could lift himself above this egoism, more or less emphatic. Every

*Translated from the French by Pres. J. E. Rankin, D.D., Howard University. Dr. Bersier was perhaps in his day the most eloquent Gospel preacher in Europe.

nation seemed to say, "Am I my brother's keeper?" And Rome, when she conquered the world, brought men together at her feet only in degradation and slavery.

Between different classes of the same nation there was the same indifference, the same estrangement. Who among the ancients troubled himself about the poor, the slave, the outcast? . . . Do I go too far, then, when I affirm that, aside from Christianity and the influence of Christianity, man has adopted as his emblem the utterance of the fratricide; and that to the sighs of the slave and the poor, the answer of the philosopher, the legislator, the priest has been, "Am I my brother's keeper?"

And thus would the world have gone on to the end, sinking lower and lower in its egoism, had not Jesus Christ appeared. And before entering upon that humiliation, which was to terminate only with the cross of Calvary, well might the Son of God have inquired of the Father: "Am I the keeper of this corrupt and rebellious race, which has forgotten Thee, and outraged Thy love?" He might have said this, and remained in the light and the glory that were His from the beginning. What He did say you well know. You have heard Him at Bethlehem, at Nazareth, in Gethsemane, on Golgotha. You have seen Him, this King of kings, taking upon Himself our mortal frame, with all its humiliations and poverty; you have seen Him assuming our griefs, our anguish; and oh, mystery of love! you have seen Him so identifying Himself with our sinful humanity as to bear the burden of our sins, and all the horror of our condemnation. Upon the cross, you have heard that wonderful word: "My God, my God, why hast thou forsaken me!" Yes, He, the holy and the just, has undergone the consequences of our sin. Thus, at sight of the cross the heart of the sinner is broken. Upon the cross, sinful humanity recognizes its representative. The blood of the Crucified for us it was shed. This is the blood,

as we are taught in the Epistle to the Hebrews, which speaketh better things than the blood of Abel. The blood of Abel reminds us of the word of the fratricide: "Am I my brother's keeper?" The blood of Jesus Christ is the blood of the great Shepherd, dying not only for His brethren, but dying for His enemies.

We call ourselves Christians. That is, we claim that we have been transformed into the image of Jesus Christ, and that we wish to become like Him. At the foot of the cross, we learn to detest egoism; we learn not to live unto ourselves, but that we are members of one body, and that, in our measure also, we, too, are our brothers' keepers.

But our brothers, who are they? Ask the Lord Jesus Christ. "And I, if I be lifted up, will draw all men unto me." This is His answer. All men! These arms extended on the cross of Calvary are open to embrace all humanity; not merely the children of Abraham, but all the sons and daughters of Adam. Search out some soul that Jesus Christ has not died to redeem, some soul for which His blood was not shed. He can not be found. Your brothers! They are everywhere. Your brothers are those who love you; but also those who are your enemies. They are those who gather with you around the Lord's table; but they are also those who still refuse a seat by your side in the church, and in heaven itself. Your brother, you to whom God has given wealth, is the poor man by your side; and your brother, you who are poor, is the rich man, for whom you feel rather envy than love. Your brother, you who are superior in intelligence, is the ignorant, mean person, with whom you have scarcely a common language, any point of contact. Your brother, you who are honest, is that fallen being, who in your streets displays the sad sight of his misery, his degradation, his moral ruin. Our brothers are publicans, the very ones on whom society has set her ban; yes, the very ones to whom,

within the reach of our civilization and our churches, the poor outcasts, pretended Christians refuse the name and quality of humanity; the heathen, whose morals disgust us; the wild men of Australia, of whom one of the most intelligent of our skeptics has recently asked, "if more than an ape he had an immortal soul." Our brothers, they are everywhere. . . .

This is the conception which Christianity gives us of humanity. To-day, thinkers — unbelievers indeed, who claim it as a title of glory—philosophers, assume the pretentious name of *humanitarian*; as if it had first originated with humanity. But let us not deceive ourselves. This idea is Christian, had its birth at the cross. Humanity never knew that it formed a single family, till the day when the great Shepherd died to gather all the scattered fragments to Himself.

We are, then, our brothers' keepers; their interests are our interests. This is the general truth on which I have been insisting. And this general truth presents itself under two different aspects, which I want, in turn, to consider: Man is twofold; he has a body and a soul. He suffers in his body, he suffers in his soul. Here, then, we have a double mission: we are called upon, at the same time, to solace temporal miseries and to avert eternal ones. Before this twofold question we have, perhaps, replied: "Am I my brother's keeper?" And this sentiment of egoism I am about to oppose. May God give me the power to do it!

Those two classes of suffering Jesus Christ has confronted. Let us examine His attitude toward them.

I. In the matter of the suffering of the body, Jesus Christ has encountered in their too common aspects sickness and poverty.

What He did for these all the Evangelists tell us. Everywhere we see the sick and the poor around Him. It is, one might say, the society of His choice. It is for them that He does His most wonderful works. See how

the sick and the poor are drawn to Him. Would you know where Jesus Christ is, you have only to see where are the sick and the poor. As soon as He appears, they address to Him their cries. They gather around Him and fill the air with their hosannas. Alas! I know too well that their motive was carnal and selfish. I know that they sought Him at first because His omnipotent hand gave them food and relief. I know that later they followed Him, because they hated Him. But on this very account His love appears to me the more wonderful, the more sublime, the more divine. How He lifted them up—the poor! With what tender regard He treated them! From them He chose His disciples. He, who had no respect for the splendor of the world; He, who in His gospel had not a word about Tiberius Cæsar, linked to immortality the name of Lazarus and Mary Magdalene; thus showing us how He estimated the humblest and most degraded. He was born among them, lived among them, died among them, to such an extent that, open whatever page of the Gospels, you find Jesus and the poor indissolubly united.

And here is something still more marvelous, and a thing of which I can never think without being deeply moved—it was not only during the days of His flesh, but even to the end of the world, that Jesus Christ wished to be identified with the poor and the sick. Jesus Christ until He left the earth, and to the end of the world, has chosen the poor as His representatives here below. . . . In that sublime scene which St. Matthew has recorded for us, he said: "I was poor, I was sick, and you visited Me, you fed Me, you clothed Me." . . .

See, now, what has resulted from this sublime declaration. The church, so long as she has been faithful, has seen in the poor the representatives of Jesus Christ. On this account, in her first days, behold that strange spectacle of the church in Jerusalem, all social distinctions effaced, and no Christian

allowed to suffer want. The same love of the poor is manifested in the Epistles. When the great Apostle sets out on his missionary tours, and asks of the other Apostles their last counsels, their most important recommendations: "They only recommended," said he, that "I remember the poor, even as I always have done." Indeed, the poor always preoccupy his mind in all his journeys, in all his perils, in his heroic toils.

Everywhere where the Gospel is faithfully preached the same preoccupation manifests itself. It is in Ephesus, in the church where St. John once wrote that sublime phrase, "God is love," that the first hospital is erected. A little later it was followed by the first orphan asylum. Slaves receive the name of brothers for the first time; in a word, in spite of the disguise which covers Christianity, and which stifles its mightiest voice, everywhere it reminds man that the sufferings of humanity are his sufferings, and against them he has no right to close his heart. . . .

Now, from whence arises the power of this sympathy which nothing can check, if not from Christianity? Why do you see to-day, in the bosom of Christian nations, and there alone, this ardent interest, ceaselessly reawakened in behalf of the suffering classes? Why do all the problems relating to them burden us so that we can not get rid of them? Why, in this respect, does the modern world tend in precisely the contrary direction from the ancient? Why is the word of the fratricide, "Am I my brother's keeper?" so energetically repelled in all social, as in all political discussions? Why, in a word, do we see more and more developing itself, in our day, that sentiment of solidarity, which actually makes nothing that concerns man foreign to us? It is only because the Gospel is now, as it has always been, the salt of the earth.

When they see the iniquities that are committed in countries where the Gos-

pel is preached, unbelievers glory in the fact. They cry out: "And this comes from your religion!" But, in the presence of these facts, it is much more appropriate, on the contrary, to say, with Benjamin Franklin: "If men are so bad with religion, how much worse would they have been without it!" Yes, how much worse would they have been without this Gospel which condemns them. What the world was before Jesus Christ, that is what it would be without Jesus Christ. Ah, just undertake to efface this Sun of the soul, whose light is so troublesome to you, and if you should succeed, in the frightful darkness which would enshroud the world you would recognize, when too late, the brilliancy of the orb which you had quenched!

II. This is what Christianity does for the sufferings of the body, but this is only a part of what I shall show you. Beneath the body is the soul. For the soul is the man imperishable.

If we ought to be regardful of the temporal interests of those like ourselves, what is our duty toward their souls: toward that part which is far more dignified and exalted?

I have spoken for a moment of the dignity which the Gospel puts upon the poorest, the most degraded. But what is the origin of this dignity? It comes from the belief, that within this poorest, this most degraded one, there is a soul, which is invited to partake of the happiness of Heaven, and which Jesus Christ would save by His own blood. It is because I believe in this soul, that the lowest, whether slave or savage, has a right to my respect. As the sculptor, who anticipates in the shapeless block the figure full of beauty or majesty which his chisel will disengage, as the founder who sees in the mineral full of alloy metal shining and pure, so in the same manner, in a being uncultivated, soiled by sin, I see and salute a soul regenerated and restored to the very image of God. It is a soul in ruins, I know. But the ruins are the ruins of a sanctuary

which God can restore and fill again with His ineffable presence. . . .

If I myself have learned what a soul is, if I have recognized my own dignity, my own grandeur, my own true life, then this is the life which I wish to see awakened in others. It is on this side that I wish to know and to love my brothers, and on this side I perceive that I shall know them and love them through eternity.

Now we have responsibility for a soul, because we know the value of a soul. I add that we have a double responsibility, because we know into what a condition that soul is plunged by sin.

We have spoken of the sufferings of the body, but is the soul any less involved in suffering? Does not the soul suffer from an evil far deeper, far more formidable, because this suffering is eternal? Look around you. How many souls are ignorant of God, misapprehend God, blaspheme Him! How many souls are pursuing a course of dissipation, of vanity! How many souls are more and more separated from communion with God! How many souls, to speak it in one word, are lost! All this you know. Well, these souls must be saved.

To save souls! This is the errand which brought Jesus Christ into this world. He saw these lost souls. He measured with His holy eyes the depth of the abyss into which they were plunged, and in order to restore them He gave everything—His heart, blood, life, even to the love of the Father, the temporary loss of which expressed itself on Golgotha. Thus the love of souls gushed out at the foot of the cross.

See St. Paul. When he is seized by this love, everything is effaced, grows pale in his life. His heart finds its supreme passion. He must set out, he must journey, he must make progress; he must go everywhere bearing this salvation. A church is founded. He leaves that to found another. After Antioch, it is Galatia, then Ephesus,

then Macedonia, then Greece, and soon Spain. In the night-season visions besiege him. There are voices which cry out to him: "Come over and help us!" and when his weakness begins to murmur, "Am I my brother's keeper?" the voice of his conscience cries out inexorably: "Wo is me, if I preach not the Gospel."

The love of souls! Just so long as it has lived the life of the Master, Christianity has felt this. She has been penetrated by it, and this is why in the modern world, an event unknown to antiquity, a fact peculiar to Christianity alone, we have missions. . . .

Missions! Only Christianity could originate them. Men may rail at them, but have you ever thought what would our modern civilized Europe have given to the pagan world had it not been for missionaries? . . .

But the souls to be saved are not alone in these distant regions. Be on your guard against letting your imagination take you alone to those grand enterprises so attractive to all heroic natures. The souls which are confided to us are those who are very near, in our own families, in our dwellings, at our firesides; they are in our streets and our alleys. It is here, first, that we ought to go. It is here that we must carry light and life. Oh! what good shall we do, if we run around the world to make proselytes, and leave a Lazarus at our very doors, covered with sores; or a single soul there, who needs the truth in order to be saved? Have sufficient love to include the world, but remember that the first objects of our love are those whom God has given us!

Here, then, is our mission. This is its whole extent. To detract from it one iota would be to be false to the truth. Very well, how are we fulfilling it?

What shall I say of those who are not fulfilling it? Alas, I must begin here. There is a religion which is accompanied by dryness of heart. There is an orthodoxy of the head which is

the worst of heresies, for it shows to the world, as much as is in its power, that the Gospel is without efficacy, and that the blood of Jesus Christ has reddened the earth, only to leave it dry as a desert. . . .

No, I believe in no religion which leaves the heart dry, no religion which does not energetically attract to duty and to sacrifice. The faith which saves is a faith which carries us to the salvation of others. Very well. How does this religion of elevation and salvation work, and how may we accomplish it?

"Am I my brother's keeper?" Do we dare to think this, tho we dare not say it? Is not this the phrase which best expresses the sentiment of our hearts, when we confront the duty which God requires of us? And if egoism has never expressed itself thus, has it not used words equally discouraging? Ah! it is in the presence of a duty like this that we must recall with humiliation the words of our Master: "The spirit, indeed, is willing, but the flesh is weak."

The spirit is willing. For what is that in us which responds with emotion, in presence of this magnificent mission which God has confided to us? What is that in us which apprehends that life thus interpreted is the true life? But in a few moments, but tomorrow, when we find ourselves in presence of this mission, and our duty is no longer to admire but to do, the flesh is very weak. We say the task is grand, and that its grandeur overpowers us. There are moments when the thought of all that we ought to do pursues us, besieges us, paralyzes us. . . .

You who experience these temptations, you who know the discouragement of these dark hours, listen to me, I have a word of cheer, "Look to Jesus Christ!" You succumb before the greatness of your task, because you have to save a few souls, to solace a few sorrows. How could He who had the world to save, endure to the end? . . .

Enter, then, the school of Christ. Commence acting as He did, in the humble lot where God has placed you. Each work accept that He sends you, console each sorrow which He puts directly in your pathway, and in this faithful and persevering way you will find all your discouragement disappear. One person might seek to gather a few souls around the Word which lifts up and consoles; another might pursue teaching in a school rendered mighty by prayer; another still might seek to procure for poor workmen an increase in their means of livelihood; another might, in the name of Christ, look after orphans adopted. What shall I say more? The work is infinitely various, but even its greatness need not discourage one who pursues it in the name of Christ, for he knows that not one single effort is in vain, and that not a single penny can be lost.

But I have left, till now, your last objection. Yes, you tell me you would be ready to act in the most humble sphere with courage, on one condition—it is that your work shall bring forth, at least, some fruit. But such work is so unfruitful, you have seen so many efforts defeated by stubborn indifference, by heart-rending ingratitude. Here passes before you the sad history of vain attempts, of humiliating failures, of all these discouragements which every Christian knows, and has doubtless in his turn experienced.

To these objections, to these arguments from courage lost, let me give you the same answer as before; let me repeat again: "Look to Jesus Christ!"

Was Jesus Christ successful when here on earth? Did He see a recognition of His benefits, hearts touched by His words and converted by His miracles? Did He see the multitudes whom He had fed volunteer for His defense in danger, expressing for Him their sympathy? Did He see the Apostles whom He had instructed, whom He had compassed with the most tender solicitude, always faithful? Alas! we must con-

cess that no man has had a ministry less successful than that of Jesus Christ! . . .

Look at the plan of God, look at what the Apostle calls this holy foolishness. To conquer by ill success, to conquer through humiliation, to conquer by surrendering life; this is the victory of Jesus Christ.

Perhaps it will be yours. No more to you will He give to see the fruit of your activity. You also may sow in tears; you also may invite souls, who do not respond; you also may multiply the bread of your charity for the ungrateful poor; you also may see your best intentions misconstrued, your love despised. Very well. In those dark hours when discouragement would insinuate itself into your soul, in order to extort the word of the fratricide: "Am I my brother's keeper?" in those dark hours look to Jesus Christ, think of His unalterable love, His extraordinary patience, His mercy mightier than all the hatreds that overwhelmed Him, and you will find strength to love still, to bless still, even to the day when God shall say to you, "Enter into my rest!"

THE SIN OF ACHAN.

By T. T. EATON, D.D., LL.D. [BAPTIST], LOUISVILLE, KY., EDITOR OF "THE WESTERN RECORDER."

I saw—I coveted—I took.—Josh. vii. 21.

THE orders of Joshua, ere the Hebrews marched over the fallen walls of Jericho, were very strict. As the first fruits of Canaan, all within those walls belonged to God. The cup of Jericho's iniquity was full, and instead of raining fire from heaven as upon Sodom and Gomorrah; instead of sending an angel of death, as to the slaughter of Sennacherib's host; instead of a pestilence, an earthquake, or a fiery volcano, God brings against the guilty city the legions of Israel, across the desert of Sinai from their bondage in Egypt. And, as in the case of Sodom

and Gomorrah, the inhabitants are to be utterly destroyed, one family alone excepted, to prove that in the midst of wrath God will remember mercy to His faithful servants.

Standing among the thousands of Israel as they rest upon their arms, Achan hears the order to take no spoil in the accursed city—to destroy utterly every living creature, to consume all that can be burned in the fire, and to bring unto the treasury of the Lord all the silver, and the vessels of gold, of brass, and iron. As he heard the command issued to all the people, no doubt Achan acquiesced in its requirements, and had no thought of violating it.

Joshua's words ended, the shout goes up with the sound of the trumpets, the walls of Jericho fall with a mighty crash to the earth, and Achan hurries with his fellow soldiers into the awful scene of carnage which follows. As man and woman—the aged grandsire with his white locks, and the innocent babe smiling in his face at the gory gleam of his armor—are alike pierced with his reeking sword, no doubt Achan feels some compassion for those he is slaying, some pity for the doom of the stricken people. But he stifles all such feelings by remembering the command, not only of his general, but of his God. . . .

I. The Three Steps in Achan's Sin.

As he goes on with his fellow soldiers, Achan sees a goodly Babylonish garment—woven of gold, Josephus tells us, a royal robe worn by the kings. As his eye lingers on the splendid garment, as he sees its magnificence and thinks that it will soon be committed to the flames, no doubt his first thought is the pity that so valuable a thing should be destroyed and benefit no one. The other soldiers go hurrying by in the conflict: Achan has paused to look with longing eyes upon this forbidden splendor, accursed of God. Here is the first step in this man's sin—he stopped to look. Ever the first temp-

tation, from the time Eve looked upon the fruit of the forbidden tree and saw that it was fair. It is a prayer which needed that God will keep our eyes from beholding evil, for, wicked tho' our hearts are, yet if no temptation is offered, we may be kept from transgression. This is no special virtue, to be sure, but it will make the burden of our sins less, the sting of remorse feebler, and the stripes of the soul fewer in number.

We are creatures of imitation also, drawn toward either good or evil, if we are thrown into close contact therewith. There is great advantage to us, then, in the contemplation of noble characters, and the consideration of kindly deeds. Accustom human eyes to viewing crime, and human hands will not long be innocent. Achan has well described the steps of sin—first "I saw," then "I coveted." Not long did he look upon the beauty of that Babylonish garment ere his desires were aroused to possess it. And according to the new gospel, so strenuously advocated by some in these last days, a gospel in which the brotherhood of man is the sole point, and love for our neighbor not the second but the only command, Achan would have been right in this desire. He would wrong no human being, now that the owners were dead, by appropriating this robe to himself; nor would he defraud the sanctuary, for this was not one of the things to be consecrated to God, but to be burned in the fire. And as he looked upon the glistening gold enwrought in this robe, he thought of its magnificence when he should wear it before the admiring eye of Judah; and desire having at last risen to the point of influencing the will, he seizes quickly upon the robe, and moves rapidly on.

Sin ever leads to sin. As he bears off the robe toward his tent, he sees again the shining gold and silver of the spoil, and hastily gathers a portion in the sheltering folds of the Babylonish garment, and bears it away, tho'

he knows that the gold and silver have been devoted to the service of the sanctuary. Satan's wisdom is great: had he first striven to persuade Achan to take the gold and silver which God claimed as His own, it is probable the tempted man would have drawn back in horror at the thought of robbing the tabernacle of the sanctuary, but by first inducing him to take the robe which was to be burned one sin brought on another, and he bore to his tent the silver and gold also, rejoicing that no lynx-eyed officer nor vigilant Levite had perceived his spoil and compelled him to disgorge.

II. *The Consequences of Achan's Sin.*

"I saw—I coveted—I took"—the three steps in sin were now completed; there remained only the inevitable consequences, which sooner or later follow upon the track of guilt.

Yet, since sin leads to sin, it is probable that Achan added falsehood to his covetousness and disobedience. For when the Lord spoke to Joshua of the sin which had been committed, it is written "they have dissembled also," and commentators explain this by supposing, what is most likely, that Joshua had caused the officers to make strict inquiry among the thousands of Israel—"Have ye taken of the accursed thing?"—and that Achan, with the rest, had lifted up his voice in earnest denial, and then gone back to his tent congratulating himself that no search had been made—only that general question. Now he felt safe; the officers had gone away satisfied, and hereafter he would meet with no annoyance. His conscience does not trouble him; the deceitfulness of sin is still upon him, and he thinks only of the splendid robe, and the shekels of silver and gold which lie hidden in its folds.

All night he has opportunity to repent, but does not improve it, and on the following day, as he marches out against Ai, or, it may be, stands in his tent door watching the attacking party march forth, he can still make confes-

sion of his sin, give up the accursed thing, and bring a trespass-offering to the altar. But the day passes slowly on, the last day allowed him for repentance, the last day of his life also, little as he dreams of such a thing now, filled as his mind is with thoughts of future glory to be gained by means of his ill-gotten booty.

The discomfited army comes back in disorder from the walls of Ai, while a horror and a trembling fall upon the whole congregation as the story of defeat is borne along by the returning soldiers. Achan sees the elders of Israel go hurrying from all the camp toward the tabernacle in the midst—he sees their rent garments, notes idly the dust upon their bowed heads as they go past to humble themselves before the Lord, with no thought of any connection between the defeat and his sin, and with perchance a vain contrasting in his mind of the difference between their torn and dust-covered garments and the beauty of his Babylonish robe. Thus the second night passes, amid the lamentations of the people, and the shrieks of loved ones over the death of the warriors slain before Ai. The morning has scarcely dawned over the earth ere the trumpet sounds through the camp, calling all Israel to assemble themselves together before the tabernacle. As he went to his place in the ranks of Judah, and the great host, file on file, stood waiting before the tabernacle, while the women and children surrounded them waiting with bated breath for the decision of the Lord, Achan must have felt some pang of fear at the thought of the accursed thing, hidden yonder in his tent.

But in so great a throng surely he would escape detection, and he never imagined that in all that vast army he is the only one guilty of concealing the plunder of Jericho among his own stuff, of disobeying the command of the Lord, the only one who has seen, and coveted, and taken the accursed thing. It is indeed wonderful that

among all the myriads of that great army only one should have been found to disobey the commandment of the Lord to touch not the spoil of Jericho. There were 600,000 men, inflamed as men are when they capture a city, and it is delivered into their hands to destroy utterly, to cut off every breathing thing from the face of the earth—a city filled with wealth, and with all things that could call forth “the lust of the eye, the lust of the flesh, and the pride of life;” and yet with all these incentives to sin, in so vast an army only one was found to seize the gay and gorgeous robes from the flames or to carry with him the silver and gold.

I do not believe there has ever been a time in the history of any other nation, nor a generation save this in all the race of the Hebrews, in which such obedience to God’s commands could have been recorded. Here and there one is found as faithful as they, but call out the militia of a state, and where is the state whose soldiers will compare with these Hebrews? That forty years in the desert had been a stern teaching for these men grown up from childhood in the wilderness, and it had taught them that most difficult lesson for wicked men, implicit obedience to God. Judging the virtue of the rest by his own frailty—a common practise of wicked men in all ages—Achan may have listened carelessly as the sorrowful voice of Joshua sounded through their ranks, telling them of the accursed thing in their midst, and bidding them come near that God might reveal the guilty. So many others had probably taken more than he that he was in little danger. He sees the princes of the tribes come forth from their places and go solemnly up to be chosen of the Lord. A silence, as of death, falls on all that vast throng as the lot is cast. Then the voice of Joshua is heard: “The tribe of Judah is taken.”

As the princes go back to their places, and he of Judah, with head bowed in shame at the disgrace of that proud tribe, realizes that in all those

tribes his only contains the guilty; is there no anxious look in Achan’s face, and does he not watch with breathless interest the heads of the families in all Judah going in their turn to stand before Joshua? Again there is a dread silence, broken presently by the voice of the leader: “The family of Zarahites is taken.” Achan’s cheek whitens now; slowly and surely his sin is finding him out, he is drawing nearer and nearer to the moment when he must face his countrymen as the one who troubleth Israel. Does he feel no impulse to confess now as he sees the unerring lot pointing straighter and straighter to him? What he thought, we can never know, for he stood silent as the heads of the households in the great family of Zarahites drew near to be chosen, and his heart stands still as Joshua speaks: “The household of Zabdi is taken.”

His grandfather’s household! When man by man they are called to go, and all Israel stand in breathless expectancy, for this is the last lot to be cast; in a minute more all will know whose sin it is that has troubled Israel. Where now is the beauty of that Babylonish garment that lured Achan to his fall? Where is the brightness of that silver and gold, now, alas! turned to the color of blood before the feverish eyes that recall them to view? Where now is the deceitful promise of the tempter that he would never be discovered among all that vast multitude, as he goes with whitened face and quivering lips up to his place before the tabernacle of the Lord? His hands tremble as he takes the lot, his limbs shake under him as he shrinks from the eye of Joshua looking sadly upon him, as he hears the announcement of this, the last lot: “Achan the son of Carmi is taken.” His brethren recoil with a shudder and go slowly back to their places—there is a gap there in the household of Zabdi which shall never be filled, and a vacant place in Judah’s ranks when next they march forth to battle.

Alone in his shame, Achan stands before the face of Joshua, while every eye in that great assembly is fastened upon him. Brethren, think you hell itself could have a much more fearful torture than the pangs the guilty man suffered, when he stood there stabbed through and through by the angry eyes of those upon whom he had brought the displeasure of Jehovah, on whom he had brought disgrace yonder before the walls of Ai, and among whom yet lay the dead bodies of the warriors slain in the defeat of yesterday?

