

THE HOMILETIC REVIEW

VOL. XXI.—APRIL, 1891.—No. 4.

REVIEW SECTION.

I.—THE PRESENT RELATIONS OF THE FALSE RELIGIONS TO CHRISTIANITY.

By F. F. ELLINWOOD, D.D., NEW YORK CITY.

It is difficult to account for the half suspicion which exists in many Christian minds against the study of false systems of religion and philosophy. It is perhaps partly a result of exaggerated ideas of their utter defilement and a disposition to regard them as puerile and trivial, and partly owing to the use which antichristian writers have made of them as rivals of Christianity. It cannot be denied that infidelity in the hope of disparaging the Christian faith has taken the lead in the study of Oriental religions and has put forth their claims for wisdom and moral purity, for charity and superior benevolence with such boldness and persistency, that timid souls seem half afraid of a dangerous rivalry. At least they feel that the less Christian men and women have to do with false religions the better for the simplicity and earnestness of their faith. This timid spirit is groundless and is a half surrender to the enemy; it cannot meet the demands of this age of dauntless inquiry.

One cannot fail to mark the different aspect in which we view the mythologies of Greece and Rome. If the religions of those countries had remained unknown till the present time, if the moral maxims of Seneca and Marcus Aurelius had been kept a secret, if Socrates had just now been presented to the public as the Light of Greece and that in the glowing verse of an acknowledged poet like Sir Edwin Arnold, there would probably be no small commotion in the religious world and the high claims of the Christian faith to an absolute supremacy might seem imperilled.

But simply because we thoroughly understand the religions and the ethics of classic lands, we are without the slightest fear. By common consent they have taken their subordinate place as compared with the Christian faith. They rather add to the lustre of the truth by their contrasts. What is good in them is so frankly and fearlessly acknowledged that our Christian colleges contend for a classical course

of study. Parents place the old Greek mythologies in the hands of their children without hesitation.

By the same means should the mythologies of the Orient be disenchanting. They only need to be understood in order to render it impossible for Christian communities to be scared by any specious charms with which popular writers may clothe them.

Meanwhile the literatures in which the false religions have been preserved are not without instructiveness. The poetry and philosophy of Hinduism furnish fields of interesting research. The ethico-political system of Confucius and the lofty, though impracticable, ideals of the early Taouism are fruitful in suggestion even when they fail to win assent. Altogether the panorama of the world's religions, the spectacle of tireless and universal struggle with the great questions of man's origin and destiny, of the being, character and relations of deity, when well considered, cannot fail to expand all one's ideas of the solemn issues of human life. It reveals the scope and the real dignity and pathos of man's history, and enlists a broader and a warmer sympathy for those who dwell in utter darkness or grope in only a penumbral light.

But it is a mistake to suppose that a general or cursory knowledge of false systems is quite sufficient. A half knowledge is often positively misleading. Men who half understand Buddhism, for example, are exposed to many misapprehensions. They may conceive the erroneous notion that the system of to-day is identical with that of the early authorities; or that one-third of the race are its votaries, or they may confound the overwrought legends of the "Light of Asia" with the real history of Gautama.

There is danger also of drawing too dark a picture. It were a grave mistake to suppose that because heathen systems are false, it is impossible to do them injustice.

Skeptical writers in their advocacy of the Oriental faiths have made abundant use of the misrepresentations which Christian writers and preachers with more zeal than knowledge have unconsciously put upon heathenism.

Where the popular Christian idea has presented only a caricature amounting to little more than simple fetichism, the apologists have presented subtle and profound philosophies. Where well-meaning people have felt that they could scarcely speak too strongly and unqualifiedly of the debasement of heathenism, the apologists have surprised their readers with the reproduction of beautiful maxims of morality. Where the masses of Christians have credited whole nations with the stupidity of worshipping mere idols, some skilful defender has shown those idols to be only symbols of some indwelling conception of deity and has drawn skilful parallels between pagan idolatry and the image worship of the Christian Church.

In order to grapple successfully with the manifold errors which confront us in our day in the East as well as in the West, we must accurately know them and measure their power.

Sir Edwin Arnold has filled thousands of readers with surprise by showing that an Indian ascetic whom many had too easily dismissed from their thought as of little account, was really a great reformer. In doing this he has superadded the most extravagant and even false estimates of his hero, weaving into the tissue of his poem many Christian phrases and conceptions which were never dreamed of by real Buddhists.

Many readers have believed even more than the author intended, and he has expressed his own surprise at the serious construction which has been put upon his representations of the Buddha. He has recently published another poem, designed to show the superiority of Christ as "The Light of the World."

Sir Monier Williams in the Introduction to "Indian Wisdom" has urged the importance of the study of Oriental Systems for the reason that the nations are being brought into closer relations by the extension of commerce and diplomacy, and especially by the advance of European colonization in the East. He specially reminds all Britons of the intimate relations into which they are brought with Asiatic races, as rulers and teachers, and he presses home the duty of acquiring a better knowledge of the faiths as well as the manners and customs of the millions with whom they are united as subjects of one great empire. The same considerations have at least a partial force with all Christians and philanthropists of America, since we are so fully in sympathy with the great movements of the Anglo-Saxon race in reclaiming the world. Considering our nearer access across the Pacific, and the vast possibilities of future contact and intercourse, it may fairly be questioned whether we have not even greater motive for studying the false systems of Japan, Corea and China than have the Christian churches of Europe. It has been well said that "if nothing profitable can be found in heathen systems, their very sterility may the more pointedly commend the superior wisdom and power of the Christian faith."

St. Augustine tells us that he was profited both in what he found, and in what he did not find, in the Platonic philosophy. It taught him the knowledge of a spiritual God and the interests of a world transcendentally above the earthly follies in which he had indulged, but it pointed out no way of approach: it revealed no Saviour, no God made sin for us, no ransom, no intercession, no eternal hope. He heard no voice saying "Come unto me, all ye that labor and are heavy laden." This was a wise discrimination.

But we have still higher examples than that of Augustine for a fearless study of false systems and for a full, candid admission of what-

ever truth they may contain. St. Paul had studied the heathen philosophies of his time, even while he was a bigoted Pharisee; and after his conversion, his knowledge and his tact, under all circumstances and toward all men, were great elements of power. He conciliated the Athenians by a skilful reference to their unnamed altar, and he quoted one of their own poets in favor of the true God and Father of all, as against their polytheism.

Christ himself exhibited the same breadth and candor toward any good that might be found outside the circle of his disciples. He was always discriminating. He would not sanction the narrow intolerance of his followers. He could conceive of a good Samaritan; he could pity a believing Cyrophenician; he could honor a Roman centurion; he could find something good in a Publican. It was only the Pharisaic spirit that refused to behold the light for fear of the consequences of its concessions. With respect to the question of a more thorough understanding of heathen systems by missionaries, there has been a great change of sentiment.

When the pioneer Ziegenbalg first went as missionary to India, he found himself astonished at his own misconceptions of Hinduism, and he wrote a book on the subject for the enlightenment of others who might enter the same work. But Franke in Germany, instead of publishing the book, reproved the author and reminded him that he had gone to India "to preach the Gospel, not to study heathenism." For many years the book lay slumbering in silence, till German infidelity, having studied Oriental systems, came upon the Missionary Society with so vigorous a flank movement, with such exaggerated and misleading representations of Hinduism, that it was glad to re-examine and publish the long-discarded book of the missionary for its true presentation of the facts. Many others since Ziegenbalg's time have found themselves baffled by the intricate peculiarities of Hindu thought.

Again and again the missionary has found himself wholly out of relation to his audiences. There was a stratum of ignorance and misconception lying between his view of things and theirs, which distorted all his teachings. He was not prepared for their acuteness and their skill in parrying his instructions. They had a counterpart for every spiritual truth he uttered, and even when they accepted any doctrine, he was not sure that their conception of it was at all like his own. In a word, he soon found that his very first work in India was that of a learner. He must study Hinduism. This necessity for a knowledge of the ground to be won appears particularly in dealing with Buddhism. There are many distinct types of Buddhism to be met with in so-called Buddhist countries, and they differ not only from each other, but they are all different from the original system of Gautama. The early Buddhism was strictly atheistic;

nearly all present forms are more or less theistic; some are polytheistic.

Some of the Buddhist sects believe in transmigration, others look for a permanent heaven. Some depend wholly on self-help and self-righteousness; others (for example, the Shin sect of Japan) on a veritable doctrine of salvation by faith in the merits of another. How essential that a missionary should be familiar with these differences, and should especially understand the particular sect of Buddhists among whom his lot is cast!

The same demand for an intelligent procedure applies in dealing with Confucianists and Taouists: both their systems were antedated by a theistic and originally monotheistic faith of which a sublime relic and monument still exists in the Temple of Heaven in Peking. When Confucius, about 500 B. C., revised the Shooking (the ancient record of the preëxisting though greatly corrupted religion of the Chinese) he struck out nearly everything which referred to deity, the supernatural, and the hereafter, and republished the ethical portions only. He was an agnostic, and seeing that the faith, as well as the politics and social usages of the times, was corrupt, he resolved to fix his aim on ethics and political economy alone, emphasizing particularly the family relation as constituting the basis of the model state. He had no quarrel with religious faith: he simply ignored it. He had nothing of that arrogant bitterness which characterizes our leading agnostics in modern times: he only shut religion out of view in his one sole purpose of building up a virtuous society and a prosperous state. Yet he could not wholly accomplish this. In spite of himself he does occasionally disclose a faith in "Shangte."

With regard to Taouism, a clear distinction must be learned between the modern phases of the system and the early teachings of Laotze. His original doctrines were profoundly philosophical; the Taouism of to-day is a mass of childish superstitions. It is essentially a reproduction of the ancient nature-worship with grotesque admixtures of Buddhism and hero worship. But some may ask "Is any knowledge of error necessary if one only proclaims the truth?" The argument frequently used, that missionaries "need only to tell the story of the cross," or, as is sometimes said, "preach the truth whether men will hear, or whether they forbear," is well met by Rev. Ram Chandra Bose, of Lucknow, in an article first published in the *Methodist Quarterly Review*, and republished in the Indian *Evangelical Review*, where he says, "That the simple story of Christ and him crucified is, after all, the truth on which the regeneration of the Christian and non-Christian lands, as well as that of individual souls must hang, no sane Christian will deny. This story, ever fresh, is inherently fitted to touch the dead heart into life, and infuse vitality into effete nationalities and dead civilizations. But a great deal of

rubbish has to be removed, especially in heathen lands, ere its legitimate consequences can be realized; and a patient, persistent study of the false religions and the complicated systems of philosophy associated with them, enables the missionary to throw out of the way those heaps of prejudices and errors which make it impossible for the story of the cross to reach and influence the heart. The theorists who think that modes of operation which have been successful among nominal Christians must needs succeed among the heathen, brought up amid time-hallowed systems of philosophy and theology, have only to migrate from the one field of work to the other, to be convinced of their error and to be forced to exclaim with redoubled vehemence, 'Old Adam is too strong for young Melanethon.'" Mr. Bose proceeds to point out the necessity for a careful study of those teachings especially which their votaries and our own Western skeptics have so often paraded as parallels to the New Testament. He instances the Bhagavadgita which has had so many Christian conceptions read into its more recent translations. Every slight resemblance has been overworked in the attempt to show that Scriptural teachings can claim nothing original or superior to the best things in Oriental systems. To one not acquainted with those systems, the point often seems well taken, the claim to a parallel appears plausible, while he who is familiar with the peculiarities of Hindu thought, sees at once that the comparison is rather one of words than of sense; the expressions referred to, really meaning two very different things. The missionary has again and again been surprised to find that the idea which he supposed was clearly understood was warped by the medium of heathen thought through which it passed, as a rod is refracted into crookedness by the medium of water, or as a comely countenance is distorted by the waves and irregularities of a mirror. *Sin* to the Christian preacher is an enormity in the sight of God; to his heathen auditor it may be only a breach of custom, or a ceremonial uncleanness. The indwelling of the Holy Ghost as is set forth in New Testament phrase, is in his mind a union in which his personality is still maintained, while to a heathen audience it may be only that out-and-out pantheism, in which the deity within us is all in all, and our personality and responsibility are lost. Such examples might be multiplied to any extent, but these are sufficient to show how important for the missionary to know something of the heathen's own standpoint in order to judge of the real effect of his preaching.

Many of the most intelligent and thoughtful missionaries, baffled by these perplexities, have come to emphasize the importance of studying the systems to be encountered. Dr. Duff in his able work on India forcibly illustrates this point by the example of the great Akbar, who before attempting the conquest of the Indian Empire, twice visited the country in disguise, in order to learn its resources

and its power, to acquaint himself with the topography and the most favorable approaches. When he had thoroughly learned all these, he felt himself prepared for the work before him. Others have reached the same conclusions as Ziegenbalg and Duff.

A missionary formerly connected with the Church Missionary Society in India, has since endowed a lectureship on Comparative Religion under the direction of that society. The missionaries of the same society in Sindh and the Punjab have taken action recommending that each new recruit to their ranks shall give attention to the study of the native religions, and that at the end of a year he shall submit to an examination thereon—a prize being offered for the best attainments.

There is a special reason for studying the Oriental systems at this time, in the fact that the votaries of those systems have become more intelligent and more resistant. The very enlightenment imparted by missionary instruction, has quickened the intellectual powers of the native young men of India, China, and Japan.

At the same time, European scholarship has brought Sanscrit learning into prominence, and has stimulated natives as well as foreigners to study it. Young men from Eastern lands have graduated in Sanscrit courses of study at Oxford, and many of them, by no means converted to Christianity, have returned home to defend their old faiths with Western weapons. Sanscrit learning has also been greatly revived in the native schools of India. The Sanscrit colleges and monasteries in Benares number thousands of students who are there prepared to go back to their homes in the distant provinces to maintain with new vigor the old Sankhyan or the Vedantic philosophy, as against all Christian teachings. Meanwhile many Hindus have learned the English language in the mission or the Government schools, and having this access to our literature, they have studied our faith as well as their own. They have also familiarized themselves with the arguments of Western infidels against Christianity, and of Western apologists in favor of their own philosophy and ethics. They are therefore armed at all points. What can the young missionary, destitute of all knowledge of the profound and subtle errors of the East, expect to accomplish with such men? The few small pebbles of the youthful David did indeed prevail against the boasted might of the Philistine, but it was only by a miracle. A more rational procedure for these times would be to acquire a knowledge of the issue, which should at least equal that of the Hindu adversary. Sir William W. Hunter has well said that the missionary work can no longer be symbolized by the picture of a missionary quietly discoursing under a palm tree to a group of naked savages, who listen to his words with simple wonder. In the chief mission fields it has become rather a fierce intellectual struggle. It is like the work of Paul when

dealing with artful Pharisees and Sadducees on the one hand, and the proud philosophers of Athens on the other. And there is need of the same knowledge which he had of the philosophic theories, and the deeply rooted sacerdotalism of his times; and there is large demand, also, for the same tact which he displayed in dealing with men of adverse beliefs.

Some special reasons why the missionary should understand the systems which he is to encounter on heathen soil, are found in the fact that new sects are springing up, especially in India, in which many of the truths of Christianity are incorporated, but in such a way as to become a foil against the truth. The Brahma Somaj, once so ably represented by Chunder Sen, was a striking example of this kind. It was reared upon the foundations of the Veda, chiefly, but it welcomed the best truths of every system, and was specially favorable and even patronizing to Christianity. It admitted that Jesus was the greatest and best of all great teachers, and that his life was transcendently pure. But the Brahma Somaj has departed from these high and almost Christian grounds, and has become more exclusively Indian and more extravagant in its mysticism. It is important to know its history and its changes if one would understand the trend of thought in India.

Still more important, in view of its greater strength and more pronounced opposition to Christianity, is an adequate knowledge of the *Arya Somaj*, an organization which is now in the height of its power and influence. This is wholly Vedic and anti-Christian; yet it shows in a very remarkable degree the influence of Christianity and of the Christian civilization. It is important to understand it for these reasons: (a) It illustrates the power of the Gospel on the debasing superstitions which have so long borne sway in India. That Gospel has made the more intelligent classes thoroughly ashamed of the vile mythologies which have invested the later developments of Hinduism, and has driven them back upon the simpler and purer Aryanism of the Vedic period. The *Arya Somaj* condemns utterly the incarnations of Vishnu and the debasing doctrines of Saktism. It condemns the enforced distinctions of caste, the early marriage of children, the restrictions placed on child widows, etc., and gives the lie to many of the cherished pretensions of the Brahmans.

(b) A valuable witness is given by the *Arya Somaj* for the existence of a primitive monotheism. Christian scholars have maintained that the witness of the early Vedas was on the side of monotheism. To the support of this view as against all theories of an upward development of the Hindu faiths, the *Aryas* bring a strong influence. They judge of the subject from a Hindu standpoint, and they declare in even more positive terms than any Christian scholar has done, that the Vedas taught the worship of one supreme and personal God, and

that where there seems to be a multiplicity, as Varuna, Surya, Ogin, etc., it is only the use of different names of One God.

But, outside of the Arya Somaj and the Brahma Somaj, there is a general revival of Aryanism without any specific organization, but which it is all important to understand. This general force is at this time altogether the most formidable of any that are to be encountered in India. It parries the attacks of Christianity by disclaiming all belief in those gross superstitions against which Christian missions have perhaps mainly been directed. It laughs to scorn all talk about idols as wholly out of the case, except among the lowest and most ignorant classes, or it flings back the well-aimed retort, that historic Christianity has also multiplied its images and relics, and like the low Hinduism, which it disclaims, has also proclaimed its female deities.

This proud spirit fortifies its position by a constant recurrence to the *Aryan* name. It was learned from European scholarship that all the aggressive nations of history have sprung from that great family of which it claims to be the head. Why should the true Aryans, who have kept the faith, submit to be taught and led by upstart branches of the family coming from some remote quarter of the West, and only claiming a distant cousinship to the true and noble stock? The revived Aryanism is developing an intense national spirit and pride of race. It is studying the old schools of philosophy with renewed pride, since it learned how very largely the boasted German philosophy has borrowed from its teachings. It exults in the fact that nearly all the modern schools of speculation have come to sit at its feet. It takes note of the fact that all the types of naturalism now so rife in the West, virtually join hands with it. It welcomes all forms of pantheism, with something of the pride with which a mother looks upon her children. It counts the doctrine of evolution as its legitimate progeny. It welcomes Western spiritualism as a very crude manifestation of its own ancient occultisms, and it finds wealthy Rajahs who willingly supply funds to reprint all the invectives of Ingersoll and Bradlaugh against the Christian faith, and to give them the widest circulation. Whereas it submitted to Christian proselytism in the days of Dr. Duff, and calmly looked on, while high caste Brahmans in the colleges professed their faith in Christ; it now protests against any, even the slightest, effort to shake the ancient faith of high caste men. It is ready to patronize Christian colleges, provided no religion shall be taught; it is willing enough to fortify itself by all the helps of Western Science, but, if any instructor shall presume to question the noble Aryan faith, and try to substitute a religion of the West, it is ready to mob the institution, as it did in a well-known instance at Madras.

There has sprung up a new necessity for investigation, in certain mongrel systems, which have borrowed the names and some of the

principles of Hindu philosophy, but have superinduced upon them the occult arts of American spiritualism. The result is variously known as Theosophy, Occultism (Clairvoyance), Neo-Buddhism, Esoteric Buddhism, etc. The vagaries of Madame Blavatzky, embraced and advocated by Col. Olcott, Mr. Sinnett, and others, have been enriched by the study of old records in India, and finally exalted into a system. They claim to be a result of profound meditation in the monasteries of Thibet, Southern India and Ceylon, and are now proclaimed in all lands. Numerous Theosophic Societies are formed and literatures are created, and it is a very significant fact that the chief vehicle is the English language. A permanent ecumenical school of theorists has sprung into being, and now has no small following. There are twenty-five branches in the United States.

II.—APPLIED CHRISTIANITY THE TRUE SOCIALISM.

BY RT. REV. F. D. HUNTINGTON, D.D., SYRACUSE, N. Y.