Very mildly Joshua speaks to this cowering Achan. He calls him gently "son," as if to show him that, despite his guilt, one heart yet pitied him and mourned for his fall. There was something noble in Achan, sinful though he was, for tho the confession now comes all too late to save him from death, yet still he makes a manly, straightforward confession of his crime. He realizes, too, wherein the chief sinfulness lay—he has sinned against Israel, put to flight before the men of Ai; he has sinned deeply against his own soul, and against the 36 of his fellow soldiers whose blood is upon him—but far above and beyond these is his sin against God, and, realizing this, as he stands there in the shadow of the tabernacle, he answered: "Indeed I have sinned against the Lord God of Israel, and thus have I done: when I saw among the spoils a goodly Babylonish garment, and 200 shekels of silver, and a wedge of gold of fifty shekels weight, then I coveted them, and took them."

Despite the delay of his confession till it was extorted from him, yet it is noble and frank. He tells all the circumstances of his crime, lays bare the steps in sin—"I saw—I coveted—I took." He attempts no palliation of his guilt nor complains of the suddenness or severity of the punishment. As we read this confession we cannot help saying: Would that it had been sooner made! made when he might have found mercy and a trespass-offer-

ing would have been received instead of his life. I have not time now to follow Achan down into that fearful valley where he perished, and where the stones were heaved together as a monument to the awfulness of sin, and to the righteous severity of God's judgments.

The Lessons to be Learned.

Leaving him there, facing the thousands of his people, let us fix our minds on the lessons to be drawn from the sin and punishment of Achan. For with us the steps to sin are the same—we see—we covet—we take; and to stand firm, we must avoid the temptations which we see around us, and crush the first risings of evil desires in our hearts, else we, like Achan, will go on to the fearful end. If we do not see, we shall surely neither covet nor take; once see and covet, and it requires almost superhuman effort to refrain from taking.

Like those ancient Israelites, we are surrounded by accursed things, and the command is as strict to us as to them to meddle not with the least of the forbidden pleasures. May the Israel of God to-day pass as scatheless through temptation as did the host in taking Jericho, and among all the thousands may only one be found to disobey the commands of God!

Brethren, have any of you seen and coveted and taken any accursed thing? Are you to-day indulging in some sinful pursuit? It may be secret, not one in all the camp may know of it, and you may feel sure that no human eye can ever detect you. Is not God's eye as piercing now as when it saw and brought to light the booty buried beneath the tent of Achan? Has one day passed since you committed your sin and still no search been made? Do not presume upon that to delay confession—it may be that God in His mercy is sparing you this day for a last opportunity to repent. Make Achan's noble confession, but make it in time. Tell as he did the circumstances of

your sin, but plead no excuse, offer no palliation, but say with contrite David: "Against thee and thee only have I sinned, and done this evil in thy sight."

For the time is coming when even the frankest and freest confession will avail nothing. When death shall summon you into the presence of God, and you realize, as did Achan, that your sin has found you out at last, that hidden tho it was from the eyes of men, it stood plainly revealed before the eye of God—from whose piercing vision the tent, the earth, the darkness of night, the silence of death can conceal nothing—then confession will be vain. . . .

CHRIST THE WISDOM OF GOD.*

BY REV. W. G. FENNEL [CONGREGATIONAL], MERIDEN, CONN.

Christ sent me to preach the gospel; not with wisdom of words, lest the cross of Christ should be made of none effect. . . . We preach Christ crucified. . . . the wisdom of God.—1 Cor. i. 17, 23, 24.

"Not with wisdom of words, lest the cross of Christ should be made of none effect." Not casting the Gospel in any philosophic mold; not considering Christ in such a way as to make his preaching the setting forth of a philosophy of religion. Paul avoided all this lest the truth should be obscured by the very words used to make it clear. Do we not see evidence of this very condition in our own time? Is not the cross of Christ often buried in human wisdom or in religious phraseology; representing a fragment or fragments of divine truth; but missing the vital point?

I. The Gospel is shown to be the wisdom of God by its regenerating power.

Look at those churches which emphasize the philosophical or rationalistic. It is rare to find one of them making marked progress, and in most cases there is a manifest decline.

* Abridged by Mr. W. C. Conant.

As laborers together with God, we are shut up to God's method. We may define our mission as the leading of individuals to Christ; giving them, in the power of the Holy Spirit, the word that shall convince them of sin; that shall show them their condemnation under the law; that shall come to them in their hopelessness with the good tidings that, instead of suffering themselves the penalty of sin, God has graciously substituted another method of vindicating the moral requirements of the law and holiness. Good tidings also in that He promises to justify them completely, and to awaken in them a new life. All this is made clear to their apprehension, and also real in fact, by the sufferings of Jesus on the cross of Calvary. Whatever men may think, Paul says this cross represents the wisdom of God.

Organizations for altruistic purposes have some good points; that they are interested in humanity at all is to be commended; their methods no doubt do some good; but God's method holds the key to the situation; it is vital. The methods of the world do not take a strong hold upon men for moral uplifting. God gave His own manifestation of Himself in the person of His Son. In the Son we see the brightness of the Father's glory and "the express image of His person." Christ is the world's friend. The heart is rare that will not respond to love, especially when the love is shown with reference to one's need; when one expresses his love at great cost, the power of appeal is increased; and when one shows great love notwithstanding an injury, it is a hard heart that can withstand its power.

Egede labored for years with the belief that the natives must be instructed in various lines before they would be able to accept the Gospel, but he came back discouraged, finding that he made no impression upon them. John Beck, in later years, went to that land and began with the simple story of God's love as made manifest in the

cross of Christ. One of the hardest hearts was won, and went among his friends telling of the love by which his heart was made to rejoice; it was the beginning of a great revival upon what others believed to be barren soil.

II. That the Gospel is the wisdom of God is seen again in its influence upon conduct.

Complaint has been made that we do not sufficiently emphasize ethics; that we preach too much doctrine and too little of the relation of doctrine to life. Which is needed the more, the preaching of ethics or a deeper work of salvation in the individual heart? We are of the opinion that our lax views of the Gospel, the liberal and rationalistic modifications of the cross, have done much to deprive the heart of its natural motive power in ethical lines. When salvation came to the house of Zaccheus, he at once desired to restore fourfold to any one whom he had wronged. Better conduct is as sure to follow a deep and genuine work of grace as the germ of a seed is sure to make its way to the surface. What we emphasize is the motive of morality. We want the righteousness that is born of faith in Christ Jesus, instead of the righteousness that is forced through the constraints of the law. It is a fact of missionary history, that the simple preaching of the cross has led to an ethical awakening, which the missionary has been quite unable to account for, except that the Gospel once received into the heart is in itself an ethical force. The grace of God, awakening new life, had quickened the consciousness of right and wrong; had called into being forces which had hitherto lain dormant.

III. The Gospel shows itself to be the wisdom of God by bettering the conditions of society.

The progress of civilization has been dependent upon the growth of Gospel interest; every uplift that has made for better conditions upon the part of the people has been preceded by a revival of evangelistic zeal. The Ref-

ormation, with its brightening days of enlightenment, was not due to the effort of any one to uplift society directly, but was occasioned largely by the reassertion of the old teaching—justification by faith. The Wesleyan revival is credited with doing great things for English society, and that, not by attempting social reform specifically, but by leading individuals to accept the Gospel of Jesus.

Now that Christianity is influencing more largely than ever before social life and thought, we are not to forget our distinctive mission.

IV. But, says one, is not something more needed? When men have come to know Christ, they should then be instructed in other lines of Christian truth.

Yes, but there is much of edification in evangelization. Set the young convert to work to win another to Christ, and you have furnished him a great secret of growth; he is naturally careful of his influence, that he do or say nothing that shall hinder the work he is endeavoring to accomplish; he sees his need of a better knowledge of the Bible; and, too, knowledge thus obtained will not be merely theoretical, but practical, it will be in daily use. Nothing will sooner awaken humanitarian purposes. Once the barriers have been broken down between me and another soul, they are broken down between me and every soul; one finds his heart going out, not alone to one, but to mankind.

If we would do the largest service to the world and to ourselves, we should devote ourselves strictly to the one work of making known the evangel of peace. At least, this should be our supreme object; it is the one end to which everything else in the church and in our daily conduct should subordinate itself. It follows then that I can not afford to waste time on other methods which represent only partial glimpses of the truth. Once a soul has stirred with the eternal purposes of God; once he has seen the vitality and

power and wisdom of God's plan for the people, all other plans look so small, so partial, so fragmentary, that he can not bring himself to place them in any comparison whatever. To be a genuine Christian, Christ must be fundamental, vital, central, all-inclusive; His method the method to which we give supreme allegiance.

In the cañons of the Colorado, as one views those precipitous heights at certain points, he sees configurations in the walls that prove that the steeps were once together, that if they could be placed together, part would match part; so God and man belong together. As it would take Titanic power to force those giant walls together, so it must take Titanic power to bring together God and man. That power is expressed in the Gospel.

THE SIX SORROWS OF ST. PAUL.

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If I must needs glory I will glory of the things which concern my infirmities.—2 Cor. xi. 30.

1. THE first of Paul's sorrows was the temporary blindness which befell him at his conversion. It was not without a purpose that this darkness closed him in. He was blindfolded for initiation into the mysteries of the Gospel of Christ.

2. The second of Paul's sorrows was surrender; for now, like a captive king who puts off his crown and purple and passes under the yoke, he lays down all. If ever a man realized the need of unconditional surrender at the beginning of the new life it was this Saul of Tarsus.

3. The third of his sorrows was poverty. It would appear that he was the son of a well-to-do family in Tarsus; but if so, by the Jewish custom, he was now stripped of his patrimony—"cut off with a shilling." As a rabbi he

had received his livelihood from the temple treasury; this also was gone. And what had he to fall back upon?

4. The fourth of his sorrows was his thorn in the flesh. It is not of supreme importance that we should know precisely what this was. It may have been a dimness of sight, a lingering trace of the blindness that befell him on the Damascus highway. It may have been, as Cajetan says, "a hostile angel sent of Satan to buffet him." It may have been a besetting sin, a passion or appetite coming over from the old life and ever striving to get the better of him. Whatever it was, he tells us he besought the Lord thrice that it might depart from him, and the Lord said, "Nay; but my grace shall be sufficient for thee; for my strength is made perfect in weakness."

5. The fifth of his sorrows was persecution. This began with his excommunication. He was branded as an apostate. The Jewish children pointed their fingers at him. Then the long catalog of suffering: "Of the Jews five times received I forty stripes save one; thrice was I beaten with rods, once was I stoned; in journeyings often, in perils of waters, in perils of robbers, in perils of mine own countrymen, in perils of the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in cold and nakedness—if I must needs glory, I will glory in the things which concern mine infirmities."

6. The last of his sorrows was restraint. If ever a man needed room, it was Paul. Yet much of his life was spent in prison; under restrictions so narrow that he could touch the borders of his parish with his finger-tips.

One lesson: "No affliction for the present seemeth to be joyous but grievous; but in the end it worketh the peaceable fruits of righteousness to them that are exercised thereby." We are asked, "Does God send trouble?"

A great joy awaits those who subside all the conditions of this present life to the building up of character and goodness. "I reckon," says Paul—he was quite competent to speak in these premises, having considered the matter *pro* and *con* out of a rich personal experience—"I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

**THE QUEST OF GREATNESS, OR
THE FOE THAT IS DIFFICULT
TO CONQUER.**

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*Seekest thou great things for thyself?
Seek them not.*—Jer. xlv. 5.

It might be asked, Who is there that does not seek great things, the things that to him seem great and worthy of pursuit? Look into the faces that we meet on the streets of our city. The light in the eye, the eager, elastic tread and quick movement all betoken energy and eagerness in the pursuit of something which each feels to be very great.

The very definition of life might be resolved into a search for greatness. Just so long as there is a high aim to be realized, a noble activity must press on. The monks of the Middle Ages sought in their monasteries to kill out the pride of their own hearts, but Simon on his pillar in the desert felt all the pride in his ascetic achievement that he had felt in the days of his metropolitan triumph. Diogenes was greatly proud of his own humility, as Plato made evident to him. What, then, does our text mean as applied to practical life?

In these words—"Seekest thou great things for thyself? Seek them not"—Jeremiah showed himself master of the art of a surgeon. Baruch had been the prophet's mouthpiece. He spoke for

the prophet from an open window to the populace, and the utterance of his lips swayed the people almost like an incantation. The king sent for him, and with great display he goes to utter the message to the king. A scribe takes the parchment from him and reads it to the king, who takes it and pares it down—and in parenthesis it may be said here that that old king has had a continuous retinue in all ages that have done the same thing—trimmed, cut down the Word of God, and imagined that in this way they could make its authority less. The king not only tore the parchment, but, exiled and sentenced the bearer, and Baruch lay, face down, in the fire of a great disappointment.

Jeremiah understood the human heart, and he knew that in Baruch's soul was the canker and the festering sore of selfishness. "You were seeking great things, not for God, but for yourself," is a part of the meaning. The emphasis of this text should be placed on the word "self." By all means consecrate every energy to attain that which is noble and exalted, but do not cramp effort for such attainment by selfishness. Selfishness is the great canker at the root of the search for greatness.

"Self" will build up a great business though the employees be ground in the processes to powder. In the struggle with hard times, young men and young women are discharged, and sent helpless into the streets.

Greatness can not be expressed in terms of circumstance, but can only be expressed in terms of character. It is a greater thing to slay the evil within our own hearts than to overcome a hostile army.

The great lesson is to eliminate "self" and live for others. There are on record cases of the malady of demoniacal possession. The very opposite can also take place, and human lives may become God-possessed, full of blessing to those around them, a benediction to all whose lives touch them.

In the advanced line of the army in

one of the battles of the War of the Rebellion, when brave men lay silent, alert, facing death, one of their number—a brave fellow or he would not have been among picked men—danced and writhed and moaned before them because his thumb was shot off. Finally his companions jeered him. They were all risking their lives. Another man, erect, white to his lips, with his hand over his heart, but a smile on his face, came toward them. They sprang by tens to his support. They laid him tenderly down beneath a tree to die. He still smiled on. There was no complaint. He had not sought great things for himself, but he had sought the glory, grandeur and liberty of the country he loved and fought for.

THE CHANGING FASHION AND THE ABIDING SUBSTANCE.*

BY RICHARD SALTER STORRS, D.D.,
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And they that use this world, as not abusing it: for the fashion of this world passeth away.—1 Cor. vii. 31.

THE word fashion, of course, was not used by the Apostle in its modern application of dress, color, or form. Of fashion, it would be true in the main as it is used by people of the present day. For one sees the fashions of men and women take on many curious forms, almost going to make up a comic cosmorama. The huge sleeves and enormous hats worn by the women at the present day suggest a retrospective glance into the past, and serve to exhibit the changes in the modes of dress. When people look on the fashion plates of forty or fifty years ago they seem like caricatures. In short, it is one of the peculiarities of human methods and thought that what seems artistic, graceful, and beautiful to one

* Notes of a sermon preached on the forty-ninth anniversary of his pastorate of the Church of the Pilgrims.

generation seems hideous in the next. That which was regarded as attractive in an earlier age is regarded as grotesque in the present.

The Apostle in the text has a deeper significance in his teaching, he has the whole frame and figure of man in the lesson which he is endeavoring to impart. It concerns man's habit, his ideas of pleasure, his government, his business relations, his social qualities, his legal status. We are not to love the world too much. This is the great principle set forth in the Apostle Paul's precept and preaching. Changes are always taking place from age to age in the world's history.

These changes are made necessary by the very nature of man's moral, intellectual, and progressive temperament. Many of them take place so quietly and unobtrusively that they are hardly observable at the time, and men become accustomed to them. There is a certain conservativeness in human nature that fights against what appears to be radical or strongly reconstructive. So, often we awaken to changes that have been going on with a certain molecular force without attracting the attention which their prominence would suggest.

And these changes in the main have been for good. They have come from the inventive genius of man, from a realization that certain things conducive to human benefit and advancement have not been thought of before, from industrial progress, from energy and moral power. The effort made in the direction of change is to realize an unaccomplished ideal.

It is to be noted also that all that is good and permanent in the way of change comes from Christianity, that wherever Christianity is most prominent there is to be found the highest and best of human achievement. Wherever Christianity is not, there is stagnation or lack of the impetus that leads on to the progress and the fulfillment of man's mission. Wherever Christianity prevails, there inventive

genius multiplies its opportunities and resources. The more graceful form of human ingenuity takes the place of the heavier implement of the savage. The savage builds his hut like his fathers, the Indian his teepee like his ancestors, the Bedouin his tent in the desert like unto the law that prevailed in the past. The moment that Christianity comes, all is changed, and what was stationary and unprogressive feels the effect of this grand and enduring power of the Master. There is an immense inertia in barbarian society working against reform, but Christianity can overcome this inertia, and whenever it does, the results accomplished are made manifest in varied phases of enlightenment and progress. Its effect is like a spring sending forth its waters of refreshment and life, or like hope, that fountain of the Gospel in the world.

Men should not repine or grow melancholy in view of these numerous and constant changes taking place in the world. Doubtless, on the whole, it is best that the fashions shall pass away and that these changes shall take place. The ideas that have enduring power will not pass away.

The history of Rome well illustrates this point. The empire was believed to be strong beyond measure, in fact, invulnerable; but when Christianity came it passed away as absolutely as the mists passed away from the Apennines. The things in the empire that were enduring and permanent have not passed away. Roman letters are still read; Roman law finds its justification in numerous codes and in modern practise. The monasteries and nunneries of medieval times have largely disappeared, or where they still exist are shorn of their former power, or the features in them that were incompatible, yet the great truths in the church they represent still remain.

Great changes have taken place in astronomy and in the different departments of scientific knowledge. We are different from our ancestors of five, ten, or twenty centuries ago in a thou-

sand or a million particulars. We differ in our dress, in our mode of thought, and in many other ways, but the real, spiritual condition is broadened and energized in us.

The decline of the monarchical idea everywhere except in England, where the crown remains as an ornament rather than as a power, an illustrious example of modesty, magnanimity, and Christian grace, illustrates the advance in the modern world.

In noting the abiding influence of good, and the changes made necessary by progress, it is seen to be proper that each age should have its own spirit, and not copy with any slavish servility that of any of its predecessors.

These thoughts have been suggested by the recollection of my long pastorate in the city. Certainly, there could be nothing more changed than the Brooklyn of to-day from that of the time when I came to be the pastor of the Church of the Pilgrims. Not only the dress, but the moral aspect of the city is changed. From a community of about 60,000 inhabitants the city has grown to have more than a million. The modest houses have become palatial mansions, the leading business thoroughfare, which at that time ran through farm lands, is now occupied by great dry-goods houses that minister by the variety and beauty of their wares to the amenities and comforts of life. The omnibuses on a few principal streets have been replaced by innumerable trolley cars. Elevated-railroad cars thunder in the air over our heads; manufactories have multiplied; the shore-line, which was formerly deserted, is now quickened by the life and activity of commerce that extends to all parts of the civilized world. Theaters have increased,—at least, I think so. I suppose that saloons are more numerous in proportion to the population. I recognize the fact that people do feel sometimes that society is going down, that there is a retrogressive movement: and there are undoubted things that may be re-

gretted. We may regret some of the customs of home life that have either disappeared or are disappearing. We may regret some of the pleasing features of neighborhood life that have passed away. We may regret the great flood of literature that is poured out on Sunday mornings in the form of the newspaper press—a literature in many instances that is notable for its wild and sensational headlines, and its lurid stories.

But nothing is happening to us that has not happened before, and the essential principles of equity and character have their roots firmly imbedded in the earth, and draw their life and sustenance from God. The Gospel remains with us the same; it is the word of God manifested through His Son and coming to hearts that need it. And until man becomes idiotic it will remain in its majesty and strength and power, as long as there are human hearts. So the changes around us are chiefly for the best.

But whatever changes come we are assured of the perpetuity of the Gospel of Christ, that the light it sends forth can never be obscured and is for all time to see. It is our purpose and mission to distribute this Gospel of Christ so that it will make society nobler, purer, and better wherever it goes. All things pass away, the old and the

new, but the time will never come when the truths made manifest by the Gospel will pass away. There will come a time when the fashion in which we were formed will be exchanged for a celestial immortality and perfection in the city of God, which He has built immortal even as He Himself is immortal.

THE DIVINE PERSONALITY OF CHRIST.

The Father in me.—John xiv. 11.

God is in nature the animating principle, and in sanctified souls He is an inspiring influence. But in the Christ He is a divine personality, God manifest in the flesh. And we observe

(1) God is in Christ as an appreciable personality. It is difficult, if not impossible, to realize the divine personality in nature. But in Christ God comes within the range of our senses, sympathies, and experiences.

(2) God is in Christ as an attractive personality. God in Christ is the expression of the strongest, the tenderest, and the most self-sacrificing love. . . . The Cross of Christ draweth all men.

(3) God in Christ is an inimitable personality. His love wins our hearts. His principles command our consciences. His moral glories inspire our admiration.

SUGGESTIVE THEMES AND TEXTS.

Texts and Themes of Recent Sermons.

1. Isaiah a Manly Optimist. "Blessed are ye that sow beside all waters."—Isa. xxxii. 20. Rev. Frank M. Bristol, D.D., Evanston, Ill.
2. The Ground of Religious Certainty. "Lord, to whom shall we go? Thou hast the words of eternal life."—John, vi. 46. Rev. George Hodges, D.D., Cambridge, Mass.
3. A Point-Blank Question. "Is thine heart right."—3 Kings x. 15. Rev. T. DeWitt Talmage, D.D., Washington, D. C.
4. The Law of Spiritual Gravitation, or the Secret of a Wrecked Life. "Lo, Judas, one of the twelve, came."—Matt. xxvii. 47. Rev. George Thomas Dowling, D.D., Boston, Mass.
5. The Young Man's Goliath. "So David prevailed over the Philistine with a stone and smote the Philistine and slew him."—1 Sam. xv. 17. Rev. Calvin R. Hare, Indianapolis, Ind.
6. The Secret of Christian Influence. "And I, if I be lifted up from the earth, will draw all men unto me."—John, xii. 32. Rev. William P. Merrill, Chicago, Ill.
7. Our Divine Relations. "For we are laborers together with God; ye are God's husbandry, ye are God's building."—1 Corinthians, iii. 9. President A. A. Johnson, D.D., University of Wyoming, Laramie, Wyo.
8. Nature Voiceless, Yet Speaking a Universal Language. "There is no speech nor language, where their voice is not heard. Their line is gone out through all the earth and their words to the end of the world."—Psalm xix. 3. 4. Rev. Lyman Abbott, D.D., Brooklyn, N. Y.

9. The True Ambition: Little Things Well Done. "If the prophet had told thee to do some great thing wouldest thou not have done it?"—2 Kings v. 13. Rev. G. C. Jones, D.D., Pittsburg, Pa.
10. The Problem of Christian Unity. "And other sheep I have which are not of this fold: them also I must bring, and they shall hear my voice; and they shall become one flock, one shepherd."—John. x. 16. Rev. B. B. Tyler, D.D., New York city.
11. Giving and Receiving. "Give and it shall be given unto you; good measure, pressed down and shaken together, and running over, shall men give into your bosom. For with what measure ye mete withal, it shall be measured to you again."—Luke vi. 38. Michael Burnham, D.D., St. Louis, Mo.
12. The Enthusiasm of Love. "Love casteth out fear."—1 John iv. 18. "For love is strong as death."—Canticles, viii. 6. Rev. N. D. Hillis, D.D., Chicago, Ill.
13. The Greatest Event in History. "And when the day of Pentecost was fully come, they were all with one accord in one place."—Acts. ii. 1-4. Rev. Henry Palmer, D.D., Penn Yan, N. Y.
4. Striking a Bargain with God. ("And Jacob vowed a vow, saying, If God will be with me and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; thou shalt the Lord be my God.—Gen. xxviii. 20, 21.)
5. Fruits of a Sin. ("In the day the drought consumed me, and the frost by night; and my sleep departed from mine eyes."—Gen. xxxi. 40.)
6. Christ, the World's Unifier. ("For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us."—Eph. ii. 14.)
7. The Eastern Question. ("Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins always; for the wrath is come upon them to the uttermost."—1 Thess. ii. 16.)
8. Confidence in Christ the Basis of Confidence in Christians. ("And we have confidence in the Lord touching you, that ye both do and will do the things which we command you."—2 Thess. iii. 4.)
9. Fooling One's Self. ("For if a man think himself to be something, when he is nothing, he deceiveth himself.—Gal. vi. 3.)

Themes for Pulpit Treatment.

1. The Secret of True Courage. ("Fear not, Mary; for thou hast found favor with God."—Luke i. 30.)
2. How Christ Comes to the World To-day. ("Whosoever shall receive one of such children in my name, receiveth me; and whosoever shall receive me, receiveth not me, but him that sent me."—Mark ix. 37.)
3. The Hand of God in National Experiences. ("How thou didst drive out the heathen with thy hand, and plantedst them; how thou didst afflict the people, and cast them out."—Psalm xlv. 2.)
4. Learning to Approve God's Will. ("And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God."—Rom. xii. 2.)
5. The Exclusiveness of Bigotry. ("And they did not receive him because his face was as tho he would go to Jerusalem."—Luke ix. 53.)
6. Experiment and Experience. ("O taste and see that the Lord is good; blessed is the man that trusteth in him."—Psalm xxxiv. 8.)

ILLUSTRATION SECTION.

HINTS AT THE MEANING OF TEXTS.

[The "Hints" entered below with a pseudonym and * are entered in competition for the prizes offered in the November number of THE HOMILETIC REVIEW (see page 476). Our readers are asked to examine them critically from month to month in order to be able to vote intelligently on their comparative merits.]

HINTS FOR REVIVAL SERMONS.

Convenient Seasons.

When I have a convenient season.—Acts xxiv. 25.

FELIX hoped to be entertained. Terrible for five minutes. Never repented. Felix not dead. Lives in this city. Is here in this church.

It is a convenient season—

1. When we feel that we are sinners. Holy Spirit present. Two mistakes: (a) I am too sinful. (b) Sense of sin is conversion.

2. When we have tried to live a good life and have failed.

3. When our attention is specially called to religion. Attention arrested. Serious for the time.

4. When young. Much easier. God wants the whole life.

5. When old. How close to brink! Thief on cross. Not too late.

6. To-night. All things ready. Think of it! God in heaven waiting on your convenience!

N.B. Preaching, however pungent,

will not save a soul. Do not expect to be preached into the kingdom.

N.B. A state of religious anxiety is not a state of safety. It took Felix but a moment to say "Go." It takes him a long time to regret that he said it.

EHUD.*

Preacher and Procrastinator.

And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee. He hoped also that money should have been given him of Paul, that he might loose him: wherefore he sent for him the oftener, and communed with him. But after two years Porcius Festus came into Felix' room: and Felix, willing to shew the Jews a pleasure, left Paul bound.—Acts xxiv. 25-27.

1. Felix sent for Paul. The preacher gets sent for often and for many things; but how little to hold personal interviews on the subject of "the faith in Christ."

2. Felix listened. A great deal gained if you can get a man's ear for a few minutes, that you may drop a word into it about Christ. There is hope of a man so long as you can get him to listen attentively to the Gospel.

3. Felix trembled. That was the best thing of all about this governor. Down underneath the crust there was a tender spot, and the arrow of truth reached it. The sword of the spirit pierced. What will the man do?

4. Felix dismissed the preacher. That was the worst thing he could have done. Dismissing preachers does not destroy the truth. We have all tried to dismiss the preacher; but we have not succeeded in getting away from the effects of the preaching.

5. Felix procrastinated. He sent for Paul often after this, but we never again read that Felix trembled. His motive was money.

KONIG.*

HINTS FOR FUNERAL SERMONS.

The Sting and Victory in Death.

The sting of death is sin. But thanks be to God which giveth us the victory through our Lord Jesus Christ.—1 Cor. xv. 56, 57.

I. A FOURFOLD STING IN DEATH TO THE NATURAL MAN.

1. Physical suffering, and separation of soul and body.

2. A final separation from relatives and friends. A breaking asunder of every cherished tie which binds him to this world.

3. The uncertainty and darkness of the unknown future. Hobbes exclaimed: "I am taking a fearful leap in the dark."

4. The thought of a sinful life, and the knowledge of unforgiven sins. This is the greatest sting of all. "The sting of death is sin."

II. A FOURFOLD VICTORY IN DEATH TO THE SPIRITUAL MAN.

1. The consciousness of a life of faithfulness. Every trial, difficulty, affliction, and stormy scene in life have been met and conquered.

2. The consciousness of Christ's precious presence in the hour of death.

"Jesus can make a dying bed,
Feel soft as downy pillows are,
While on his breast I lean my head,
And breathe my life out sweetly there."

3. The assurance of a glorious resurrection. (See John v. 28, 29; xi. 25, 26; xiv. 19; Luke xx. 36.)

4. The glorious hope of seeing Jesus and loved ones, and of entering into the realization of the joys and blessings of an eternal life. FRYXELL.*

How the Righteous Shall Shine When Christ Comes.

Then shall the righteous shine forth as the sun in the kingdom of their Father.—Matt. xiii. 43.

As clouds cover the sky excluding the sunlight, so sin covers the soul excluding Christ's glory. Shall this for-

ever continue? No; When Christ comes He shall remove:

1. The cloud of evil companions. One sinner destroyeth much good. Who can measure the power of evil men on the good? When removed, the righteous shall shine forth in the kingdom, etc.

2. The cloud of sorrow. From the cradle to the grave it hangs over life, presses down heavily upon the soul, causing it to cry out in bitterness. When removed the righteous, etc.

3. The cloud of ignorance. How little man really knows of himself, of the Universe and of his God! Shall this continue forever? No; "Then shall, etc."

4. The cloud of sin. It has darkened our sky from infancy, harassed life, filling its cup with bitterness and death. When removed, the righteous shall, etc.

5. Christ in the soul shall shine forth. On the removal of hindrances, the full light shall be turned on, as in lighting a building the electric current is turned on, filling the house with glory.

ALEPH-BETH.*

HINTS FOR MISCELLANEOUS SERMONS.

Silver Wings and Golden Feathers.

Though ye have lain among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold.—Ps. lxxviii. 13.

FIRST, a condition; secondly, a character; thirdly, a contrast.

1. The figure of a pot shows a condition. Probably a reference to captivity in Egypt (Ps. lxxxi. 6). The thought is separation from the old life. Israel was to be a separated people. It is our privilege to be separated.

(a) From our old life of sin (Isa. lxi. 1; Gen. xii. 1). The backslider may be recovered from lying among the pots. Tho the Christian is compelled to live among the pots he need

not be a pot. (Rev. iii. 4; Jas. i. 27.)

(b) From past sorrows. Israel went up from a place of affliction and stripes to a place of song. (Ps. lxxvi. 8; Ps. xlix. 4; Job xxxv. 10.)

(c) From our old life of solicitude. Israel was called to exercise faith. How their faith failed. Christ wants us to live the full faith life; a surrendered, not a solicitous, life (Matt. vi. 25-34).

2. Take up the idea of character. The figure represents the splendid investiture of a redeemed soul. Dove, a symbol of purity and peace. (Matt. v. 8; John xiv. 7). Silver shines, reflects. Christian is to be beautiful throughout.

3. Who fails to see the contrast between the pot life and the dove life? (Rom. xii. 2; John x. 10).

KONIG.*

The Divine Purchase.

Ye are bought with a price.—1 Cor. vi. 20.

THIS text contains the subject of "The Divine Purchase," which may be considered as similar to any ordinary purchase, *i.e.*, having a purchaser, a seller, a fixed price, and the thing purchased:

I. The purchaser is Christ, who came from heaven to make a purchase.

II. The seller is God's justice, in whose bondage was man before the advent of Christ. When God created man He intended that man should be in bondage to His righteousness rather than to His justice. But man through sin sold himself to Satan, and hence to God's justice.

III. The fixed price is that which justice demands, namely, the blood of Christ in His atoning work on the cross.

IV. The thing purchased is that which is the object of God's love in sending Christ, and of Christ's love in coming into the world, namely, the immortal soul of man.

MEDLEY.*

HINTS FOR COMMUNION SERMONS.

The Sinlessness of Christ.

Who did no sin, neither was guile found in his mouth.—1 Peter ii. 22.

I. THE fact of Christ's sinlessness. He was Himself conscious of it. No consciousness of guilt. Challenged criticism. Forgive sin.

II. The nature of Christ's sinlessness. Not attained by development. Tempted, but not tainted by temptation. From the heart, and manifested in little things.

III. Practical bearings.

1. The sinlessness of Christ makes Him our perfect example. Only a sinless example will command allegiance. Sin not a necessary step in moral development.

2. It is our great condemnation. Sense of sin aroused by companionship with Him.

3. It is the foundation of His love to man. Holiness feels most pity for sinners.

4. It is an essential element in His atonement. An imperfect sacrifice impotent.

5. It is the destiny of the believer. Chief delight of heaven, freedom from sin. We shall be like Him.

EHUD.*

O that they were wise, that they understood this, that they would consider their latter end!—Deuteronomy xxxii. 29.

OUR guide proposed to "run" the Big Rapids, the worst spot on the river. He was the only man who dared make the attempt. Above the caldron, in the smooth water, he carefully balanced the skiff, got a firm grip of the oars, pointed the bow toward the black central thread of the shoot. Very slowly he drifted toward the rushing waters, his face showing his anxiety. But the moment the skiff was caught in the dash, the look of concern was gone, and he gave himself up to enjoy the wild excitement.

"You see," said he afterward, "there is no danger in the rapids if you

only strike them right. If I hadn't entered them just so, they would have got a twist on the boat that I couldn't have overcome. The danger is chiefly at the first moment."

So is it in our struggle with any trouble. The danger is in the way we strike it. Especially does the complacency of the dying hour depend upon the preparation of mind we have previously made for it. It will be too late to adjust our souls for the final dash when in the grip of the pains of dissolution, or the bewilderment of the eternal interests that surge against the mind. Few can say with a good Christian man, who gathered from the sad looks of the family, and of the physician, that they were fearful on his account, "Doctor, tell me the worst. You can neither frighten nor grieve me. I have long been prepared for anything my Lord may want to do with me." L.

Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not?—Isaiah lv. 2.

LOUIS XIV., in the pride of his power, sent his armies across the French borders to capture strongholds to keep which added to the expense of his government, but which the more astute men of his court saw he could not always maintain. No one cared to offend his majesty by criticizing his policy. At length Fenelon wrote him a letter, in which he said, "You do not reflect, sire, that you are fighting on ground that is sinking beneath your feet." How much such sinking ground there is about every life! Worldly fortune!—"Naked came I out of my mother's womb, and naked shall I return." Honor!—we shall soon "have no name on the street." Health!—we "all do fade as the leaf." Life!—"the sands of time are sinking," etc. L.

Occupy till I come (Luke xix. 13): inadequate translation of King James's Version.

Trade ye herewith till I come: adequate translation of Revised Version.

SIDE LIGHTS FROM SCIENCE AND HISTORY.

LIGHTS ON SCRIPTURAL TRUTHS
FROM RECENT SCIENCE AND
HISTORY.

BY REV. GEO. V. REICHEL, PH.D.,
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NOTHING NEW UNDER THE SUN (see Eccl. i. 9, 10).—It would seem that of all modern, wonderful inventions, the phonograph would be an exception to the above dictum of the wise man; and that the most hopeful of scientists living in centuries preceding the present would not even have foreshadowed the possibility of such an instrument. Yet, not more than two or three months ago, Dr. Frank L. James, of St. Louis, while glancing over a copy of an old work by Cyrano de Bergerac, entitled "*Histoire Comique des États et Empires de la Lune et du Soleil*," was greatly surprised to note the following:

"The author (De Bergerac) is on a voyage over the moon. Left alone a little while by his guide, the latter gives him, to help pass away the hour, some books to read. The books, however, are different from any seen on earth; in fact, they are little boxes, which Cyrano thus describes:

"On opening one of these boxes, I found I know not what-kind of metal (apparatus) similar to our clock-work, composed I know not of how many little devices and almost imperceptible machinery. It was a book, certainly, but a most marvelous one, which has neither leaves nor characters, a book to understand which, the eyes are useless—one needs only use his ears. When one wishes to read this book, he connects it by a sort of little nerve to his ear. Then he turns a needle to the chapter that he wishes to hear, and immediately from the instrument, as from the mouth of a man, or from a musical instrument, proceed all the words and sounds which serve the *Grands Lunaires* for language."

"I will say further that Cyrano anticipated many of the inventions and conceptions of modern aeronauts. No wonder that he was considered by his contemporaries as 'somewhat off,' or, as the French say, as a *cerveau brûlé*."

AND ALL THE HOST OF HEAVEN SHALL BE DISSOLVED, AND THE HEAVENS SHALL BE ROLLED TOGETHER AS A SCROLL: AND ALL THEIR HOST SHALL FALL DOWN, AS THE LEAF FALLETH OFF FROM THE VINE, AND AS A FALLING FIG FROM THE FIG-TREE (Isa. xxxiv. 4).—The instability of the planetary system is virtually admitted by scientific men. One of them, the famous Dr. Charles Young, of the Astronomical Observatory at Princeton, says:

"The solar system is open to many causes which may, at some time, seriously derange it, many conceivable actions which would necessarily terminate in its destruction, such as the retardation of planetary motions caused by a resisting medium, or by the encounter with a sufficiently dense swarm of meteoric matter. We add also, that the asteroids have not the same guarantees of safety as the larger planets. The changes of their inclinations and eccentricities are not narrowly limited."

—
THAT BRINGETH OUT THEIR HOST BY NUMBER: HE CALLETH THEM ALL BY NAMES (Isa. xl. 26).—This ancient statement still remains far in advance of the latest modern astronomical science. We have absolutely no data in our present knowledge that can give us even the beginning of the conception of vastness implied in this utterance, and it is highly probable that we never shall have. Says Dr. Young:

"The stars that are visible to the eye, though numerous, are by no means countless. If we take a limited region, as, for instance, the bowl of 'The Dipper,' we shall find that the number we can see within it is not very large—hardly a dozen. In the whole celestial sphere, the number of stars bright enough to be distinctly seen by an average eye is only between 6,000 and 7,000—and that in a perfectly clear and moonless sky: a little haze or moonlight will cut down the number fully one half. At any one time, not more than 2,000 or 2,500 are fairly visible, since, near the horizon,

the small stars (which are vastly the most numerous) disappear. The total number which could be seen by the ancient astronomers well enough to be observable with their instruments is not quite 1,100. With even the smallest telescope, the number is enormously increased. A common opera-glass brings out at least 100,000; and with a 2½-inch telescope, Argelander made his 'Durchmusterung' of the stars north of the equator, more than 500,000 in number. The Lick telescope, 36 inches in diameter, probably reaches about 100,000,000."

Then, as to the "names" of the stars, Dr. Young tells us that only about 60 of the brighter stars have been given names of their own, while others are designated simply by their places in the constellations and by letters; also by catalog numbers, and by synonyms.

ONE STAR DIFFERETH FROM ANOTHER STAR IN GLORY (1 Cor. xv. 41).—It does not detract from the accuracy of the exegesis of this statement, to understand precisely why the stars differ in brightness. A noted astronomer thus makes the matter clear:

"The apparent brightness of a star, as seen from the earth, depends both on its distance and on the quantity of light it emits, and the latter depends on the extent of its luminous surface and upon the brightness of that surface; as Bessel long ago suggested, 'there may be as many dark stars as bright ones.' Taken as a class, the bright stars undoubtedly average nearer to us than the faint ones, and just as certainly they average larger in diameter, and also more intensely luminous. But, when we compare a single bright star with a faint one, we can seldom say to which of the three different causes it owes its superiority. We can not assert that a particular faint star is smaller, or darker, or more distant than a particular bright star, unless we know something more than the simple fact that it is fainter."

THE System of Nature in which we live impresses itself on the mind as one System. It is under this impression that we speak of it as the Universe. It was under the same impression, but with a conception specially vivid of its order and its beauty, that the Greeks called it the Kosmos.—*Duke of Argyll.*

ILLUSTRATIONS OF SCRIPTURE FROM SCIENCE.

BY REV. ARTHUR L. GOLDER, ELIOT, MAINE.

Why "Clothed in White?"

He that overcometh, the same shall be clothed in white raiment.—Rev. iii.

WHITE is the emblem of purity; it should also be the emblem of Christian unselfishness.

According to the theory of color, white is the result of a combination of all the prismatic colors, and, in order for any material substance to reflect white to the vision, it must give forth every color it receives from the luminous source in a perfect proportion of each prismatic tint.

Each color, other than white, is produced as the result of the reflecting material absorbing part of the tints and giving forth the remainder.

For instance, the red rose is red because the flower is selfish enough to absorb every other tint of white light except the red, which it flings forth to attract admiration.

The pure white lily unselfishly gives forth all it receives, yea, with even a greater harmony of blending than as received from the yellowish light of the sun.

Thus unselfish was the Christ-life; and thus must be our lives if heavenly.

Receiving Christ.

But as many as received him, to them gave he power to become the sons of God.—John. i. 12.

WHY is it that there is in winter, in our latitude, snow and intense cold, and in summer heat, beautiful foliage, and flowers?

The answer of the unthinking is that the sun must be a great deal nearer in summer. This is not so. The sun is 3,100,000 miles nearer the earth in winter than in summer. The difference in temperature lies in the fact that the earth in winter does not receive the

direct heat of the sun, but inclines itself so as to reflect the rays obliquely, hence it does not profit by the heat; while in summer it opens its bosom to receive and store up the beneficent rays.

Christ is at all times just as near to the sinner as to the righteous. May we not say in some respects nearer, since He leaveth the ninety-and-nine to search for the lost one. But the sinner's heart is turned away from Christ while that of the righteous is opened to receive Him.

Relation of Morals to Health.

Fear the Lord and depart from evil. It shall be health to thy navel and marrow to thy bones.—Prov. iii. 7, 8.

The writer of this proverb little knew that these words would be confirmed by modern science in a remark-

able way. It has long been known that a mad dog's bite is poisonous, and a nursing mother afflicted with great grief may poison her infant. It has now been demonstrated, by a series of careful experiments, that every state of mind produces its chemical change in the blood. Anger, grief, melancholy, joy, all register themselves chemically. Moreover, these scientists are enabled, by an examination of the fluids of the body, to tell the state of mind the person was in at the time. The most important part of the discovery is that the states of mind induced by unrighteousness, and lack of trust in God, produce unhealthy and destructive chemical changes leading to ill-health and shortening of life; while the mind held in check from evil passions, and filled with the peace of God, produces favorable action conducive to health and long life.

HELPS AND HINTS, TEXTUAL AND TOPICAL.

By ARTHUR T. PIERSON, D.D.

The Law of Mutual Abiding.

Abide in me and I in you.—John xv. 4.

THE law of mutual abiding is perhaps the most important truth presented in the New Testament, as affecting the believer's holy living and holy serving. The word (*μενω*) abide and its equivalents, remain, continue, dwell, etc., occur a score of times in this one discourse, each time giving new light on the great theme.

Note the figure drawn from plant-life. Botany shows us that the fibers of the vine-stock and branch mutually intertwine, so that a careful microscopic examination can trace those of the stock penetrating to the outmost twigs, and those of the branch penetrating to the roots. The Creator of all knew these facts which botany has discovered only within fifty years.

This great passage (John. xv. 1-16) suggests:

I. The mutual abiding; with three conditions:

1. The fundamental or essential condition; the indwelling Holy Spirit of Life.
2. The instrumental condition; the indwelling Word of Christ.
3. The evidential condition: fruit-bearing.

This fruit-bearing is more than mere service in winning souls; it includes, as our Lord teaches:

- (a) Love such as He exercises.
- (b) Joy such as He enjoys.
- (c) Prayer such as He offers.
- (d) Obedience to His commands.

The figure here used is so complete as to be almost an analogy. The vine bears fruit through the branches. And this fruit is the "fulness of Him who filleth all in all."

The beauty of the vine is seen in the branches where the foliage and flower and fruit all appear. The beauty of

the Lord our God should be upon us. (Psa. xc. 17).

Apart from the vine stock the branch is nothing and can yield nothing. Our whole life, character, and service depend on our vital union with Christ.

What a lesson on humility! So dependent are we upon Christ that everything in us that has any attraction or power or value is not our own but His. The whole beauty and fertility of the branch is really that of the vine.

What a lesson, too, on identity—that vine and branch have the same nature and nurture, soil and sap, root and fruit, life and growth.

II. This union with Christ is set forth in seven chosen forms or figures:

1. One is from the mineral realm: Building and living stones.

2. One is from the vegetable realm: Vine and branches.

3. One is from the animal realm: Sheep and shepherd.

4. One is from the family life: Family and members.

5. One is from the social life: Commonwealth and citizens.

6. One is from the human kingdom: Body and limbs.

7. One is from the marital relation: Bride and bridegroom.

To all of which might be added, another sublimer than all—the spiritual realm: He that is joined to the Lord is one spirit. Thus these seven or eight forms of representation exhaust all the possibilities of language or imagination. Only by combining all can we get the full divine conception. The last is the sublimest; for while on all others the possibility of separation exists—spirit is indivisible.

The Inspired Word.

THE inspiration of the Word of God can only be revealed to the devout and attentive student. There is an undoubted purpose in every feature and particularity of the inspired Word. The reader can not but notice the three-fold inscriptions which suggest the

Trinity, "Holy, Holy, Holy" (Trisagion). Why have we only a *disagion* in one case—"Grace, grace unto it!" Zech. iv. 7. If this is, as has been generally held, a prophecy of Christ's second coming, and the completion of the redemptive scheme by the setting of the capstone on the pyramid, that capstone itself represents one of the persons of the Trinity, and but two remain; to the grace of the capstone itself is added the grace of the Father and the grace of the Spirit.

The Wages of Sin and the Gift of God.

ROMANS vi. 23.—This is the grand climax of an argument. The sixth chapter of Romans is a practical application of the doctrines of grace already taught from the third chapter on. The Great Question is, "Shall We Serve God or Serve Sin." The teaching is very emphatic: henceforth we should not serve sin but God; not yield our members as instruments unto sin, but as instruments of righteousness unto God. Sin shall not have dominion, for the mastery belongs to God. And the Apostle appeals to us whether we are not the servants of him whom we obey, whatever our outward profession.

And now, having contrasted servants of sin and servants of God, as to the service rendered, he closes with the contrast of the final issue. The service of sin issues in death: the service of God issues in life.

The careful use of words is to be noted. Death is here represented first, as the *fruit*; second, as the *end*; and third, as the *wages* of sin. The fruit (*καρπον*), because sin naturally produces death, as a tree does fruit; the end (*τελος*), because it is the awful goal to which all the paths of sin tend, and in which they terminate; the wages (*δηλωνια*), because it is the stipend or pay which sin provides as compensation for service!

On the other hand, the servant of God finds the fruit of obedience is holiness; the end is everlasting life;

and the gift (*χαρισμα*), not wages, is the same—not wages, because wages imply a debt discharged, or a desert met, but eternal life is never represented as earned, deserved, or bought, by any believer. God does pay wages, but this is additional to eternal life, pay for *work* done, as a saved sinner; serving God not to obtain eternal life, but out of gratitude for the free gift of grace.

The thought of death as the fruit, end, and wages of sin is one not often grasped, even imperfectly. Death means much more than extinction of physical life, or separation of soul and body. It involves all that process of gradual decay of sensibility, of will-power, of every capacity for good, sympathy with holiness, which is the inevitable fruit of sin. This is a department of the great subject far too little presented in modern preaching, and hence far too little apprehended by men.

James speaks of even the wisdom of this world as "earthly, sensual, devilish" (James iii. 15). This is the natural history of sin; even in its most refined forms it is first of all earthly, essentially of earth and having a distinctively worldly and carnal savor. It goes from earthly to sensual, deifying the indulgence of the flesh; as in all false religions lust has been sanctioned and even sanctified as part of religious worship! And from sensual it sinks to devilish, taking on diabolical features, and even leading to the worship of demons. This is the history of every sinner; let him alone and he goes from the worldly and carnal to the sensual, and then to the diabolical.

The Chinese have a curious mode of torture—cutting away the most remote parts of the body first, and gradually coming nearer and nearer to the vital parts; avoiding purposely these latter that the agony may be prolonged; but nevertheless mutilating the whole body and making death ultimately sure. Sin is a gradual mutilation of character—reducing man more and more to a

wreck of manhood—blunting, dulling, destroying one power and capacity after another, but postponing the utter ruin, the worst and the most fatal mutilation to the last.

We have often thought that the German rationalism that, disguised in modern scholarship, and under refined names, is now irreverently hacking and cutting away the body of the blessed Word of God, purposely disguises its true end and aim, lopping off the parts which seem of least importance to the vital substance of Scripture, attacking the inspired book at points remotest from the heart of its teachings, but slowly and surely approaching toward the vital parts. The whole process is a mutilation—it all means, if it be countenanced and allowed, an ultimate destruction of the book, or the faith of men in it as the true book of God.

The New Criticism Not New.

IN the published "Proceedings of the Baptist Congress," in Detroit, in 1894, Prof. Howard Osgood, following an eminent "higher critic" who had been giving an epitome of the latest discoveries in Biblical study, spoke as follows. The extract is given precisely as printed in those proceedings, and as copied and reprinted in *The Truth*.

"I will read you some statements of an eminent higher critic. They are in his words, not mine. I will read them slowly, and if any one finds in them any false statement of the most approved results of the Higher Criticism of to-day, I will gladly give my time in which to say so.

"1. The earliest dates of Old Testament books.

"There is good reason to believe that no book in the Bible was written before the exile, at least it is provable from the books themselves. . . . that they were not written till after the commencement of the Jewish monarchy."

"2. All the books are compilations.

"All the books, by the contradictions within each one, and between the books, prove that they are compilations. This is plainly seen in Kings and Chronicles. The book of Isaiah, in all its parts, is a compilation from several

authors. The compilers mixed the writings of different authors with each other.'

"3. The books reedited.

"Most or all those books have been revised and altered by editors who took the liberty to add or supply what they saw fit.'

"4. History? or prophecy?

"It is very difficult, if not impossible, for us now to distinguish what was really prophetic in those writings, from what is barely historical.'

"5. The Pentateuch.

"All the contradictions in time, place and circumstance, that abound in the books ascribed to Moses, prove to a demonstration that those books could not be written by Moses nor in the time of Moses.' 'The style and manner in which these books are written give no room to believe, or even to suppose, that they were written by Moses.'

"From the historical and chronological evidence contained in these books, Moses was not, because he could not be, the writer of them.'

"The book of Genesis, tho it is placed first, was one of the latest books to be written.'

"Does any one say that these are not the claimed results of the most ad-

vanced Higher Criticism of the Old Testament, the great discovery of modern scholarship? I do not see any one rise up. Then I take it that you find no fault with these statements of those results, as I do not. These statements, 3 and 4, were written by Thomas Morgan ('the Christian Deist,' as he called himself) in his work, 'The Moral Philosopher,' vol. ii., p. 163, 1737; and 1, 2 and 5, are taken from Tom Paine's 'Age of Reason,' pp. 80-117 (Boston, 1864), written in Paris, almost to a day, 100 years ago.

These men declared that these results infallibly proved two things: 1, that the Bible was not from God; 2, that Jesus was not God. If these statements are true, do they not go a long way toward proving what Morgan and Paine claimed they prove? Can Jesus Christ be God and yet rest His claims on a fraudulent history and a spurious prophecy? . . . Let me read you another sentence from Paine: 'My belief in the perfection of the Deity will not permit me to believe that a book so manifestly obscure, disorderly, and contradictory, can be His work.' If the Bible is a book 'manifestly obscure, disorderly, and contradictory,' then I should agree with Paine that it can not be from God."

ILLUSTRATIONS AND SIMILES.

DANGERS OF ONE-SIDED DEVELOPMENT.—Men who concentrate themselves all upon one point may be sharp, acute, pungent—they may have spear-like force of character, but they are never broad and round, never of full-proportioned manhood; which can only be obtained by the carrying forward of the whole of a man in an even-breasted march.—*Henry Ward Beecher.*

LIFE A VAPOR—A REASON FOR NOT COUNTING UPON THE FUTURE.

—James, in his epistle, uses this very striking image: "For what is your life? It is even a vapor, that appeareth for a little time, and then vanisheth away." Watch the morning mist rising in the air and vanishing—melting into the sky—with the rising sun, and you will get something of the force of the image. A moment, a flitting shadow, nothingness! The closing year enforces the lesson: "Go to now, ye that say, To-day or to-morrow we will go into such a city, and continue there a year, and buy and sell and get gain; whereas ye know not what shall be on the morrow. For what is your life?"

CHRIST AND WOMAN.—The female sex, in which antiquity saw nothing but inferiority, which Plato considered intended to do the same things as the male, only not so well, was understood for the first time by Christ. His treatment brought out its characteristics, its superiorities, its peculiar power of gratitude and self-devotion.—*Ecce Homo.*

TEMPERANCE ENFORCED.—*The Christian Advocate* (New York) has placed the public under obligation for getting at "the bottom truth" in the matter presented below, and demonstrating that the truth is worth vastly more than the lie.