THE terms imply that there is a Socialism which is not "true." True or false, the thing is not easy to define. There is no accepted or authoritative formula representing it. There is no fixed standard of comparison. There is not even a satisfactory illustration of it. If it exists as an idea, the idea is not hitherto embodied in any social condition that can be pointed to as an example. In current English literature the distinction is readily recognized between a Socialism that is "Christian" and a Socialism that is "secular," civil or purely "political." Among cotemporary English political economists, it would be safe to say that the weight of opinion and influence is Socialistic. See Prof. Webb's recent pamphlet for explicit information, and the last edition of the Encyclopædia Britannica. A company or club of ten scholars, mostly clergymen of the Established Church, with the Bishop of Durham at the head, has just been formed, in tolerably close connection with Pusey House at Oxford, one of the first productions of which will be a new periodical, the "Economic Review." Probably a corresponding society will soon appear in this country. As fair and explicit a statement as any in the United States is a moderate volume entitled "Christian Socialism, What and Why," by an Episcopal clergyman of Massachusetts, having for an appendix the remarkable address of Bishop Westcott at the opening of the English Church Congress last October. It can hardly be questioned that, in the conception of these thinkers, students and writers, Socialism is "applied Christianity," or that a state of society where the views of most of them should prevail and be practically realized, would be far more nearly conformed to the principles of the New Testament and the teachings of Christ than any now existing on the earth. Cardinal Manning, if he is correctly reported by an "interviewer," appears not to have got much beyond

the commonplaces. No doubt there will be a considerable clearing up of confusion in the discussion whenever, in the common mind, such distinct theories as "Communism," "Nationalism," "Municipalism," "Single Tax," "Anarchism," whether philosophical or passional, and the two chief kinds of "Socialism," shall be discriminated from each other.

Should it be said, as the upshot of this representation, that the subject is "in the air," the answer may well enough be made that it is "in the air" in two senses—in the sense of not being yet reduced or shaped into a science, and of being so extensively and closely present to the mental contemplation, moral consciousness and material interests of mankind, that it cannot be let alone. Neither will it let mankind alone. *Geist*, or *Zeit-geist*, it will not "down" at the bidding of optimists, professors, monopolies, or the hired servants of capital in lobbies, legislatures or elections.

"Christianity" has not changed, but it has changed and is still changing its speech, its voice, its accent. Fifty years ago, one might go into almost any of the sanctuaries, quite sure that he would not hear from the pulpit in a twelvemonth an allusion to the rights of man, the inequalities of opportunity or privilege, the contrasts and conflicts of classes, the inordinate power and oppressions of wealth, or the wrongs of working-men, working-women and working-children. Indeed, it would scarcely occur to him to wonder whether he should hear discoursing and exhortation after that fashion or not. No doubt the three great original, primary proclamations of the purport of His Gospel by the Author of it, viz.: the Beatitudes, His initiatory sermon at Nazareth, and His message to John the Baptist, as to why He had come and what His idea of preaching was, as well as John's own radical ("root of the tree") deliverances, and the Virgin Mother's equally Socialistic song of her Divine Son's forthcoming ministry and mediation, would be decently and solemnly read in turn in their places. There would be a great deal of excellent and even eloquent sermonizing. Now and then in New England there would be a premonitory rumble of the negro-slavery agitation. But anything like a particular exposition of what our Lord could have meant by bringing in and setting up a kingdom of heaven here on the earth would have startled the orthodox guardianship. It would have been accounted an ethical excess, a "bad form" in theological parlor-circles, a suspicious disturbance of pious tranquillity, and would have been commented on with surprise or apprehension or pity, in banks and corporation meetings and insurance offices, the next morning.

"Rightly dividing the word of truth" signifies both the breadth and the balance of the Apostle's estimate of his apostleship. His epistles show that while his penetrating intellect, the master-mind of

East and West, seized and held fast the grand verities of an inspired Revelation, and while his faith soared into the high mysteries of grace and redemption, his eyes were wide open to what was going on in the Roman Empire, and his heart was touched with tender sympathy for the sufferings and privations of "men of low estate." The author of the epistles to the Romans and the Galatians did not leave out the twelfth and thirteenth chapters of the one or the fifth and sixth of the other. To him Justification by Faith meant a faith that works by love, and the doctrine of the Cross meant our bearing of one another's burdens for His sake who was crucified for us. Could the Son of Man have forgotten something when, explaining his "These ought ye to have done, and not to leave the other undone," He named, as two of "these," distinctly social virtues, if indeed by the third He did not intend, as my Greek Bagster makes Him intend, good faith, equity, between man and man? That this Lord of Glory should have chosen for His earthly home a carpenter's work-shop and cottage, making Himself the working-men's leader, that, by every practical method of association and common feeling, He should have identified Himself with the laboring class; that though He was infinitely rich yet for our sakes He became poor, that property was absolutely nothing to Him save His property in the love and trust of His followers, that in all His benedictions He never deemed it His vocation to bless the rich, and in His maledictions never pronounced a woe or a curse upon the poor,—these are certainly facts that should be taken into account in our interpretation of the relations of the Saviour to society. There is not, to be sure, a particle of proof in them that He denounced the rich for their riches, or flattered the poor that they would be saved by their poverty. Yet to pretend that He did not touch the questions which are now burning in all the thought and feeling and work and life of civilized peoples, did not deal in His own way with them, did not throw light upon them, did not encourage a wise and earnest and patient consideration of them, would be "handling the Word of God deceitfully." And inasmuch as the Christianity of Christ was indisputably a Christianity to be "applied," it would seem reasonable to regard it as "the true Socialism."

Fundamentally, this position seems to be made secure by the constitution of the Christian Church. In its origin and purpose, the religion of Christ is clearly not a purely individual but a social power. It contemplates a Society of His own members, standing in immediate and constant relations with human society at large, chosen out of that, but always acting upon it in the way of influence, education, purification and transformation. The Second Adam was of the people and kept himself in close contact with the sympathies and welfare of the people. He was continually showing them, and is still showing them, how to live with God their Father, and how to live together

with one another, as brothers. The two were never put apart. Even while He was on the earth, the Twelve and the Seventy were sent out as social reformers. They were not to construct schemes or to devise measures, but to plant principles and to create a divine-human order. What other meaning can we attach to the cry that they sounded out from village to village and city to city, "The Kingdom of Heaven is at hand"? That kingdom must be first within men, as all the forces and life of men must be within them, before it can come out and be manifest among them. But come out and be manifest among them this overmastering and supreme power must and will. Then it will be visible. Christians will not have a kingdom of God within them and yet live contentedly with a kingdom of the world and the flesh, pride and cruelty, fraud and oppression, unhallowed competition and unscrupulous traffic, selfish accumulation and despotic fortunes, all around them. As there had been two tables of the Law, so there will be a twofold eleventh commandment of the Gospel. The religion must be more than sentimental, more than subjective, more than ceremonial, more than intermittent or in-doors. Salvation is present as well as future. Christ is *of* the Jews, but *for* all nations. He is of eighteen hundred years ago, and of an eternity to come; but he is now; of "yesterday" and "forever," and of "to-day." When I was a boy, the sermons I heard were as remote from anything I saw going on in the shops and farms and kitchens and school-houses and playgrounds, as the minister's tones were from anything I heard in the voices of men, women and children speaking of anything that interested them outside of the porch. It was pleasant to go home and read the dear Lord's parables, conversations, and the gracious wonders of His biography. It was plain enough that there was a great deal there that I could not understand, but it was somehow so interwoven and naturally harmonized with what I did understand and felt, that the mystical glories only touched and transfigured the familiar scenery and household homeliness. It was a Social Faith. It was Applied Christianity.

The fact that our Lord and His apostles did not bring forward specific measures of social reform is sometimes misused. It is made an apology for attempting to cure evils and abuses only by generalities. With them the time for organizations and experiments had not come. Neither the political condition of their age, nor the facilities for free voluntary combinations, nor yet their appointed calling as missionaries of the Cross in heathen countries, made sociology a practicable science. Having the evangelical principles well in hand, enriched by the experience of centuries, surrounded by democratic institutions and the stir of vast activities, improvements in political economy are as suitable to us as they are in medicine, travel and mechanics. Truth is indebted for its progress to just such theoriz-

ing, planning and comparison of methods as are now occupying the eager attention of prophets and practical philanthropists. It is foolish to be worried by them, and useless to quarrel with them. Some of them will come to something; some will come to nothing. French literature during the last century has written the obituaries of nearly a dozen clever communistic undertakings. They have sent shoots across the water which have died the death of sickly exotics. One service, however, they have rendered to the future which is still continuing. They have exposed actual iniquities. They have done what revolutions do, torn open old and false prescriptions, thrown light upon seed-beds of pestilence and hiding-places of robbers, and broken up hereditary barbarities. Look at the stupid atrocities in the land of our ancestors only two generations ago! The Bellamys and Besants and Tolstois make that infamous past intolerable. But here is the grand circumstance, full of significance and full of comfort. Behind all these outcries, speculations, protests, alarms, beneath them, above them, is the New Testament of the Lord and Saviour Jesus Christ, unmoved, uncontradicted, abiding. Of most of them it can be said without question that but for Him they could not have been. Strip off their superficial differentials, their personal fancies and extravagant fallacies, and what they are dreaming of or striving after or ransacking the realms of a wild imagination to discover, is what the Son of Man proclaimed as coming and "at hand" when He came from the Jordan while Cæsars reigned. He knew it would come by Him with whom a thousand years are as one day; when long lines of European kings should have gone to their graves, when the suns of earthly republics should have risen and set. It would come by the incoming of the life of God brought down in Him from on high into the hearts and lives of men and nations, by the working of the spiritual powers in His person out into the Body of His Church, by righteous character. There would be new heavens and a new earth when humanity should be renewed. This would be by an "Applied Christianity."

Were we to sift out of the mass of what may for convenience be called Socialistic literature the principal changes in our modern society towards which the hopes of the seers and agitators are reaching, they are these, or such as these: A free foothold and dwelling-place for every child of woman born into the family of our race; fruitful or supporting work for all who are able to work; fair or living wages for men or women who work for others; such moderation in the hours and severity of labor as shall render it compatible with the laws of health; room, air and light enough for wholesome living; no taxes except such as are needful for good government, order and public necessities; limits to competition, keeping it within the bounds of equity, fairness and mutual good-will; the abolition of every form

of slavery or serfdom of men or women or children, of any nation or color, whether by asserted ownership or by the tyranny and exactions of wealth; bounds set to such increase of property in the hands of individuals, corporations or monopolists, as must interfere with a just distribution of the fruits of the earth and the good things of life; open opportunities of education; the destruction of all temptations to vice in the necessities of subsistence; the extinction of every mark or sign of privilege or contempt, honor or shame, between one class and another, by reason of birth or possessions; intellectual, moral and spiritual freedom. Reviewing this enumeration, fixing attention on each item by itself, and all together, observing how this one or that has been claimed and contended for by some reformer, party, school or league, we reach a conclusion in which we are clear and confident. They certainly include the chief elements of social welfare. A society practically realizing and embodying them in its institutions and daily living, public and private, would be strong and safe, at unity in itself and joyful far beyond any yet known on the earth. While we somewhat doubt whether any cause or system or belief which has a name ending in *ism* will ever rise to any height of grandeur, or move mankind to any glorious achievement, we are willing that the power producing such a condition of the world should be called "Socialism" if no better designation can be found. But there are three better. It would be a Brotherhood of men beneath the Fatherhood of God. It would be a human and divine Commonwealth. It would be "Applied Christianity."

III.—LITURGICAL TENDENCIES AND THE SERVICE OF THE REFORMATION.

By J. B. REMENSNYDER, D.D., NEW YORK CITY.

If worship is to be the concurrent expression of an assembly, *i. e.*, if it is to be congregational, it must necessarily be *liturgic*. This is the meaning of *Λειτουργία*, a public service, a service not by the minister alone, but in which the people have a vocal part. That all may share, the forms must be fixed; and, as the minister conducts, the service must be responsive. Given these conditions, and there inevitably results liturgic worship.

Accordingly, the services of the tabernacle, temple, and synagogue, among the Jews were liturgic, *i. e.*, were ordered and responsive, as witness the arrangement of the choir of Levites, the parallelisms of the Psalms, the "selahs" or musical points, and the "amens" of the congregation.

That the services of the Apostolic Christian Church were congregational and responsive is indicated by St. Paul's instructions with regard to the singing, and His specification in 1 Cor. xiv:16, of the "amen," which was answered back at the leader giving thanks.

The date of the actual appearance of the first ordered and widely prevalent forms, or definite liturgy, is wrapped in considerable uncertainty. It is very early, but its historical horizon is enveloped in mists. The most important primitive liturgies are those of St. James, or of the Church of Jerusalem; the liturgy of St. Mark, or of the Church of Alexandria; and the Clementine Liturgy, that given in the eighth book of the Apostolical Institutions. These liturgies, it seems evident, were not the work of the apostles whose names they bear, but they are certainly not later than the latter part of the third century. And as, at the time we meet with them, they are elaborately prepared and of wide authority, and since such forms do not grow up at once, it seems reasonable to conclude that their historic roots strike far back into the antecedent past, and not improbably into the apostolic age. Thus, in the year 347, we find Cyril, Bishop of Jerusalem, instructing his catechumens in the church services, and giving the reasons therefor, as the kiss of peace, the prayers, the responses of the people, and the administration of the Lord's Supper. This he does on the assumption that the order is a settled, well-known and venerable one, indicating that it was nothing new, but had been handed down from sub-apostolic times. President O. M. Hopkins says: "These were all true liturgies; they were adapted to the use of the congregation. The worship was responsive throughout; the people reply at all the appropriate places, *Domine Miserere; Miserere Nostri; Deus Salvator Noster*, etc. They repeat aloud the *oratio dominica* (the Lord's prayer), they resound the creed and the doxology, and, at the end of all the prayers, swell the chorus of the 'amen.' This made a true service for the people (*Λειτουργία*), and justified the concluding prayer of thanksgiving, 'O God, who hast given us grace with one accord to make these our common supplications unto thee,' etc."

These liturgies are also exceedingly full and elaborate, with numerous and often lengthy prayers, the liturgy of St. James in the Antenicene library filling fourteen large pages. They are also "sacramentaries," that is, they presuppose that a complete Christian service includes the celebration of the Lord's Supper, which in primitive times was invariably connected with public worship. That they had been elaborated from the simplicity of apostolic worship, and under the fervor of the oriental imagination, and that interpolations of corrupted doctrine, as, for example, traces of Mariolatry, had crept into them from time to time, there can be no doubt. Nevertheless, on the whole, they are rich and precious storehouses of the vital truths of the Gospel, and almost inimitable expressions of the sweetness and power of Christian prayer and praise, and they were wonderfully fitted to nourish the spirit of piety on the part of the congregation. And they abide as great historical testimonies of the convictions and

experience of the Primitive and Mediæval Church to the value of liturgic usage.

The great religious movement of the sixteenth century was, as history has fitly named it, a Re-formation, not a De-formation. And this principle Luther applied to rites and usages, as well as to doctrine. He would not utterly break with tradition and history. He would not destroy, but purify the liturgy. Hence the Reformers declared at Augsburg, Art. XXIV. of the Confession: "Our churches are *wrongly accused of having abolished* the [ancient] communion service. . . . Our public ceremonies are kept, the most part, like unto the usual rites . . . only by reason of very great and manifest abuses, the worship were certainly far better to be modified." Accordingly, in 1523, and again in 1526, Luther issued his "Order of public worship and communion," which was the Mediæval Service, pruned of corrupt and excessive ceremonies, so as to be restored to integral harmony with the worship of the Primitive Church. The Latin was displaced by the language of the people. "The sermon has a greatly increased importance, and the purity of doctrine is most carefully guarded; church-song takes a new flight; an addition is made here and there, as of the General Prayer, the Exhortation to Communicants, or some other new feature; but the whole outline and structure of the service of the Western Church for a thousand years before the Reformation is preserved." Whatever was pure and scriptural was retained in the old order of parts, and thus the continuous succession of pure service was unbroken. This order of Luther became the basis of all the Protestant orders. It has but lately appeared in English under the title, "The Common Service of the Evangelical Lutheran Church." As, however, it was the service of the Reformers before a division was thought of, and as it is substantially that used by fifty millions of Protestants in Germany, Denmark, Norway, Sweden, Russia, Hungary, Iceland, the United States, etc., it really belongs to no particular denomination, but can lay claim, as no other can, to be called the "Common Service of the Christian Church of all ages." A leading purpose of this paper is—in view of the fact that so many non-liturgical ministers and congregations are beginning to introduce liturgical services—to direct attention to this Reformation service. It is liturgically symmetrical and full, yet it is quite brief. All its parts to the sermon occupy but *from fourteen to fifteen minutes*. As a service for devotion, it is ordered in perfect adaptation to the nature of Christian worship. It prepares the worshipper for the divine audience by the *Confession*; it begins the service proper in the *Introit*; it confesses human weakness in the *Kyrie*; it mounts to rapture at the beatific vision in the *Gloria in Excelsis*; it bows in prayer in the *Collect*; it hears the voice of God in the *Epistle* and *Gospel*; it returns the

answer of the congregation in the *Creed*; it gives wings to Christian song in the *Hymns*; it receives edification in the *Sermon*; it renders "the sacrifice of praise" in the *General Prayer*, and of gifts in the *Offertory*; and then departs with the trinal *Benediction*.

This service is responsive; is framed about the Christian year; is constantly varied, the *Introits* and *Collects* changing for every Sunday; it gives preaching the *central* place; allows room for the exercise of liberty, as in the use or disuse of parts and in the choice of written or extemporaneous prayer, and is so simple and direct that any stranger can at once use it. Prof. Charles W. Shields, the accomplished Presbyterian Liturgist of Princeton College, says of it: "'The Common Service' impresses me as a very accurate and beautiful restoration of the typical Lutheran liturgy." And contrasting it with the Book of Common Prayer, he continues: "It adheres more closely to the order, as well as forms of the Latin service. The Anglican liturgy, for example, has displaced the *Gloria in Excelsis*; blended the *Ten Commandments* with the *Kyrie* (as repeated nine times); and introduced various exhortations and prayers throughout the service. These additions . . . are contrary to all strict liturgical usage, and must, I should think, mar the aesthetic effect. In the retention by 'The Common Service' of more of the features of the ancient ritual . . . I can see only a gain of liturgical purity and beauty."

Dr. Henry M. MacCracken, Vice-Chancellor of the University of New York, gives this estimate: "Each examination of 'The Common Service' leads me to say, with increased emphasis, that it is more near to an ideal liturgy than any 'Book of Prayer' now in use. It will be helpful to many a minister who may not be enrolled in a Lutheran Synod."

Dr. Charles F. Deems says of it: "Its scriptural character, together with its simplicity and brevity, and the proper place it makes for the sermon, seem to me to commend it to general acceptance, and entitle it to the name it bears of 'Common Service.'"

Dr. Philip Schaff also commends it in a letter to the writer.

We call this special attention to this Reformation Service, on account of the tendency of the times. There is no mistaking this. The trend is decidedly liturgical. The non-liturgical churches, as they are frankly themselves beginning to see, are not only unhistorical as to the universal Church, but as to themselves. Three centuries ago, the principal churches were all liturgical. Zwingli's liturgy of 1525, used in Switzerland, was one of the most thoroughly responsive ever known. Calvin was decidedly liturgical. He writes: "I *approve very much* that the form of prayers and rites of the Church be fixed, from which it would not be lawful for the pastors to depart in their function." And his Strasburg (1538) and Geneva (1541) liturgies

became the basis of the leading Reformed liturgies. In 1560, John Knox's Order of Service, adopted by the General Assembly of Scotland, gave a definitely liturgic type to Presbyterianism. It would then but be historical consistency for the non-liturgical churches to retrace their steps. And signs on every hand indicate that they are seeing their mistake. Writes Dr. Witherspoon (Presbyterian) in the April number of the *HOMILETIC REVIEW*: "Those portions of the liturgy, which are purely responsive, are full of power, and it is a question whether our non-liturgical churches have not gone to the opposite extreme, and in failing to make provision for audible response of any kind in worship, shorn public devotion of a part at least of its strength." And Prof. Pattison (Baptist), of Rochester Theological Seminary, writes in the same number: "The noblest sermon cannot do all. The busiest church cannot either. 'Let the people praise Thee, O Lord, let all the people praise Thee,'—these words call for *worship*. That we have failed here is, I think, only too evident. We have not given to the congregation the fitting opportunity for hearty vocal expression. The musical and devotional parts of our service we have done far too much by proxy. Train the congregation to sing, to pray, to read, to respond, and you will train them to give. The service will be done by them, not for them." And not only do we see such a change in opinion, but also in practice. The general observance of Christmas and Easter; the decided liturgical movement reported by the Committee on Worship at the recent Congregational Conference; the introduction of full and even elaborate responsive services by many prominent and successful individual pastors, as Drs. Paxton, Parkhurst, MacArthur, Deems, etc., all are pronounced indications of this liturgic revival, and foreshadow an inevitable outcome. It is only a question of time, until all Christendom will be liturgical again, as in the past. This will but verify that essential unity which has ever characterized Christian history.

In this movement, however, we should be on our guard against swaying to an opposite extreme. An excess of forms and ceremonies is one of the heaviest of burdens, and crushes the life out of all spirituality. For this reason, we commend to those dissatisfied with a bald and meagre service, and yet justly apprehensive of a lengthy and tedious ritual, a use of the simple, brief, scriptural and historic service of the Reformation. As the central service of the Christian Church of that era, how fitting that it should become the one order of worship, binding by a holy tie all the Protestant churches.

We clothe with a summary of the reasons in favor of a liturgy :

1. It gives due expression to that deep religious sense, the feeling for *worship*. It makes this, as it should be, a chief exercise of the public services of the Lord's day.

2. It makes worship *congregational*. The responses not only en-

liven devotion, but give all a share. The congregation feel that it is their service as well as the minister's.

3. It causes the *Church Universal* to speak in the services of the local church. The subjective views of the individual minister and local congregation are not so much heard, as instead thereof the faith and worship of the general, or total, Church. This is an incalculable gain for protection from heresies and idiosyncrasies of all sorts.

4. It is *educational*, or "pedagogic," as the old writers termed it. The liturgy presents a carefully systematized scheme of worship. It adapts Christianity to the soul's true needs. And thereby it develops and nourishes religious emotion. It is an intelligent schoolmaster leading the heart to God. A well-arranged liturgy is thus a constant spiritual educator of incalculable force.

5. It is *helpful to the minister*. The responses afford him brief seasons of rest. They give him requisite moments to gather his thoughts. Besides, the reflexive influence of the general worship reaches and inspires him. The congregational wave of devotion rolling back to him, warms and thrills his own feelings. A very different and living thing to the officiating minister is a genuinely responsive service, from the coldness of that which he conducts entirely alone.

6. It affords just recognition of the *æsthetic* sense. It regards the innate idea of taste and beauty. All experience shows that religion and art are near handmaidens. Art inspires the spiritual element, and the spiritualized soul soars toward the Great Throne. This is the secret of Paul's rubric, that divine worship should be conducted "decently and in order." Of all things, worship, most frequently neglected, should be arranged with most becoming decorum. It is not heartless fashion, but the unerring intuition of taste, that draws the cultured to the liturgical churches.

7. The liturgy conserves and utilizes the devotional treasures of the *past*. In the *Collects*—those exquisite little prayer gems scintillating with the fire of the Holy Ghost—in the *Confession, Glorias, etc.*, the priceless riches of Christian experience are brought to our use. The saints of the Most High, and the great spiritual leaders and martyrs of old, assist our devotions, giving wider range and deeper intensity to our worship.

8. It gives visible form to Christian *unity*. This bond is no more exclusively spiritual than other things are. In a material world, invisible Christian unity should have some outward, visible expression. This is realized in liturgic worship. As, in *The Apostles' Creed* believers declare their faith, and in the *Gloria in Excelsis* voice their high rapture, in the identical words of the believers of fifteen centuries ago, the past and the present join hands. An indissoluble bond knits together the believers of all time. The moral unity of the Christian ages gives a sublime testimony to the world.

9. It promotes *Christian fellowship*. By means of common forms and a uniform service, the Christian can join in the worship, wherever he may be. Church, land, every face may be strange, but the service is the dear, old one, and through it he is a brother at home.

10. Above all, the liturgy is the appropriate setting for the *sermon*. It leads the way to it, and conduces to its highest effect. "The sermon will be a far better sermon if it is set in a service which, from the first note of the organ forward, leads up to what has to be said. The theme of the sermon should be the theme of the whole service." Thus the entire gate becomes one of pearl.

11. A liturgy must *grow*. We can no more make our liturgy than we can manufacture history. The liturgical tree must spring from the Christian consciousness,—its roots fixed in the past, its flowers and fruits in the present, its growth by the sacred experiences of time. When new forms are developed by deeper, universal Christian experiences, these may be added, but the process must be by assimilation, not by destruction of the past. The essence of a liturgic form is Christian usage, and this cannot be invented, but must grow. He who fashions his own form, may have an individual service, but uses no liturgy of the historic Church.

12. Lastly, a liturgy must be *free*. It is not authoritative as Scripture. It has no immediately inspired sanction, and must not, therefore, be made a matter of conscience. We dare not impose our liturgical usage upon any one as a yoke. So Luther, publishing his purified service of the ancient Church, enjoined: "I do not wish to make a law of this, or bind it upon any conscience, but entreat every one in Christian freedom to use it." We can only adduce for it the law of charity, the argument of expediency, and the beauty of that unity of the Christian brotherhood of all ages, into whose charmed circle its usage admits us. Further than this, the liturgy must be entirely free, only to be used so long as it tends to edification.

Thus apprehended, and thus used, the liturgy—or decorously ordered worship—will be an agency, only second to the preached Word, for upbuilding the kingdom of God.

IV.—EGYPTOLOGY, NO. VI. — BIBLIOLATRY AND MONUMENTIMANIA.*

BY REV. CAMDEN M. COBERN, PH.D., SAGINAW, MICH.

"I WOULD not give, quoth Hudibras,
A straw to understand a case
Without the admirabler skill
To wind and manage it at will;
To veer and tack and steer a cause,

*The previous articles of this series have been "The Land of the Arabian Nights," July, 1889; "The Riddle of the Sphinx," August, 1889; "The Monumental Book of Revelation," December, 1889; "The Schools of the Pharaohs," January, 1890; "The Universities of Ancient Egypt," March, 1890.

Against the weather-gage of laws ;
And ring the changes upon cases
As plain as noses upon faces."

—Butler.

Baron Bunsen charged the orthodox world with being given over to "Dogmatizing Bibliolatriy." Another disease almost as bad as this is Dogmatizing Monumentimania. In discussing the bearing of the monumental discoveries upon the Scripture narrative, great caution needs to be exercised. The hermeneutics are so variable, and the prejudices so strong that, in these archæological controversies, all the fallacies known to logicians have flourished luxuriantly. It is true that the theological apologist has accepted with too great promptitude every discovery which seemed to give a bit of corroboration to the Scripture history, and has maintained it as if the truth of the Bible and the life of the Church depended upon it.

" And pulpit drum ecclesiastic
Was beat with fist instead of stick."

Plump, open-mouthed Credulity is born of Doubt and is always intolerant. But, on the other hand, many who have scornfully smiled at the ostrich stomachs of those who accepted the infallibility of Moses and the Apostles have found no difficulty whatever in accepting the infallibility of the Pharaohs and the Ptolemies, or even of the unknown dragomen who quizzed the unsuspecting tourists of classic times. In this paper it may be well to indicate and illustrate some of the fallacies into which we are in danger of falling when we compare the national records of the Egyptians with those of the Hebrews. It may seem useless to spend so much time showing what cannot be proved by the testimony in hand, but Truth is worth something, and a false statement on this subject is worse than none.

Fallacy I. This John Stuart Mill would call the *Fallacy of Simple Inspection*.

It is due to the standpoint of the investigator. As that worthy Moslem scholar, Abu-Raihan, put it many centuries ago in the closing sentences of *The Vestiges of the Past*, "The starting point of their argument agrees with that which they maintain, and their first sentence resembles that at which they aim." It is not an accidental mistake; it is an error due to moral or intellectual bias. There is no need of observation. The conclusion of the whole matter is reached before the first premise is discovered.

Illustrations of this fallacy are as many as the years of the discussion. It is not necessary to depend upon the common chat of European *savants* concerning that American archæologist of the old school who went to Egypt determined to find proof that the phonetic system of Champollion and Lepsius was erroneous, and came back with a beautiful cast and photograph of an ancient text which he himself had discovered, and which completely vindicated his cabalistic

system—for could he not from those beautiful hieroglyphics read the history of the Jewish captivity and exodus? The argument seemed conclusive until it was discovered that this ancient tablet was the very one which Lepsius himself had erected, having inscribed upon it an account of his celebrated expedition.

It is not at all likely that this American scholar—if he be not a myth—was guilty of intentional misrepresentation. Imagination is a good interpreter as well as a good physician. Yet all writers upon this topic cannot be counted guiltless by the most charitable.

Let us hasten to a more dignified illustration of this fallacy. Do we not learn from the writings of Pierias Valerianus that our capital M is a mysterious hieroglyphic for Virgo, and that therefore it stands for Noah's Flood, and that it also may be read, "The Lord shut him in," and that upside down it would read, "Noah was 600 years old"; and that further than this our old English N looks like the claws of a Scorpion, which formerly occupied the place of Libra, and that, therefore, being an abridged sign for water, it is really "a rude representation of the Ark"? Does not this same great writer show with equal clearness that O has also some connection with the Flood, and that P is manifestly a hieroglyphic for Sagittarius, being the very picture of an unstrung bow, and therefore representing plainly enough the rest enjoyed by mankind when the Ark rested; and since the bow was also an emblem of experiments (for formerly men divined with arrows) cannot the blindest see that it also points directly to the sending out of the Dove and Raven from the Ark?

Certainly this might be called a bad case of "Dogmatizing Bibliolatry," but it is not worse than many rationalistic explanations of Scripture history. It has only been a decade or two since it was the fashion for learned mythologists to declare that the history of Abraham was nothing more than a picture of "The Nightly Heaven." Isaac was "The Laughing Day" sacrificed at evening time, as Jephthah was "The Opening Sun" sacrificing his own daughter, "The Sunrise," at midday. Joseph was "The Rain" born of Rachel, "The Cloud." The Twelve Tribes were but the twelve signs of the Zodiac, while Moses was the sun-god who with his staff—the lightning—brought water out of the rock-cloud and divided the sea "which must surely have been originally the sea of clouds." David, too,—for had he not beautiful eyes and a ruddy face?—was a myth of the blazing Sun; the stone which he hurled at Goliath being no doubt a meteor. Even the Apostles, as well as the Patriarchs, were only stars. The Gospels, as well as the Pentateuch, dealt entirely with stellar phenomena. The Crucifixion was but the going down, as the Exodus was the coming up, of the sun.

These are but vagaries of an unbridled fancy. Their source must be sought not in mistaken observations, but in the nether springs of

a priori prejudices. Anything would do as well as the Bible to build these air castles upon.

The Neo-Platonists treated Homer's Iliad in the same way, considering it to be an allegory in which the beautiful Helen represented the soul of man for which the armies of Light and Darkness were struggling. A modern mystic sees as wonderful things in the Egyptian monuments as in the Hebrew chronicles, believing that the Pyramids and the Pentateuch were both solely intended to set forth "the origin of measures," and to record the "struggle between white and black magic.* Another dreamer sees an erudite meaning in every nursery rhyme.

"Ding, dong bell,
Pussy's in the well,"

is evidently the echo of the ancient reverence offered in the British Isles to the goddess Pasht; while the Egyptian divinity Akh is now "extant as the veritable Little Jack Horner."†

Careful scholars smile at all these generousities of the unscientific imagination, yet some of the theories of our best scholars are based upon assumptions as dogmatical and unsound as were these. This is what impairs the value of such a learned work as *La Bible et Les Découvertes Modernes*, by Father Vigouroux on the one hand, and the well-known works of Prof. Kuenen and his disciples, Wellhausen and Robertson Smith on the other. The former starts with the *a priori dictum* that the Protestant principle of free investigation contains the "germs of death in its breast," since there can be no middle ground between skepticism and Romanism; to renounce the authority of tradition and the infallibility of the Church councils, and to deny that Saint Stanislas Sezdpanawski could raise a dead man by his prayers is to make the Bible "the Boulevard of the free-thinker," and to logically renounce Church, worship, Bible and religion.

The latter acknowledge that their method necessitates the *a priori* decision that the Bible is of purely human authorship, and that miracle and supernaturalism are as absurd impossibilities in the origin and development of the Jewish and Christian as in the heathen religions, since "there is in reality no specific difference between them." Is it any wonder that writing from such standpoints, equally fallacious conclusions are derived from the same monumental and scriptural data?

II. The next class to be noticed are the *Fallacies of Observation*.

Lepsius, in his *Denkmäler*, pictures the Labyrinth as a pile of gigantic ruins; but I rode over the spot without seeing any ruins at all. That might only prove that my eyes were defective, or that the sand had thrown its protecting veil over the massive walls, if Mr.

* H. P. Blavatsky, "Isis Unveiled," and "The Secret Doctrine."

† Gerald Massey, "A Book of the Beginnings."

Petrie had not tunnelled the ground without finding anything more than a few granite scraps which dated back to the Labyrinthine age.

Fortunately, that error led to no serious consequences, but when some time previously Citizen Ripaud reported to the First Consul that "The Zodiacs which decorated the ceilings of Denderah and Esne represented the state of the heaven at a distance of 4,800 years from the time when we behold them";* and when the *Description de L'Egypte* elaborated this theory, the effect was instant and startling. The supposed age of the temples increased with the enthusiasm of the observers, until skeptics were soon able to boast that Egyptology had completely upset the Mosaic cosmogony and chronology, since, according to Genesis, these Zodiacs must have been made at least 5,000 years before the creation of the world! The far-reaching effects of this error can be seen from the fact that a living author, who makes no inferior claims to scholarship, has lately referred to these same ceilings as a proof that Egypt was a civilized country 75,000 years ago—although every hieroglyphic scholar has known for several decades that they could not have been painted earlier than the Ptolemies, and that some of the work was certainly done in the time of the Caesars.

On the other hand, casual observations which seemed at first to offer corroborations to the Bible narrative have since been shown to lack accuracy. Champollion thought that he read Judah-Melek on the Karnak monument where Shishak was dragging in triumph 119 captive kings, and that this had reference to Rehoboam, King of Judah. Others have thought that the little figure with which this name was connected differed from all the others, having an unmistakably Jewish cast of features. But if the latter is true, my eyes could not detect it, and the former has been proved to be an error, the word being the name of a town of which Judah may not even be a component part.

Anything that touches the Scriptures arouses attention.

When Dr. F. Joseph Lauth, almost a quarter of a century ago, supposed that he had found the Cyclops and the Circe, Scylla and Charybdis, Calypso's Ogygia and ever so much more of Homer in Egyptian literature,† little commotion was excited; but when, the year after, he announced that he had found the name of Moses in a Leyden papyrus and had unmistakably identified the man as the Hebrew shepherd and lawgiver, the interest became intense.‡

Yet this mistaken hypothesis has not been so mischievous in its consequences as that of Brugsch-Bey concerning the route of the Exodus.§

* "Report of the Commission of Arts," London, 1800.

† "Homer und Ägypten," München, 1867.

‡ "Moses der Ebraeer," München, 1868.

§ "Egypt Under the Pharaohs" (Addendum), London, 1879.

At the time when that was penned, there was but little critical knowledge of the topography of the district over which it was maintained that the Israelites had passed, yet, as it has since been shown,* the learned Bey had sufficient faith in his theory not only to remove mountains, but to establish them at convenient points along the chosen route.

Since the survey of that region and the discovery of Pithom by M. Naville he has courageously revised his theory, yet it, more than any other ever proposed, has led to what I believe to be a general impression among ministers and well-informed laymen that Egyptology has said some positive and unmistakable word against the necessity and credibility of miracles in connection with the Exodus and the Red Sea catastrophe. This, however, is not true. Egyptologists have theorized, and certain fallacies of observation have led to fallacious conclusions which are yet exerting a harmful influence upon the tone of thought on this subject, but no monument or papyrus has yet spoken one word contradictory to the view of the fathers, much less has it contradicted the view of the Exodus scribe.

III. *Fallacies of Ratiocination.*

It is quite evident that, however impartial and honest a man may be, and however careful in the gathering of his facts, there is yet large room for error in his generalizations and deductions.

Several dangers are conspicuous. First, all the monuments have not testified. It is safe, therefore, to suspect arguments which depend entirely upon universal negations or affirmations concerning monumental literature. Universal propositions look strong, but are almost always weak. Especially must this be the case with a literature which is almost entirely funeral and confessedly fragmentary. The affirmation, for example, that the camel and the Hebrew people were never known to the ancient Egyptians, because neither camel nor Hebrew slave has yet been positively identified in the paintings of the tombs or among the sculptures of the temple ruins, could scarcely be called a parsimonious conclusion. The Golden Rule of dialectics ought to read: Be just to your premises before you are generous with your conclusions.

Second, many of the monuments that have spoken have as yet not given their testimony so as to be perfectly understood. To build an argument upon a lonely sentence or an isolated word is more blameworthy in Hieroglyphic than in Hebrew exegesis. The time has not come for the appreciation of the niceties of the ancient Egyptian language. All that the best textual critics can do in very many cases is to give the general sense of the author. Etymological and prosodical subtleties are pretty sure to be valueless. It is so easy to mistake casual relations for logical connections.

* "Survey of Western Palestine," 1881.

When, three hundred years ago, certain travellers declared that in Alexandria they saw the place where "the Patriarch Jacob gave birth to the heresee of the Jacobites, who yet circumcise themselves,* there is no sufficient reason for questioning the honesty of their observations or reasonings. Of course, since Jacob had been in Egypt, what could be more natural than the conclusion that he was the father of the sect of Jacobites, especially since both Jacob and the Jacobites practised circumcision!

The argument does not appear to me widely different from some lately offered in the "Proceedings" of various learned societies of Europe in which the names Masu and Dodo and Yaquab-el and Iseph-el have appeared conspicuously. It is with great risk that even the most gifted Egyptologist attempts to argue from the supposed pronunciation of Egyptian words to the supposed modern equivalents, or from the Hebrew roots of Bible words to their supposed Egyptian equivalents. This fallacy seems to me illustrated also in certain late arguments of Brugsch-Pasha in which Zaphnath-paaneah (Gen. xli : 45) is made the equivalent of *De-prute-ef-onh*, and the declaration is ventured that no such name was known in Egypt earlier than 900 B. C., and that therefore Moses could not have been the author of our present Pentateuch.† Surely the premises of this syllogism must be of peculiar metal if they do not both bend under the weight of this conclusion.

Third: It is not to be supposed that the ancients were expert archæologists, and their statements concerning the facts of the dim past are not to be considered infallible.

Granted that Nabonidus on an authentic tablet declares that Naram-Sin, son of Sargon, reigned 3,200 years before his day; granted that Ramses the Great did inscribe on a granite slab at Tanis his opinion that the Hyksos "curse" entered Egypt just 400 years previously—does that settle the exact anniversaries of these events beyond all controversy? Would it not be well to ask whether these kings are so critical in their statements concerning the affairs of their own generation that they can be implicitly trusted when they speak of what occurred hundreds or thousands of years before they were born? Moses has been esteemed by some a superior antiquarian, yet some of his figures are taken as round numbers which must not be pressed too far in establishing a chronology. And it is one of the curiosities of logic that those who insist most upon this, are the very same who build chronological structures most confidently upon the figures of these Egyptian and Babylonian annalists who speak of certain events as having occurred 3,000 or 30,000 years before their times.

* "Navigantium atque Itinerantium Bibliotheca." 2 vols. London, 1705.

† "Die Ägyptologie," von Prof. Dr. Heinrich Brugsch, Leipzig, 1889-1891. *Deutsche Rundschau* for May. *The Biblia*, August.

Fourth: It is conclusively proved that the testimony of the Egyptian scribes to contemporaneous events is not inspired testimony, but is exceedingly faulty.