Some months ago the statement went the rounds of the papers that, when Benjamin Harrison was a candidate for the Presidency of the United States, he said that he was the sole survivor of his college class, "the rest having filled drunkard's graves, and that therefore he would not touch wine." Mr. Harrison, when written to on the subject by the editor, denied that he had said so, and denied that it was true. Later, the story was revived, but connected with William Henry Harrison, the grandfather, during his candidacy. This, too, on investigation, was shown to be without foundation in fact; but the investigation prepared the editor "with the truth to do as much for the cause of temperance, and furnish as strong a warning against the evils of intemperance, as would have been done by the original lie had it been a truth." The letter explains itself.

Editor Christian Advocate: Your favor of August 20 duly received. My absence from home since its reception prevented an earlier reply. With reference to the erroneous quotation of the words of General William Henry Harrison, at the Washington House, Chester, on his tour East during his Presidential campaign, wherein he is quoted as slurring the character of his former college

classmates, I deem it my duty to make a personal explanation in rebuttal, believing that I am now the only survivor of the reception committee having him in charge on that occasion.

The words in controversy—that is, “I am one of a class of seventeen young men who graduated, and the other sixteen filled drunkards’ graves, all through the pernicious habit of wine-drinking”—were not uttered by the general on that occasion.

At dinner, in the Washington House at Chester, I, as a member of the committee, sat near the general and heard all he said. After excusing himself twice by refusing to take a glass of wine with one of a committee from New York who were waiting to take him to that city, the gentleman still persisted in urging the matter.

Upon the third request I noticed a warm flush suffusing the face of the general as he dashed back his chair, and, rising with an uplifted arm, with great earnestness exclaimed:

“Sir, you may press that cup to my lips, but its contents shall have no reception in my stomach. I joined the army at twenty years of age, and nineteen with me, all about the same age, and I have had all the exposure incident to army life, night and day, for months together, with nothing but the canopy of heaven as my covering. My comrades all have gone to premature graves by the fashionable practise of wine-drinking, while I owe all my present health, hap-

piness, and prosperity to my resolution, made when I started life, to avoid strong drink, which I have never broken. Will you urge me now?”

The effect of these words upon those present was electrifying, the buzz of the bar-room dying away to the hush of death, while I could scarcely refrain from applause. It is needless to say that he was not again urged to “pledge with wine.” It will thus appear that the reference made was to his army comrades, and not to his college classmates!

I am glad, at eighty-six years of age, to be able to give living testimony to what was said on that occasion, and thus correct a wrong that might attach to both his comrades and himself, an office which perhaps none other living could perform.

H. L. POWELL, of the committee.
Philadelphia, Pa.

PLANTS, ANIMALS, MEN.—Plants exist in themselves. Insects by, or by means of, themselves. Men, for themselves. There is growth only in plants; but there is irritability, or, a better word, instinctivity, in insects. You may understand by insect, life in sections—diffused generally over all the parts. The dog alone, of all brute animals, has a *σρόρη*, or affection upward to man. The ant and the bee are, I think, much nearer man in the understanding or faculty of adapting means to proximate ends than the elephant.—*Coleridge*.

EXEGETICAL AND EXPOSITORY SECTION.

THE UNIVERSAL HALLELUJAH.

Psalm cxlviii.

BY TALBOT W. CHAMBERS, D.D.

EACH of the last five Psalms in the collection begins and ends (margin) with the word Hallelujah, which is simply the Anglicized expression of the Hebrew term which means “Praise ye the Lord.” That it had come to have a proverbial use as an ejaculation is shown by its occurrence in the Apocalypse (xix. 1, 4), where John heard the voice of a great multitude in heaven, saying, “Hallelujah: Salvation and glory and power belong to our God.” The peculiarity of the present Psalm is that while the singer does not utter it for himself, he summons everybody else, even the whole creation, to join in the ascription. Things with life and things without, rational beings and irrational, are asked to swell the mighty chorus. The result is a burst of poetry and devotion, far surpassing anything in the ancient Christian liturgies.

The Lyric naturally divides itself into two parts; one addressed to heaven (vs. 1-6), the other addressed to earth (vs. 7-14).

I.

Hallelujah!
Praise Jehovah from the heavens,
Praise Him in the heights,
Praise ye Him, all His angels,
Praise ye Him, all His host,
Praise ye Him, sun and moon,
Praise Him, all ye stars of light,
Praise Him, ye heavens of heavens,
And ye waters that be above the heavens.
Let them praise the Name of Jehovah,
For He commanded and they were created.
He hath also established them for ever and
ever,
He hath made a decree which shall not
pass away.

II.

Praise Jehovah from the earth,
Ye sea-monsters and all deeps:
Fire and hail, snow and vapor,
Stormy wind, fulfilling his word:
Mountains and all hills,
Fruit trees and all cedars:
Beasts and all cattle,
Creeping things and flying fowl:
Kings of the earth and all peoples,
Princes and all judges of the earth:

Both young men and maidens,
 Old men and children:
 Let them praise the Name of Jehovah,
 For His Name alone is exalted,
 His Majesty is above earth and heaven.
 And He hath lifted up a horn for His
 people,
 Praise for all His saints,
 For the sons of Israel, a people near unto
 Him.
 Hallelujah!

The poet begins with heaven, asking that the praise shall resound from its lofty heights. Then he passes to its inhabitants in direct address, summoning all God's angels and all His hosts. As the last word (Englished as *Sabaoth* in Rom. ix. 29, Jas. v. 4) is applied elsewhere both to the angels and to the heavenly bodies, it here affords a natural transition from one to the other. Accordingly sun and moon and the shining stars are next addressed. Everywhere else at the time this Psalm was penned the hosts of heaven were objects of worship, and even in Christian times their movements were believed to influence the events of human life. So far from yielding to such idolatry and superstition, the Hebrew singer calls on these glittering orbs to praise their Maker. Even the highest heaven and the watery clouds which are above the lower heaven (Gen. i. 7; Ps. civ. 3) receive the same invocation. Some have objected to the reference to the watery abyss which has the firmament for its floor. But, as Dr. Maclaren justly says, "It is absurd to look for astronomical accuracy in such poetry as this; but a singer who knew no more about sun, moon, and stars and depths of space, than that they were all God's creatures and in their silence praised Him, knew and felt more of their true nature and charm than does he who knows everything about them except these facts." The sufficient reason why they should praise Jehovah is, that to Him they owe both their original existence and its continuance. No blind force of nature keeps the lights of heaven in their place, but the will of Him who called them into being

The Second Part of the Lyric begins with the lowest places just as the first part began with the highest. The primary mention is given to "sea-monsters," which appear at the bottom of the scale in creation (Gen. i. 21). The mythical term *dragon* is retained here in the Revised Version, altho the true rendering of the Hebrew is given in Genesis and should have been carried through the Old Testament. The ocean-depths in which these huge aquatic animals disport themselves, are also called on to praise their Maker.

The next couplet passes to the inanimate and unconscious agencies of nature—agencies full of movement and power; fire, including the lightning's flash; hail, such as made one of the sore plagues of Egypt; snow, which God "giveth like wool;" vapor, including clouds, mist, and smoke; and stormy wind, like the hurricane. All these are servants of Jehovah and should give to Him honor. Even the destructive tempest obeys Him, as we are told in the famous description of a storm at sea in Ps. cvii. :

"For He commandeth and raiseth the
 stormy wind,
 Which lifteth up the waves thereof."

Then the poet passes to the solid earth, and speaks to its lofty summits like Lebanon or its lower elevations like Tabor; to its chief forms of vegetable life, fruit-bearing and forest trees, the latter represented by the tall cedars; to the chief orders of animal life, wild beasts and domestic cattle, with a specific mention of "the lowest worm that crawls and the light-winged bird that soars." All these should have voices to praise the Lord. Having risen thus step by step in the scale of being, from the inorganic to the organic, the poet arrives at man as the crown of creation, in whom praise becomes vocal and conscious.

All men without distinction of race or rank or age or sex are alike bound to praise the Lord. All peoples owe to Him their distinct region and char-

acter, and should recognize the fact. All kings, however great, are amenable to Him, and all judges are one day to stand at His judgment seat. Their elevation above their fellows should only excite them to more fervent praise. So as to age. The old are to remember Him who has spared them so long, and the young to give Him the dew of their youth. Even the children are not to think that their immaturity exempts them from the duty and the privilege. Still less is the gentler sex to refrain from joining in the song which celebrates Jehovah.

At the end of this part the poet repeats the summons to praise, but gives a different reason. It is not because of their creation, but because of Jehovah's exalted Nature and His special grace. He had raised up a horn of salvation for His people, *i. e.*, had wrought for them a signal deliverance, and thus furnished a theme for new and swelling praise. The children of Israel were "a people near unto Him," standing in a more intimate relation than any others. The great motive of the Psalm is that God, besides the revelation written on the visible creation, had graciously revealed Himself to Israel in particular, and had mightily succored them. For this display of His grace and glory the whole universe is called to praise. It is not necessary to interpret the words as a prophetic forecast of what Paul (Rom. viii. 21) calls the deliverance of the creation from the bondage of corruption. They are rather the utterance of a soul filled with a sense of Jehovah's infinite majesty and boundless grace, and which therefore can not refrain from calling on heaven and earth, all things, animate and inanimate, to unite in one resounding and endless Hallelujah.

Incurably prosaic readers may object to such extravagance, but none that are familiar with the Oriental cast of Hebrew emotion. No one fails to recognize the meaning of Isaiah when he says (lv. 12), "the mountains and hills shall break forth before you into sing-

ing, and all the trees of the field shall clap their hands." A great English statesman once said that something must be pardoned to the spirit of liberty. Surely much may be pardoned to the spirit of devotion.

Nor is it narrowness to summon the wide world to celebrate Israel's deliverance. The universe is asked to praise not Israel, but Israel's God, and to praise Him for what He did in carrying out the progressive revelation of His will. A people near unto Him must precede the appearance of One who is to be a light to all the Gentiles. The Old Testament is an indispensable condition of the New.

The Psalm is a fine specimen of the dominating spirit of the whole Psalter (*Sepher Tehillim*), the book of the Praise-Songs of Israel. The devout worshiper feels that he can not do justice to the subject, can not appropriately set forth the glory of Jehovah, and hence summons to his aid the entire creation. Nothing is too high, nothing too low, to escape his call. How much more should they emulate his zeal, who know not only what the Lord did for His ancient covenant people, but also the manifold wisdom and the unspeakable grace displayed in the gift of His Only-Begotten Son for the ransom of a lost world!

MEANING OF "RELIGION" IN JAMES I. 27.

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NOTWITHSTANDING the progress that has been made in philological studies, especially in the matter of lexicography, much remains to be done in this direction. The interpretation of the New Testament affords a rich field in which these studies may be applied. The various shades of meaning common to words in all languages make it impossible to render a Greek word uniformly by the same English word. It will be conceded, however, that where-

ever a meaning is found which will fit all the passages where the word occurs, that meaning is likely to be the correct one.

An example of this difficulty is found in James i. 27: "Pure religion and undefiled before our God and Father is this: to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." The word *θρησκεία*, here rendered "religion," has been an embarrassing one to the exegete. It is employed in but three places in the New Testament, viz.: James i. 27; Acts xxvi. 5, Col. ii. 18. The passage in Acts reads thus: "That after the strictest sect of our religion (*τῆς ἡμετέρας θρησκείας*) I lived a Pharisee." Col. ii. 18: "Let no man rob you of your prize by a voluntary humility and worshipping of the angels" (*θρησκεία τῶν ἀγγέλων*).

It is to be observed that in two of these passages our revisers translate *θρησκεία* by "religion," and in the remaining passage by "worshipping." The revisers were apparently led to do this by exegetical necessity, notwithstanding their principle to translate the same Greek word by the same English equivalent. It must be borne in mind also that the two passages, Acts xxvi. 5, and Col. ii. 18, where the Greek word is rendered differently, are both the language of Paul. This might appear to some as a clear case proving that Colossians is not a Pauline production—that the account of Paul's speech before Festus and Agrippa was correct, but that Colossians is by the hand of another writer.

A study of the lexicons is of course helpful, but their value is largely derived from the citations of illustrative passages which they furnish. Cremer defines the adjective corresponding to the noun rendered religion to mean "God-fearing," and adds that in Herodotus it describes religious conduct, *cultus*, in general only or as specially zealous. A modern Greek lexicon defines it as "pious, devout, bigoted,

superstitious." This is an instance where the study of the Septuagint and other non-classical works will be of special service. Hatch, in his "Essays on the Septuagint," has shown us the facts about the word. The passages are chosen from his "Essays on Biblical Greek," and the renderings are his.

1. The word does not occur in Attic Greek, so we are without a guide there.

2. It is found in Philo, in the phrase rendered "external observances, instead of holiness."

3. Josephus (Antiq. ix. 13, 3) says: "Solomon restored the decaying practise of giving tithes and first-fruits to the priests and Levites, that they may always remain in attendance on public worship," etc.

4. In the Septuagint (Wisdom xvi. 18, 27), "And to an increase of idolatrous service also, did the ambition of the artificer impel the ignorant," where it refers to superstitious observances of worship. The rendering of the word in this last passage in the Vulgate is "*culturam*," which in late Latin means "religious worship."

5. In 2 Macc. v. 6, we have "the worshipping of vain idols is the beginning and cause and end of all evil." The general meaning which underlies the word in all these passages is worship "by external observances."

We now return and inquire how we may apply this discussion to the New Testament passages. We find that the rendering, "worship," will meet the conditions of all these texts, and that the variation of English rendering is unnecessary. Acts xxvi. 5: "After the strictest sect of our worship, I lived a Pharisee." Col. ii. 18: "Worshipping of angels," as in the revised version. James i. 27: "True worship and undefiled," etc. St. James proposes to say that better than all external observances is "to visit the fatherless and the widows in their affliction."

See the epistle of St. James i. 26, 27, where, in the authorized version, the Greek word *θρησκεία* is rendered *religion*. This is, or, at all events, for the English reader of our times, has the effect of an erroneous translation.—*Coleridge*.

SCHOOL OF BIBLE STUDY.*

THE object of the **School of Bible-Study** is to encourage the systematic study of the Bible, first by the preacher of the Word, and then, through him, by the family, church, Bible-class, academy, college, and theological seminary. It is not the study of Hebrew or Greek that is proposed; nor of criticism, higher or lower; nor of theology or philosophy; nor of geography or history; nor of art or archeology; nor of any of these, except incidentally, but of **THE BIBLE**.

The complaint is widely heard that a generation is growing up, or has grown up, that is ignorant of the Bible, and so without the key to the greatest literature of the world, and without any adequate basis for a strong and rational Christian life. The only remedy is in a return to the study of the Bible itself. In seeking to bring about this return, the aim of this course will be, to help to the **mastery of the Bible as a unit**, by studying its books in connection with the unfolding of the One Thought and Plan of Divine Redemption.

Such study by the minister will afford the best preparation for giving his people, in one of the Sunday services each week, what he will find them just now most interested in, and most anxious to get. The unfolding of one of the Books of the Bible in its relations to the rest of the Bible, and in connection with its own origin, aim, and plan, with even average ability and earnestness, we have never known to fail to draw and interest and hold a congregation.

In the first six months of the year the **Unity of the old Testament** will be presented, with suggestive treatment and outlines of the various Books, their relations to the whole, and their part in the unfolding of the plan of divine

Redemption. Hints and helps will be given from month to month in connection with the progressive unfolding of the plan.*

There are doubtless many pastors and Bible-class teachers and Christian Endeavor leaders who will be glad to supplement the teaching of the pulpit by directing their classes of intelligent young people in a more detailed study of the various books, with the aid of "Key" and "Chart," on the Lord's day or during the week.

Old Testament Study—January to June.

THE Bible is the record of the unfolding of the **Divine Religion of Salvation**, from its origin and germ, in the Protevangelium, or First Promise, in Genesis (iii. 15), to its consummation in the glories of the New Jerusalem, in Revelation (xxi., xxii.). It is not, therefore, to be regarded, as skeptics represent it to be, as the entire Hebrew literature, nor as a disjointed mass of materials—a medley; but as a connected Book, into which all the contained Books enter in making up a complete unity. To this unity *the purpose of God in the redemption of the world* furnishes the **natural key**.

In applying this key, the Bible naturally opens into **Two Parts** that present the **Two Successive Stages** in the progress of the divine work of redemption:

Part First, containing the story of the Divine Religion, in its earlier, incomplete, typical form, and as confined mainly to a single people—the Jews.

Part Second, containing the story of that Divine Religion, in its later and complete form, as given to all the world, represented especially by Jew, Roman, and Greek, the type-races of mankind.

* For the general aim of the various Courses of Study and Reading to be conducted under the titles, "School of Bible Study," "School of Social Science," etc., see Editorial Section.

* It is expected that a "Key to Old Testament Unity" will be ready soon; also a "Chart" presenting the whole subject clearly to the eye, as an aid to its easy comprehension.

The **Unity of the Old Testament** is to be sought in connection with the first of these Stages: the **Unity of the New Testament**, in connection with the second.

In order to any successful and profitable study of the Old Testament plan and unity, it is necessary—

First, to grasp and appreciate the **Law of Movement and Progress** in its development, as originating in great Formative Ideas and Forces, connected with redemption, represented by great leaders and becoming embodied in the social, legal, political, and religious arrangements and institutions of the Jewish race.

Second, to grasp and appreciate the **Guiding Principle**, that the Old Testament is to be viewed as God's work of Giving the Divine Religion to man in its old form, and through it preparing the Chosen People and the world for Christ, and that Religion in its new form. So viewed, the history involves a long divine training of the Chosen People, and a gradual development, rational and practical, of the Divine Religion itself.

In the Old Testament

Two Stages are presented:

1. **The Historical Introduction of the Divine Religion into the World.** This is recorded in the Pentateuch.

2. **The Development of the Divine Religion in the World,** or the fixing of its formative ideas in the minds, hearts, and lives of the Chosen People by the agency of inspired men, through its embodiment in the great religious works and institutions of the Hebrew race. This is recorded in the remaining Books of the Old Testament.

THE FIVE BOOKS OF MOSES—JANUARY.

The First Stage of Old Testament Development, or that recorded in the Pentateuch, or Five Books of Moses, embraces:

The Historical Introduction of the Divine Religion of Salvation

in the World, in Five Successive Phases—

presented in Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. Each of the Five Books is a distinct, essential, and natural part of an organic whole, and in order to be at all understood must be so studied.

Genesis—First Phase.

The First Phase in the Historical Introduction of the Religion of Salvation into the World is that of—

The Origin of the Religion, and of the People chosen to be its Depository and Guardians,

presented in the Book of Genesis. This Book thus lays the foundation for the Bible religion and all the subsequent Books of the Bible. It is at once the Book of Origins and the Book of Generations.

Starting from God, as *Elohim*, the originator, in "the beginning," it presents the creation of the universe and of the earth which is to be the stage of redemption; the creation of man, who is to be the subject of redemption, and Jehovah's covenant with him; the origin of human sin, in the fall of man in Eden, making the necessity for redemption; the Protevangelium, or First Gospel to Adam (veiled in the curse pronounced upon the tempter), the starting-point of redemption; the Abrahamic covenant, the organization of redemption; the origin and separation of the Chosen Family of Patriarchs, who were to be the ancestors of the Chosen People; and the origin and training of the Chosen People, who were to furnish the repository and to become the permanent guardians of the Divine Religion of Redemption in its old form.

For the purposes of study, the Book of Genesis may be divided—according to the simple literary structure of the production itself—into an **Introduction and Ten Sections:**

Introduction. The account of the creation of the universe and of the earth and man (ch. i.-ii. 3).

Each Section begins with a formal title: "These are the generations," or its equivalent. Their subjects are as follows:—1. The earth in its relations to Adam (ii. 4-iv. 26).—2. The descendants of Adam (v.-vi. 8).—3. The family of Noah, and the Deluge (vi. 9-ix. 28).—4. The descendants of Noah and the dispersion of the race from Babel (x-xi. 9).—5. The descendants of Shem (xi. 10-26).—6. The descendants of Terah, and the history of Abraham (xi. 27-xxv. 11).—7. The descendants of Ishmael (xxv. 12-18).—8. Isaac and his descendants (xxv. 19-xxxv. 29).—9. The family of Esau (xxxvi. 1-xxxvi).—10. Jacob and his descendants (xxxvii. 2-1. 26).

The division best suited to the needs of a student or thoughtful investigator of the unity of the Bible, is that based upon the Successive Stages in the Development of the Protevangelium, or First Gospel Promise, in connection with the Promised Seed.

The Book of Genesis, from this point of view consists of an **Introduction** and **Three Parts** narrating the religious development of the Covenant of Jehovah in the history of three men—Adam, Noah, and Abraham—and their descendants.

Introduction. History of the creation of the universe, of the earth which is to be the abode of man, and of man who is to be the subject of redemption (ch. i.-ii. 3).

Part First. The Story of Adam, the Covenant of Works and the Protevangelium—the germ of the Covenant of Grace, with veiled promise—with the subsequent development, resulting in the apostacy of all the race except the family of Noah (ii. 4-vi. 8).

Part Second. The History of Noah and his Family, under a gracious though incomplete Covenant, and a distinct promise—with their later evil developments, resulting in the dispersion from Babel, and the formation of the nations with which Israel is to come in contact in the future, and in universal heathenism—till the days of Abraham (vi. 9-xi. 32).

Part Third. The History of the Separation of Abraham and his Descendants from all the rest of the world, and from the evil elements among themselves (Ishmael, the sons of Keturah, Esau, etc.); their introduction into Canaan as the Promised Land; the new and better Covenant of Special Grace, with full and rich promises, made with Abraham, Isaac and Jacob; and the Patriarchal Lives until Israel is settled in Goshen in Egypt, for development and training, apart from the world of heathenism, as the Chosen People of God (xii.-1).

Two Stages in the Patriarchal History may be distinguished in Part Third:

1. The Development and Completion of the Abrahamic Covenant, in connection with the three patriarchs, Abraham, Isaac, Jacob, as sojourners in the Promised Land (ch. xii. 1-xxxvi. 43).

2. The Providential Transfer of the Chosen Family—in connection with the history of Joseph, beginning with his being sold into Egypt—from Canaan to Goshen in Egypt, where it should be kept from contamination by the world of heathenism, until it should grow into the Chosen People, ready in God's time to become a nation, prepared to enter into full covenant with God and to receive the Divine Religion from Him (xxxvii.-1).

Exodus—Second Phase.

Exodus, the Second Book of Moses, records the Second Phase in the Historical Introduction of the Religion of Salvation unto the World, that of—

The Committing of the Religion of Salvation by Jehovah through Moses, to the Chosen People as its Depositary and Guardian, and His establishing His Throne among them.

The *Exodus*, or going out of Israel from Egypt, is merely a subordinate event.

The Book of Exodus naturally falls into **Three Parts**:

Part First. The Making or Birth of the Israelitish Nation, and its preliminary training in the knowledge of Jehovah (ch. i.-xi. 21).

Part Second. Jehovah's Manifestation to the Nation and the Establishment of His Covenant with them (xi. 22-xxxiv.).

Part Third. The Building of the Tabernacle and the Establishment of Jehovah's Residence and Throne in the midst of the Chosen Nation, completing the Theocracy (xxxv.-xl.).

Leviticus—Third Phase.

Leviticus, the Third Book of Moses, presents the Third Phase in the Historical Introduction of the Divine Religion into the World—

The Way to Approach and Worship Jehovah on His Throne in the Tabernacle, in seeking His Favor and Salvation.

The salvation has been made known, and Jehovah has made himself accessible to His people. But how shall they approach Him?

Leviticus contains the **Priest-Code** or **Ritual of Salvation**. Jehovah, who in Exodus lays the foundation of the Divine Religion in the Mosaic Covenant, and takes His seat upon His throne in the Tabernacle, in Leviticus gives His people the **Law of Religious Worship**, or of approach to and communion with Him on His throne, that the Nation which has thus been made the depository of the sacred treasure may have the way prepared for the training needed to save them and fit them for their high office.

The Book gives prominence to the priestly point of view. It presents salvation, or man's return to union and communion with God; exhibiting in its **Four Parts** the various religious duties and privileges:

Part First. The Law of Sacrifices, or the means of approach and reconciliation with Jehovah, or the Way of Salvation—all pointing to the Christ (ch. i.-vii.).

Part Second. The Law of the

Priesthood, or the agents or mediators of that reconciliation and salvation (viii.-x.).

Part Third. The Law of Purifications, or the conditions of reconciliation and salvation (xi.-xx.).

Part Fourth. The Law of Religious Festivals, or the great occasions of worshipful approach to and communion with Jehovah, in order to grow in grace and the knowledge of salvation (xxi.-xxvii.).

Leviticus leaves the Chosen People organized as the **Ancient Church**, in communion with Jehovah, who has taken up His abode among them.

Numbers—Fourth Phase.

Numbers, the Fourth Book of Moses, records the Fourth Phase in the Historical Introduction of the Religion of Salvation into the World, or—

The Civil and Military Organization and Discipline of the Nation for its Work as the Permanent Guardian of the Religion— already given to Israel in its Law and Covenant in Exodus, and in its Ritual in Leviticus—and as the agent ordained by Jehovah for its establishment in the Promised Land.

Numbers is not simply a narration of the *numberings* of Israel. The two censuses were but means to an end, that end being the Separating of the Levites for the service of God from those Israelites who were required to bear arms, and the thorough Organizing and Compacting of the People, as a political and military body, to guard the religion revealed to them by Jehovah and to establish it in Canaan.

The Book may be regarded as consisting of **Three Parts**:

Part First. The First Complete Organization and Preparation, on the borders of the Promised Land, of the generation that had come out of Egypt, with the various laws and ordinances called out by this (ch. i.-x.).

Part Second. The Rebellion and Failure of Israel and the Discipline of thirty-eight years in the Wilderness,

with the destruction of the incorrigible generation that had come out of Egypt, in order to start a better development (xi.-xix.).

Part Third. The Second Organization and Preparation—this time of a New Generation—for the Conquest and Settlement of Canaan, with an account of the beginning of the war of Conquest, and the enactments and regulations, civil and religious, rendered necessary by the new conditions (xx.-xxvi.).

Deuteronomy—Fifth Phase.

Deuteronomy, the Fifth Book of Moses, presents the Fifth Phase in the Historical Introduction of the Religion of Salvation into the World—

The Moral Preparation of the New Generation for Entering Canaan and Planting that Religion there for Future Development.

The Book is thus the completion of the preparation of the Chosen People for entrance into Canaan and life in it under the Divine rule of the Theocracy; in short, for fifteen centuries of development in the guardianship of the Divine Religion of Redemption and under its molding influence. It consists of **Three Parts and a Conclusion**:

Part First. Rehearsal of the Blessings of Jehovah as motives to obedience, including the blessings in peace and in war, and in the gift of the Law of Jehovah itself (ch. i.-iv.).