It is not necessary to speak of forgeries such as that of the famous exoreist tablet of the XXth Dyn. It is enough to mention the well-known fact that again and again in narrating the conquests of different kings in the same districts of Asia and Ethiopia the statement is made, "No king ever printed his footsteps here before"; and again and again in praising some common achievement of engineering skill it is suavely added, "No king ever did the like before." One courtier even went to the length of declaring on an existing monument that Thothmes III. was the first king ever to erect an obelisk!* The Hittites had for a hundred years been denominated the "miserable Kheta," and had been depicted on the monuments in grotesque attitudes, fleeing and falling before the war chariot of the Pharaoh, when Ramses happened to fall in love with a Hittite princess and the god Ptah could approve the union with the solemn assurance that since the times of the traditions of the gods, history had nothing to report of the Kheta people but that they had "one heart and one soul with Egypt."†

If one of these statements had crept into the scriptural narrative it would have relieved the discussion of the inspiration of the document of some of its difficulties.

Fifth: We conclude that if the monuments have testified or ever shall testify concerning the Israelites, the testimony will be that of a prejudiced witness.

The scribes that could speak of the splendid Hittite soldiers as "whelps" would probably speak of the Hebrew *fellaheen* as "lepers" or worse. The probability would be that as the Hittites and Assyrians and Egyptians speak of each other, so would the Egyptians and Hebrews speak of each other.

To find an error of detail in either record would no more affect the general trustworthiness of the account than the discovery of an error in Bancroft's *History of the United States*, concerning the number of men killed in the Battle of Lexington, would create a suspicion that General Washington never lived, and that the Revolutionary War was never fought.

Accuracy was not a virtue in the Mosaic age. If the Bible is accurate, it is the only ancient book that can lay claim to accuracy in any marked degree. If, further than this, it can be truthfully claimed that no error whatever exists in the Jewish Annals when they refer to Egypt, that fact of itself would place those Annals in a manifestly different category from all others, whether ancient or modern.

*Brugsch, "History of Egypt."

†Wright, "Empire of the Hittites."

V.—“THE GOSPEL TO THEM THAT ARE DEAD.”

BY T. D. WITHERSPOON, D.D., LL.D., LOUISVILLE, KY.

IN the issue of this REVIEW for November, 1890, the writer had the privilege of making a somewhat critical examination of the celebrated passage (1 Pet. iii : 18, 19) which treats of Christ's preaching to the spirits in prison, the design being to show that, even under the most rigid application of the principles of exegesis, the passage gives no support to the theory of probation after death. Through the courtesy of the editors, the opportunity is now afforded of subjecting to a similar examination, and with the same end in view, the closely related passage (1 Pet. iv : 6) which refers to the Gospel that “was preached to them that are dead.” It is manifest that the treatment of one of these passages would be incomplete so long as all consideration of the other was omitted. Whilst there is, as we shall soon have occasion to see, no such vital relation between them as the advocates of second probation imagine, the νεκροῖς of the one representing a class entirely distinct from the τοῖς ἐν φυλακῇ πνεύμασιν of the other, and the εὐηγγελισθῆναι of the one an altogether different function from the ἐκήρυξεν of the other, yet there is a parallelism both of thought and of grammatical structure between the two passages, of such a character that the study of one cannot fail to throw light upon the interpretation of the other.

As to their subject matter, the connecting link between the two passages is found in the opening words of the fourth chapter : “Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind.” Up to this point, the leading thought in the Apostle's mind has been the personal suffering of Christ, with its glorious issue in his triumph over death and the grave, and in the exaltation to which he attained through the bloody baptism of the Cross. From this point forward, the great thought before him is the peculiar share which so many of Christ's persecuted people were to have in this bloody baptism of his, and the glorious exaltation at his right hand in the heavens to which they were to pass through the fires and floods of martyrdom. For it must be borne in mind that this epistle was written during the awful period of the Neronian persecutions. Its date is usually fixed as A. D. 64–68. It was in the year 64 that the first general persecution under Nero began, and it was in the year 68 that the Neronian persecutions finally came to an end.

After all that has been said to the contrary, the testimony of Moseheim, and many later historians, still remains unimpeached, that these persecutions were general, extending throughout the whole Roman empire. There is internal evidence in this epistle to show that the Apostle Peter had distinctly before his mind the details of the arraignment of Christians before the Roman tribunals, the blas-

phemous accusations brought against them, the inquisitorial tortures to which they were subjected, and their merciless condemnation to the sword, the torch and the lions. Peter uses the technical language of the Roman tribunals. As an eminent writer has truly said (*Princeton Review*, March, 1878, p. 458), "His *κακοποιούντες*, or evil-doers, are but the '*Malefici*,' gibbeted by the Roman historians. His *Χριστιανός* is the Roman '*Christianus*' sent to the lions of the amphitheatre. The *λογός*, the *ἀπολογία*, the *ἐπηρέάζοντες*, the *κρίμα*, the *κριθῶσι*, and the *πάσχειν ὡς Χριστιανός*, all bring us to the judgment-seat of the Roman prætor, as Christ was brought before Pilate. What are the *πύρωσις*, the 'burning' of iv : 12 (compare Rev. xviii : 9, 18), and the trial of faith 'by means of fire' *διὰ πυρός* (i : 7), but blazing pillars of testimony, one in the doorway, the other on the central shrine of the epistle itself, witnessing that martyrdom by fire had already spread over the empire when the epistle was written? that many a confessor of Christ had already 'suffered in the flesh,' not alone on the cross, like his Master, but had 'given his body to be burned' (1 Cor. xiii : 3)? Who can fail to see the gardens of Nero with the Christians standing erect as lamp-posts in their shirts of fire for the emperor's amusement, the '*flammati*' of Suetonius, the proscribed and tortured '*hostes Cæsarum, populiq̄ue Romani*,'—state criminals, judicially condemned to the stake for their love to Christ,—a '*crimen majestatis*' against the imperial monster?"

It is amidst these awful times that the Apostle writes to fortify the minds and hearts of those who should be exposed to this fiery ordeal, so that they might not "be afraid of their terror," but might sanctify the Lord God in their hearts, and be "ready always to give an answer," etc. For this purpose he had presented in the previous chapter the picture of Jesus suffering at the bar of Pontius Pilate, and through that "suffering of death" attaining to the glory and honor which He now has at the right hand of God. For the same reason, in this chapter, he represents those who suffer as Christians before the Roman tribunals as "partakers of the sufferings of Christ," and as subjected in the providence of God to these sufferings to the end that (*ὅνα*) "when His glory shall be revealed" these, His companions in suffering, may "be glad also with exceeding joy." As these martyrs are in a special sense partakers of His sufferings, so shall they in a special sense be partakers of His glory. It is in furtherance of this thought that the language of v. 6 is introduced. The *νεκροί*, those who had fallen under the power of human tribunals, and amidst blasphemous accusations had been sentenced to ignominious deaths, were not to be bewailed, as though some awful and irreparable calamity had befallen them. In all this God's gracious and loving purposes to them were being accomplished. The time was coming when these now dead confessors and their still living accusers should stand face

to face at the bar of Him who is the judge both of the living and the dead. Nay, the Gospel was sent to them for this very purpose that they might be witnesses for God at pagan tribunals, as Christ had witnessed before Pilate, might be "faithful unto death" as He was "obedient unto death," and being made partakers of His sufferings here in the flesh, might have part also in the glory of His resurrection.

Corresponding with this parallelism of thought is the parallelism of grammatical structure. Not only have we in each of the two passages the correlated datives, *σαρκί* and *πνεύματι*, holding the same relative positions and having evidently the same significations, but the *θανατωθεὶς σαρκί* which is predicated of Christ in the earlier passage has its answering *κριθῶσαν σαρκί*, predicated of his martyred disciples in the later passage; and the *ζωοποιηθεὶς πνεύματι* of the former, its corresponding *ζῶσον πνεύματι* in the latter. These martyrs are indeed "drinking of the cup that Christ drank of," and being "baptized with the baptism that He was baptized withal." Both the sufferings and the glory of Christ are being reflected in his members.

We are, however, anticipating. It besteads us first to ascertain by a careful study of the passage whether the *νεκροί* of whom the Apostle writes can be identified as the martyrs to whom the Gospel was preached, in order that they might attain to the grace and crown of martyrdom. In making this examination, there are a few points of exegesis claimed by the advocates of future probation which, we think, should in all fairness and candor be conceded.

(1) The dead of *νεκροὶς* are literally and actually dead. The death referred to is not figurative, as of men "dead in trespasses and sins," or virtual, as of men already sentenced to death—but real, as of men who, in the ordinary sense of the words, have departed this life.

(2) The word *εὐηγγελίσθη* is used in its ordinary sense of the official promulgation of the glad tidings of salvation, and necessarily involves the offer of pardon and salvation to all who will believe.

(3) Although *εὐηγγελίσθη* is in the aorist, indicating something done in the past, and *νεκροὶς* represents necessarily only the present state of those to whom the Gospel was preached, so that, for all that it implies, they may have been alive when the preaching was done; yet if the two words, *νεκροὶς εὐηγγελίσθη*, stood alone, and were to be construed as constituting a complete sentence, the natural construction would be that the preaching was to dead men,—dead when the preaching was done. The assertion, therefore, that the hearers were alive when the preaching was done, and have died since, must base itself upon something more than simply the past tense of the verb.

But now, after making these concessions, which seem to us only just and fair, we are prepared to maintain that the words *νεκροὶς εὐηγγελίσθη* stand so related in this sentence as to make it obvious that the hearers

of the Gospel to whom the Apostle refers, though dead at the time when the epistle was written, were living at the time when the preaching was done, so that there never was a more wanton outrage upon scriptural exegesis than when Alford made his dogmatic assertion that "if νεκροῖς εὐηγγελίσθη may mean the Gospel was preached to some during their lifetime who are now dead, exegesis has no longer any fixed rule, and Scripture may be made to prove anything." Let us examine for a moment the peculiar relation in which these two ominous words stand. You will observe that they are connected with a final clause giving the object or end for which the preaching was done. The telic character of this final clause is as emphatic as language can make it. You not only have as the final particle ἵνα, which always indicates a purpose distinctly before the mind, but this particle is preceded and reënforced by the emphatic εἰς τὸυτο; "for this very specific and definite purpose was the Gospel preached," etc. What was this purpose? Upon examination of the final clause you find it to be twofold, that those to whom it is preached (whoever they may be) may "be judged according to men in the flesh," and that they "may live according to God in the spirit." Let us examine these two clauses particularly. Their correlation with one another is remarkable. The *κριθῶσιν μὲν* in one has its antithetic *ζῶσιν δὲ* in the other. The *κατὰ ἀνθρώπους* has its antithetic *κατὰ θεόν*, and the *σαρκί* its answering *πνεύματι*. The antithetic balancing of the two clauses is perfect. Equally remarkable is the correlation of the two clauses with the two antithetic clauses in the passage relative to the spirits in prison. The *κριθῶσιν* here answers to the *θανατωθῆις* there; the *ζῶσιν* here to the *ζωοποιηθῆις* there, whilst *σαρκί* and *πνεύματι* stand so related to the kindred words in both passages as to make it manifest that they were intended to have the same significations in both, *σαρκί* referring to the corruptible, perishable body in which the Christian sojourns in this life, *πνεύματι* to the incorruptible and glorious body in which the Christian shall forever abide in heaven. Taking *σαρκί* and *πνεύματι* in the same sense here, therefore, as in the study of the former passage, let us next inquire into the meaning of *κριθῶσιν*, the verb *κρίνω* being sometimes used to express the rendering of a judgment, whether favorable or unfavorable, and sometimes with the full force of *κατακρίνω*, to condemn, to sentence to death. When we consider its relation here by antithesis to *ζῶσιν*, and its relation by parallelism to *θανατωθῆις* in the other passage, we shall have no difficulty in agreeing, as, indeed, is done by most of the commentators, that it should have here its strong sense of to condemn to death. And as *κριθῶσιν* by its antithetic relation to *ζῶσιν*, suggests condemnation to death, so *ζῶσιν*, both by its relation here to *κριθῶσιν* and in the former passage to *ζωοποιηθῆις*, takes on the idea of coming out of death into a state of life, the permanence or continuance of which is signified by the use of the present tense.

The condemnation to death is *κατὰ ἀνθρώπους*, under the arbitrament of human tribunals. The attainment to life is *κατὰ θεόν*, under the arbitrament of God. The judgment of the human tribunal is upon the Christian *σαρκί*,—again the dative of respect. It is only in the *σάρξ*, the body, that is subject to dissolution and to suffering, the poor, frail tabernacle of flesh, that the sentence of the human court can take effect. The persecutor can crush this body. He can do no more. The admission, under the edict of God, to the higher and eternal life is *πνεύματι*, in the spiritual body. It can be in no other, for “flesh and blood cannot inherit eternal life, neither doth corruption inherit incorruption.” It is in the spiritualized and glorified body alone that the perfection of that endless life before the throne can be realized.

The twofold purpose, then, for which the Gospel was preached to these *νεκροί* we find to be that in their bodies of flesh they might receive the sentence of condemnation at human tribunals, but in their spiritual bodies might attain to eternal life by the edict of God. If this be the true interpretation, and it seems to meet all the requirements of the case better than any other, then there can be no doubt that the *νεκροί*, though dead when the Apostle wrote, were living when the Gospel was preached to them, because a part of the very purpose in the preaching was that they might suffer condemnation before human tribunals while still in the flesh. No matter whether you give to *χρισθῶσιν* its gentler or severer meaning, the fact still remains that after the Gospel was preached to these hearers, and as the fulfilment of a purpose in its preaching, they were to stand in the flesh before human tribunals and be judged. The preaching was to precede the judgment, and the judgment was to take place while still in the flesh.

The only way of escaping this conclusion, and it is one of which the future probationists are not slow to avail themselves, is by trying to make it appear that *σαρκί* is to be joined with *κατὰ ἀνθρώπους* and not with *χρισθῶσιν*. Those who hold this view make the judgment to be one rendered by God after death, the dead who had never heard the Gospel in this life, having it preached to them, that they might be judged as men are judged who heard it in the flesh. But leaving out of view the fact that this throws the interpretation out of all relation to the context, it is fatally defective in that it cannot be carried out in the antithetic clause; for if the *σαρκί* of the first clause is joined with *κατὰ ἀνθρώπους*, the *πνεύματι* of the second clause must be joined with *κατὰ θεόν*. If the first is “after the manner of men who heard the Gospel in the flesh,” the second would be “after the manner of God who heard the Gospel in the spirit.” Every law of parallelism and of antithesis requires that these datives should be connected with the verbs as we have connected them; that they should tell of a

judgment in the fleshly body and a living in the spiritual body. As in the second clause *πνεύματι* manifestly connects with *ζῶσαν*, so in the first clause *σαρκί* connects with *κρίθῶσαν*, and so our interpretation stands.

It may be objected, however, that this interpretation labors under the serious difficulty of holding that the Gospel was preached to men in order that they might be condemned to death. This objection has been incidentally met as we passed along; but it may be proper at this point to announce that, so far from this being a difficulty, it is a strong point in favor of the interpretation. As the first great purpose for which God sent his Christ into the world was that "the Son of Man might suffer many things," as it was by the "determinate counsel and foreknowledge of God" that he was delivered to those by whose wicked hands he was crucified and slain, as it was part of God's eternal purpose that He should thus "witness a good confession before Pontius Pilate"; so when the Apostle here exhorts these persecuted Christians to "rejoice, inasmuch as they are partakers of the sufferings of Christ," he would have them know that these young martyrs who have fallen, many of them just as they had put the haleness of the Gospel on, have not thrown away their lives—their Christian life has not been a failure or their death a disaster. When God sent the Gospel to them with its saving and transforming power, it was with the purpose that they should become witnesses, witnessing even to the death before these pagan tribunals as Christ had done before Pilate, that thus being partakers of Christ's sufferings, they might be "partakers also of His glory." Giving up, in testimony of their faith in Him, under the sentence of human tribunals, the frail life of these perishing earthly bodies, they should attain through the infinite grace of God, and the atoning merit of the sacrifice of Christ, that life in incorruptible and glorified bodies which is eternal and changeless before the throne of God.

We reach a point here, therefore, where we can turn and look back over both the passages we have studied. We have been consistent in giving to *σαρκί* and *πνεύματι*: the same construction and meaning. We have maintained the literal as against the figurative sense of all the pivotal words upon which the interpretation turns. We have made a just discrimination between the pagan *κρίθωσαν* and the evangelical *εὐαγγελίζω*, and Peter must have had some good reason for using one in the one passage and the other in the other. We have given most delicate balancing to the manifest parallelisms and antitheses of the two closely related sentences. We have presented an interpretation which seems to us to bring the two passages into closest harmony with the spirit of the context, and with the aim of the whole epistle. Our conclusion is that the Apostle meant to fortify his suffering brethren against the agonies of martyrdom, by pointing them in

the first passage to the glorious resurrection life, with all its awards and triumphs, upon which Christ entered through the sufferings he endured at the hands of his persecutors, and by pointing them in the second passage to the fellowship of their martyred brethren with Christ in suffering and in glory—to the higher and unchanging life with all its honors and rewards to which, by the arbitrament of the judgment day, their beloved *νεκροί*, their fallen martyr-comrades should, through God's mercy and grace, attain, and in which, if they too should fall victims to the sword or the torch of the persecutor, they also might through the same grace and mercy have a share.

SERMONIC SECTION.

WHY THE PILLARS OF HIRAM WERE CROWNED WITH LILIES.

BY REV. WESLEY REID DAVIS, D.D.

(A May-day Lecture, in the Reformed Church on the Heights, Brooklyn, N. Y.)

On the top of the pillars was lily work.—1 Kings vii: 22.

THIS expression reveals to us the strength and beauty of Jerusalem's Temple. The original pattern of this was given to Moses when he was in the Mount with God. That pattern took its first form in the Tabernacle of the wilderness, which was the germ of the splendid structure subsequently built upon the hill of Moriah; planned by David, perfected by Solomon.

In that divinely constructed Temple there is nothing that so charms the heart, outside of the Holy of holies, as the two columns wrought by Hiram of Tyre. These were of finest brass, of great height, perfect in symmetry, and crowned with lilies. They were called Jachin and Boaz, the first standing upon the right, and the second on the left, as the worshipper entered the Temple court. The meaning of Jachin is "To establish"; and of Boaz, "In strength"; and hence, if we take the two names of the columns, and bind them together, we have the thought, He, (that is, the Infinite One) will establish in strength. The two conceptions are akin—the conception of power and the conception of stability.

Hiram, who wrought these pillars, was the son of a widow in Tyre. He was named after the king. It is said of him, that he had inspirations for all cunning workmanship, for all forms of beautiful device, conceiving his talent to be a gift from Jehovah. Labor was not, then, a thing of just so many strokes for so much pay, or so much toil as against so many hours; but was a divinely ordered force, coming into man's life, taking up his faculties and teaching him that he was a workman, not simply for himself, or for some one that was set over him, but that he was a workman for God, and that his toil must be the output of his worship. Whether he sculptured a column or drove a nail, or set the plough in the furrow, he was doing a divine thing. And that is the highest conception of Christianity; a Christianity that can get itself down into the ordinary processes of life and, grasping these, change and beautify them as they go on. There are persons who say, "I can only adore God when I am wrapped in the devotions of solitude, standing upon some summit of meditation: I cannot adore Him when I am busy about my tasks." Such a creed as that is half atheistic. The Christ dignified toil, and revealed the fact that it might be a consecration. In the kind of work that was done in the shop at Nazareth, there was a proof of his Divinity. He never did a

scant bit of carpentry. He never gave Himself, half-hearted, to the plane and the chisel. There was just the same thoughtful care for duty in the on-going of the carpenter's life, in all of its details, as there was in the splendor of the Messiah's mission, teaching the Gospel of the glory of God and giving health and help to the weak and fallen.

Now this man Hiram of Tyre was akin to the Carpenter of Nazareth. He was a man who wrought his work as under the very eye of God himself. When he builded those two columns, and crowned them with lilies, they were forever the symbols of strength and beauty.

Surely that is the only perfect character, which represents these two things, strength and beauty. We must have the strength first, and beauty afterward. It will not do to reverse this order, to try to get beauty and then have strength. God has shown to all men the method by which they may come into the perfect possession of the highest life, in the very fashion in which He himself has worked. Take, for instance, the globe on which we rest. Think of it as the temple which God has built for the worshipful life of man. You will find that the strength comes first there. In those ages about which the scientists talk as Chaos—although God never speaks of such ages as Chaos, and the Bible has nothing to say about Chaos—in those far remote periods when things were not yet sorted out, when the great elemental forces were shaping under Divine breath and impulse, then there was order. There was not variety, nor the final distribution of parts; but there was method, and the method looked toward the columns of the earth. These were being shaped by the hands of the Eternal, that the globe might be substantial and enduring.