Part Second. Rehearsal of the Divine Law which they are to obey in their Religious and Civil Conduct—beginning with the Ten Commandments, and embracing the laws touching religion, those relating to the conduct of the government and of rulers, and those concerning the private and social life of the people (v.-xxvi.).

Part Third. Enforcement of Loyalty to Jehovah and the Law—by exhortation to obedience, and by the closing scenes of the career of Moses, including his farewell address (xxvii.-xxxiii.).

Conclusion. The Death of Moses, as completing and enforcing all (xxxiv.).

One Purpose has thus been found running through the Pentateuch. These Five Books of Moses give a complete and connected account of the Historical Introduction of the Religion of Salvation into the World.

The remarkable fitness of these five parts to one another, and their unity of aim and construction, show the Five Books of Moses to be but **One Book of the Law of Jehovah**, presenting the one theme of

The Giving of the Divine Religion of Redemption.

In the further study of this subject the preacher and the student will find the best of all help in the direct study of the Books of Moses themselves. Then any of the ordinary commentaries will afford some aid. Lange's commentaries give more attention to the plan of the books of the Bible than do most others. Smith's "Bible Dictionary" will be of some service.

Special help will be found in Keil's "Introduction to the Old Testament;" Dr. W. H. Green's "Unity of the Book of Genesis," and "The Higher Criticism of the Pentateuch;" Dr. Chambers's "Moses and the Recent Critics;" Kurtz's "Sacred History;" Bruce's "The Ethics of the Old Testament;" Wines's "Commentaries on the Hebrew Laws;" Dr. Andrew Bonar's "Leviticus," Dr. Stebbins's "Leviticus;" "A Study of the Pentateuch for Popular Reading," (now published by H. L. Hastings in "The Higher Critics Criticized"); Walker's "Philosophy of the Plan of Salvation;" Arnold Guyot's "Creation, or the Biblical Cosmogony in the Light of Modern Science;" Appendix to Dr Dana's "Manual of Geology."

The purpose is to mention only a few of the more accessible works. Most ministers will doubtless find the greater part of the material needed in their own libraries.

PASTORAL SECTION.

THE SUNDAY-SCHOOL IN MODERN LIFE.

BY RALPH WELLS.*

COMPARING the work of the Sunday-school with what it was, say 25 years ago, I am very strongly of the opinion that grown persons are much more interested in that branch of church work, and are personally engaged in it to a much larger extent than they were at that time. The schools are far more prosperous than they were 30 years ago. As a rule, church-going parents send their children to Sunday-school. The parents who do not pay so much attention to this matter are those who attend some of the large fashionable churches. The Sunday-school has improved in many ways, and is an exceedingly important factor in the religious life of the age.

The character of Sunday-school teaching has improved, and this is due, very largely, to the normal class-instruction which has become an important feature in Sunday-school work within the past few years. Normal class-teaching is very popular. I have no idea how many such classes there are in the country, but they can be found in many places. There never was a time when the literature pertaining to Sunday-school instruction was so extensive, so well prepared, and so helpful to the teacher as it is now.

If I were asked as to the books a teacher should have in order to prepare himself or herself to present properly the lesson, I would say, first of all, a good reference Bible. In my practise I use the Revised Version as a commentary, finding it valuable for that purpose, tho the differences between the Old and New Versions are slight. Then Smith's "Bible Diction-

ary," "Cruden's Concordance" (most teachers could only afford to get the smaller edition, which will answer all practical purposes). Then read *The Sunday-school Times*, which is the best helper I know of, of that kind. Its special articles are always furnished by competent writers, and illustrate the various phases of the lesson. The use of commentaries depends upon the portion of Scripture that is under consideration. For an all-around commentary I should recommend Jamieson, Fausset, and Brown. The "Speaker's Commentary," a certain class of teachers will find useful, but for all-around teaching and a comprehensive commentary I should recommend the books just referred to. To these books may be added Geikie's "Life of Christ," also, Stalker's; they are the two best. Eddesheimer's "Life" presents the subject from a Jewish standpoint. Dr. Thompson's "Land and the Book" is the best work to consult in regard to the manners and customs of the East.

In the way of commentaries, biographies, and various other works, lesson helps, etc., the modern Sunday-school teacher has all, or even more than he could reasonably ask. He is decidedly better prepared for his work than the teacher of former days. On the other hand, it is my opinion that there is too little attention given in our Sunday-schools to the memorizing of Scripture. There is not as much done in this line as there was some years ago. It should be the aim of teachers to see that their scholars, each week, commit to memory a certain portion of the Bible, the number of verses to be memorized depending, of course, on the age of the scholar. That plan can only be carried out successfully with the assistance of the parents or guardians of the children in their own homes. The feature most open to criticism in the Sunday-school of the present day is that it secures such a small amount of cooperation from the home.

I have no suggestion to make as to the manner in which the lessons are divided up. But the "I on Helps," as a rule, are written by clergymen, and only from the standpoint as to the meaning of the different passages. When the writers come to the question of how these passages are to be applied to the scholar, there the "Helps" are at fault. They do not succeed in furnishing the necessary applications;

*Interview with Geo. J. Manson. The views of Mr. Wells, as one of the best-known and most successful Sunday-school workers in this country, will be of special interest to all pastors. For more than a generation Mr. Wells was associated with that able preacher and successful pastor, Dr. Howard Crosby.

they do not assist the teacher just at the point where he needs their aid. But this condition is not beyond remedy, and only needs to be brought to the attention of those who write this class of articles. Teachers are constantly saying: "Just when we get to the point in the lesson where we need the most help we fail in obtaining it. The writer has spent all his force in telling us the meaning of the different verses, or passages, without saying anything about their personal application, and how that shall be presented to the pupil."

I think the teaching of the modern criticism has been kept out of the Sunday-school "Helps," those having charge of them being very careful in this regard. The "Helps" would not be used if such teaching were permitted in them.

In regard to selecting the Sunday-school library, I think it would be done better if those in charge of that work would obtain the book catalogs as representing the different denominations, and supply their wants from the combined lists; rather than furnish books published by one denomination. In pursuing the course I have indicated, I think the selection would be more general and satisfactory.

But I do not think the Sunday-school library is used to the extent it was in former years. We have become a great people for reading religious newspapers of different kinds, and, in the case of many Sunday-school scholars and teachers, they take the place of the Sunday-school library. A man of strong denominational prejudices would say that the school should be supplied with denominational literature only; but, from my point of view, I think a selection should be made from each.

It has been said, sometimes, that our Sunday-school libraries contain poor, trashy books that convey no moral lesson, and exemplify no religious belief. I think the prevalence of that evil has been very much exaggerated. I think far more care is exercised by the officers of Sunday-schools in this respect than there was in former days. The plan now is to have a committee of the best men in the Sunday-school to read the new books that it is proposed to place in the library, and not to allow them to be put on the shelves until they have received the approval of this committee. When I was more actively engaged in Sunday-school work than I am at present, that was the course pursued in my school; and when I was superintendent, I also read the books.

THE PASTOR'S USE OF TRACTS.

By WILLIAM A. RICE, D. D., MISSIONARY SECRETARY OF THE AMERICAN TRACT SOCIETY, NEW YORK CITY.

A PASTOR labors to make the redemptive work of Christ effectual to all those who are under his ministry. This he does by prayer, conduct, and speech. Called of God and enlightened by the Holy Spirit, he holds on to the source of his strength by the exercise of prayer. Thus he communes with God, and has fellowship with His Son; derives comfort, encouragement, and power to prosecute his work, so often beset with difficulty and hindered by rebuffs. He endures "as seeing Him who is invisible." He has "meat to eat" that others know not of. By this means he obtains grace to walk worthy of his vocation, to be an example unto his flock. In the same way he is helped to understand the Word of God. His diligence in study and his attainments in knowledge are rewarded with perception of divine truth, felicity of language and manner in expressing and proclaiming it.

It is probable that, as experience reveals to the faithful pastor the ripening harvest, the few who are willing to be laborers, and the necessity for haste in the King's business, he will be glad to avail himself of every agency which, by the test of the experience of others, has been found helpful in attaining the ends which his ministry has in view. Not the least nor the last of these agencies will be Christian literature in tract form.

As a pastor I made considerable use of tracts. I often wondered why ministers did not more generally make use of them. But since I have now for several years been in a position which enables me to know the habits of many pastors in respect to the use of tracts, and also something additional of the results of their use, I wonder more than ever that all persons trying to persuade men to Christ, to instruct them in the truth, to build them up in their most holy faith, and to lead them forth into various spheres of Christian activity, do not wisely and persistently call to their assistance these small, many-winged, and many-tongued messengers of light.

One of the very first things necessary to lead ministers of the Gospel to use tracts in their work is a belief in their utility. Unbelief on this point is apparently quite extensive. Just the

reason for this it may not be easy to find. Perhaps it is the result of some such lines of thought as the following:

Tracts are diminutive and insignificant; casual observance would seem to indicate that they are not generally read by those to whom they are given; large quantities of them are thrown away, torn to pieces, put into the fire, or otherwise destroyed; a person does not like to have another choose his reading; most persons have already at their disposal more printed matter than they can find time to read; the newspapers are so fresh, cheap, and accessible that they keep people from reading other things, and especially tracts; many persons resent the suggestions which are involved in the gift of a tract, and regard it as an interference with their personal rights and privileges; it looks like intermeddling; there is much difficulty in selecting a tract exactly suited to the one to whom it is to be given; much of tract literature is of unsuitable character and its distribution ill-timed; it is difficult to find those that are good all the way through, free from false teaching, half-truths, or extreme statements and language. From one, many, or all of these and similar reasons, doubtless many pastors turn from the whole subject and refuse altogether to make use of tracts in their work.

While a cursory view of such objections may lead to this conclusion, a thoughtful consideration may lead to one more hopeful.

A thing is not to be condemned simply because it is small and apparently insignificant. We are told not to despise the day of small things. Things that are small, in combination are often very large and powerful. A single ant is small, but an army of ants in Africa causes elephants and lions to flee before them. The Bible speaks of little things upon the earth that are exceeding wise. The race is not always to the swift nor the battle to the strong. In warfare there is as much need for the infantry as the artillery. Our modern warships are supplied with the small-bore, rapid-firing guns as well as with the great guns which throw monstrous projectiles and bombs. The war between Japan and China reveals the fact that these rapid-firing guns are quite as effective as the larger ones. The small balls find entrance through the apertures about the larger guns and drive the gunners from their posts. Tracts are a part of the small-arms and ammunition of the army of Christian soldiers. They may

do effective service where sermons, volumes, and conversations fail. Men who resist all outward and public appeals for their allegiance to Christ may, nevertheless, when alone, and when touched by the Holy Spirit, read a tract, and through it find the way to Christ and thus come to an open and glad confession of their Lord. The fact that many tracts are not read or are destroyed does not hold against tracts only. It is true—especially the former—of all printed matter. And upon what proportion of an audience are we to suppose sermons are not lost? A very large part of all energy, effort, and material is lost, wasted in the using. Heat escapes through the chimney, nutrition in the cooking of food, steam from the locomotive. Tracts can be so multiplied, because they are small and therefore cheap, that if only a slight percentage bears fruit their use may be preeminently justified. All the seed sown in the earth does not germinate. We can not tell beforehand which will spring up and bear fruit, and therefore we are exhorted, "In the morning sow thy seed, and in the evening withhold not thy hand."

It is true there is a delicacy in suggesting what others should read, but we do this constantly in certain lines of literature: why not in Christian literature? And all effort to persuade men from one mode of living or thinking to another is an interference in personal matters, an intermeddling. But surely such interference is justifiable. Shall we leave men to perish simply because they wish to be let alone? The difficulty in finding suitable and well-written tracts and giving them out wisely as to timeliness, discrimination, and adaptability is not insurmountable. It is not as great, perhaps, as it may seem. There are published at the present time by the various agencies an almost innumerable list of tracts, covering every phase of doctrine, condition of mind, life and heart; tracts well written, apt in illustration, forcible, and perspicuous. They have been made attractive and instructive to the wise, acceptable to the refined, interesting to the dull, and intelligible to the ignorant. One needs only to acquaint himself in some measure with this literature, and to study the conditions of the people whom he would reach in this way, to be able to adapt the message to the one to whom he sends it, and to choose the wisest time and way to send it. And we are not to forget that many persons

may not in any other way learn the way of life. Think, for example, how many do not go to the house of God, and hence do not hear sermons. Whether this is the result of sickness or other infirmities, or from indifference, all such persons have a claim upon the pastor within whose parish they live. There is but little encouragement at first, in most cases, to get persons to follow up any lengthy or systematic course of religious reading. The most that can be hoped for is that they may be persuaded at some odd moment to read a brief tract, which, if it is God's truth, may find entrance to the conscience and the heart. This is not the age of the world to be in doubt as to whether the printed page exerts an influence. The printed page is the ally of every cause whether good or evil. The business, political, and social worlds believe in tract literature: why not the religious world? A large part of the religious world does. Tracts are circulated by the millions annually. They form an important part in nearly every aggressive religious movement. Mr. Moody, in his evangelistic campaign in Chicago in connection with the World's Fair, made use of tracts to a very large degree. The large number of purchases and applications for grants of tracts made to the tract societies of this and other countries confirm the assertion that extensive use of tracts in Christian work is already made.

During the past year a special opportunity has been afforded the writer for ascertaining the value set upon the use of tracts by home missionary pastors. The society which he serves issued during 1894 a monthly tract, which was furnished in packages of 100 gratuitously to 1,000 home missionaries of the various evangelical churches. The correspondence which the society has had with these missionaries reveals some interesting facts.

Their letters contain such terms of approval as these, "Very helpful;" "very useful;" "have used them with good results;" "to good advantage;" "highly appreciated;" "beneficial;" "have been eagerly sought after;" "most excellent;" "handy in contact with men;" "have done a great deal of good;" "are read gladly;" "their great variety makes it possible to use them with profit in nearly every phase of religious experience;" "are invaluable;" "we could not get along without them."

It may be interesting to learn how these pastors used them. Here are

some of the ways—"have distributed them on the street, in offices, to street-car men;" "in my street work;" "to Sunday-school teachers and Christian Endeavor workers;" "inclosed in letters;" "distribute every Sunday night to the attendants at our Gospel service;" "to employees of the railroad;" "in missionary visitation;" "to non-churchgoers;" "to people I meet in the stores and blacksmith-shops;" "in schoolhouse meetings;" "at special services;" "in our prayer-meeting, using the topic of our tract as our subject, and after the meeting distribute the tract itself, which tends to fasten the subject on the mind;" "in my pastoral work, Sunday-school and Gospel meetings." Perhaps not more than four or five out of the thousand expressed doubts as to their advantage, and these made no effort to circulate them. Of course if a man does not believe in the seed, he will not sow it; and if he does not sow it, there can be no harvest. A number of these letters trace conversions to the reading of these tracts. Others quote the testimonies of readers of the tracts of which these two are fair examples: "A business man said of one of the tracts, 'It is as good as any sermon I ever heard.'" "No man, however worldly or skeptical, can argue against one of these modest speakers for God's cause."

This correspondence is so overwhelmingly favorable to the use of tracts, that there can be no question as to the wisdom of extending this form of endeavor to spread the light of divine truth. If the results with a thousand ministers have been so encouraging, think of the increased good if a hundred thousand ministers used the same methods. A thousand ministers are spoken of thus simply because they happen to be grouped together in the use of a certain tract publication. It may be approximately true that already in evangelical Christendom there are a hundred thousand pastors or ministers who are using tracts more or less systematically in their work. They enclose them in letters to their own parishioners and others; they give them to those with whom they have been engaged in pastoral visitation and conversation; to comfort the sick, console the bereaved, cheer the "shut-ins" and the aged; to awaken the indifferent; to arouse the conscience of those who have been hardened by sinning; to direct and instruct seekers after "the way, the truth, and the life;" to promote piety and godliness; to confirm the faith,

remove doubts, allay fears, and, in general, "help men on to God."

Two noteworthy examples of the extensive use of tracts by pastors of large and representative churches are worthy of mention.

One of these churches is in Auburn, N. Y., and the other in Rochester, N. Y. At the Sunday evening services, which are popular, somewhat evangelistic, and always largely attended, from 1,000 to 1,500 tracts are distributed. These churches print a calendar, announcing their services for the week, and then tip or fold into this announcement leaflet a tract selected with care and possibly bearing upon the subject of the service at which it is distributed. The same tract is given to all. Its association with the weekly announcements and its connection with the topic of the service are quite sure

to secure its general reading. Truth read by 1,000 or 1,500 persons must have a beneficial effect upon some of them. The extent of this good effect will be in proportion to the number who read the tract. When this plan is followed every Sunday night for six months or more, each year, as is the custom of the churches mentioned, so I am informed, the aggregate good must be very great. The fact that these churches continue this work, involving much labor and a considerable expenditure of money, is sufficient evidence of their faith in the utility of tracts.

Our conclusion of the whole subject is that pastors may very wisely make use of this ally in extending their work, increasing its efficiency and making the results more substantial and permanent.

THE PRAYER-MEETING SERVICE.

BY WAYLAND HOYT, D.D.

JAN. 5-11.—FOR THE NEW YEAR—ARMED, WATCHFUL, PRAYERFUL.

Eph. vi. 13-18.—"Wherefore, O Christian soldier, take up the whole panoply of God," exclaims the Apostle. Behold, then, the Christian soldier panoplied.

Well, there is his girdle. "Having your loins girt about with truth," the Apostle says. This girdle was no soft, elegant, silken sword-sash, such as an officer in modern armies folds around himself. It was of the toughest leather, and armed with iron, and buckled about the soldier's waist with carefulest security. It was that upon which all the rest of the armor hung. Without his girdle the ancient warrior was limp and useless. And the girdle for the Christian warrior is the truth, the Apostle says. He calls upon the Christian to have definite and distinct conviction of truth. In the stress and strain of conflict you will need the support and strength of definite conviction—something worth living for, if need be dying for. "Having your loins girt about with truth."

The next thing is the breastplate,

and the name for that is righteousness. Righteousness means here the coincidence of life with creed. You believe the truth? live then in accordance with the truth, and so defend yourself, as the breastplate did the ancient warrior. And there is no such defense for a man as the truth accepted and lived out in righteousness.

And the next things are the sandals. That word translated preparation, means readiness. And there are no such protecting sandals for the feet of the Christian soldier as an obedient and alert readiness.

The next item in the panoply of the Christian soldier is the shield of faith. Shield, from *dura*—a door; shield like a door. It covered pretty nearly the entire person. Fiery darts—darts wrapped with lighted and flaming tow. Such darts flings at us the evil one. Hint of the propagating power of temptation. "One sin draws another in its track; the flame of the fire-tipped dart spreads; temptation acts on susceptible material; self-confidence is combustible; faith, in doing away with dependence on self, takes away

the fuel for the dart; it creates sensitiveness to holy influences by which the power of temptation is neutralized; it enlists the direct aid of God."

And the next thing in the armor of the Christian soldier is the helmet of salvation. As the Apostle explains the figure in the epistle to the Thessalonians, the helmet of the hope of salvation. Ah, what protection here! Hope! Expecting to conquer instead of to be conquered. Go into the conflict with high heart.

And now let the Christian soldier grasp his weapon—both of offense and of defense. "And the sword of the Spirit, which is the Word of God." It is sharper than any two-edged sword of Roman soldier.

But—and will you specially mark this—even such panoply is not enough for him. For this Christian soldier must enter into fight not simply with human but also with superhuman foes. Notice particularly the Apostolic statement of the Christian soldier's antagonists, verses 11, 12. He needs supernatural aid. Let him seek such aid then by prayer. Praying always, in prosperity and adversity, in joy and sorrow, etc. He is to pray with all prayers. He is to pray in the Spirit.

But even this—this harnessing in armor and this praying—is not enough. The Christian warrior, in addition, must maintain a persevering and intent watchfulness. "And watching thereunto with all perseverance." That word watching means without sleep, and perseverance means strong, and strung toward such watchfulness.

Let the Christian warrior watch then—

- (a) As toward prayer itself.
- (b) As toward his armor—that he leave off no portion of it.
- (c) As toward his antagonists.
- (d) As toward obedient service.

So watching, praying, panoplied, he shall conquer.

Ah, in this way let us determine to enter the New Year. What a year of victory it shall thus be for us!

If this must be the method of the Christian life, what must be said of the life of the unchristian—unarmed, unwatchful, unprayerful! Into what sore defeat it must surely pass!

JAN. 12-18.—IDEALS, ENERGY, PERSISTENCE.—Phil. iii. 13, 14.

Each of us has but one life. "When Garibaldi sailed from Genoa in 1869 to deliver Sicily from its oppressors, he took with him a thousand volunteers. They landed at Marsala, almost in the face of the Neapolitan fleet. When the commander of Marsala, returning to the port, saw the two steamers, he gave immediate orders to destroy them. Garibaldi, having landed his men, looked with indifference, almost with pleasure, upon their destruction. 'Our retreat is cut off,' he said exultingly to his soldiers; 'we have no hope but in going forward; it is to death or victory.'" So every day, as it passes, destroys itself, cutting off retreat.

Also, notice that the main question about our life is not what we think of it, but what God thinks of it.

So there really can be no more important question than, How may I make the utmost of my life?

Our Scripture brings before us the example of one who did make the utmost of his life. What an accomplishing life was that of the Apostle Paul! That life was urgent with the three principles without which always a noble life is impossible—ideals, energy, persistence. Think of these three principles as illustrated in this noble life. First—ideals.

Everything must be the outcome of an inner, ideal thing if it come to anything. What is a building but the externalizing of the architect's ideal? So a true life is the expression of the true ideal for life. If you would have advancing life you must have steadily advancing ideals. Behold now, in the case of the Apostle, the highest possible ideal, viz., "the mark for the prize of the high calling of God in Christ Jesus."

Second—energy. Of this, this noble life of the Apostles was full; how it strains and sounds in our scripture—“reaching forth;” “I press.”

(a) Consider—energy toward ideal implies decision.

“On a recent most instructive visit to the Assay Office in Wall Street, I was shown a balance, concerning which the courteous superintendent said: ‘The distinctive feature of this balance is its combination of sensitiveness with decision. It will be turned by the smallest fraction of a grain, and, whenever it is turned, it moves right on. We had one formerly which was extremely sensitive, but it lacked decision, so that it went quivering from one side to another before it settled; and frequently we wasted fifteen minutes in getting a result which we can obtain from this one in a moment.’ As I listened to this admirable explanation I could not help saying within myself, ‘How like that wavering balance many men are! They are abundantly sensitive, but they lack decisiveness. They are so long to settle what is to be done that the opportunity of doing anything is sometimes gone before they are ready to begin.’”

(b) Consider—energy toward ideals implies singleness of purpose. “This one thing I do.”

(c) Consider—energy toward ideals implies the casting away of hindrances. “Forgetting.”

(d) Consider—energy toward ideals implies training toward ideals. How this sounds in this noble Scripture—“reaching forth;” “pressing toward.”

(e) Consider—energy toward ideals implies refusal toward distraction. The “one thing” shines and entices.

(f) Consider—energy toward ideals implies refusal of discouragements. “Forgetting the things behind.”

(g) Consider—energy toward ideals involves the gathering of energies when they flag. Still “I press toward.”

Third—persistence. “This one thing I do;” *i. e.*, I keep doing it.

What a New Year this will be if it be a year signalized, even in some measure, by such ideal, energy, persistence!

JAN. 19-25.—LIVING BY THE DAY.—Matt. vi. 11.

This clause from the prayer the Master taught us how to pray is, concerning living by the day, full of suggestion.

One has noticed that in this petition there are two slight variations between St. Matthew and St. Mark.

St. Matthew has *dos*—give in one act. St. Luke has *didon*—be giving; give us continuously. “St. Matthew touches the readiness, St. Luke the steadiness; St. Matthew the promptitude, St. Luke the patience of God’s supply.” Then, again, St. Matthew says—this day. St. Luke says—day by day.” St. Matthew implies, “sufficient to each day is the want thereof;” St. Luke says, “and if there be a tomorrow, for it also God will provide.”

And, so you see, both in St. Matthew’s and St. Luke’s version of the prayer this idea of living by the day comes out.

(a) Well, this petition in our Lord’s prayer makes suggestion that we daily recognize our dependence, and so get ability of calm living by the day. A daily recognition of our daily dependence upon God will aid us much in living by the day.

It is a by no means uncommon tendency to push away recognition of dependence upon God to the time of some great and squeezing crisis, and to refuse to remember that in the common calm of every day, we are as much and as really dependent upon God.

(b) Another suggestion this clause in our Lord’s prayer affords as to living by the day, is that we cheerfully spend each day in the daily toil appointed for the winning of our bread. “Give us this day *our* daily bread.” Our daily bread is a kind of joint affair between God and ourselves. What we are to daily ask His giving, we are ourselves to set about the daily winning. We are each day to set our hand to the applying of the secondary causes for that of which He is always the primary and initial cause. And nothing

can so take the care and canker out of the day as the consciousness of the daily duty done belonging to that day.

(c) Also, this clause suggests moderation of desires, that so we may live by the day. "Give us this day our daily bread." But bread does not mean simply dry bread, I think. It stands for sustenance. Food for the body; beauty for the taste; knowledge and culture for the mind; love and companionship for the heart. But let our desires be moderate—that is what the petition suggests. Sidney Smith said, "According to my own computation I have eaten and drank, between my 7th and 70th year, 44 wagon-loads more than was good for me." Do not be so anxious about the 44 wagon-loads burdened with unnecessary things. So the days shall not be shadowed with strain, anxiety, tasking forethought.

(d) But this petition in the prayer has a suggestion of direction in it—that we make this living by the day the fashion of our living. "Give us this day (day by day) our daily bread." Do not take life in bulk. There are great tasks. There will be great trials, troubles. But these will come bit by bit to you, broken to the measure of the days. These are wise words of Charles Kingsley:

"Do to-day's duty, fight to-day's temptation, and do not weaken and distract yourself by looking forward to things which you can not see, and could not understand if you saw them."

This will be a happy and peaceful New Year to us in just the proportion in which we live it through—by the day.

JAN. 26-31.—THE TRUE WAY TO EMPIRE.—Luke xxiii. 37.

This taunt of the ribald soldiers to Jesus—"If thou be the King of the Jews, save thyself," told a mighty truth. Jesus could not be the King of the Jews and the King of men if He had saved Himself.