Study the mountain bases, and

the foundations of the hills. How manifest the fact that He who is girded with power has settled these in their sockets unchangingly. He has given to the earth strength. Then He gave to the earth beauty, the forests, and ferns, the waving grasses and the flowers. The massive cliff is here, with a chaplet of blossoms about its grim brow. The cliff is a symbol of the earth itself, built by the palms of the Almighty, and crowned by His love of beauty, and I question not but that this Hiram of Tyre caught his conception from the Divine order, and so gave first the column, and then the lilies.

Now these two things are universally worshipped by man: power and beauty. They have perpetually charmed his heart. Sadly enough he frequently misapprehends power and goes astray concerning his conceptions of beauty. He will fall down before a strength which has no righteousness in it, and will worship a beauty that is without holiness. For the strength that is to endure must have higher qualities than simple strength, and the beauty that is to last must be more than simply beautiful. Strength and beauty, wrought together, must be so wrought as to challenge all change, and bid defiance to all time.

How may life be built up on this plan? How may a soul come to find itself symbolized by the column of Hiram? How may we confront these great principles in life, and make them parts of ourselves, and then crown them with blossoms? That, perhaps, is as vital a question as can be discussed in a service like this, devoted to young people, who have the enthronement of their character yet in their hands, who have the tremendous issues of the future waiting at their doors. How may you build your column? How may you put the wreath of the lilies around it?

In the first place, there must be faith, if life is to resemble a pillar in its firmness. St. Paul tells us that "faith is the substance of things hoped for." Faith is the "*substo*," is the stand-under, of things hoped for, just as our earth is the *substo*, the stand-under, of things that rest and subsist upon it, giving foundation to the structures of man, as well as to the forms that grow out of its rim.

Now this faith is a necessity. If your life is to have a right basis, it must be a believing life. The skeptic life is like the puff-ball of the desert. It has form and has place for a time. A whisking wind catches and carries it. It sleeps for a while on the sand, and then is lifted by a breeze and carried somewhere else. There is no permanence about unbelief. Foundations do not abide where minds are perpetually roving, speculating. You must get position. You must realize that this position is in the line of the order of things, of the universe of power. That God is on your side when you plant your principles, and that all forces in heaven and earth must work together with you while you stand and stay there. The taking of such a posture in life is faith. Throw out of your mind forever that fallacy which is suggested to us again and again, that it doesn't matter what a man believes, so he believes it honestly.

It matters just infinitely. It matters the foundation. Would you say to a builder, "It doesn't matter where you build, so you build honestly. You may go into the swamp lands and lay your beams, but if they are sound beams, squarely hewn and put down, it will not matter that you lay them on the swamp land." You may take the shifting sand and set your structure there, and it may be a most comely structure. The architect may approve of it, and the artist decorate it.

That it is on the sand may seem a very small item. That is only a matter of basis. Are you told that the great thing is to have that which you put down right? No, there is a fact taking precedence of that. The great thing is WHERE you put it down—whether you put it on granite or on quagmire.

In the early history of this country, the white man in Canada gave to the guileless Indian a flask of gunpowder, and told him to sow it. As he scattered the wheat, to gather the harvest, the white man satirically bade him scatter the gunpowder, that he might reap it afterward. The simple-minded Indian believed it, and took the gunpowder and sowed it. It is well for us to ponder how long he waited to reap his harvest. He honestly believed what was told him. The thing told was false. A false thing, told you by a false guide, will wreck your life, believe it ever so honestly. You must come back with your faculty of faith, and put your foundation on Truth.

Truth is a proposition which can be demonstrated. It has a place that can be defined. When you are asked to put your faith on divine fact, you are not asked to go into a cloud-bank, or to formulate a fog. The divine fact is with you, is about you, is a part of the very atmosphere you breathe. It is within the lungs of being, runs with your blood, quivers in your nerves. Truth concerning any given life or any given thing in the universe is simply that which God has spoken concerning it. God has spoken concerning all things, conditions and lives in the universe. It is the edict of God that makes the truth for that one thing the truth of its existence. There is a law for the grass of the sod, which says, "Do this and thou shalt live." The responsive grass grows green, trembles with delight, becomes a permanent comfort to the

eye and a feast for flocks. There is a law for the lark which says, "Do this, and thou shalt live." The bird is responsive, rising from baths of dew in the meadow to sun-baths in the dawn—an embodied joy, swinging in the heavens. God says to a man, "Do this, and thou shalt live. Here is a law for thee." That law is the truth concerning that life. God has spoken about each and every one. And the deep and earnest question for every soul to settle is to find that speech of God, that law of the eternal edict, which has come to you and to me, which confirms for us the truth of our being, and lays on us the imperative commandments of our Father. If we obey that law, we put our life on the foundation that lasts. We get space and position for the column that is to go up.

Allied with truth there must be another quality, to give truth perfect expression for us, and to make it a part of our consciousness and our characters. That is *trust*.

Trust is a different thing from faith. Faith takes you and puts you down, gives you the fundamentals, the *substo*, the stand-under, as upon truth. Trust tests it. For instance, your friend gives you a promise. Your faith accepts the promise. There is no hesitation in your mind as to the integrity of the individual who has spoken to you. But you remain passive. There comes a day, however, when the promise is trusted—that is, tested. You put yourself upon the promise, you strain on its words, you draw upon its resources. You prove it by trusting it.

So in regard to the great word which God has given to us, pertaining to our own lives, pertaining to our futures and to destiny. We must trust the word. God says certain things as to our own natural condition, telling us that we are not in His order, not moving to His time; that we are out of the concord of

which He is the heart and centre; that we must bring ourselves into movement with His will, must work together with Himself. God teaches these things through the Scriptures. In order to do this, we must abandon other things. We must turn ourselves away from the wrong life. We must put our resolves into practice. We must keep our minds clear of foul thoughts. We must seek for cleansing in the chambers of our souls. We must make the interior life ready for God as an abiding guest. These things are plainly suggested and directly commanded by the truth of God, and we assent to them all. How smoothly we assent to them! We sit in the pews and follow the order of the sermon, and give emphasis here and there, and then we slip down into the old rut and run on, forgetful of it. We receive the truth, but we do not trust it, we do not test it. It is not wrought into our experiences. It does not direct the line of our motives and desires. Because of this we are fragments, we have but the shattered parts of life, rather than the columns which stand in the temple court of the Eternal, crowned with beauty.

First, faith, the *substo*; then truth, as the great rising part and power of life; then trust, which puts truth into form. Until truth gets your identity to be one with its own, you are unshaped, you are only a possibility: you have not yet come to rise Godward. You must have truth and trust.

This is not an easy matter. You must take account of your circumstances and temptations. It may be that in your own homes you will be scoffed and twitted. On the highways of society and the world, you will meet manifold seductions. This very serious problem of building a character that shall be worthy of God's recognition is certainly not a holiday task. It is a daily business, which will tax

and test every fibre of your true self.

You must have courage, with trust. You must get your faith to go into armor, and be willing to accept the challenges of your foes. This appeals to all the chivalry that is in man's being. In the old times when the knights went forth to their joustings, wearing the colors of those whom they loved, the world stood by and looked on and thought that a very high reign of power had come to pass. But that was playing with a child's toy, as compared with this matter which is rehearsed every day in an earnest, true, loyal heart. The heart has to meet its temptation, sometimes, in the face of a friend, sometimes in a fellowship that is sweet, yet that fellowship would dim and deflect the life, taking it from God and from heavenly peace. Courage is required, if you are to stand in the place where God means you to be—a courage which will marshal all the energies of your nature, and will keep you patient in well-doing, as you struggle to be right and worthy as a child of heaven.

Never forget the other world, which is the vital sheath and case of this—that other world of helps and powers which St. Paul so keenly saw when he looked out from his arena, doing battle for truth and righteousness. There was the imposing Roman Empire. That was easy to see, for the signs of its magnificent strength were on every shore and highway. But behind the great Empire, with its fleets on the Mediterranean, and its armies upon the frontiers, and its senates in the Imperial City, and its ambassadors scattered over the known world; behind all that massive Empire this great heart saw another; saw the Empire of wrong, marshalled under one mightier than Caesar:—the legions of evil that came down upon the world's heart, and inflamed it with lust and fevered it with hate. Standing in that presence, he said, "We wrestle not

against flesh and blood (why, flesh and blood make the smallest part of it): we wrestle against principalities and powers, and spiritual wickedness in high places."

The world has changed. Empires now are called Christian, but this girdle of principalities of evil has never changed. You must meet it, young man. You must pick up its gauntlet of scorn. You must come face to face with it, and be master in the fight. You will require courage if you build and carve the column of your character.

With faith, and truth, trust and courage, there must be the devotion of love. God is seeking that side of you where enthusiasms are generated. If there is anything on the earth that should stir a soul and lift it to the very summits of life, it is this charming work of forming one's self after a heavenly pattern, of growing Christlike. We cannot do it mechanically. We cannot do it by lessons learned in the Catechism, or by sentences conned out of creeds. We cannot do it by church services or sermon hearings. It must be the vital, interior business of the heart. If you are going to do that which is right, you must come to love it. It must burn in your devotions, be the fascination of your soul; not a hateful thing, not a hard thing. If you think of religion as a poor, decrepit task-master, that comes limping up to your life, wizened and wrinkled, asking to be loved, you simply are thinking the devil's thought. The Christianity which has come out of the heart of the Christ is radiant, strong, beautiful, serene, and triumphant. The faith to which you are called by the Bible is like this Christianity, and should allure all the sympathies and affections of your life. Every other love should be as a rising step toward this. This should be the throne-love, carrying a sceptre, and commanding with royal edict all others.

Then you will have that supreme and splendid quality, which is obedience. It has been said that obedience puts a man next to God, because he comes into harmony with the Divine will, and treads after the Divine footsteps. Learn that greatness lies in submission. Hot-headed youth does not care for submission. It seeks its own will. There is a certain abandon and luxury in getting hold of one's life and taking it out into the world and doing as one pleases. Such a charm about that, that there are still prodigals wasting their substance in riotous living, playing the same fool's part over and over again that has been played from the beginning. The satirical side of it is that each young man thinks he is doing a fresh thing, a fine and marvellous thing, in thus putting his life outside of order, serene law and clean-handed righteousness. God calls you to an obedience which shall be turned into a joy, if you will but consent to His truth and the guidance of His heart. He does not lift Himself up over you as a majestic Jupiter. He lifts himself up over you as the morning sun lifts itself up over the globe, sending subtle fire down into the roots of all plants, that these may be stirred into life and come forth to form and beauty. God would rain light into your life, making it submissive to His by turning it into the rich sheaves of harvest, and after a time to the garnered wealth of heaven.

Now what is the result of this sort of living? We have the column, the chief characteristic of which is stability. Force is of two kinds. There is one force which is called inertia. There is another which is called motion. Now we need, for the column-life, both of these. We need that force which is represented by inertia, by the thing that is substantial, that is not easily moved, that represents solidity, gravity. Life must have that. Being placed,

it must stay. Hence you must put your will into this right living, and, having taken an attitude for truth and God and your own immortality, must stand. "Having done all, stand." What we need in the young life of our time is the gravity, the steadfastness of great convictions, which will root them and make them seize as if on some rib of the globe, and bind them there.

Now if you would test your gravity, try two very short words: "Yes" and "No."

Take these as a test by which you can determine whether or not you are stable. When things persuasive of truth come to you, put your affirmation on them! When that which is divine appeals to you, let your answer be a loyal one! When the subtle, soft-footed, sleek creature of sin tries to beguile you, let the round "No" of your purpose be heard!

Have also the power of motion! There must be force on that side. You must not simply stay passively put, but must be aggressively strong, waiting not always until attacks are made. Attack the evil yourselves! Be a splendid fighter for God and for purity, and for the things that bolt together the homes of this world and lift society and construct the welfare of the nation! Be on that side, and always be known as there!

It is on the top of the pillars that we find the lilywork. The column is first. It is hopeless to try to reverse this order, for then all sorts of mistakes and complexities begin. Yet it is the fashion to reverse the order, or to have the one and forget the other. "Give us beauty, give us the lilies," cries the dawdling young man. "Let us have flowers." Look for his spinal column—a little gelatinous thread, not yet having the fibre of bone in it. He wants the flower first. Whether he will ever care for genuine strength is an open question. The young woman

who concentrates her life on effects, sensations, impressions, strives to get the ornamentation, oblivious to the sterling, splendid qualities that should be wrought into womanly character—she asks only for lilies.

Now there are no lilies worth having that do not come out of columns. If you were to knock the pillars from under the globe, where would your flower gardens be next morning? In awful collapse! You must have the granite that runs inward to the globe's core if you are to have the hills of beauty and the gardens of color. And so, if you have any beauty that is worth the holding, you must put it as the crown of other things that are fine and firm. Then it is the very thought of God to give you beauty. There are things aside from truth and courage and obedience that every life ought to cultivate. There are more sensitive qualities that may not have in them the massiveness of the pillar, and yet they do come out with exquisite taste on the summit of the pillar—courtesies that are careful, kindnesses that are patient, sympathies that are susceptible; these make hearts responsive. These are the things that open blossoms out of a worthy, lovely life. These are the things that we should seek, that we might be known not only as persons of solidarity and of strength, of immovable conviction and force, when a great truth or a great cause is at stake, but also known as persons of the kindest feeling, of discriminating judgment and helpful love.

The Christ-life shows us these two—strength and beauty. It is marvellous to see how suddenly the flower comes into the light on the crest of some splendid column of Christ's strength. He raises a young man from the dead, outside the village of Nain. We look on and listen to His speech; we feel that the Master of all worlds is standing there. He lifts him from the dead; then

comes the blossom: "He presented him to his mother." He takes the little daughter of Jairus by the hand and calls her back out of the dim world, and then quietly says, "Give her something to eat." The Christ-life shows it again and again. We feel the power; we behold the blossom also.

Seek to combine these, "strength and beauty." Seek to lift up these as you go on, and then, in the sunset of life, you will be able to claim the magnificent promise that was read in the second lesson: "Him that overcometh I will make a pillar in the Temple of my God, and he shall go no more out forever."

REVIVAL AGENCIES: THEIR USES AND PERILS.

BY THE RIGHT REV. H. C. POTTER,
D.D., LL.D., BISHOP OF NEW YORK.

(Anniversary Sermon before the Parochial Missions Society.)

In those days came John the Baptist crying, Repent ye! . . . And the people asked him, saying, What shall we do, then, etc.—Matt. iii:1, 2, and Luke iii:10-14.

THIS is the anniversary, and we are gathered this evening in the interests of the Parochial Missions Society. It will clear the air a little if I explain its title, and define its aims. It is not "parochial" in the sense of being connected with any parish. It is not a Missionary organization in the sense of supporting a body of missionaries; and it is not a Society in the sense of having any other than the most informal and elementary organization.

But it represents those in the Anglican Communion and in our own, who recognize the necessity of at least occasionally supplementing the ordinary agencies and ministries of the Church with others, which, going only and always with the consent and on the invitation of those who are charged with its care, into any parish when they may be so bid-

den, bring to it a fresh voice, direct appeal, frequent services, personal contact, informal meetings for prayer and for enquiry, and such other quickening methods as experience and observation have tested and vindicated. In other words, obnoxious as the term may be to some, I know none better to describe the work of which we have come here to-night to hear, than to call it a *Revival Agency*.

As such, one can easily understand the surprise, if not disapproval, which it will awaken in many minds, especially in this land, in our own day, and in our own branch of the Church Catholic.

For, in this land, Revival agencies in the domain of religion are no new thing. It would be impossible, intelligently to write the religious history of the United States without taking into account that feature of it for which revivalism stands. Not in one sect, or communion, alone, but in almost all, its methods have obtained and its results have been strenuously sought. Among some bodies of Christians its work is that which is chiefly valued and most largely counted upon for all growth or enlargement, and it is not too much to say that, for considerably more than a century, and in some of our most numerous religious bodies, all other agencies, so far as their aggressive work is concerned, are considered as of but secondary and insignificant value.

An agency which has been thus employed and esteemed for more than a hundred years has made a record for itself, and may now, at any rate, be dispassionately and impartially judged. And one need have no hesitation in saying, however estimable are the aims and spirit of those who have employed it, that the result of such judgment on the part of a vast and constantly increasing body of devout and thoughtful people, both within and without

those communions in which it has been employed, is that, on the whole, and as it has hitherto existed among us, what is known as the Revival system is, both in many of its characteristics and its results, largely vicious and evil. It has exalted emotionalism at the expense of deliberation in choice and conscientious purpose in action. It has appealed to the feelings rather than to the judgment, and has swayed the passions more than the reason. It has aimed at producing a spasm rather than a conviction, and it has, too often, accepted mere physical excitement in the place of reformation of character. Oftener, than otherwise, it has been heated and noisy, rather than serious and chastened, and its effects have been very frequently doubted or distrusted, unless they illustrated themselves in extravagance of speech, and vehemence of that "bodily exercise" which the Apostle yet declares "profiteth nothing." These have been among its conspicuous notes, or traits. Its results have been no less marked.

The inevitable reaction which follows any unusual excitement of the emotions, has been followed in its turn, in what is to be found in the vast majority of cases, by a profound apathy, not only of the religious sentiment, but of the personal conscience; and, to-day, whole regions of country are commonly alleged to bear witness in their complete indifference to both the moral and the spiritual, or devotional, elements of religion, to the desolating effects of the Revival system.

At such a moment it may well be asked, What does this Church want with an agency so unwholesome, with methods so thoroughly discredited? Certainly, if this is all of it, it may well want to have nothing whatever to do with it. But at this point the question is certainly not an improper one: "*Is this all of it?*" What is the Revival system, not as

it has sometimes been travestied and perverted, but as Christian history describes and defines it?

For our purpose, one illustration, by way of answer to that question, is as good as an hundred; and so I take that one which is presented in the verses which I have read as the text. There can be no doubt as to the estimate put by Christ himself upon the ministry of John the Baptist, and there can be as little concerning the general character of that ministry. It departed in every particular from the ordinary and orderly ministries of the time. Judged by our standards, or by those then prevailing, it was distinctly sensational. It aimed to arouse, to alarm, to denounce, to scourge. And its effects were in accordance with its aims. If we should describe them in the phraseology of our own time, we would say that there was, in that part of Syria where John the Baptist preached, a great religious awakening, and it would be to misrepresent the whole situation, as the New Testament has preserved the story of it, if we did not go on to say that the greatest religious movement which the world has seen turned, as its first hinge, upon this same religious awakening.

There have been repetitions of it, all the way along. Whether it is Peter the Hermit, or Francis of Assisi, or Savonarola, or John Huss, or John Wesley, the thing is too familiar to be ignored or wholly disesteemed; and no effort to distinguish between great national or ecclesiastical movements, occurring at long intervals, and an agency to be employed in connection with the ordinary on-going of parish life, though such a distinction is one which we are bound to recognize, can dismiss from our rightful consideration such agencies as we are here to-night to plead for. In one sense, the case of a parish and the case of a church or a nation are

widely different; but in another they are identical. The same slumbrous torpor, the same deadness to spiritual truths, the same triumph of the spirit of worldliness over the spirit of Christ, exist in one as in the other. It is, after all, only a question of extent or degree; and the exigencies of parochial life in particular communities often make that necessary, in some single congregation, which, under other circumstances, may widely if not universally be necessary.

But *what is it* that is necessary? or, in other words, what is it that such an association as this aims to do? As it is as profoundly sensible of the evil features and often more evil accessories of the modern system of Revivalism, it ought hardly to be necessary to say that it does not propose to borrow or to revive these. As it is equally sensible of what I may call the distinctive traditions of this Church—traditions, let me say, which, however ridiculed or travestied, have been, as I profoundly believe, a large element of her strength and glory, and which no intelligent man will disesteem—traditions which bind her to reverence, to ritual order, to the resolute restraint of the vagaries of individualism in worship, to the systematic teaching of the young, and to the whole scheme of Christian nurture as the true ideal of the Church's life and growth—as, I say, this Society is equally sensible of the Church's tradition in regard to all these things, it is not here, I need hardly say, to flout or undervalue them. But it is here to recognize the fact that that very order and system which are typically and preëminently represented in what we call the sequence of the Christian, as distinguished from the secular, year, itself presents to us conspicuous features which stand, substantially, for just what we stand for. In other words, Advent

and Left, whatever else they mean, mean preëminently that the ordinary crust of an ordinary life must be broken up, once and again, by that which forces itself in upon it with calls that are sharp, personal and searching—by hymns and litanies, by Scriptures and sermons, which deal with sin and spiritual insensibility, and an alienated and a sense-loving life. Ash-Wednesday! We have lost the sackcloth and the cinders out of our life—though I should think that, sometimes, some of those silly souls of both sexes that are eaten up with the vanity of personal upholstery and tailor-made frippery would ache, for very contrast, to fly to them! We have lost, I say, the sackcloth and the cinders out of our life, but certainly we have not come to disesteem what Ash-Wednesday and all the rest of the thirty-nine days that follow it stand for! There is no honest and earnest soul—honest with itself and earnest toward God—that does not cry out sometimes, at any rate, for something from without to come in upon the dull, dead, monotony of its indulgences and its softnesses, and with stern hand to shake it free from the unutterable pettiness and self-seeking of which its life is so full. Go into some great hall where a throng of hungry-eyed people are waiting for some new voice to stir and thrill them; and when you have discounted the vagrant curiosity and the unoccupied speculation, and the ecclesiastical rounderdom that contributes so largely to all such assemblages, there still remains a vast multitude of people who are hungry for the word of command, and whom no eccentricity of costume or absurdity of pretension will quite repel, if only they can find—what, alas! they so rarely find, behind all this very human mannerism or self-consciousness—some few moments, even, of that “rapt vision of God,” when an

earnest soul is caught up, with an Apostle of old, and speaks as with tones not of earth to that in us which is deepest and most central! This want, I say, the Church, even in her ordinary and usual order, distinctly recognizes, and thus the only question which practically remains in this connection is the question whether that order adequately and sufficiently supplies it.

As to that, I think there need be no serious question. If the Church of which you and I are ministers—for in a very real sense we are all ministers—has a mission only to one class, undoubtedly this Society is an impertinence, and our presence here an anachronism. And it is idle to deny that there are a great many serious and devout people who are secretly persuaded, though they may be reluctant openly to admit it, but this is so. It is said that a young clergyman who went to his Bishop for permission to use a service not in the Prayer-book, in a mission hall, was met with an injunction to confine himself strictly to the order of Morning and Evening Prayer as set forth by the General Convention. “But, sir!” said the stripling, “I can never reach the people in that way!” “So much the worse for the people!” answered the Bishop, and I have not the smallest doubt that he profoundly believed it. In other words, I have no doubt that a really godly and honest man was persuaded that if there were human beings who could not be reached with “dearly beloved brethren” and the “*Venite*” and the “*Benedictus*,” they could only be dismissed to that Larger Hope in which most certainly *he* himself did *not* believe!

But the conditions of the mission hall are becoming more and more—God be thanked for it!—the conditions of many of our congregations and of that constantly increasing fringe of interested people who are,

so far as positive churchmanship is concerned, still in the "Court of the Gentiles." These are looking to the Church not alone for a reverent worship, but first for a message of life and grace. Tired men, and discouraged men, and guilty men, people who, weary and heavy-laden, now as of old, are waiting till some clear and persuasive voice shall bid them "come"—all these you could have found here this morning and everywhere else that an altar is reared and men are called to pray. And if you say that such quickening and decisive words as I have referred to are what they ought to hear from those who are set over them, in holy things and what, in the happy experience of many to whom I speak this evening they do hear—I gladly and thankfully own it. But I affirm, no less that, estimating the gifts of the ministry as it exists in our day as highly as we please, there still remains a place in even the best-ordered and best-instructed parochial system for a fresh voice, for that gift which not all great preachers have, of direct and personal address, and most of all—for on this, I confess, I set chief value—for those personal contacts which are, after all, the most potent force in any ministry, even as they are the rarest and most difficult to achieve.

And, just here, I ask your attention to a passage in the Annual Report of this Society, of especial pertinency and significance. "Everywhere," it says, "we hear the same story: 'We did not reach many outside, but our own people have been greatly blessed.' Men and women who have been content with a quiet, languid discharge of their own religious duties—who apparently never dreamed that the words, 'Save thyself and them that hear thee,' apply to any but an ordained minister of Christ, have been awakened to a sense of their own responsibility to

God and have consecrated themselves to His service." Yes, there is the fact, in this business, of paramount and preëminent importance! We are living in a time when it is the dream of reformers of whatever class and kind, social, political or moral, to heal the evils of the time by dealing with men and women *en masse*. They are to be housed and fed in crowds, and taught to vote by committees, and made godly by the excitement and huzzas of a religious mass-meeting, or a Gospel "drill." There never was a more dangerous or pestilent fallacy since the world began; for it substitutes the coercive power of official mechanism for the personal influence of personal endeavor, and the vicarious activities of a hired multitude for the solitary consecration of our individual gifts. And the worst of such substitution is that it falls in so entirely with our own indolent prepossessions. We go to a religious meeting and hear an impassioned appeal, and note its effect upon others, and feel ourselves something of the pleasurable experience of quickened pulses and excited emotions, and we go away and say, "What a delightful meeting! Surely such stirring appeals must do a great deal of good." On the contrary, there is no smallest certainty in such a case of any good whatever. It all depends upon what that is that comes after; and what that is depends indeed upon the individual resolution of those who are so moved, but it depends no less largely upon the subsequent influences brought to bear upon one so awakened from without. It is personal interest, and unwearied solicitude, and individual pleading, and teaching, and warning, that, under God, make of awakened people steadfast Christian disciples; and nothing else will make them so; and it is that, I maintain, that this Society preëminently stands for. It does not undervalue

the uses of religious excitement, but it rates them at their true worth. It does not disesteem the stirring message of some modern John the Baptist, but it follows that message with something more, and more personal, *precisely as he followed his*. Is there anything in the New Testament more eternally significant as indicating the true methods of the true Missioner than the verses succeeding that which I have read to you? First, "Repent ye!" "Repent ye," "Repent ye!" And then tears, and clamor, and passion? No, no! Then reformation of conduct, the righting of wrongs, the telling of the truth, the ennobling of the life. "Do violence to no man, neither accuse any falsely, and be content with your wages." We are some of us very much afraid of a system of spiritual direction; and if it is to degenerate into the confessional as it exists in the Roman Communion to-day (concerning which, if any of us is enamored of it, I advise him to read Mr. Copes' remarkable book, "To Rome and Back") we may well be afraid of it. But there is a place in the spiritual life of the Church for the guidance, personal, individual, particular, by their instructed and experienced brethren, of the young, the inexperienced, the doubting, the new convert, the "stranger in our gates," which, more than all other wants, is the want of the Church in our day. Not to think that you can lose yourself in the mass, but that if you have experience, maturity, knowledge, sympathy, the power of influence, you must take these things and use them for the cause of Christ in helping some other soul—and that it is at the peril of your own soul and the peril of the souls of your weaker brethren that you refuse to do so—this is what our Society stands for, and what it aims to awaken men and women to do!

I bless God that in our branch of the Church Catholic we are so widely doing it! With characteristic nobility of reserve, and with generous magnanimity of approbation—where approbation could possibly be given—did the Archbishop of Canterbury, the other day, at once recognize all that deserved recognition in efforts, under other auspices than those of the Church, to reach the neglected and the outcast. But he might easily have gone farther than he did. He might have pointed out that in agencies similar to this, without blare of trumpet or flaunting of banners, the Church of England,—and, following her inspiring example, our own—has not only preached in fields, in streets and in omnibus-yards, but, first of all, has preached to itself, and stirred a glow of enthusiasm to which Missions and Missioners, Toynbee Hall and Oxford House, the work on London Docks and in slums, and alleys, and garrets here in our own land, bear witness,—has not only aroused men, but has taught and uplifted them; and, best of all, has thrilled into passionate life and eager self-sacrifice in behalf of their brethren brave and earnest souls, both there and here, of whose glorious labors, and their glorious results, we shall fully know only at the last Great Day!

Ye see, then, brethren, your calling,—yes, yours and mine! The Church is here in the world to disdain no instrument for good, however humble, or however misused. Here, in this work, is one of them. May God give us courage to use it with wisdom and power to His glory!

YOUTH AND AGE, AND THE COMMAND FOR BOTH.

BY ALEXANDER MACLAREN, D.D.
[BAPTIST], MANCHESTER, ENGLAND.
When thou wast young, thou girdest thyself, and walkedst whither thou wouldest; but when thou shalt be old, thou shalt stretch

forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. . . . And when He had spoken this, He saith unto him, Follow Me.—John xxi: 18, 19.

THE immediate reference of these words is, of course, to the martyrdom of the Apostle Peter. Our Lord contrasts the vigorous and somewhat self-willed youth and the mellowed old age of His servant, and shadows forth his death, in bonds, by violence. And then He bids him, notwithstanding this prospect of the issue of his faithfulness, "follow Me."

Now I venture this evening, though with some hesitation, to give these words a slightly different application. I see in them two pictures, of youth and of old age, and a commandment based upon both. You young people are often exhorted to a Christian life on the ground of the possible approach of death. I would not undervalue that motive, but I seek to-night to urge the same thing upon you from a directly opposite consideration, the probability that many of you will live to be old. All the chief reasons for our being Christians are of the same force, whether we are to die to-night or to live for a century. So in my text I wish you to note what you are now; what, if you live, you are sure to become; and what, in the view of both stages, you will be wise to do. "When thou wast young thou girdedst thyself, and wentest whither thou wouldest. When thou shalt be old another shall gird thee, and carry thee whither thou wouldest not." Therefore, "Follow Me."

I.—So, then, note THE PICTURE HERE OF WHAT YOU ARE.

Most of you young people are but little accustomed to reflect upon yourselves, or upon the special characteristics and prerogatives of your time of life. But it will do you no harm for a minute or two to think of what these characteristics are, that

you may know your blessings, and that you may shun the dangers which attach to them.

"When thou wast young thou girdedst thyself." There is a picture easily translated, and significant of much. The act of girding implies preparation for action, and may be widened out to express that most blessed prerogative of youth, the cherishing of bright imaginations of its future activity and course. The dreams of youth are often laughed at, but if a young man or woman be faithful to them they are the prophecies of the future, and are given in order that at the opening of the flower Nature may put forth her power; and so we may be able to live in the future through many a dreary hour. Only, seeing that you do live so much in rich foreshadowings and fair anticipations of the times that are to come, take care that you do not waste that Divine faculty, the freshness of which is granted to you as a morning gift, the dew of your youth. See that you do not waste it in anticipations which cling like mist to the low levels of life, but that you lift it higher and embrace worthy objects. It is good that you should anticipate, that you should live by hope. It is good that you should be drawn onwards by bright visions, whether they be ever fulfilled or no. But there are dangers in the exercise, and dreaming with some of you takes the place of realizing your dreams, and you build for yourselves fair fabrics in imagination, which you never take one step to accomplish and make real. Be not the slaves and fools of your imaginations, but cultivate the faculty of hoping largely; for the possibilities of human life are elastic, and no man or woman, in their most sanguine, early anticipations, if only these be directed to the one real good, has ever exhausted or attained the possibilities open to every soul.

Again, girding *one's self* implies independent self-reliance, and that is a gift and a stewardship given (as all gifts are stewardships) to the young. We all fancy, in our early days, that we are going to build towers that will reach to Heaven. Now we have come, and we will show people how to do it. The past generations have failed, but ours is full of brighter promise. There is something very touching, to us older men almost tragical, in the unbounded self-confidence of the young life that we see rushing to the front all round us. We know so well the disillusion that is going to come, the disappointments that will cloud the morning sky. We would not carry one shadow from the darkened experience of middle life into the roseate tints of the morning. The vision splendid

"Will fade away
Into the light of common day"

soon enough. But for the present, this self-reliant confidence is one of the blessings of your early days.

Only remember, it is dangerous, too. It may become want of reverence, which is ruinous, or presumption and rashness. Remember what a cynical head of a college said, "None of us is infallible, not even the youngest." And blend modesty with confidence, and yet be buoyant and strong, and trust in the Power that may make you strong. And then your self-confidence will not be rashness.

"Thou wendest whither thou wouldest." That is another characteristic of youth, after it has got beyond the schoolboy stage. Your own will tends to become your guide. For one thing, at your time of life, most other inward guides are comparatively weak. You have but little experience. Most of you have not cultivated largely the habit of patient reflection, and thinking twice before you act once. That comes: it would not be good that it should

be over-predominant in you. Old heads on young shoulders are always monstrosities, and it is all right that, in your early days, you should largely live by impulse, if only there be a conscience at work as well as a will, which will do instead of the bitter experience which comes to guide some of the older of us.

Again, yours is the age when passion is strong. I speak now especially to young men. Restraints are removed for many of you. There are dozens of young men listening to me now, away from their father's home, separated from the purifying influences of sisters and of family life, living in solitary lodgings, at liberty to spend their evenings where they choose, and nobody be a bit the wiser. Ah, my dear young friend, "thou wendest whither thou wouldest," and thou wouldest whither thou oughtest not to go.

There is nothing more dangerous than getting into the habit of saying, "I do as I like," however you cover it over. Some of you say, "I indulge natural inclinations; I am young; a man must have his fling. Let me sow my wild oats in a quiet corner, where nobody will see the crop coming up; and, when I get to be as old as you are, I will talk as you do; young men will be young men," etc., etc. You know all the talk. Take this for a fixed principle: that, whoever puts the reins into the charge of his own will when he is young, has put the reins and the whip into hands which will drive over the precipice.

My friend! "I will" is no word for you. There is a far diviner and better one than that: "I ought." Have you learnt that? Do you yield to that sovereign imperative, and say, "I must, because I ought and, therefore, I will"? Bow passion to reason, reason to conscience, conscience to God—and then, be as strong in the will and as stiff in the neck as ever you choose; but only

then. So much, then, for my first picture.

II.—Now let me ask you to turn with me for a moment to the second one. **WHAT YOU WILL CERTAINLY BECOME IF YOU LIVE.**

I have already explained that putting this meaning on the latter portion of our first verse is somewhat forcing it from its original signification. And yet it is so little of violence, that the whole of the language naturally lends itself to make a picture of the difference between the two stages of life.

All the bright visions that dance before your youthful mind will fade away. We begin by thinking that we are going to build temples, or towers that shall reach to heaven. And when we get into middle life we have to say to ourselves: "Well! I have scarcely material enough to carry out the large design that I had. I think that I will content myself with building a little hovel, that I may live in, and perhaps it will keep the weather off me." Hopes diminish; dreams vanish; limited realities take their place, and we are willing to put out our hands and let somebody else take the responsibilities that we were so eager to lay upon ourselves at the first. Strength will fade away. "Even the youths shall faint and be weary, and the young men shall utterly fall." Physical weariness, weakness, the longing for rest, the consciousness of ever-narrowed and narrowing powers, will come to you, and if you grow up to be old men, which it is probable that many of you will do, you will have to sit and watch the tide of your life ebb, ebb, ebbing away moment by moment.

Self-will will be wonderfully broken, for there are far stronger forces that determine a man's life than his own wishes and will. We are like swimmers in the surf of the Indian Ocean, powerless against the battering of the wave which pitches us,

for all our science, and for all our muscle, where it will. Call it environment, call it fate, call it circumstances, call it Providence, call it God—there is something outside of us bigger than we are. And the man who begins life, thinking "Thus I will, thus I command, let my determinations stand instead of all other reason"; has to say at last, "I could not do what I wanted. I had to be content to do what I could."

And so the self-will gets largely broken down; and patient acceptance of the inevitable comes to be the wisdom and peace of the old man.

And, last of all, the picture shows us an irresistible approximation to an unwelcomed goal: "Another shall carry thee whither thou wouldest not."

Life to the old seems to you to be so empty and ashen gray that you wonder they care to live. But life to them, for all its disappointments, its weariness, its foiled efforts, its vanished hopes, its departed companions, is yet life. And most of them cling to it like a miser to his gold. But yet, like a man sucked into Niagara above the falls, they are borne on the irresistible, smooth flood, nearer and nearer to the edge of the rock, and they hear the mighty sound in their ears long before they reach the place where the plunge is to be taken from sunshine into darkness and foam.

So "when thou shalt be old" your fancy will be gone, your physical strength will be gone, your freshness will be gone, your faculty of hoping will work feebly, and have little to work on; on earth your sense of power will be humbled, and yet you will not want to be borne to the place whither you must be borne.

Fancy two portraits, one of a little chubby boy in child's dress, with a round face and clustering curls and smooth cheeks and red lips, and another of an old man, with wearied

eyes, and thin locks, and wrinkled cheeks, and a bowed frame. The difference between the two is but the symbol of the profounder differences that separate the two selves, which yet are the one self—the impetuous, self-reliant, self-willed, hopeful, buoyant youth, and the weary, feeble, broken old man. And that is what you will come to, if you live, as sure as I am speaking to you, and you are listening to me.

III.—And now, lastly, WHAT IN THE VIEW OF BOTH THESE STAGES IT IS WISE FOR YOU TO DO? “When He had spoken thus, He saith unto him, Follow Me.”

What do we mean by following Christ? We mean submission to His authority. “Follow Me” as Captain, Commander, absolute Lawgiver, and Lord. We mean imitation of His example. These two words include all human duty, and promise to every man perfection if he obeys. “Follow Me”—it is enough, more than enough, to make a man perfect and blessed. We mean choosing and keeping close to Him, as Companion as well as Leader and Lord. No man or woman will ever be solitary, though friends may go, and associates may change, and companions may leave them, and life may become empty and dreary as far as human sympathy is concerned—no men or women will, ever be solitary if they are stepping in Christ’s footsteps, close at His heels, and realizing His presence.

But you cannot follow Him, and He has no right to tell you to follow Him, except He is something more and other to you than Example, and Commander, and Companion. What business has Jesus Christ to demand that a man should go after Him to the death? Only this business, that He has gone to the death for the man. You must follow Christ first, my friend, by coming to Him as a sinful creature, and finding your whole salvation and all your hope

in humble reliance on the merit of His death. Then you may follow Him in obedience, and imitation, and glad communion.

That being understood, I would press upon you this thought, that such a following of Jesus Christ will preserve for you all that is blessed in the characteristics of your youth, and will prevent them from becoming evil. He will give you a basis for your hopes and fulfil your most sanguine dreams, if these are based on His promises, and their realization sought in the path of His feet. As Isaiah prophesies, “the mirage shall become a pool.” That which else is an illusion, dancing ahead and deceiving thirsty travellers into the belief that sand is water, shall become to you really “pools of water,” if your hopes are fixed on Jesus Christ. If you follow Him, your strength will not ebb away with shrunken sinews and enfeebled muscles. If you trust Christ, your self-will will be elevated by submission, and become strong to control your rebellious nature, because it is humble to submit to His supreme command. And if you trust and follow Jesus Christ, your hope will be buoyant, and bright, and blessed, and prolong its buoyancy, and brightness, and blessedness into “old age, when others fade.” If you will follow Christ your old age will, if you come to it, be saved from the bitterest pangs that afflict the aged, and will be brightened by future possibilities. There will be no need for lingering laments over past blessings, no need for shrinking reluctance to take the inevitable step. An old age of peaceful, serene brightness caught from the nearer gleam of the approaching heaven, and quiet as the evenings in the late autumn, not without a touch of frost, perhaps, but yet kindly and fruitful, may be ours. And instead of shrinking from the end, if we follow Jesus, we shall put our hands quietly and

trustfully into His, as a little child does into its mother's soft, warm palm, and shall not ask whither He leads, assured that since it is He who leads we shall be led aright.

Dear young friends, "Follow Me" is Christ's merciful invitation to you. You will never be so likely to obey it again as you are now. Well begun is half ended. "I would have you innocent of much transgression." You need Him to keep you in the slippery ways of youth. You could not go into some of those haunts, where some of you have been, if you thought to yourselves, "Am I following Jesus as I cross this wicked threshold?" You may never have another message of mercy brought to your ears. If you do become a religious man in later life, you will be laying up for yourselves seeds of remorse and sorrow, and in some cases memories of pollution and filth, that will trouble you all your days. "Today, if ye will hear His voice, harden not your hearts."

THE GREATNESS AND LITTLENES OF MAN.