For consider—

(A) Jesus could have saved Himself. He before whom the waves and the winds crouched as a whipped dog does

at its master's feet, when He commanded them "Be muzzled!" He who made the five loaves and the two fishes greater into such wealthy store for the 5,000 men, besides the women and the children; He who bade demons kneel in abject terror; He who had wakened with quiet command Lazarus, on whom death had rioted for four days; He who Himself, but a few hours later, burst, with His own hands, the bonds of death in glorious resurrection: be you sure, Jesus could have descended from that cross, and, with no trace of wound upon Him, have scattered gazing multitude, and cruel priests, and guarding Roman soldiers into hurrying rout, as the wind blows helplessly the withered leaves.

(B) Yet consider, further—He could not have become King of Jews and King of men had He thus saved Himself, and from that cruel cross descended.

(a) For only as our Lord refused to save Himself could he make expiation for human sin. If sin were to be forgiven it must be ethically forgiven, on principles of righteousness. This is done by the atoning cross. Had Jesus saved Himself, man could not have been saved from sin.

(b) And for love's sake Jesus could not save Himself. Illimitable love held Him to that Cross.

(c) And for joy's sake He could not save Himself. "Who for the joy," etc. (Heb. xii. 2).

Consider the meaning of self-sacrifice.

Self—one's own conscious entity. Sacrifice—*sacer*, sacred, and *facio*—to make, to perform, to devote sacredly. So self-sacrifice is to devote one's self, all that belongs to one's self, to a holy cause and purpose. In that there are revenues of highest joy. Do you wonder why, notwithstanding all His pain and torture, you chiefly think of Christ as joyful? Thus He thought of Himself. This was the best prayer He could offer for His disciples, that they might have His joy fulfilled in them-

selves. It was a great and blessed thing to have equality with God. But it was a blessed thing not to think His equality with God a thing to be grasped at, that He might bring many souls with Him into glory.

And thus, because He would not save Himself, He has become King of Jews and men; King of forgiveness; King of love; King dispensing joy; King in the realm of hearts; King forevermore.

Said Napoleon, "Across a chasm of 1800 years, Jesus Christ makes a demand which is beyond all others difficult to satisfy; He asks that for which a philosopher may often seek in vain

at the hands of his friends, or a father of his children, or a bride of her spouse, or a man of his brother. He asks for the human heart. He will have it entirely to Himself. He demands it unconditionally. And forthwith, the demand is granted. Wonderful! In defiance of time and space, the soul of man, with all its powers and faculties, becomes an annexation to the Empire of Christ."

Behold, then, the true way to empire. It is the way of self-sacrifice, the way of the cross. We can make this new year a year of blessed empire over the hearts around us if we make it a year of self-sacrifice for hearts around us.

PREACHERS EXCHANGING VIEWS.

Conference, Not Criticism—Not a Review Section—Not Discussion, but Experience and Suggestions.

Greek Punctuation.

It is true that old manuscripts are largely wanting in marks of punctuation; but, thanks to the grammatical precision of the Greek language, the true punctuation can not be altered so easily as Dr. E. B. Fairfield assumes in his "Bits of Exegesis," in the November number of THE HOMILETIC REVIEW.

In his passage, John v. 37, we have *οὔτε . . . οὔτε . . . καὶ . . . οὐκ ἔχετε*, three negative sentences, the last, *καὶ . . . οὐκ ἔχετε*, being the precise equivalent of *οὔτε*, but the negative is joined to the verb, rather than to the particle, for additional emphasis. With a question, *οὐ* implies an affirmative answer, and all three members must be treated alike, by Greek usage, thus: "His voice you have heard, have you not? and his form you have seen, have you not? and his word you have abiding in you, have you not? for whom he sent, him ye believe not."

This would reduce the passage to extreme sarcasm, and reverse E. B. F.'s view of its meaning. But not only is this foreign to Christ's spirit, it is inadmissible grammatically. The word *πόποτε* finds almost no translation, and, moreover, that word almost invariably demands a negative answer; there are exceptions, but they are rare.

Now as to facts. It is an assumption that the people heard or saw any-

thing supernatural at Jesus's baptism. John Baptist said (John i. 32), "I have beheld the Spirit descending as a dove out of heaven; and it abode upon him." Matthew says (iii. 16), "And Jesus, when he was baptized, went up straightway from the water; and lo, the heavens were opened unto him, and he saw the Spirit of God descending as a dove, and coming upon him; and lo, a voice out of the heavens, saying, This is my beloved Son, in whom I am well pleased." Mark and Luke say the same. There is no implication that the people saw or heard anything, much less any assertion that they did.

As to the teaching. It is not the function of exegesis to simplify by alteration (copyists sometimes did that), but to elucidate by getting down to the truth. This comes largely by comparing Scripture with Scripture. Jesus referred to this very thing in the passage under consideration. He said, "Ye search the Scriptures," etc. "They testify of me; God's voice speaks in them, His form is there revealed, and all those prophetic marks of the Messiah are verified in me; but so blind and deaf have you been, that you have never seen, nor heard, nor had that word dwelling within you, because of your unbelief."

Jesus never appealed to such supernatural events to prove His claims. Angels ministered to Him in His temp-

tation, but He never alluded to it. The transfiguration scenes stunned the disciples, and they kept that matter close at Christ's own command. He appears studiously to have avoided appeals to the senses. But He did appeal to His doctrine—"Do not I tell you the truth?" To His works, not so much as miracles, as right and good—"for which of these do ye stone me?" To His character—"which of you convinceth me of sin?" Taking these things into consideration He declared that they knew whence He came and whither He went. Such proof is Godlike in form and utterance, but the children of the Evil One will not receive it. Jesus constantly appealed to the Scriptures in proof of His claim to be the Son of God, and met the charge of blasphemy by reiteration of the appeal. It is not at all probable He departed from the rule in the case in hand, to appeal to a proof by the senses, of which very few, probably none, had any knowledge whatever. This is contrary to the genius of Scripture.

E. B. F. is unfortunate, again, in the third passage cited, 2 Cor. xii. 16. "Be it so; I did not myself burden you; (*ἀλλὰ*—the strong Greek adversative) but, being crafty, I caught you with guile." Then the following sentences, so finely suggestive in the Greek: "Did I take advantage of you? (*μή*, no!). Did Titus take any advantage of you? (*μήτι*, not any!) Walked we not by the same Spirit? (*οὐ*, yes!). Walked we not in the same steps? (*οὐ*, yes!)" Greek particles are very important, more so than punctuation.

GEO. W. BORDEN.

SOUTH AUBURN, NEBR.

Nov. 13, 1895.

Christ Did Not Pray in Vain in Gethsemane.

In the article in the July HOMILETIC REVIEW, on "The Religious Character of Abraham Lincoln," we are told that he said in a letter to Judge Joseph Gillespie: "I have read on my knees the story of Gethsemane, where the Son of God prayed in vain that the cup of bitterness might pass from Him."

Christ did not pray in vain in Gethsemane. Yea, more, He never so prayed anywhere. In John xi. 42, we are told that at the grave of Lazarus He said to His Father: "I knew that thou hearest me always." The statement to which we have referred directly contradicts this.

Let us look at Christ's prayer in the garden. In Matt. xxvi. 39, it is thus

given: "O my Father, if it be possible, let this cup pass from me; nevertheless not as I will, but as thou wilt." The other versions of it given by John, Mark, and Luke, are to the same effect. This was a conditional prayer—"if it be possible." That is, "If Thy gracious purposes toward man can be fulfilled without my drinking this cup—if many sons can be brought to glory without my doing so, let it pass from me; but if not, I will drink it to the very dregs. Thy will is mine."

Christ had a perfect human nature—"a true body and a reasonable soul." His divinity did not take the place of His soul, as the Apollinarians and Henry Ward Beecher maintained. His feelings, both in His body and in His soul, were much keener than those of any mere man. As man, He naturally shrank from suffering. In His prayer in Gethsemane He gave expression to His feelings as a man. As He said, His soul was now "exceeding sorrowful, even unto death." But what He asked He asked conditionally, as we have already seen.

We find Him on other occasions, praying thus: "Father, glorify thy name;" "Glorify thy Son;" "Glorify thou me with thine own self;" "Keep through thine own name those whom thou hast given me;" "Sanctify them through thy truth;" "Father, forgive them." These prayers are wholly unconditional.

As we have seen, Christ prayed in the garden that the cup might pass from Him if sinners could be saved without His drinking it, but if they could not, He expressed His perfect willingness to drink it. The cup was not removed from Him, because, had it been, not one of the human race would have been saved. It is, therefore, not correct to say that Christ "prayed in vain in Gethsemane." If I ask a fellow being to do me a certain favor, but only if he can conveniently do so, and he tells me that he can not conveniently do it, my request can not correctly be said to have been refused.

REV. T. FENWICK.

WOODBRIDGE, ONT.

What Will Rouse Us?

I AM sorely perplexed regarding my duty. In the series of leading articles just completed in your REVIEW, on "The Preacher and the Preaching for the Present Crisis," it has been made as clear as it well could be made, that "the signs of the times" indicate that the church is just now fronting a great

crisis. The situation is desperate; but my friends among the preachers do not appear to appreciate this. When I put the case to one of them, he had only an indifferent "Yes?"—and turned the conversation into other channels. A leading minister who had been straining every nerve to give a new impulse to a great mission interest, said to me: "The ministers have been the greatest of all the hindrances in the undertaking."

Now, what can I do? The whole church, of every denomination, ought

to be roused. A combined movement of all the forces ought to be made on the strongholds of sin and Satan. Can any one tell me what I can do in the matter? What any one can do? What every one can do?

I know that a few ministers are gathering here and there to pray for the outpouring of the Spirit. But are not most of us so entangled in, so dazed and overpowered by, the mere machinery of the church, that we are not able to see things spiritual?

PERPLEXED PREACHER.

THE QUESTION BOX.

CAN a revival do any lasting good in a parish if not followed by teaching?

J. G. Mc.

We may lay down the broad principle that rational religion must rest on an intelligent apprehension of the truths of Scripture that have reference to salvation and the Christian life.

It follows that a so-called revival that has only a sentimental or emotional basis is necessarily not only evanescent, but also harmful, since it mistakes the nature of true religion and misleads the man who goes through the experience. The "stony-ground hearers" have "no root." It is a question whether any amount of subsequent teaching can profit the subjects of such a revival. Extraordinary spiritual deadness is sure to follow it.

In case the revival is genuine, based upon and accompanying the application of the Bible truths of salvation, the momentum given to the spiritual life by these quickening truths may carry the subjects of such a revival forward to a limited extent in the Christian life, even when the further instruction needed concerning the Christian life is not given by the pastor; but such a life can not be expected to attain to the best and highest form. The parish life will be crippled and dwarfed by such pastoral failure.

No doubt the ideal condition is found when a faithful pastor follows up intelligently a genuine revival work by the right teaching from the Bible concerning Christian life and activity in all their phases. Such a course will bring good, not only lasting, but also ever-increasing.

What are some of the worst evils flowing from revivals?

J. G. Mc.

We know of no evils that follow from genuine revivals. It is only the spurious kind that is followed by evils.

Such spurious revivals often warp a man intellectually for life, prepossessing his mind with the false notion that religion is an unreal thing, a passing excitement or emotion, and so closing that mind against a correct conception of what genuine religion is. We know some men, and that among the strongest men of this country, who have been religiously wrecked in this way.

Such revivals, moreover, harden the heart, and often leave the man almost insensible to Gospel truths and motives. They do not rouse in him the excitement which he has come to confound with "religion," and so do not reach and move him. "Gospel-hardened" sinners, and so-called Christians, hardened by such experiences, are about the hardest timber the preacher has to work upon.

Still another evil that we have often seen resulting from such spurious and evanescent religion is the liability to fall under the power of sinful passion. The excitement being largely or wholly animal, the devil often takes advantage of it to ruin the soul by suddenly subjecting it to the storm and stress of fierce temptation while under influence of such animal excitement. The transition from animal excitement to beastly passion is sometimes lightning-like, and the results appalling.

SOCIAL SECTION.

THE SOCIAL PROBLEM.

By J. H. W. STUCKENBERG, D.D.

For the New Year.

By the strange perversion of a figure we speak of going forward into the new year. Have we then turned our backs upon the past so that it is invisible to us, and does the future lie open to our vision so that we behold what awaits us? The fact is, that we go into the future backward, not seeing a single step we take. Obstacles we know only as we stumble over them, mountains only as we grow weary of the dark ascent, and precipices only as we are hurled down them. Somewhere in that backward movement there is a grave athwart the path; but no one beholds it till he steps into it. Yet we are not blind. The past lies before us; yesterday is at our toes and appears in vivid distinctness; here is last week with definite outlines; of the last month and the whole year the main features are clearly marked; as we look over a dozen or a score of years the objects are more blurred, and many of them form a confused mass; of youth some summits appear, but childhood is lost in the clouds of the distant horizon.

We know what yesterday left us, but not what the morrow will bring forth. Our past accumulations are the wealth with which we begin the new year and purchase the pearls it has to offer. It has been claimed that as the deposits of time grow, the chances for originality and individuality decrease. The mass of traditionalism, it is thought, will form such a weight that no one can hope to lift the burden. The more the past does for us, the less is left for us to do for ourselves. Thus our inherited wealth will be the means of impoverishing us. This is one side, and a gloomy one. There is another: our inherited possessions increase our responsibility; they contain seeds for

development, and this inspires hope and creates energy. Much is required for the much given, because the possibilities are so great.

We behold many a grave as we look over the past; frequently they are the most prominent features in the landscape. Is the grave of selfishness there? The change of years brings seriousness; it is a good time to bury the vanities; and what is more vain than a selfish life? It is a favorable time to meditate on the truth; and it is one of the deepest truths that no man liveth unto himself. We belong to society; whatever we may do for ourselves, we are social products; were it not for society we should be barbarians or savages. We may do much for society; but the most devoted life for others can never pay the social debt which a man owes. Our education, our religion, our culture, our peace and order, our well-being and our enjoyments, our fruitful labors and our hopes, are they not all largely the gifts of society whose debtors we are?

Respecting the social problem, no wisdom which the years accumulate is more precious than that which leads into the mind of Christ. That we must love or the problem remains unsolvable. The centuries seemed to drift away from Him; how else is it possible to call such cities and countries as are deluged with materialism and corruption Christian? Another century is about to be added to the eternity of the past; and as it drops from us men wonder whether the next will not be the century of revolution and anarchy. Students of the times hear the breakers, and prophesy danger; is it not time to be on the alert, and ought not the good and the true to stand together as one man to avert the threatened disaster?

Could we but get the Biblical idea of true and false riches, and make that idea the dominant one in life! The unjust steward, the rich man and Lazarus, the camel and the needle's eye, all have deep meaning for our times. "Go to now, ye that say, To-day or to-morrow we will go into such a city, and continue there a year, and buy and sell, and get gain: whereas ye know not what shall be on the morrow." Let us add to these words from what has been called "the sociological epistle of the New Testament" our Lord's words: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

Jesus and the Social Problem.

A FASCINATING theme, suggestive of rich thought and creative of thrilling emotion. Put the Lord into our present situation, facing the problems which so agitate the age and oppress us with their weighty demands, what would He say and do? Would He select the palace or the tenement-house as His abode, the avenue of millionaires or the slums? What denomination would He choose as His above all the rest, and what church would He attend? He who drove the buyers and sellers and money-changers from a court of the temple might now find them in the sanctuary itself, and even in its holy of holies. How glaring the contrast would be between His divine spirituality and the overwhelming worldliness! We can not but wonder whether with His meekness, His lowliness, His humility, He could feel at home in the midst of our gorgeous display, our sensational, spectacular life. And then our materialism, our luxury, our vanities—rivaling Rome when its debauchery culminated, and when its pride was the precursor of its fall—what would Christ be in the midst of these? He was quiet, making no noise in the street; sublimely trusting the Father; ever moving toward the cross, yet moving heroically as

one who marches to victory; solitary and forsaken, but sending out His disciples to take possession of the world as already His; with nothing to rest His assurance on but the divine will, the omnipotence of truth, the idea of love to God and the neighbor, a faith that removes mountains, the hope of eternal life, and the spirit of consecration and sacrifice and helpfulness, on the part of His followers, to make disciples of all nations. Now place Him in our age, with its bustle, its turbulence, its insane haste, its noise, its conventions, its distracting newspaper press, its violent agitations, its endless confusions, its deification of external accumulations—how would He appear? What would He say if He saw his professed followers tithing mint, anise, and cummin, as if such trifles absorbed or pleased the Infinite God of a measureless universe, while the great concerns of righteousness among men, of humanity in all social relations, of fraternity, of tenderness, of sympathy and help for the needy, are neglected?

Well, this we know—either men would again crucify Him, or He would overturn and overturn and overturn until the age was transformed. Pharisaism He would scourge as of old; to the people, especially to the poor, the despised, the outcast, He would be tenderness and mercy and helpfulness, just as when He welcomed the despised ones, healed the sick, fed the hungry, pronounced blessed the persecuted for righteousness' sake, taught the parable of the Good Samaritan, and lived the love He was.

To the rich, what would He say? Would He burn into their hearts the parables of the unjust steward and of the rich man and Lazarus? The inmates of the madhouse of covetousness would probably try to persuade Him that He made a mistake when He taught: "Ye can not serve God and mammon."

The very thought of Christ and the

social problem is bewildering. So far have we drifted from Him that we can hardly conceive what He would be and do were He to return to earth. A foreigner He surely would be. And yet Christ is to be ever present in the world, and to the world, through His followers. "Are we still Christians?" the German skeptic once inquired. "Are we still Christians?" the most earnest faith has abundant reason to ask. Do we, in face of the social problem, dare to live the spirit and doctrine of Christ?

A Plea for Distinction.

IN a company of one hundred persons a few are pointed out as worthy of especial notice. One lady is singled out from the rest for her beauty; one of the men is a poet, and another has made his mark as a scholar. The other ninety-seven also have peculiarities, but not such as deserve particular mention.

A class at college has an average degree of intellectuality; but some of the young men are mentioned as preeminently gifted and scholarly, one as a linguist, another as a mathematician, and a third as a student of history. These attract our attention more than all the rest.

Among preachers, lawyers, physicians, politicians, and all classes of society, we notice exactly the same phenomenon. There are elements which all have in common, and which they must have in order to belong to that class. But these common elements merely constitute them members of the same class, and give them nothing distinctive or peculiar in the class. To be merely one of a mass means to be without distinction, without anything that marks him as worthy of especial attention.

Distinction is differentiation—not lost in a mass, but having something peculiar, something marked or striking. Distinction breaks the monotony and gives variety. To be distinguished consequently means to be distinct.

What is common is apt to be closely allied to the vulgar; and all who seek distinction strive to rise above it, even if it be by means of the eccentric and the sensational. It is evident that what is usual can not be sensational. Such words as unusual, extraordinary, exceptional, always imply something distinct, marked, and rare.

The rarity of an object is one of the chief elements of value. The highest price is set on the diamond that is solitary because the largest in size or of greatest brilliancy; the same is true of a gem which is the only one of its kind in the world. A work of art which the artist may reduplicate is less valuable than the same after the artist's death. A relic may be of inestimable value because another like it is not possible. When thus we speak of a gem or an excellence as rare, we express an estimate of its peculiar value. The highest distinction consists in an attainment or possession which is singular and towers above all the rest.

The leveling tendency of republics is regarded as one of their most general features. The distinctions of the old world in hereditary nobility, in social rank, and in privileges of various kinds, vanish. The principle of equality prevails; equality of family and birth, equality in politics and before the law. A popular level is the test of appreciation, and popularity may mean the most complete adaptation to a vulgar environment. In politics this is common. Indeed, it is almost axiomatic that the most eminent men can not be elected to the Presidency. Why should we expect the populace to appreciate that which transcends their capacity of appreciation? Some men must stoop to be popular; so great may the prize be that even a Webster can not resist the temptation. Europeans who visit us think public opinion our worst tyrant, and a vulgar popularity our political standard. The most vigorous struggle is thought to be for wealth; but wealth has become too common to make men distinguished,

unless, perhaps, it be the unworthy distinction of surpassing others in rapacity and greed and mere accumulation.

Hardly anything is more insisted on in our day than that greater equality should be given to men in the struggle of life. Everywhere this is the burden of the demands of laborers and reformers. It has become impossible to conceive why things should be so arranged that the chances are all in favor of some, at the very start, and all against others. But this just demand is intimately associated with a pernicious error. This error became epidemic in communism and extreme socialism, in theories which seek to drag down the exalted rather than uplift the masses, and which lose all distinctions in a deadening monotony.

Life means diversity in unity. The most sameness is found in the lowest organisms. In the highest individual and social life the utmost variety is manifested. This is seen when we compare the educated man with the illiterate, and the most cultured with the primitive state of society. The higher stage of development has the largest number of interests, the greatest variety of thoughts and occupations, and the most complete diversity in life.

In our plea for distinction we aim at the utmost diversity in the most perfect unity, such as characterizes the highest individual and social organism. Distinction for selfish ends may be a low ambition; but a distinction which makes men peculiar and exalted for the sake of social power and helpfulness is a most laudable ambition. We can be something to one another because we differ, one giving what the other lacks, and making society the partaker of what he has developed in a peculiar degree. No apology can be offered for men who, with exceptional endowments and opportunities, do not become exceptional among their fellow men. We insist that they become extraordinary and bless such as are obliged to remain on the ordinary level. Personal distinction for social

elevation is the rule. Men with an innate aristocracy like that of Wendell Phillips are the very ones who can be most to the masses. The people in a republic are apt to be jealous of men who stand apart from them, and use their elevation above them for egotistic purposes; but those who use their scholarship or spirituality for any superior advantages and attainments for the public may expect the devotion of the people. The masses may not at once be able to appreciate them, but they will learn in time to recognize their benefactors.

We look to republics for the development of strong personality and striking individuality. Yet these are often conspicuously absent in republics. Equality is interpreted to mean a common level. The reign of the people is apt to make their average attainment the standard of excellence; the public will is regarded as the source of authority and the measure of popularity: what wonder, then, that little inspiration is felt to develop a strong individuality and stand alone in a multitude? Freedom ought, however, to mean freedom to be solitary, to develop ideals, and to make the utmost of native endowment and innate peculiarity. The men who can be themselves most fully among the masses can be most to the masses; but they must rise above the masses to lift them to a higher plane. The culture of strongly marked individualities is implied in freedom; yet it is a hope of the future rather than a realization of the present. Creatures of fashion abound, and only now and then a genius appears who is a law unto himself and dares to go his own way. It is a false unity of spirit which suppresses the diversity of gifts, which Paul emphasizes. We want equality, but equality which is an elevating as well as a leveling process, or, rather, which is an uplifting, not a degrading process. Amid the strong tendencies toward equalization, we plead for individuality and personality, for diversity and distinction, as

the crown and blessing of the fullest liberty and the best equality.

The article following this shows that the plea for distinction is not in conflict with the growing demand for the socialization of the individual.

The Individual as a Social Power.

THE rebound has come. The fruits of a wild individualism are seen in a reaction which ends in the opposite extreme. So absorbed have men been by their individual rights that they lost sight of their social relations and responsibilities. The result was a kind of personal libertinism and licentiousness; selfishness led to endless antagonism, and produced that anarchism which is so glaring a characteristic of modern society. We once saw this spirit illustrated in a railway train which stopped at a station for lunch. A venerable man stepped out, leaving his satchel on his seat. A young man of twenty entered, put the satchel on the floor, and appropriated the seat for himself and his girl. As the old gentleman returned, he asked politely for his seat. Sharply and impudently, so loud that every one in the car could hear, the youth replied; "Every one for himself in this country." Meekly the venerable man of seventy or more, with white locks and feeble step, apparently a minister or professor, picked up his satchel, and went beseechingly through the train to look for another seat.

The reaction which has set in says, "No man for himself, but wholly for others." The individual is nothing for himself, but solely for society. Well has it been said, that "the characteristic of organic development is found in the progressive subordination of the part to the whole, and the progressive differentiation of the parts into organs." This process of subordinating the individual to society and making him its organ is powerfully at work in the new social era which is dawning. Society as a mere aggregation of indi-

viduals is yielding to the conception of society as an organism. This latter notion is admirable as an analogy or a figure, but when taken literally it is false. In the usual sense we apply organism to an individual only. In the lowest form of animal life, separate organisms may unite so as to form a new kind of organism; but this is possible only because the individuals themselves are not sharply differentiated. A tree, a sheep, a man is an organism in the sense in which a forest, a flock, and human society never can be. In exact proportion as an individual is individual he can not be absorbed by society; he can not be wholly subordinated to it, he can not be solely its organ. He must be something in himself and for himself; he has value as a personality and not merely as a social factor; he may in some respects be above society and stand alone. He certainly has personal in distinction from his social duties. Just now we must carefully discriminate what an individual is *per se* and what he is as a social factor. The individual is subordinated to society; but it is no less true that he is to be independent of society.

The theory that the individual is absorbed by the organism has led to some strange doctrines. Self-interest is made synonymous with selfishness, and men are asked to trample on self-interest and exhaust themselves for society. But how can I have a self-interest which it is not my duty to take care of? Selfishness involves egoism, meanness; self-interest is a claim of nature or of God, whose neglect is culpable. The command to love my neighbor as myself, involves self-love. If I depreciate myself then I must depreciate my neighbor, if I appreciate him only as I do myself. Not genuine self-love is censurable, but a false love of self, and the failure to love my neighbor as myself.

But why shall I give myself to society? Surely not because society is an abstraction, but because it consists of

concrete individuals. All social good must be good for somebody. Social amelioration always means that individuals are somehow benefited; in other words, their interests are promoted. But can a man who neglects his own self-interest, which lies nearest and is his especial concern, be expected to devote himself to the interests of others? It is one of the most serious evils of the day, that men do not understand and attend to their real interests. That is the very meaning of incompetency and thriftlessness. Men neglect their own interests and those of their families, and selfishly give themselves to drink and vice. The whole Gospel means the death of selfishness, but the utmost promotion of the God-given self-interest.

This attention to one's true self-interest is a fundamental social virtue, and the condition of the social value of the individual. "If any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel." What a man is to society depends on his personality. To illustrate this we need but name the debauchee, the bumner, the tramp, the scholar, the reformer, and the philanthropist. Men can give to society only what they have, their own life and light and grace. Those who want to give most to society must constantly be getting; they must become more themselves in order to be more to others. The Christian and the scholar ought to grow in proportion as they give. They are not to be stagnant pools, not cisterns that are exhausted in proportion as you take from them, but living fountains, whose stream is the product of a perpetual new supply.