BY JAMES BRAND, D.D. [CONGREGATIONAL], OBERLIN, O.

When I consider thy heavens . . . what is man? etc.—Ps. viii: 3-5.

THERE are times in every man's life when his greatness and his littleness are brought face to face, when he is humbled and chastened by the one and lifted and ennobled by the other.

I. THE ESTIMATE WE MAKE OF MAN'S PLACE IN GOD'S UNIVERSE DEPENDS UPON THE CRITERION BY WHICH WE JUDGE. There is a sense in which, viewed as a *physical force* in the world of matter, man is nothing. The physical man compared with the stupendous forces of nature, or viewed from the standpoint of duration, or set in opposition to the omnipotence of God, is insignificance itself.

II. IT BECOMES NECESSARY, THEREFORE, TO MEASURE MAN'S PLACE AND IMPORTANCE IN GOD'S UNIVERSE BY ALTOGETHER OTHER STANDARDS.

1. *If we contemplate man simply as a being of intelligence*, the scale begins to turn. The fact of a thinking mind in man, puts him above sun, moon and stars. Mind is above matter, intelligence above force. If the earth were burned up to-day, it would be a matter of importance chiefly because of its connection with and its effect upon intelligent minds.

2. But the importance of man in the universe is greatly heightened *when we advance from the mental to the moral*. "Two objects," said Kant, "fill my soul with ever increasing admiration and respect—above us the starry heavens, within us the moral law." Man is a member of the kingdom of spirits. He is capable of virtue and of sin. He is the offspring of God, and in this lies his greatness. He is a free being, capable of self-improvement and self-destruction. He can contend with his Maker. "What is man that thou art mindful of him," finds its answer here—"Thou has made him to lack but little of divinity. Thou hast clothed him with glory and honor." "Why visit him?" The answer is here—man is an *immortal* being. The planets are said to be cooling off so that life will sometime be extinct. Not so, man. They shall perish, but he remains.

3. *Man as a sinner is of special importance*. A creature who sins always makes himself of importance; the murderer clothes himself with an importance he never had before. An offending member of a family assumes a significance he did not have before. So with man as a member of God's family. Viewed simply as a sinner, he looms up in the divine government above the stars. He has lifted up the hand of rebellion against God. Angels veil

their faces and love and adore God. This man lifts his guilty hand and defies Him.

4. *A sufferer is a being of importance in God's universe.* Man is a sufferer, and is worthy of God's thought and visitation. However feeble, as compared with the stupendous forces of nature, however obscure in rank; yet, if he suffers, and is liable to suffer forever, he becomes at once an object of the highest importance in the divine government. Such is man—a great sufferer here, and liable to eternal pain hereafter. Hence the God of mercy is "mindful of him," and sets His heart upon him, and visits him every day.

5. *The crowning proof of man's greatness and worth in the divine government must be taken from God's own estimate; and that is found in the sacrifice that God has made to restore man to the high place from which he has fallen.* It is in view of the Incarnation and of the Cross that we see man "crowned with glory and honor." In the Bible we have an account of the Creation and an account of Redemption. The story of Creation gives us an impression of the ease with which it was done. "In the beginning God created the heavens and the earth." How different the account of Redemption. The moon and the stars cost nothing—the redemption of the soul cost God's Only Begotten Son.

Inferences.

1. We thus find the fact and the reasonableness of the fact that God is "mindful of us." We have a place in God's thoughts. The weakest and most unworthy of us all engages the Divine mind, and is an object of interest and solicitude to the Divine heart.

2. We see that the real greatness of man as a sinner lies in his penitence, contrition, confession; for that reopens the way for the incoming and

indwelling of the Divine Spirit. "Know ye not that your bodies are the temple of the Holy Ghost?"

3. *If a man is worth so much to God, he surely ought to be of great value to himself.* If God is thus mindful of him, what madness for him to be unmindful of God!

4. *If man is so important a creature as a sinner and as a sufferer, how much more so as a Christian!* When he becomes a redeemed soul, a sufferer healed, a slave emancipated, a restored and sanctified man, raised by the love of Christ and the indwelling of the Spirit to think God's thoughts, to walk in God's fellowship and to be one in God's family—then he is indeed "crowned with glory and honor."

REVIVALS.

BY PRESIDENT J. W. BASHFORD, D.D., OHIO WESLEYAN UNIVERSITY, DELAWARE, OHIO.

O Lord, revive thy work.—Hab. iii:2.

I. THE CHIEF NEED OF THE WORLD TO-DAY IS A GENERAL REVIVAL OF THE CHRISTIAN RELIGION. The preconceptions of some of us are not favorable to revivals. Theories, however, cannot stand for a moment against stubborn facts. There is one fact which renders a revival necessary for a vast number of people. All scientists recognize that retrogression is as much a fact of nature as is evolution or progress. History is full of illustrations of the decay of races and the decline of nations. If we make a close inquisition into our own hearts, scores of us who are members of the Church will recognize that the degeneration of the animal kingdom and the decay of nations has its parallel in moral and spiritual backsliding. With these facts existing, only one remedy is open to us, namely: a revival—the regaining, by a supreme moral effort, of the spiritual heights which have been lost. We repeat, therefore, with

this universe as it is, revivals become a supreme necessity.

II. REVIVALS ARE NORMAL. We have tried to show that a revival is a supreme necessity because neither the Church nor the world is in an ideal state, and because we ought at once to begin living up to our convictions, and because such a course, universally adopted, would result in a revival unprecedented in the history of the world. We are inclined to think, moreover, that with the world and the Church in an ideal state, a movement closely corresponding to revivals would still take place. Life moves in periods and cycles. We have night and day, and most men prefer this to constant twilight. We have summer and winter, seed time and harvest. We have our hours of work and our hours of sleep. No teacher says to the student, as he begins to study his lesson energetically: "Be careful, young man, not to become excited. Do not study so hard now that you cannot maintain your study for twenty-four hours each day." Even the angels in heaven must have their periods of looking into the face of God and waiting before Him for strength and inspiration, followed by periods of activity and blessed service.

III. BOTH THE HISTORY OF THE CHURCH AND THE BIBLE CONFIRM THIS VIEW OF CHRISTIAN PROGRESS. In the year 1864, one thousand and eighty-three evangelical churches in New England held no revival services. They attempted to build up their membership by what they called normal methods. And these one thousand and eighty-three churches, with a membership of over one hundred thousand, reported a net loss of three hundred and fifty-one members during the year. Twenty-eight churches in New England this same year held revival services, and reported a net gain of seven hundred and eighty-seven members, a gain of

about twenty-eight members each. Had the other churches done as well, they would have reported a net gain of twenty-nine thousand souls for the year. The Church has always made her great conquests under revival influences. What was it that transformed England during the 18th century and saved us from a revolution more horrible than that which desolated France? It was, according to the testimony of Green and Lecky and other unbiased historians, the revival of religion which was inaugurated by the Wesleys and Whitefield. Puritanism was a great religious revival. The Reformation began, not as a political or an ecclesiastical movement; it began as a revival of religion in the hearts of Martin Luther, Melancthon, Zwinglius, and others. The Christian Church was born in a revival which swept three thousand souls into the kingdom on the Day of Pentecost. In the Acts we read that upon another day "five thousand" converts were added to the Church. Again we find that "a great multitude" was added to the Church, and that "much people" were converted. And still later "a great multitude believed." Surely revivals characterized the Church during the lifetime of the Apostles and during the first two centuries of her history. Are we so much wiser than Paul, and Peter, and John, that we can build up the Church by better methods than those which they adopted?

IV. HOW MAY WE PROMOTE A REVIVAL?

1. By earnest prayer.
2. By determined, personal effort.

THE CHRISTIAN'S FOES.

BY PHILIP S. MOXOM, D. D. [BAPTIST],
BOSTON, MASS.

A man's foes shall be they of his own household.—Matt. x:36.

WHEN Jesus spoke these words He was forecasting the new experience which His disciples would meet as

the result of the new law of life they were to adopt. The Master's doctrine came into direct antagonism with the life and temper of the times. It represented higher thought, and therefore the opposition of the Pharisee from his point of action was logically consistent.

There could be no agreement. Christ must become like him, which was impossible—for it would involve an abandonment of the work of Redeemer—or the Pharisee must become as Christ; equally impossible, for he would then no longer be a Pharisee, a product of years, of centuries of Jewish thought and life utterly alien to the spiritual life which Christ inculcated. As light antagonizes darkness, so Jesus antagonized the world, representing, as He did, love, truth and righteousness opposed to selfishness the most complete and dominant. This selfishness entered into all personal and social life, into religion as well, shaping men's thoughts of each other and of God. There was intolerance and sensualism, bigotry, and narrowness, at which the Sermon on the Mount was aimed. Truths like those which Jesus there enunciated were bound to revolutionize the earth. There must be conflict. "Think not that I am come to bring peace on the earth," said the Master. That was the ultimate issue, indeed, but the sword, the long and incessant struggle came first. As men came to be allied and aligned to Christ, they must part company with the world and run counter to its spirit. The history of the world is a history of this struggle of selfishness with the spirit of Christ, of primitive animalism with Christianity. The dispensation of the Gospel brought a tremendous conflict with these obstructive elements, hence the outlook for Christ's followers. The disciple would not be above the teacher nor the servant above his lord. The utterance of the

text is a preparation for this new experience.

First, notice an exemplification of this truth on a historic plane. The struggles of the early centuries ended in the occupancy of Rome by a nominally Christian ruler. But the conflict of the Rome of the Pope with its foes, was as bitter as that of the Roman emperor and pontifex Maximus with theirs. The persecution of heresy, on the part of the Church, was as relentless as had been the persecution of the Church by paganism. In the new era of Luther the old spirit of persecution continued, even within the Protestant Church itself. In still more recent years, when literal flames and torture for conscience' sake are unknown, are not prophetic souls, in advance of their times, often called to suffer for their testimony? The tongue is as sharp as swords, and martyrdom now is as real as that of the Waldensians or at Smithfield. Thus is it true as when Christ spoke the text: "A man's foes are they of his own household."

Again, this is shown in another way. The essence of the Gospel is love to God and to man. Like a blending of notes in one chord, of colors in one ray, or systole and diastole in the action of one heart, so these principles are inseparable in Christianity. But in proportion as the social, political, and economic elements of civilization are permeated with them, the opposing elements of selfishness inherent in man are put into bold contrast. As Abram left his land and people for a new, strange dwelling-place, many a soul, filled and thrilled with the new life of Christ, has been forced to leave those nearest and dearest to him, and realize personally the significance of the phrases "fellowship of suffering," "filling up the measure of the sufferings of Christ." Every such heroic soul is bearing the Cross and toiling up the hill called Cal-

vary. It journeys apart from those once loved, and comes to dwell in a strenuous solitude. David found that his own familiar friend lifted up his heel against him. Jesus said: "One of you shall betray me." Such is the gravitation of a selfish nature. We are forced to drink often times the cup of disappointment through the ignorance or malice of those nearest to us. These bands of sin fetter and weaken the soul. To be a true friend is to be put under sacred bonds; for close companionship is a peril. Few can be intimate and really helpful. We are watchful of a foe, a lie, a vice that assails us outside and from afar, but unsuspecting when the peril is at hand, in our very bosom. "A man's foes are those of his own house."

Again, we meet with trial from those on whom we have a claim, but who are unsympathetic and who misinterpret us as we rise up in thought and aspiration and purpose above the level of our environment. It is not an easy thing to think above the plane of one's fellows, to yield to the allurements of a finer life and more exalted feeling. Few congratulate a man who, perchance, has risen above the ordinary level of orthodox thinking. At first he is wondered at, then viewed with suspicion, hated and shot at.

Have you come to cherish a higher and holier ideal of Christian living, trying to get closer to Christ's holy walk and conversation? And have you not been stung by the sneer, or chilled by the icy indifference of others who ought to walk with you? Is it not true sometimes that the just suffer most, and the song of sweetest strain comes from a bosom zoned with pain? "If any man love father or mother more than Me, he is not worthy of Me." Losing our life, however, for His sake is finding it, for though truth has these expulsive forces and will carry on this preparatory, disintegrating process until

evil is cast out, the issue will be perfect unity and triumph under Jesus Christ.

We learn from this study that the great battle is in our own souls. The foes are in our own bosoms, and there the victory is gained. The outcome of life is not measured by what we have done, but by what we are, by that grandest achievement of all—CHARACTER! If the voice of wisdom is "Know thyself," the voice of righteousness is "Rule thyself." Our faculties are untempered and undisciplined. They need to be ennobled and brought under law. The will is imperious, the imagination may be a procuress of hell, and the reign of passions within baleful and fatal to purity and peace. These animalized elements are to be subdued, circumcised. There is to be no evasion or elusion allowed. We must grapple with them and master them.

Finally, you hardly need to be told that this is a conflict in which you without Christ are powerless. In Him, however, you are complete. He will supply all your need. This is the victory which overcometh the world, even your faith. As you rely on Him, God will work in you to will and to do. Enduring as seeing Him who is invisible you become more than conqueror. Christ is your wisdom, righteousness, sanctification and redemption. Out of and after these disciplinary processes of earth comes the eternal weight of glory!

CHRISTIAN PERFECTION.

BY FRANCIS L. PATTON, D.D. [PRESBYTERIAN], PRESIDENT OF THE COLLEGE OF NEW JERSEY, PRINCETON, N. J.

Forgetting the things which are behind, etc.—Phil. iii: 13.

HERE is a frank confession by the apostle of his own imperfection, a recognition of his duty to strive after perfection and a clear indication

of the method by which he would realize this aim. Let us examine these points.

1. There is here an avowal on the part of Paul of his own imperfection. "Not that I have already obtained, or am already made perfect;" "I count not myself yet to have apprehended." Considering the circumstances, this is a remarkable confession. Think who Paul was, an eminent and honored apostle, and what he had done and suffered for the Lord who bought him, and we have, to say the least, a strong presumption, that if he dared not claim sinless perfection, nobody can. Of course it is open for any one to make the claim and to argue, metaphysically and with logical correctness, that it is no reason for us now to be imperfect, even if Paul were in his day. If any one wishes to press this in substantiating his assertion of personal perfection, he is welcome to all the comfort such an argument may yield. Still we repeat, here is the apostle, declaring his failure to reach the goal. Think, too, that he is Paul the aged, not a youthful convert, but a worn veteran, who has suffered from bonds, from rods, from stoning, shipwreck, hunger, fastings, and from perils at home and abroad; yet, ready to be offered and heaven full in view, the prize near at hand, he declares his shortcomings. He had confessed his Lord many years before; more than that, had practically sealed his faith with his blood, but counted neither his services nor his achievements of any value. They were all as dung in his sight, determined as he was to press forward to what had not been attained. Should we not be slow to say what is out of keeping with our life when Paul takes the position he does? He, too, was one free from gross transgression; "touching the righteousness of the law blameless, a Hebrew of the Hebrews;" free, too, from the more refined and spirit-

ual forms of transgression incident to, indeed indicative of, higher natures. A profession like the ministry shuts out some forms of evil, but invites others. There is peril in pride, ambition, envy and jealousy. One may not be guilty of avarice, for there is little chance to get it even if the preacher covet money, but these other more respectable forms of sin assail even the man of God. Now Paul was singularly free from them. When he by long effort had gathered churches and nourished them in the faith, enemies sometimes came and undid what he had done, divided the people, preached contentiously and questioned the authority of Paul, but he magnanimously says, "notwithstanding I will rejoice," so long as Christ is preached. He was willing to own the superior eloquence of Apollos, and declared that he himself did not, would not use mere "excellency of speech." He rebukes partisanship, even though his own name head the party. He asks indignantly if Paul had been crucified for them and if they had been baptized into the name of Paul. He seems free, then, not only from gross sins but from those petty, paltry, and belittling transgressions that often mar the best characters. Yet, after all, he declares his sinfulness. He has a clear, theological basis of thought. There is nothing vague about his opinions. He is not one who says, "It makes no difference what you believe, if you do right."

To be "perfect" Paul saw it was necessary to be in accord with the law. What law? The law of God which is expressed in the Ten Commandments and in Christ's epitome, where we are told that our whole heart and mind and soul are to be inwardly and outwardly conformed to God. To be "perfect" is to be absolutely free from sin. What is sin? Not only the transgression of, but the want of conformity to, the law

of God. Schemes of perfection, whether declared by the Council of Trent or in more recent creeds or systems, rest on a false basis. The law is inflexible and the rigor of its demands is not to be relaxed. If it were impossible for Paul to claim that he was sinless, it is impossible for us. The Papist shortens the ladder that he may climb quicker. He reduces the area of obligation and says, for example, that if there be no overt act there is no sin in concupiscence, whereas Christ says that the thought of evil, the look even is sin. Ignorance, too, is made an excuse, and so responsibility is still further lessened, whereas even human law declares *Ignorantia juris neminem excusat*, and the demand of divine law is severer still. There is no ground for the Romish idea of merit and of added works of supererogation. We are to refrain from all evil, and we are to love God supremely and our neighbor as ourselves. Who of us has? Try to put love into the heart by an act of volition. You cannot do it. The love of God comes from a new nature.

Paul aims to seek this lofty height, to forget the past and reach after perfection. Consciously imperfect, he seeks the state which imperfection itself suggests. The finite suggests the infinite; the relative, the absolute; down suggests up, imperfection, perfection. To his fullest measure of ability he will seek that which is above. The chief end of man is to glorify God and enjoy Him forever or, in other words, to be perfect, even as God is perfect.

3. What is the method that Paul adopts?

He is persistent. It is not a transient resolution. We confess our failures. We make ourselves to be worse than we should be willing our friends to rate us. We determine each new year to do better. In a week the resolutions are apt to be forgotten. Further on we have a

new spasm and then fall back again, but the apostle does not allow himself this thought. Goodness like the early cloud or dew, does not satisfy his ideal. Men of business see the need of resolution, determination and continuity of effort as conditions of success. A young graduate chooses law and says with Webster, "There is room at the top, I will seek that post, for though the profession is crowded, some enter with no idea of being practitioners, and others soon drop out, while still others who near the summit of legal eminence, relax their efforts, cease study and never reach the goal. I will not be like any of these, but will surely reach the top." His zeal carries him on for years. He reaches the point of competence and of influence, looks upward, but sits down with the others and goes no further. So in other pursuits. So in the culture of Christian character. We have not the persistency of Paul. We talk of "the dead line of fifty" and forget that there is no such line drawn, except we draw it ourselves.

Again, Paul was single-eyed. "This one thing I do" was his motto. Holiness was a pursuit. It was his vocation. The industries of life teach us by analogy the value of specialized effort. Druggist, doctor, and nurse were once combined in one man. Then surgery claimed the attention of a second person, pharmacy a third, and nursing a fourth. Then surgeons specialized, one taking the eye or ear, another the throat, and so on, instead of trying to be at home in every department and detail of operative surgery. So if a man is rich enough, he may require the attention and employ the services of a dozen doctors, if his various ailments furnish a field for all these specialists. Paul was the first great specialist. He shut his eye to everything else. One thing he did. He would forget

everything in the effort to become like Christ, that he might be found at last to be not clothed in his own righteousness, but that Christ might be his righteousness, sanctification and redemption. Is not this worth living for? How feeble our endeavor. We think it is enough to go to church once on the Lord's day, to read a few verses of Scripture in the afternoon and have family worship, perhaps, once a day, and occasionally to attend the prayer meeting. This is not Paul. He is the picture of fervent zeal, his eyes ablaze, his nerves tense, pressing forward to the prize of the Lord Jesus. "Forgetting the things which are behind." I read, twenty-five years ago, a sermon by F. W. Robertson on Christian progress by forgetting the past. You had better read it and see if there is any similarity between it and this discourse.

(a) We are to forget our past sins. God has forgotten them, why should we continually recall them? He has buried them in oblivion, we feel, as it were in the sea. Shall we lament them continually? I would not extenuate or lighten the significance of transgression, but only rebuke what is morbid and unreasonable. Let every day be a new departure, handicapped, indeed, by the past, but yet awake to the new, superb possibilities which still invite us onward. Forget your own sins.

(b) Forget the sins of your neighbors. Our memory of them is sometimes more vivid than the memory of our own. Do not allow such remembered transgressions to spoil the peace and purity of your soul.