Self-evident as this ought to be, it is constantly forgotten. Ceaseless self-development as the condition for the best social efficiency is actually treated by some as in conflict with the Christian spirit of sacrifice. Now, Christianity is represented as doing everything for the individual, then as doing

everything for society; but the lesson is not learned that Christianity in doing the utmost for the individual likewise does the utmost for society. The individual is called and saved; but this makes him a social leaven. Those who become disciples also become apostles. We need but enter the Gospel and the needs of our times in order to learn the deep demand for strong individuality and perfected personality, for the utmost self-development and most marked independence. Individual characteristics are not merely tolerated by social responsibility, but they are required for social welfare. It is one of the glories of our religion that the perfection of the kingdom of God is constituted by the perfection of the individuals who compose that kingdom. When we pray, "Thy kingdom come," we are not required to ignore the exhortation, "Be ye therefore perfect, even as your Father which is in heaven is perfect."

These thoughts are fundamental for individual and social life; yet our theme is not exhausted. We must add another sad perversion, and one of the worst. By losing him in society the individual is robbed of his energy. That society makes criminals is one of the dangerous half-truths. Shall we now punish society and let the criminal go? Certainly that is the logic; he is not the criminal at all, society is the criminal. Why not be consistent and say that society makes saints; that it is the creator of the great men who transcended what society had attained and became its leaders? The Apostles, prophets, reformers, martyrs, who opposed, transformed society, and sacrificed themselves for humanity, nothing but social creations! Where the environment, be it natural or social, makes men, there they do not make themselves. Such are the theories which destroy personal responsibility, which rob men of individual energy, which cut the nerve of personal enterprise, and which annihilate ethical purpose and ethical achievement. Things are

made, persons initiate, they use what is made in such a way that it may minister to their rational and spiritual purpose; men are men because they are not possessed as things, but they are possessors.

The cry is, "Change conditions, and all will be well." The need, however, is for a change of men *and* conditions. Leave men as they are, selfish, brutal, vicious, and they would turn Eden into a curse, its tree of life into thorns and thistles. There is no way of changing society otherwise than by a transformation of its individual factors. This applies to the family, to the church, to every social organization, and to the state. As the rose beautifies the garden and gives its perfume to all its neighbors, so is it to be with the individual in society. The more beautiful the rose, the more beautiful the garden. The individual is to be socialized, his wealth, his scholarship, his spirituality are to be social powers for social welfare. This ends selfishness, but nevermore self-interest. Self is enlarged by the social relations, and social duty enhances the value of self-interest. No man who is false to himself can be true to his God and to the society of which he is a constituent factor.

For the Thinker and the Worker.

"Revolutions are not made, they come," said Wendell Phillips. But as they come we can help them along.

The indifference of some to social dangers in our crisis recalls the saying of Goethe: "Stupidity is without anxiety."

The emergence of the submerged classes calls to mind another utterance of the German poet: "Nothing is more terrible than to see ignorance in action."

Social opinions have their epidemics. "There are those who dress the

inner man according to the fashion of the times."

"The king reigns, but does not govern," is a saying of Thiers. There are places on earth where the people reign, but do not govern.

One hundred years ago Herder was suspicious that what we call "culture" is really "polished weakness."

Can it properly be regarded as an "unearned" increment when European dukes and counts tie American knots with millions of American dollars?

Let us congratulate ourselves. Thousands of years ago, in classic Greece, when philosophy was at its summit, Plato makes Socrates say that public life is a wild beasts' den.

Occasionally the mad competition of the day suggests Bentham's problem: "Given a world of knaves, to produce honesty from their united action."

What is deep, dark, and unutterable in the masses seeks violently for utterance. When words fail, the volcanic passion bursts forth in demoniac eruptions.

How often the weak things of the world are mighty. From the lips of an old nurse fell the words which arrested Tolstoi in his downward course. "She aroused within him the first desire to change his mode of life."

The following is very significant respecting the influence of the rich on laborers. A large number of workingmen's clubs in London were formed with the aid of others than workmen. At the beginning, no liquors were allowed, but afterward it seemed to the leaders of the movement hardly reasonable that the rich man should be allowed his wine at his club, while the poor man was refused his beer at his club. Since then, the clubs have nearly all allowed the use of liquors.

SCHOOL OF SOCIAL STUDY.

BY J. H. W. STUCKENBERG, D.D.

So deep and general is the interest excited by the social problem, that many are anxious to make it a subject of especial inquiry. A request has been made for such a course of reading and study as will promote this end. In complying with this request, a series of articles will be given under the above heading aiming to direct attention to helpful literature and its most profitable use, and also to the independent study of society and to social research.

It is our purpose to make this course systematic, leading from one subject to another, until the whole theme, with its relation to allied disciplines, is included. Some may not be able to take the entire course; but even if they can read only a few books, and enter on some of the investigation, they will find themselves amply rewarded.

The general subject of sociology must be studied in order to comprehend the social problem. We must get a knowledge of society itself, if we want to know the meaning of the questions which agitate it. Our study therefore will include an inquiry into the philosophy or science of society, and of social themes in general, but all for the purpose of interpreting the social problem and finding the conditions for its solution. The proposed course of reading and study will consequently take a wide range; but with a definite end in view, and with specific directions how to use the literature, it is hoped that confusion will be avoided and positive results attained.

What shall the first lesson in the School be? It ought to consist of clear definitions and explanations, giving an idea of the exact meaning of the subject, of its importance, of the reasons for its investigation, and of the method of its study. Light at the beginning will illuminate the whole course. For a year the social problem has been

made a specialty in this REVIEW, and many of its phases have been discussed. The subject is so extensive, and involves so many themes, that no work extant treats it exhaustively.

As general in character, and as adapted to an introduction, we recommend the following: the article on "Socialism," in the "Encyclopedia Britannica;" "Socialism of To-day," by Laveleye; "Contemporary Socialism," by Rae; "Socialism and Social Reform," by Ely. A volume on "The Social Problem," by W. Graham, published by Kegan Paul, London, discusses the subject mainly from the economic standpoint. "The Social Problem," by F. A. Lange (Sonnenschein, London) gives the German view, its writer being the author of the scholarly "History of Materialism." "Socialism, the Fabian Essays," London, also C. E. Brown & Co., Boston. "Socialism, New and Old," by W. Graham. A very valuable list of books on socialism, the social problem, and allied subjects, is published by the Fabian Society, Strand, London, in "What to Read," price six cents. A bibliography is also given at the close of Professor Ely's book. Another volume by this author is entitled "Problems of To-day."

In order to make this preliminary course of reading most profitable, the student should settle two questions: What is the relation of the Labor Problem to the Social Problem? and what is the relation of the Social Problem to Socialism? So often are these subjects confounded that their exact relation should be determined.

The labor problem involves the labor agitations of the day, such as capitalism and the wage system, the condition of laborers, their pay, their treatment, their education and life, and how their situation can be improved. This vast and important

subject has gained such prominence, and produced such agitations, as to absorb public attention in Europe and America. This has made it appear as the great social question of the day. But the labor problem concentrates the attention on labor and laborers, and on economic affairs; and those who belong to the other classes are apt to leave it to laborers as solely their affair. Socialists and thinkers have, however, discovered that more than labor and laborers is involved in the industrial agitations. Laborers are recognized as part of the social organism, so that what affects them affects the whole of society. If one member suffer, all the members suffer with it. Labor is recognized as the basis of society. Not only does it furnish bread and other materials for the physical life, but it is the condition for the attainment of all the higher interests. Education, religion, society, the state, all individual and social welfare, depend on agricultural and industrial labor; it is thus clear how the labor problem involves the whole of society and all its concerns. We need but go deep and broad enough to find that the labor question leads to the social problem. The question of labor is a very essential part of the social problem; but the latter involves much more than is usually attributed to the former, namely, all the members and all the interests of society. The social problem is the question of the transformation of society in order to establish more equitable relations, with an especial view to the elevation of the laboring classes.

The distinction between the social problem and socialism is more apparent. The former is a *problem*; the latter is a proposed *solution* of that problem by means of some form of collectivism. While laborers were being agitated, socialism was proposed as the means of getting rid of their grievances. The socialistic theories were proclaimed, they were adopted by multitudes of laborers, they arrested the

attention of the other classes who ignored the problem that was to be solved, and so socialism came to be taken for the social problem. We insist on first mastering the problem itself in order that we may be able to test the proposed solutions. The socialistic literature has become very extensive, it discusses the social problem with a view to its solution, and some of the most valuable discussions of the problem are found in this literature.

Many of the most valuable discussions of our subject appear in the current literature, the daily and weekly journals, the magazines, and the quarterlies. Among the common topics are the unrest of laborers, their demands, labor organizations, strikes, capitalism, trusts, monopolies, the influence of wealth on legislation, and similar themes. Society is also coming more and more to the front in literature, and our journals teem with social subjects. For understanding the social theories, agitations, and movements of our day this current literature is indispensable. But it is apt to be bewildering. So many details are given that one is likely to expel the other, or a chaos of opinions and facts is the result rather than system. The great need in view of these distracting details is thinkers who can classify the details, can go from phenomena to their causes, and can construct laws and principles and systems. This must be done by every one who would become master of the subject. Besides the current literature, the systematic study of solid works is earnestly recommended.

Amid class division and antagonism we can not but expect social themes to appeal to strong interests and violent passions. It is not strange, therefore, that much of the literature is one-sided and tainted by prejudice. The student must be on his guard against a dogmatism which has ceased all inquiry where impartial inquiry is especially needed.

If but a few books can be purchased, let the first named be chosen.

LIVING ISSUES FOR PULPIT TREATMENT.

How to Live on \$500 a Year.

A little that a righteous man hath is better than the riches of many wicked.—Psalm xxx. 16.

"NEW YORK State Exhibit; Workingman's Model Home," was the sign which appeared on a modest little wooden house at the Columbian Exposition. This house was built for the purpose of making a practical experiment of adapting comfortable home life to the needs of the average wage-earner's family.

The sum of \$500 was taken as the average income of a workingman's family, consisting of husband, wife, and four children under ten years of age. It was assumed that the couple at marriage had saved \$400. Of this \$100 was put aside as a little nest egg, and the remaining \$300 used in furnishing the house. This sum the experimenters found sufficient to purchase in the open market, and in small quantities, desirable and tasteful furniture, linen, china, and kitchen utensils ample for the needs of the household.

The house was arranged in convenient form, and consisted of living-room, kitchen, bath-room, and three bedrooms. It was built at such a cost as to permit a rental of \$120 a year. Of course, such rental would be out of the question in New York city, where land values are excessive, but it is believed that such accommodations are possible, at the rent named, in the suburbs of other cities.

Taking \$120 for rent from the income of \$500 left \$380 for other expenses, which was assigned as follows: for family clothing, \$100; for food, \$200; for fuel, \$30; leaving \$50 for miscellaneous expenses. Careful investigation was made as to the cost of clothing in workingmen's families, and it was found that for decent, healthful, and durable garments, with care in mending and remodeling when worn and outgrown, there would be

required to clothe the family a year the following amounts: For the man, \$29.21; woman, \$27.57; girl of ten years, \$16.60; boy of eight, \$15.98; girl of five, \$3.67; baby, \$9.83. This made a total of \$102.88—a trifle above the estimate.

As to food, careful experiments were made for a month to see if the estimated \$200, or 55 cents a day, was sufficient. Scientific methods of cooking were employed, but the dishes in the main were simple and did not require unusual skill in preparation. The Aladdin oven (invented and perfected by the economist, Edward Atkinson) was used, and cheap cuts of meat which can be made nutritive and appetizing with long, slow cooking had a prominent place. It was found that the estimated amount for food was sufficient to give the family a liberal supply of food adapted to their tastes, and in sufficient quantity and variety to keep them in sound health and good working condition.

An instructive comparison can be made of these results with an investigation made by the United States Commissioner of Labor in 1890. It was found that in 2,490 families engaged in the manufacture of iron, steel, coke, coal and iron ore, the average family expenditure for a year was \$572.73. Of this \$243.65 went for food, \$113.97 for clothing, \$74.58 for rent, and \$140.53 for other expenses. As compared with the Chicago experiment these families spent rather more for food and clothing, and considerably less for rent. The total expenditures also were greater.

Debts of the Nation.

There is treasure to be desired and oil in the dwelling of the wise, but a foolish man spendeth it up.—Prov. xxi. 20.

THE total debts of the nation, public and private, according to the census of 1890, have been estimated by George

K. Holmes, census expert on debts (November, 1895). We give here the and mortgages, in the first issue of *The Bulletin of the Department of Labor* principal totals of his very elaborate tables:

TOTAL DEBT AND ANNUAL INTEREST OF THE UNITED STATES, 1890.

CLASS OF PROPERTY.	Debt.	Annual Interest.	Rate Per Cent.
Individuals and private corporations.			
Real-estate mortgages.....	\$6,019,679,985	\$397,442,792	6.60
Other.....	5,980,330,015	a 423,157,825	9.13
Total.....	\$12,000,000,000	\$820,600,417	7.70
Quasi-public corporations.			
Railroad companies.....	\$5,669,431,114	b \$221,499,703	4.50
Other.....	530,568,886	c 29,461,805	5.89
Total.....	\$6,200,000,000	\$250,961,507	4.63
Public debt, less sinking fund.			
United States.....	\$891,960,104	\$28,907,603	4.08
States.....	228,967,389	} 65,541,776	5.29
Counties.....	145,048,045		
Municipalities.....	724,463,060		
School districts.....	36,701,948		
Total.....	\$2,027,170,546	\$94,539,379	4.85
Total all debt.....	\$20,227,170,546	\$1,166,101,303	6.44

a. Estimated that \$1,343,663,316 of this debt does not pay interest.

b. Interest is on the funded debt only (\$4,917,691,737).

c. Estimated that \$151,872,289 of this debt does not pay interest.

It appears according to this that the entire debt is \$20,227,170,546. Mr. Holmes thinks it can not be less than this, and may be considerably more. Of this total, he estimates that \$18,101,399,382 pays an annual interest charge amounting to \$1,166,101,303, which is an annual rate of 6.44 per cent. on the 18 billions of interest-bearing debt, and of 5.75 per cent. on the total estimated indebtedness. As the total annual production of the nation in 1890 was \$13,640,932,000, about one dollar in every 12 produced goes in interest.

According to census returns the total wealth of the nation in 1890 was \$65,037,091,197. With 20 billions of debt this wealth is pledged to the extent of 31.1 per cent. of its value.

This, to say the least, is anything but a favorable showing for the nation, and it indicates that we—in common with many of the European nations—are dangerously near to bankruptcy.

The Tramp Problem.

What profit hath he that hath labored for the wind?—Eccl. v. 16.

ACCORDING to Prof. J. J. McCook, of Hartford, Conn., in a paper on "The Tramp Problem," read at the last National Conference of Charities and Corrections, the number of tramps in the country in January last was 85,768. He estimates their annual cost to the country at \$17,000,000. Four years earlier he estimated the number at 45,845. This gain of over 80 per cent. in the four years he ascribes to the hard times of 1893 and 1894. The remedies which he suggests for tramps are as follows:

1. The average tramp is a drunkard. Stop letting people get drunk when they like.
2. Don't let people make the discovery that they can live without working.
3. Make good tramp laws and enforce them.
4. Abolish industrial booms, financial crises, hard times.
5. Help the railroads to keep the tramps off the cars.
6. Public institutions, conducted by methods in vogue at the Elmira Reformatory, looking to the reformation of the tramp.

MISCELLANEOUS SECTION.

THE HYMNS AND POETRY OF THE
AUTHOR OF "AMERICA."

BY REV. JAMES H. ROSS, ROXBURY,
MASS.

CIRCUMSTANCES combined to give prominence to the name, character and reputation of the Rev. S. F. Smith, D. D., the author of our National Anthem, "America," down to the day of his death, November 16, 1895. Dr. Smith was the personification of modesty, and was accustomed to write upon envelopes and scraps of paper. He found inspiration, he said, in this habit. The wonder is that "America" ever saw the light, for it was written upon a chance bit of paper, and when handed to Lowell Mason, the tune composer, was one of a number of hymns and poems that had been loosely laid in the author's portfolio, and which were produced for the use of Mr. Mason, at his request. The public so emphasized the origin and history of "America" as almost to disassociate Dr. Smith from the authorship of "The Morning Light is Breaking."

He was the last of that group of hymnists who, in the first third of this century, became the sweet singers of our American Israel, and to some extent of British Israel. The ranking hymnists of the period were Thomas Hastings (1784-1872), the Rev. Ray Palmer, D. D. (1808-1887), and Dr. Smith (1809-1895). Which of these was the greatest is a fair question to consider, provided the object be to ascertain a question of fact, to do historic justice, and to learn in which life there was the most of the beneficent Providence of God. No odious comparisons should be contemplated nor made. The same question arises when contemplating the historic usefulness and position of Isaac Watts (1674-1748) and Charles Wesley (1707-1788). Hastings preceded Palmer and Smith

about as Watts preceded Wesley. He wrote voluminously, more so than the others, although all held the pens (the quills) of ready writers. His hymns have been adopted more numerous by the compilers than those of Palmer and Smith, and more are still adopted nearly a quarter of a century after his death. The Rev. F. M. Bird, D. D., says:

"If we take the aggregate of American hymnals published during the last fifty years, or for any portion of that time, more hymns by Hastings are found in common use than by any other native writer."

On the other hand, Bishop Hurst, of the Methodist Episcopal Church, attributes first rank to the hymns of Ray Palmer, for their perfection of form, coupled with spirituality, usefulness, and power of survival. Well-known as many of the hymns of Dr. Hastings have been and are, no one of them has such uniqueness and prominence as Palmer's "My Faith Looks Up to Thee," or Smith's "The Morning Light is Breaking." The first lines of well-known hymns by Hastings are: 1, "Gently, Lord, oh gently lead us;" 2, "Hail to the brightness of Zion's glad morning;" 3, "He that goeth forth with weeping." Fifty-six of the hymns of Hastings are annotated in Julian's "Dictionary of Hymnology," 38 of those of Palmer, and 32 of those of Dr. Smith. These figures are significant and typical. The honors go to Dr. Hastings on the score of useful hymns. They go to Ray Palmer in accordance with the characterizations of Bishop Hurst, and Palmer ranks second only to Hastings as a successful, voluminous hymnist.

Dr. Smith wrote many hymns on baptism. His denominationalism, however, was of a mild type. Inter-denominational fellowship he delighted in as a sentiment and a reality. He was the hymnist of the Christian Endeavor

Society, in this particular, for the Boston Convention, 1895. As the author of one hymn preeminent above all of his other productions, Dr. Hastings has no standing with Palmer and Smith. The best that he ever wrote never took rank with the best hymns of Palmer and Smith.

The sentiments expressed in Smith's "The Morning Light is Breaking" will be perennial until the millennium is at hand, and while it is easily conceivable that some new singer may do better than he in the expression of them, his twofold rank as the poet of patriotism and piety seems to be assured by his authorship of his two chief hymns, to say nothing of the rest of his productions.

Hastings was less of a scholar than Palmer and Smith. All three have been honored by translation into other languages, but Palmer and Smith have been able to return in kind by translating the hymns of others. Palmer's familiarity was with the ancient languages, and his translations of hymns are principally from the Latin. Dr. Smith's capacity for translating was greater than that of the other two, for he knew well the modern languages, and in his later years studied the Russian diligently. He thought that, if Cato learned Greek after he was 80, there was no good reason why the modern octogenarian might not learn Russian after he was 85. Dr. Smith's authorship of two leading hymns, the one national and the other missionary, is characteristic and typical. His poetry is naturally divisible into two parts—the patriotic and the national: the sacred and the missionary.

A hymn written before "America" was written is a happy combination of both of the leading ideas for which its author and his poetry stand. It was printed in Porter's "Rhetorical Reader" of 1831, and it also was written while the author was a theological student in Andover. It was entitled "A New Missionary Hymn." It consisted of six stanzas, in the first three of

which he represents the missionary as in a conflict between patriotism and religion, between desire and duty, between residence at home and abroad, between love and fidelity. In the last three he represents the victory gained by self-sacrifice and the spirit of rescue of the heathen from ignorance, degradation, and spiritual death. The first stanza is as follows:—

Yes, my native land, I love thee,
All thy scenes I love them well;
Friends, connections, happy country;
Can I bid you all farewell?
Can I leave you—
Far in heathen lands to dwell?

In 1830 or 1831 a government commissioner—Mr. Trowbridge of Troy—was sent to Germany to examine the practise of singing in the schools of that country, and gather information on the subject. He brought back with him a mass of documents, among them a great number of singing-books and music used by children in schools. Lowell Mason at that time was the conservator of this branch of the art of music, and the German song-books were placed in his hands to be made use of by him. Mr. Smith was then a student in the Theological School at Andover, and was familiar with the German language. Mr. Mason did not read German, and so it came about that one day he brought a lot of German music to Mr. Smith, with the request to look it over and turn into English verse such songs as seemed acceptable and appropriate for use here.

Among the tunes which pleased Mr. Smith by its melody and its swinging rhythm was one which he afterward found to be the English national hymn, "God Save the King." He did not know this at the time; but looking down at the foot of the page he saw that the German verses were patriotic in sentiment, and so he wrote some verses of American patriotism to go to the music and called it "America." He handed this, with a good many others, to Mr. Mason, and it went altogether out of his mind. The next

thing he heard of it was on the following Fourth of July, 1832, when it was sung at a celebration of school children in Park Street Congregational Church, Boston. Rev. Edward Everett Hale, D. D., was one of those children. Mr. Mason, after considerable effort, succeeded in getting music introduced into the public schools of Massachusetts, and as "America" was in the collection furnished to the schools for use of the scholars, it was not long before it was sung everywhere. The publication by Lowell Mason entitled "The Juvenile Lyre" is the one referred to. It was the first book of children's songs and music ever published in the English language.

"America" has been sung from its origin to date, in schools and in churches, on the tops of mountains and in caves of the earth, in populous and buried cities (Pompeii), on anniversary and historic occasions, by mixed nationalities, by every denomination and at international and inter-denominational services, on the Atlantic and Pacific steamers, and at the diplomatic festivities of Americans all over the world. At the testimonial services in Boston, April 3, 1895, Edward Payson Jackson read an ode to Dr. Smith in honor of "America" in which the following stanza occurred :

From Maine to Texas swells the loud, glad
chorus,
From blood-redeemed Atlanta to the sea;
Beneath the starry banner waving o'er us
The UNION sings, "My country, 'tis of
thee!"

Substitute "The World" for "The Union" in the last line, and the historical accuracy of the whole truth will be expressed.

A few years ago, when Dr. Smith was traveling in Colorado, he went with some friends into a cave at Pike's Peak, Manitou. While they were there the guide said that the cave had been explored for half a mile. There was one room in the cave which was called the organ room, and the guide said that if they would stand in a distant

corner he would play for them on nature's own organ. Stalactites hung from the roof, and there were stalagmites on the floor. The guide, being a musical man, had found that by striking these it was possible to obtain all the notes of the gamut, and he knew what letter each represented.

They gathered in a corner, and the organist began to play, striking first one and then another with a bar of wood, until he had played the entire tune, "My Country, 'Tis of Thee."

It was so perfect that he wondered if the company could sing the hymn to the organist's playing. The little company sang the first and second verses, and then the organist apologized for his instrument being out of tune on some notes. But he had given it on nature's own organ.

A few years since, while traveling in Italy with a small party of Americans, Dr. Smith happened to spend a few days in the streets of the buried city of Pompeii. One of the company was a sister of John W. Hutchinson, the only survivor of the once famous Hutchinson family. At noon of that day, in Pompeii the little company of Americans gathered in one of the excavated paths, and after they had finished their frugal meal, it was suggested that, being a party of Americans in a foreign land—in a dead and buried city—they should sing together the live hymn, "America." It was sung with great fervor; and when we remember that one of the Hutchinson family joined in the song, we may be sure that it was also sung with great sweetness.

A little company of Scotch gentlemen happened to be somewhere within hearing, and they were so much interested in the song that they joined the company, and after they had completed their American melody they suggested that a Scotch song be added to it, and so they sang and the others joined them in "Auld Lang Syne." There was still another nationality represented, and they also sang a third

national song in that strange and unaccustomed place.

In September, 1889, in company with a thousand merchants of New England and their families, Congressman Elijah A. Morse visited Mount Vernon, and around the grave of George Washington, at his suggestion, the company sang "My Country, 'Tis of Thee." Those New England men and women made the hills and vales of Mount Vernon ring with the grand old American anthem.

A hymn akin to "America" in sentiment, stanza, and tune was written by Dr. Smith, for July 4, 1841; and in his own hymnal, "The Psalmist," 1843, was entitled a "Hymn for the Nation, Anniversary." The first stanza greets and glorifies and welcomes the auspicious day. The second and third stanzas praise God as the Sovereign of the historic events that issued in American Independence, inclusive of war and battle. The two concluding stanzas are prayers for a blessing on the nation and the day. The fourth stanza resembles in sentiment the patriotism of the whole of "America:"

Long o'er our native hills,
Long by our shaded rills,
May freedom rest;
Long may our shores have peace
Our flag grace every breeze,
Our ships the distant seas,
From east to west.

One of the best of Dr. Smith's patriotic poems, and one which ranks only second to "America" in favor, is "Harvard's Dead," which he composed March 17, 1863.

"The Morning Light is Breaking" was written in 1832, the year that produced the national hymn. Dr. Smith has no recollection of the circumstances under which it was written, but is sure that they had much to do with missionary work, about which he was reading at the time. There were originally four stanzas, but the man who wrote the music thought there was not room for all, and cut out one of them. The best verse of the whole was cut out by this man, who got up the

fashion of putting the music at the head of the verses. The hymn long ago was translated into twelve languages, including Chinese and Siamese, and in the last week of March, 1895, a missionary wrote to Dr. Smith from the South Sea Islands that it had been translated into five more. The tune was written by Mr. Wilde, an Englishman, and it is so beautiful that much of the hymn's popularity is due to it. The same is true of "America," and of many of the best hymns by the best authors.

"Softly Now the Twilight Ray" was written when he was a student in college. He had a little book entitled "Sabbath Recollections," written by an author named Edmanston. It began, "Is there a time of all below," and described the peculiar tranquillity which spreads over the earth on a pleasant evening. It was this thought that inspired him.

"Welcome Days of Solemn Meeting" is designed as an opening hymn on a Sabbath day, and was written in 1834, when the inspiration was upon him after one of the old-time revival meetings. The blessing and peace that came with those meetings no tongue can tell. Rev. S. W. Duffield, author of "English Hymns," said that the revival era of the United States gave us some admirable hymns, of which this is one.

Dr. Smith had not the slightest recollection of writing the hymn, "Today the Savior Calls," but he recalled that it had originally six stanzas.

"Oh, Not My Own, These Verdant Hills," was the author's favorite hymn of all among those that he wrote. It was written when he was editor of *The Missionary Union*. He used to select a poem for each issue, sometimes putting in one of his own compositions, and this was one, altho he does not recall the peculiar circumstances that inspired him.

The Telugu Mission of the American Baptist Missionary Union was established in 1836. Its early growth was

so slow that the idea of abandoning the mission was often agitated. At the annual meeting of the Union, held in Albany, N. Y., in 1853, the question was earnestly discussed, "Shall the Telugu Mission be relinquished or reinforced?" At an evening session, eloquent pleas were delivered by some for reinforcement. One of the speakers, pointing to Nellore on the map suspended over the platform, called it "The Lone Star." The words fell on the ears of one present with peculiar force. That night, before sleeping, Dr. Smith wrote "The Lone Star," and read it in the meeting the next morning. It was voted to reinforce the mission.

Shine on, "Lone Star!" Thy radiance bright
Shall spread o'er all the eastern sky;
Morn breaks apace from gloom and night:
Shine on, and bless the pilgrim's eye.

Shine on, "Lone Star!" in grief and tears
And sad reverses oft baptized;
Shine on amid thy sister spheres:
Lone stars in heaven are not despised.

Shine on, "Lone Star!" The day draws near
When none shall shine more fair than thou;
Thou, born and nursed in doubt and fear,
Wilt glitter on Immanuel's brow.

The prophecies contained in these stanzas have been literally and abundantly fulfilled. The mission was conducted with slight success until 1866, or for thirty years. Now it is the largest single Protestant mission in the world.

All the memorable and permanent poetry of Dr. Smith was written in his youth, the most memorable and abiding portion of it before he was twenty-five years of age. For three-score and three years he heard "America" sung. The last year of his life was signalized by varied testimonials to him in his native city and land. A movement was also started to build a monument to his memory. Whether the movement matures in a monument or not, his fame is secure in Church and State, in his native land and in foreign lands. Children early learn to honor the man who wrote the national

anthem, and therefore the remembrance of the man and the hymn is life-long. The seer ranks with statesmen and heroes for honor and usefulness. Greater honor, except in degree, can hardly be attained; for undoubtedly the Lord Himself, as Creator and Rewarder, delights in such work, and in its extensive influence upon humanity.

DR. JOSEPH PARKER: THE MAN.

BY REV. D. SUTHERLAND, CHARLOTTE-TOWN, PRINCE EDWARD ISLAND.

Now that Spurgeon is gone, Parker hold an undisputed supremacy among the preachers of London. His ministry at the City Temple for a quarter of a century has been very remarkable, regarded from the literary and intellectual side; and it has been in the best sense both able and eloquent. His power in the pulpit was never greater than at present. His sun may be dipping to the west, but as yet there is no evidence of failing light. All the old fertility of resource, originality of thought, brilliancy of epigram, and arrow-headed precision of language unite in clothing his sermons with a force which never fails to strike home to heart and conscience.

Joseph Parker was born in a quaint old town in the north of England sixty-four years ago. His early life is veiled in obscurity. Little is known about it beyond what he himself reveals in the charming chapter prefixed to "Tyne Chylde." Even that must be taken with caution, for it is told "partly in the daylight of fact, partly in the limelight of fancy." Like most men who attain distinction, he owes much to his mother, whom he describes as "quiet, patient, full of hope, seeing everything without looking, praying much, and teaching her son to pray." Both father and mother had strong intellectual sympathies. In their kitchen the neighbors used to meet, when the day's work was done, to discuss politics and argue about theological opinions. Sometimes the controversy

waxed so hot and lasted so long that the good lady of the house was tempted to wish Calvin had never been born. But the open-eyed, eager boy in the chair by the fire had no such desire. He reveled in the debates between Arminians and Calvinists, and longed for the hour when he, too, could enter the lists, and strike a blow on behalf of the beliefs which crowded thick and fast into his mind. The passion for preaching seized him early in his teens. So brightly did the fire burn that silence became impossible. "Let me tell the fact," he writes, "that, wanting in my very soul to preach, I simply went out and preached. It was very irregular, I know; but I really can not help being irregular." He did not enter a pulpit, for the good reason that he could not find one open to him. But on the village green, at the woodwright's door, and in the blacksmith's shop, he thrilled groups of men and women with his boyish eloquence. Echoes of his words traveled all the way to London, and he was invited after a time to become assistant to a prominent divine. All the week he studied hard, tearing the heart out of great books, and thinking after the sages their thoughts. On the Sabbath he preached sermons full of such promise as to lead discriminating hearers to prophesy enthusiastically. The assistantship did not last long. Parker was too individual in his methods of thought and conduct to be bound down by a master, so he determined to go his own way. A call to Banbury Independent Chapel took him, in 1853, to the provincial town where, for five happy years, he did conspicuously good work. The small, old-fashioned building soon became inadequate for the crowds that gathered to hear him. The Secularists bulked largely among the working-classes of the town, and they were noisy in asserting the superiority of their creed over Christianity. Parker boldly challenged their champions to public debate. They responded at once, with the laudable in-

attention of so crushing the audacious young minister that he would never dare hold up his head in Banbury again. They stalked on the stage like Titans, but they left it like Lilliputians. The storm of pitiless sarcasm and withering logic was more than they bargained for. Their favorite arguments were torn to tatters, and their vaunted superiority turned out to be a bubble only too quickly pricked. That victory won for Parker a place in the estimation of the people which grew larger as the years rolled on.

After Banbury came a Manchester pastorate of ten years for Dr. Parker. It was marked by a definite advance in power of thought and expression. The bombastic rhetoric of earlier sermons changed into speech clear and cutting as a knife; while a somewhat grandiloquent philosophy descended into the arena of every-day life, with words of cheer and inspiration for toilers. One secret of Parker's strength is that he is always growing. A competent critic said of Spurgeon that he never excelled a sermon he preached at twenty-one. That could not be said of Dr. Parker. A whole Atlantic sweeps between his sermons at twenty-one and sixty-one. In Manchester he touched life at many points, and came to know how to comfort men's hearts as well as convince their minds. A leader in every movement in favor of social righteousness, he was in the habit of delivering platform addresses on the questions of the day, which are still remembered because of their imaginative glow, passionate eloquence, and incisive force. Public admiration of his gifts found expression in an address and a check for \$7,000 which were presented to him at one of the most enthusiastic assemblies Manchester ever knew.

London is the Mecca of all clever English ministers, so to London Joseph Parker was sure to go, sooner or later. His attached congregation did all in their power to keep him, but in 1869 he was persuaded to take charge

of Poultry Chapel. In so doing he left a crowded church for an empty one. His friends thought he had made a mistake. At first it seemed as if they were right. The career, which had hitherto been bright and beautiful as a summer sky, was shadowed by dark difficulties. But a courage that refused to acknowledge defeat, a perseverance that knew no rest until its object was attained, and an ability that won for itself admiring homage, enabled Dr. Parker to triumph over all obstacles. The Poultry Chapel was sold, and the magnificent City Temple was built. When it was opened, in May, 1874, the sunshine came back again, and in its light the great preacher has dwelt ever since, enjoying a popularity which only grows with advancing years. Something of what he has done in and for London is known to every reader. To quote the words of an eminent English divine: "Crowded congregations for a quarter of a century have listened, Sunday by Sunday, to a ministry that has made the hard streets of London to spring with flowers, and that has distilled like dew on souls worn and wearied with the strain of city life." During these long years, the pastor of the City Temple has guided, comforted, and strengthened a multitude of souls in paths of righteousness and peace." The world is his parish in a large sense, for travelers from every part of the globe flock to his ministrations, and they carry away inspirations which can not fail to lift their lives to higher levels of character and activity.

Dr. Parker's personality is a puzzle to many people. His eccentricities of thought and style lead them to judge him harshly. Such critics forget that he has dared to be himself, and that, as Edmund Burke found out long ago, "all greatness is irregular." His epigram, flash, sparkle, and fireworks come naturally to him, and have of late, at least, been severely subordinated to the highest purposes of the pulpit. He has been called the High

Priest of pulpit smartness, whose sermons are so entertaining as to be christened the "Sunday Punch." But we have yet to learn the merit of dullness in speaking to the people, although some worthy sermon-makers seem to think there is such a merit. There is, undoubtedly, a tendency in our day to a cheap smartness both in the pulpit and in the press; but Dr. Parker is saved from it, both by the greatness of his ability and the consecration of his life. Preaching is a passion with him—not an amusement. In the autobiographical chapter to which we have already alluded, he cries: "I love to preach. I preach because I breathe. O Savior! Lamb of the Eternal God! keep me near Thy Cross, and make me bold in Thy name."

Much of Dr. Parker's power comes from his concentration. This one thing he does—he preaches. No temptation draws him aside from the great work of the Christian teacher. He frankly tells his people that he will not be hampered by such vexatious duties as attending committee-meetings and visiting seat-holders who require unreasonable attention. The strain of pulpit preparation leaves him no time or strength for other duties, important enough in their own place, but subordinate, in his judgment, to the equipment of mind and body for preaching. He lays special emphasis on the contribution physical health makes to pulpit force. For years he walked to the church from his house, and took a cold-water bath in the vestry. He will not speak to his dearest friend before going into the pulpit, so particular is his care of his marvelous voice. The writer has seen him write on a slip of paper the hymns to be sung and the mode in which the service was to be conducted, rather than speak his instructions. These things have been called mannerisms, and severely criticized. But they are part of Dr. Parker's method, and he goes his own way, regardless of the condemnation heaped upon his eccentricities. The kindness of his heart and the largeness of his sympathy are known to all who have come into contact with him. It may seem strange, but nevertheless it is true, that the bigness of his brain is equalled by the bigness of his heart. For his brether, he ever holds out a cordial welcome and a helping hand. His readiness to respond to any appeal is only limited by the multiplicity of his engagements. The man is as great as the preacher.

EDITORIAL SECTION.

SERMONIC CRITICISM

The Sermon from the Text.

It has been the custom from time immemorial to found the sermon upon a passage of Scripture, called a text. The word comes from the Latin *textum*, woven. A distinguished writer on homiletics has accordingly said :

"A text, then, is a passage of inspiration which is woven, primarily, into the web of Holy Writ, and, secondarily into the web of a discourse. By uniting both of the etymological meanings of the word, we are led to observe the two important facts, that the subject of a sermon is an organic part of Scriptures and therefore must not be torn away, alive and bleeding, from the body of which it is a vital part; and secondly, that the subject or text of a sermon should pervade the whole structure which it serves to originate and organize."

The sermon should, therefore, be the expression of the real meaning of the text. Certain "excellent" traditional sermons are clear and complete violations of this requirement. One of the best-known illustrations is furnished by Acts xxiv. 22 :

"And as he [Paul] reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee."

The passage is taken as representing the conduct of the sinner under the Gospel call to repentance and salvation. The powerful preaching is followed by

1. The sinner's dreadful terror arising from pungent conviction of sin.
2. The procrastination of the day of repentance and salvation until a more convenient season.
3. The resulting loss of the soul, since the more convenient season never comes.

This traditional sermon rests chiefly upon a series of mistakes and mistranslations, and the severing of the text from its context, as will be seen by examining the Scripture itself. In this connection Dr. Addison Alexander

has said, in his Commentary on the Acts :

"The three points commonly made prominent in this verse are entirely adventitious, and have no trace in the text itself. *Trembled* is merely Tyndale's loose translation of a phrase denoting inward feeling, not its outward indications; *convenient* is an epithet added by the same hand to the bare noun, *time* or *opportunity*; and lastly, the traditional assertion, that the season never came, is directly contradicted by the following verses."

The next verse informs us that the time came often, but that Felix called for Paul from purely mercenary motives; thereby showing that his alarm could hardly have been of a very terrible nature, even tho Paul's preaching was aimed directly at his two notorious sins of injustice and incontinence, and summoned him to the coming judgment.

Appropriate Subjects for the Lord's Supper.

LACK of any continuity of subjects, and lack of appropriateness of the particular isolated themes taken up in connection with the Lord's Supper, have often been felt to be two main reasons for failure to make that ordinance the means of grace that it should be. One of our subscribers, Rev. George W. Borden, of South Auburn, Nebr., writes us on this point, calling attention to the fact that the occasion is commonly made mournful rather than solemn, depressing rather than stimulating.

We subjoin a draft of a course of sermons, such as he has found profitable, trusting that it will prove profitable to others.

DRAFT OF A SERIES OF DISCOURSES ON THE COMMUNION OF THE LORD'S SUPPER.
I. As a Memorial.

"This do in remembrance of me."—Luke xxii. 19.

II. As a Declaratory Rite.

"As often as ye eat this bread and drink

this cup, ye do shew the Lord's death till he come."—1 Cor. xi 26.

III. As Fraternal Fellowship.

"With desire I have desired to eat this passover with you before I suffer."—Luke xxii. 15.

IV. As a Covenant Bond.

"This cup is the New Testament in my blood, which is shed for you."—Luke xxii. 20.

V. As a Test of Character.

"And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I?"—Matt. xxvi. 22.

VI. As an Illustration of Christian Service.

"If I, then, your Lord and Master, have washed your feet; ye ought also to wash one another's feet. For I have given you an example, etc."—John xiii. 14, 15.

VII. As a Means of Grace.

"If we would judge ourselves, we should not be judged. . . . Let a man examine himself."—1 Cor. xi. 28-31.

VIII. As an Anticipation.

"Till he come."—1 Cor. xi. 26.

HELPFUL DATA IN CURRENT LITERATURE.

A DEFENCE OF PRAYER (in reply to Mr. Norman Pearson), by the Rev. William Barry, D.D. *Nineteenth Century*, August, 1895. Our attention has been called to this very able article of a distinguished Catholic writer, by Mr. W. S. Lilley, the well-known London barrister and literary man, secretary of the Catholic Union of Great Britain. The article is devoted to the so-called "scientific" view which Mr. Pearson—following in the wake of Herbert Spencer and his friends—recently attempted to advocate: "If there be a God, He is a constitutional sovereign, who reigns but does not govern, and who has long since abdicated in favor of 'Laws' which it would be a breach of compact to violate, or even to control, in the interest of righteousness." He would shut up prayer to the one aspect of "realizing man's personal relation to God." But what is it to "realize" this, if, as Mr. Pearson holds, "blind and necessary causation—a mechanical Fate—be the power to which I am 'related,' merely as a link in one unbroken chain"? It is hard to conceive of the despair that must come with the consciousness of what such a belief is! "Some years ago that eminent man—since a Christian and now taken from us [Mr. Romanes]—who, under the name of 'Physicus,' insisted with all his learning and logic upon the creed of Materialism, which he then held to follow from Darwinian biology, could not, as he was laying down his pen, but exclaim with mingled sorrow and amazement, like Tiresias to Oedipus, 'Mayst thou ne'er know the truth of what thou art!'" Dr. Barry finds the way out of the despair in a divine Providence, which is at once reasonable and scientific.

THE LAST GIFT OF THE CENTURY, by Professor N. S. Shaler, of Harvard University. *North American Review*, December, 1895.

Regarding war as "the greatest of all human ills, which has been left untouched by all the benefits which courage has won," Professor Shaler, despairs of any great results "through vaporous congresses, which by their successive and absurd failures give an intangible air to the whole endeavor" to advance the interests of peace among men. He proposes and outlines an educational propaganda instead. He pleads for the introduction of a determined system of education, "which shall bring before youth a true sense of the moral and economic abominations of war." The subject is one that calls for thoughtful consideration, in which this article will greatly aid.

PHYSICS AND SOCIOLOGY, by W. H. Mallock. *Contemporary Review*, December, 1895. This article is the first of a series in which Mr. Mallock proposes to prick the bubble of materialistic sociology that now bulks so hugely before the public vision, paying his respects to Mr. Spencer, Mr. Kidd, and their friends by the way. His topics are as follows:

"On the Application to Social Phenomena of the Methods and Principles derived from Physical Science."

"On the Crucial Difference between the Subject-Matter of Physical Science and that of Social Science, which renders the Methods of Study proper to the First Inadequate when Applied to the Second."

"On the Deliberate Rejection by Contemporary Sociologists of the Methods by which, in Social Science, the methods of Physical Science must be supplemented."

"On the Nearness with which Contemporary Sociologists have approached the Methods of Study, which they have nevertheless missed or rejected."

NOTICES OF BOOKS OF HOMILETIC VALUE.

HISTORY, PROPHECY, AND THE MONUMENTS, Vol. I. To the Downfall of Samaria; pp. xxiv. and 425. By James Frederick McCurdy, Ph. D., LL. D., Professor of Oriental Languages in University College, Toronto. Macmillan & Co., New York and London. 1895. Price, \$3.

This is the first instalment of a very able work by a scholar who has devoted much of his life to Assyriology, and all of whose studies have for many years had a direct bearing on that subject. The aim of the work is to reconstruct, so far as may be, and on a genuinely conservative basis, "the story of the ancient Semitic peoples, including as

the dominant theme the fortunes of Israel." The author undertakes to organize the materials furnished by the Bible and by recent research, into what "turns out to be virtually a history of a well-defined portion of Western Asia in the olden time,"—a history that can be reconstructed only by combining the knowledge given by the Scriptures, in history and prophecy, and by the monuments as opened up by the modern researches of the archeologists. The various books of the volume treat successively of "The Northern Semites;" "The Babylonians;" "Canaanites, Egyptians, and Hittites;" "Assyrians and Babylonians;" "Hebrews, Canaanites, and Arameans;" "Hebrews, Arameans, and As-

syrians." It is a royal volume, containing much of valuable critical and constructive principles, and a reconstruction of the history that approximates as nearly the reality as is possible in the present imperfect condition of Assyriological studies. It will be found very useful and suggestive by the student of Bible history. The work has been so well received abroad that in six months it passed into a second edition.

THE AMERICAN BAPTIST PUBLICATION SOCIETY, 1420 Chestnut street, Philadelphia, is furnishing its large constituency with much of very valuable literature, especially along practical lines. We call the attention of our readers to the following books bearing their imprint:

THE SPIRITUAL LIFE. Bible Lectures. By George C. Needham, 1895. Price, \$1.

This work is the outcome of the Niagara and Northfield Conferences for Bible Study, which were intended to deepen and quicken spiritual life in the hearts of God's people. Mr. Needham has been largely instrumental in introducing into this country such Conferences for Bible Study. He is a very profitable teacher and guide for the average Christian who is seeking for a higher type of the life of faith. His fundamental maxim can not be too strongly emphasized at the present time:

True piety can only be promoted by painstaking Bible investigation, while looking to the Holy Spirit for mental enlightenment and illumination of the divine book."

CHRISTIAN TEACHING AND LIFE. By Alvah Hovey, D.D., LL.D., 1895. Price, \$1.25.

Professor Hovey brings the ripe wisdom of long years and rich experience to the task of presenting the teaching of Jesus and His Apostles in common and untechnical language. The point of view is Baptist, and in the citations from the New Testament the "Improved Version" is used. The book presents very clearly the teaching of Christ and its development by the Apostles; the formation and use of creeds; the application of Christian teaching to life in all its phases and relations; and the improvements that have been or are to be made in the substance or manner of Christian teaching. The simplicity of the author's presentation reminds us somewhat of that remarkably useful book of Dr. Charles Hodge, "The Way of Life." Such work can only come out of a ripe Christian experience.

THE CORONATION OF LOVE. By George Dana Boardman. 1895. Price, 75 cents.

This dainty little holiday book, in white and gold, dedicated by its venerable author "To Christendom," is a beautiful little gift-book. Its text is 1 Cor. xiii. 1-13, regarded as Paul's inspired coronation of love. It presents in charming style, and with rich spiritual intent, Love—the Indispensable Grace; Love—the Exquisite Grace; the Immortality of Love; the Coronation of Love as the empress over sister queens—Faith and Hope.

QUICK TRUTHS IN QUANT TEXTS. By Robert Stuart MacArthur. 1895. Price, \$1.25.

This volume of sermons, hot from a great metropolitan pulpit, has all the freshness, suggestiveness, and aggressiveness that have characterized Dr. MacArthur's long ministry in Calvary Church, together with a happy audacity in the statement of themes—sometimes almost smacking of sensationalism—that fixes the thought of the preacher in the mind of the hearer. Some of the themes are: "The Powerless Gates;" "The Consecrated Hand;" "The Bed and its Covering;" "The Hurrying Angel;" "Divine Heartburn."

THE SPIRIT OF THE AGE AND OTHER SERMONS. By David James Burrell, D.D. New York: Wilbur B. Ketcham. 1895. Price, \$1.50.

These are sermons delivered in another metropolitan pulpit, not far from the one already mentioned. They present the plain truths of the Gospel in a clear, attractive, picturesque style, and furnish interesting and wholesome reading. In the sermons of both Dr. MacArthur and Dr. Burrell preachers will find illustrated some of the qualities requisite in these times to attract, hold, and build up city churches.

THE ELEMENTS OF THE HIGHER CRITICISM. By Andrew C. Zenos, Professor of Biblical Theology in McCormick Theological Seminary, Chicago. New York, London, and Toronto: Funk & Wagnalls Company. 1895. Price, \$1.

This is an admirable book on a subject that ministers have wished to have treated in a systematic and scientific manner. Hitherto there has been nothing but scattered, usually controversial, statements accessible on the subject. We congratulate our clerical readers on the preparation and publication of just such a work as they have all felt the need of, and that by one who with his Greek nature has the scholarly attainments, the critical acumen, the scientific grasp, and the cool and dispassionate judgment, needed to give the subject the best shape for use as a handbook. The author treats of the Nature, Methods, Postulates, Applications, and History of the Higher Criticism.

THE HIGHER CRITICISM OF THE PENTATEUCH. By William Henry Green, D.D., LL.D., Professor of Oriental and Old Testament Literature in Princeton Theological Seminary, New York: Charles Scribner's Sons, 1895. Price, \$1.50.

This volume, by confessedly the most distinguished American Old Testament scholar, goes to the root of the matter of modern rationalistic criticism. It treats of "The Old Testament and its Structure," "The Plan and Contents of the Pentateuch;" "Moses the Author of the Pentateuch;" "The Unity of the Pentateuch;" "Genuineness of the Laws;" "The Bearing of the Divisive Criticism on the Credibility of the Pentateuch, and on Supernatural Religion."

THE UNITY OF THE BOOK OF GENESIS. By the same author and publishers. New York, 1895. Price, \$3.

This is a detailed discussion, such as many ministers and students of the Bible have long been waiting for, of the structure of the Book of Genesis. It is a complete and logical demolition of the rationalistic theories of the origin and structure of Genesis, and a demonstration of its Mosaic origin. Dr. Green is fitted for such a task, beyond all other living scholars.

THE ACTS OF THE HOLY SPIRIT. Being an Examination of the Active Mission and Ministry of the Spirit of God, the Divine Paraclete, as Set Forth in the Acts of the Apostles. By Arthur T. Pierson, D.D. New York and Chicago: Fleming & Revell Company. 1895. Price, 75 cents.

This is a new and very valuable spiritual study of the development of the mission and ministry of the Holy Spirit, as contained in the Acts of the Apostles. "It is the announcement of a discovery made by the writer that this narrative is a revelation of the Holy Spirit in His relations to believers as Christ's witnesses, and to the church as the witnessing body; and that from the opening chapter on, there is a progressive unfolding of this great theme." The book furnishes a new clew to aid in reaching the manifold meaning of this important part of the Bible.

EDITORIAL NOTES.

Schools for Study and Culture.

WE are glad to be able to present a new feature—which we trust will prove of special value to our readers—in this opening number of the REVIEW for 1896.

Many ministers and laymen have for some time been desirous of having intelligent direction in the important department of Social Study. This will now be furnished them by Dr. Stuckenberg, in what may be called a "School of Social Study," in connection with his department, designated "The Social Problem," under the "Social Section" of the REVIEW. He will outline the subject, and direct attention to the best books, in a series of short papers, probably to extend through the year.

Many others will doubtless be interested in the "School of Bible Study," which will be carried on in connection with the "Exegetical and Expository Section" of the REVIEW, under the direction of the editors. The aim will be to give a view of the Bible as an organic whole, and of its separate books as a part of that whole, and to furnish helps and suggestions that will enable those ministers and Bible-class teachers who desire it, to give their congregations and classes respectively the benefit of such larger and better views of the Word of God. It is expected that this course will be continued through the year, the first six months of which are to be devoted to the Old Testament, and the second six to the New Testament.

It is the purpose to add other Schools from time to time, so as ultimately to cover all those great fundamental subjects of which every preacher—and every intelligent Christian worker—should have thorough mastery.

Beyond this, the formation of an Association, for added stimulus and united effort, is contemplated. When the plans for such organization have been matured, announcements will be made to our readers. In the meantime, may we not hope to interest at least 1,000 of our subscribers—one in every 20—in our present plans?

Has the Minister Time for Reading and Study?

"I HAVE no time to read anything beyond the news of the day. I have no time for systematic study of anything. Why, I have two sermons a week to prepare; the prayer-meeting and young people's meetings to look after; weddings, funerals, church sociables, and outside church-meetings to attend; my social calls and general pastoral work to keep up; and innumerable things besides that keep me always in a whirl. It is absurd to talk about reading and study! Besides, we pick up our sermons on the streets and in the newspapers nowadays." So the young minister often tells his most intimate friend. So he sometimes publicly and boastingly proclaims.

Who has not seen the fruits of such ministerial experience? Flashy attractiveness, perhaps sometimes, for a little while; a superficial and ephemeral popularity; a shallow and windy egotism vaunting itself everywhere; the dying out of the spiritual life and the fossilizing of the brain-life; and utter worthlessness and uselessness in the end!

If a minister has no time for reading and study, he had better go to the plow or the anvil, or to some other vocation where he can be at least muscularly useful to humanity without study. There is no place for him in the ministry in this day of mighty tasks and such fearful responsibilities, the inspiration and impulse for accomplishing and meeting which can come only from God's Word and God's Spirit.

Church Methods and Church Work.

ONE of our friends, who has had large experience in church work, was recently asked by a great religious journal to give its readers "A Laymen's Suggestions about Church Methods." After devoting several nonpareil columns to such suggestions, he concluded with these words:

The real fact is that it is a far more important question. How to get the church to work at all? than it is to learn a "Laymen's Suggestions about Church Methods."

That is really the all-important question: How shall genuine, spiritual, Christian work be secured?