(c) Forget your attainments and your services in the past. Some are ever looking back, telling of the revivals in which long ago they labored, of the friends, the work and happiness of early days. All this is very well once in a while, say once a year, but be rather anxious for fresh conquests and achievements. Let

the zeal of the man of the world stimulate you in the nobler work of accumulating durable riches. As his horizon broadens and possibilities of increasing his wealth appear, he wishes "a little more." This gained, new chances present themselves, and "a little more" he seeks, though his stores are already large. The apostle says, "Add to your faith virtue; to virtue knowledge; to knowledge temperance; to temperance patience; to patience godliness; to godliness brotherly kindness; to brotherly kindness charity."

In closing, I may remind you that this unrest of the apostle, this spiritual disquiet of every zealous follower after perfection, hints at something yet to be revealed. This life is rudimentary. Our appetites are not fully met. The eye is not satisfied by what it sees, or the ear or any faculty in the scope of its earthly function. "I shall be satisfied," says the enraptured psalmist, "when I awake with Thy likeness!" This, sublime experience, this victory of faith is a prize, not for one, but for all who faithfully, strenuously follow Christ with persistent, single-eyed purpose. "It doth not yet appear what we shall be, but we know that when He shall appear we shall be like Him, for we shall see Him as He is!"

SINS, OPEN AND HIDDEN, TRAVELLING TO THE JUDGMENT.

BY EDMUND K. ALDEN, D.D. [CONGREGATIONAL], BOSTON, MASS.

Some men's sins are open beforehand, going before to judgment; and some they follow after.—1 Tim. v: 24.

This passage presents to our contemplation two impressive pictures. In each, a traveller is seen moving forward on the journey of life toward the Great White Throne and Him who sits upon it as the Omniscient Judge. But, in the one, the

man is preceded by his sins; they walk before him as heralds, proclaiming his approach, and predicting his doom. In the other, the man comes first, and no accusers precede him. He goes on calm and erect; but, in the distance behind him, some of them partially hidden, you see his sins stealthily following in his steps, and you know that eventually, perhaps before he reaches that judgment bar, but certainly then, they will overtake him. The one is a notorious offender, palpably so; the sins he has sown have already sprung up around him as armed men; the mark of Cain is on his forehead; you point him out as a great criminal, and over the gathering gloom of his coming future you mournfully sigh. The other is to human eyes an honorable man, his reputation unstained; no finger of scorn dares point at him; but back here in the darkness words have been spoken and deeds have been done which, though now unseen, are in swift pursuit, and will soon overwhelm him with shame and everlasting contempt.

I. There are some sins whose evil effects are manifest, and thus become heralds of condemnation openly attending the sinner.

1. These heralds are sometimes found in the debasement of body and mind produced by vice. The diseases which so often attack the intemperate and licentious, the visible marks which they carry about with them in the eye and on the forehead, in the bloated countenance, in the fetid atmosphere around them, these signs of vicious indulgence are the out-riders of their sins going before them to judgment and proclaiming their shame. The words of Horace Mann are as truthful as they are stinging: "Over the whole person of the debauchee or the inebriate the signatures of infamy are written. How nature brands him with stigma and

opprobrium! How she hangs labels all over him to testify her disgust at his existence, and to admonish others to beware of his example! How she looses all his joints, sends tremors along his muscles, and bends forward his frame, as if to bring him upon all fours with kindred brutes, or to degrade him to the reptiles crawling! How she disfigures his countenance! How she pours rheum over his eyes, sends foul spirits to inhabit his breath, and shrieks as with a trumpet from every pore of his body, 'Behold a beast!'"

2. The effects of some sins upon the social relations of life may be included in the same description. The openly profligate and criminal bring disgrace upon their families and kindred, are regarded in a moral community as infamous, and are sometimes shut up behind walls of stone and bars of iron. This public, obloquy is their sin stalking before them to judgment, and proclaiming their doom.

3. What is true of vice and crime is true of any sin which is openly recognized as a sin. "The works of the flesh are manifest," etc., etc. Every open transgressor is not only condemned already, but the witnesses to his condemnation walk before him in hideous procession in the vices in which he has indulged, in the frauds he has committed, in his deceptions, in his oaths, in his ribaldry, in his broken Sabbaths, in his injurious example, and often he has sent before him into the eternal world. As his soul goes on to his account, these are the ghastly heralds who precede it, the trumpeters of his shame and crime announcing his approach—sins open beforehand going before to the judgment.

II. There are some sins whose existence and evil influence are for a considerable time concealed, and which may therefore be described as following after the sinner, destined,

as witnesses to his condemnation, to overtake him by and by.

1. Sins whose true nature is concealed by some attractive exterior. Wealth, fashion, beauty, luxury, the pride of life, the brilliant assembly, the fascinating dance, the sparkling wine, artistic music, dramatic genius, splendid frivolity: the path is flowery and the air fragrant; the first heralds are mirth and song; follow after and you see the kindling fires of unholy passion, possibly the serpent's fangs.

2. Sins which are regarded as simply negative, the positive evil effects being for a time hidden. Neglected opportunities.

3. Sins whose fruit matures gradually, so that the harvest of the seed sown may be reaped at a far-distant period.

4. Sins which at the time they are committed seem to be trivial offenses, which slip from our memory, the dire results of which we learn only after the lapse of years. Hasty words, etc. The formation of pernicious habits.

5. Sins whose frequent commission is accompanied with an increasing apathy to their real nature, so that for a time they stupefy and harden, and it may be only after a long period that their terrible power is revealed.

APPLICATION. 1. How fearful the condition of the man who, on his way to his final account, is beset both behind and before! He is like a culprit trying to escape from the executioners of justice, but the telegraph has sent tidings before him, and the officers are already waiting for him at the point of his destination, while a score of vigilant detectives are in swift pursuit, sure to overtake him.

2. Are we not warranted in demanding that every wise man should now know the exact position he occupies as he travels on toward the Bar of God?

3. Who proposes to stand at the day of judgment alone on his own merits with no Advocate? Who thinks he can meet that day without the atoning blood of a Divine Redeemer? Sins gone before to judgment! Sins in swift pursuit!

"Oh, when the cry of that spectral host
Like a rushing blast shall be,
What will thy answer be to them,
And what thy God's to thee!"

SOWING AND REAPING.

BY REV. L. D. GEIGER [BAPTIST],
LEESBURG, FLA.

Whatsoever a man soweth, that shall he also reap—he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.—Gal. vi : 7, 8.

I. EVERY ACCOUNTABLE HUMAN BEING IS A SPIRITUAL AGRICULTURIST—a sower of spiritual seed.

Our words, thoughts and deeds are the seeds we sow.

The text speaks of two kinds of sowers:

1. *Those that sow to their flesh*, or follow the dictates of their carnal natures.

The carnal nature dictates two things:

(1) Indifference concerning religion and the soul.

(2) The gratification of the flesh.

2. *Those that "sow to the Spirit,"* or follow the dictates of the Spirit of God speaking to them through His word and their consciences.

The Holy Spirit likewise dictates two things:

(1) The intensest concern respecting religion and the soul.

(2) The crucifixion of the flesh.

These are the two classes of sowers, and every accountable human being is sowing after one fashion or the other.

II. THE REAPING WILL BE OF A KIND WITH THE SOWING.

We see this proposition substantiated and illustrated.

1. *In the workings of the laws of vege-*

tation. "Men do not gather grapes of thorns or figs of thistles." Grapes produce grapes, etc.

2. *In the workings of the laws that govern our bodies.*

If we surround our bodies with perfect physical conditions, we shall reap an old age of bodily health and vigor.

On the other hand, if we abuse our bodies by any sort of dissipation, or neglect to surround them with the proper conditions, our physical reaping will be a premature decrepitude or an early death.

3. In like manner, whoever abuses his soul, or neglects to surround it with the perfect spiritual conditions that God has provided in regeneration, "sows to the flesh," and will ultimately "reap corruption," or eternal death.

III. OUR REAPING WILL BE GREATLY IN EXCESS OF OUR SOWING.

This will be joyfully true of that sowing which has been "to the Spirit"; sadly true of that sowing which has been "to the flesh."

It will be an excessive reaping.

1. *As to the abundance of the harvest.*

This abundant harvest, on the one hand, is described in language like this: "Robes of righteousness," "crowns of glory," "palms of victory," "joys for evermore." On the other hand, it is described in language like this: "Weeping and gnashing of teeth," "the worm dieth not, and the fire is not quenched," "the lake that burneth with fire and brimstone," "the smoke of their torment ascendeth up forever and ever."

2. *As to the time occupied in the reaping.*

We sow a few months or a few years, and reap throughout an endless eternity.

Themes and Texts of Recent Sermons.

1. A Gracious Dismissal. "And he said to the woman, Thy faith hath saved thee; go in peace."—Luke vii : 50.
2. A Private Inquiry. "What is the thing

that the Lord hath said unto thee?"—1 Sam. iii : 17.

3. Runaway Jonah and the Convenient Ship. "But Jonah rose up to flee unto Tarshish from the presence of the Lord, and went down to Joppa; and he found a ship going to Tarshish."—Jonah i : 3.
Rev. C. H. Spurgeon, London, Eng.
4. Causeless Opposition to the Gospel. "They hated me without a cause."—John xv : 25. Rev. J. J. Morgan, Louisville, Ky.
5. Spiritual Parasites. "Be ye doers of the word, and not hearers only, deceiving your own selves."—James i : 22. H. Richard Harris, D.D., Brooklyn, N. Y.
6. Earnestness with Work. "Whatsoever thy hand findeth to do, do it with thy might."—Ecl. ix : 10. Rev. F. B. Allen, Boston, Mass.
7. Failure of Human Plans. "It was in the heart of David my father to build an house for the name of the Lord God of Israel." etc.—1 Kings viii : 17-19. R. R. Meredith, D.D., Brooklyn, N. Y.
8. Personal Work. "The fruit of the righteous is a tree of life."—Prov. xi : 30. Rev. W. A. Layton, New York City.
9. An Advance Movement. "Then David's men said to him, Behold, we be afraid here in Judah: how much more if we come to Keilah against the armies of the Philistines?"—1 Sam. xxiii : 3. Edward Judson, D.D. (last service in Berean Baptist Church, preparatory to removal to Judson Memorial Church), New York City.
10. Christian Assurance. "And they shall be mine, saith the Lord, in that day when I make up my jewels."—Mal. iii : 17. Rev. E. Walpole Warren, Louisville, Ky.
11. Family Religion. "As for me and my house, we will serve the Lord."—Joshua xxiv : 15. Rev. Elmer E. Willey, St. Louis, Mo.
12. Men and not Mechanism. "Thy God hath commanded thy strength."—Ps. lxxviii : 17. F. W. Gunsaulus, D.D., Chicago, Ill.
13. Life and Its Limitations. "Man shall not live by bread alone." Matt. iv : 4. H. W. Thomas, D.D., Chicago, Ill.
14. Heroic Surgery. "If thy right eye offend thee, pluck it out," etc.—Matt. v : 29, 30. J. W. Ford, D.D., St. Louis, Mo.
15. Soul Uplifting. "Unto the measure of the stature of the fulness of Christ."—Eph. iv : 13. Rev. A. Messler Quick, Brooklyn, N. Y.
16. River and Rock. "The world passeth away, and the lust thereof, but he that doeth the will of God abideth forever."—1 John ii : 17. Alexander McLaren, D.D., Manchester, Eng.
17. Practical Christianity. "Faith without works is dead."—James ii : 20. T. De Witt Talmage, D.D., Brooklyn, N. Y.
18. Knowledge of Men a Means of Winning Their Allegiance to God. "Before that Philip called thee, when thou wast under the fig-tree, I saw thee."—John i : 48. Charles S. Robinson, D.D., New York City.

Suggestive Themes for Pulpit Treatment.

1. God's Aim in Redemption. ("Be ye therefore perfect, even as your Father who is in heaven is perfect."—Matt. v : 48.)
2. Blessed Necessities. ("And he must needs go through Samaria."—John iv : 4.)
3. An Abounding Life. ("I am come that

- they might have life, and that they might have it more abundantly."—John x : 10.)
4. The Heavenly Paean. ("And they sing the song of Moses, the servant of God, and the song of the Lamb."—Rev. xv : 3.)
 5. Nature Serving Christ. ("And, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was."—Matt. ii : 9.)
 6. The Law of Sin's Development. ("And when I saw among the spoils a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight, then I coveted them, and took them."—Joshua vii : 21.)
 7. Abounding Grace for Abounding Work. ("And God is able to make all grace abound toward you ; that ye, always having all sufficiency in all things, may abound to every good work."—2 Cor. ix : 8.)
 8. Following Christ in His Reproach. ("Let us go forth, therefore, unto him without the camp, bearing his reproach."—Heb. xiii : 13.)
 9. Subjugation and Dominion. ("Be fruitful, and multiply, and replenish the earth, and subdue it ; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth."—Gen. i : 28.)
 10. The Lord's Question. ("Why will ye die ?"—Ezekiel xviii : 31.)
 11. The Lord's Answer. ("Ye will not come to me, that ye might have life."—John v : 40.)
 12. Any One but Jesus. ("Not this man, but Barabbas."—John xviii : 40. "We have no king but Cæsar."—John xix : 15.)
 13. Repeating the Sins of Others by Cherishing Their Spirit. ("Wherefore ye are witnesses unto yourselves, that ye are the children of them who killed the prophets. Therefore," etc.—Matt. xxiii : 30, 31.)
 14. Self-distrust and Self-confidence. ("Lord, is it I ?" . . . "Though I should die with thee, yet will I not deny thee."—Matt. xxvi : 22 and 35.)
 15. A Backward and Forward Look. ("The Lord hath been mindful of us. . . . He will bless us."—Ps. cxv : 12.)

HELPS AND HINTS, TEXTUAL AND TOPICAL.

By ARTHUR T. PIERSON, D.D.

REVIVALS.

Almost Persuaded.

Almost thou persuadest me to be a Christian.—Acts xxvi : 28.

Thou art not far from the kingdom of God.—Mark xii : 34.

TAKING the two texts together, they are very impressive. One presents the sinner's consciousness of being at a turning point in the scale of destiny ; the other presents God's verdict concerning him as being in His eyes on the verge of salvation.

1. Almost persuaded :—

(a) In convictions which confirm the truth.

(b) In feelings which are awakened by the truth.

(c) In a conscience aroused by its appeals.

(d) In a will almost resolved to turn to God.

2. Not far from the kingdom.

(a) Because God has come near in His invitation and warning.

(b) Because Christ has come near in His atoning death.

(c) Because the Spirit has come near in His application of the truth and the blood.

(d) Because a single step crosses the line that separates sinners from saints.

What Jesus is Able to Do.

ABLE to make all grace abound toward us ; that ye, always having all sufficiency in all things, may abound to every good work.—1 Corinthians ix : 8.

Able to succor them that are tempted.—Hebrews ii : 18.

Able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy.—Jude : 24.

Able also to save them to the uttermost that come unto God by Him.—Hebrews vii : 25.

What He has promised, able also to perform.—Romans iv : 21.

Able to make you stand.—Romans xiv : 4.

Able to keep that which I have committed unto Him.—2 Timothy i : 1.

Able to build you up, and to give you an inheritance among all them which are sanctified.—Acts xx : 32.

Able to do exceeding abundantly above all that we ask or think.—Ephesians iii : 20.

Able to subdue all things unto Himself.—Philippians iii : 21.

Believe ye that I am able to do this ?—Matthew ix : 28.—*Selected.*

CHRISTIAN CULTURE.**The Law of the Harvest.**

Verily, verily I say unto you : Except a corn of wheat fall into the ground and die, it abideth alone, etc.—John xii : 24, 25.

THIS whole passage belongs together : to separate its clauses is vivisection. Like all the sayings, prefaced by the double "verily, verily," it announces one of the great fundamental truths of the Gospel. Here it is the law of *Life out of Death*. Christ's whole mission hung upon His own death and resurrection. He had to fall into the ground and die like a seed, that from that seed might spring the harvest of souls. And in this He is the type of all believers. Out of death comes life; out of the death of the individual comes the life of the multitude. This is the force of verse 25. You may keep a seed an indefinite time in a cool, dry chamber, and it will preserve its form, its life, and even its reproductive power; but no harvest comes from it. It abides alone. Put it in the soil, let it disintegrate, and you lose the seed, but you gain the blade, the ear, and the full-grown kernels in the ear.

This law pervades the moral universe, and may be represented by two propositions :

1. Our highest life comes out of self-loss, or renunciation.

2. Our highest usefulness comes out of self-denial. Selfishness at best abides alone; he who dies to self brings forth much fruit.

This may be illustrated: 1, in the use of money; 2, of learning; 3, of grace.

—
A Series of Sermons on "Natural Law in the Spiritual World," or "The Nature of Things."

I. *The Heredity of Sin.* "Then when lust hath conceived it bringeth forth sin; and sin when it is finished bringeth forth death."—Jas. i:15.

II. *The Revelation of Law.* "These,

having not the law, are a law unto themselves, which show the work of the Law written in their hearts."—Romans ii : 14, 15.

III. *The Hardening of the Heart.*—1 Sam. vi : 6.

IV. *The Rationale of Regeneration.* "Marvel not that I said unto thee: Ye must be born again."—John iii : 8.

V. *The Assizes of Conscience.* "We are verily guilty concerning our brother."—Gen. xlii : 21.

VI. *The Life-giving power of Obedience.* "For it is your life."—Deut. xxxii : 47.

VII. *The Affinities of the Future State.* "That he might go to his own place."—Acts i : 25.

VIII. *The Law of Liberty and Slavery.* "Whoso committeth sin is the servant of sin."—John 8 : 34.

IX. *The Blessedness of Giving.* "It is more blessed to give than to receive."—Acts xx : 35.

X. *The Madness of Sinning.* "Madness is in their heart."—Eccl. ix : 3.

XI. *The Law of Assimilation.* "He that walketh with wise men shall be wise."—Prov. xiii : 20.

XII. *The Inherent Profit of Labor.* "In all labor there is profit."—Prov. xiv : 23.

This series may be indefinitely extended; these are given only as illustrations. We have found more than one hundred such themes in the Word of God, where the truth may be presented wholly from the side of nature and reason.

—
A Communion Sermon.

Consider the Apostle and High Priest of our profession.—Heb. iii : 1.

WHAT we may learn from the seven sentences of Christ on the cross :

1. Father, forgive them, for they know not what they do. 2. To-day shalt thou be with me in Paradise. 3. Woman, behold thy son; Son, behold thy mother. 4. My God, why hast Thou forsaken me? 5. I thirst. 6. It is finished. 7. Father, into Thy hands I commend my spirit.

We may derive seven significant lessons:

1. A gracious disposition—at peace even with enemies.
2. A gracious assurance of Paradise after death.
3. A gracious provision for surviving household.
4. A gracious atonement—forsaken for our reconciliation.
5. A gracious fellowship with all human suffering.
6. A gracious completion of all vicarious passion.
7. A gracious commission of the departing spirit to God.

A Sermon on Affliction.

*Make us glad according to the days
in which Thou has afflicted us.—*
Ps. xc:15.

AN inspired prayer is a prophecy. Here is a virtual promise that every day of suffering, patiently borne for God, shall eventuate in a compensatory season of gladness.

Sorrow and suffering are banes, but have their antidotes:

1. A necessary part of our discipline.—1 Pet. iv:12.
2. A positive witness to the love of God.—Heb. xii:6.
3. A transient introduction to Eternal Joy.—Psa. xxx:5.
4. A dark background to Heavenly Glory.—Rom. viii:18.
5. A development of unselfish sympathy with woe.—2 Cor. i:4.
6. A means of growth to the greatest virtues.—Rom. v:3, 4.
7. A ripening season for Faith and Hope.—Rom. xii:12.

All wounds will heal in time, if the blood be not impure, and the wounds of the child of God leave not even a scar.

A Prayer-Meeting Talk.

The secret of *Common Prayer*, or united supplication: A cultivation of common *Faith*. A cherishing of common *Aims*. A hallowing of common *Bonds*. A coöperation in common *Work*. A jealousy for common *Weal*. A habit of common *Giving*. A knowledge of common *Wants*. An actual practice of common *Supplication*.

The Word of God.

A BRIEF BIBLE READING.

In the beginning was the Word, etc.
—John i:1.

How any preacher can lack for a theme with the open Bible before him, it is hard to see. Take the first 18 verses of this chapter, and from them cull out what is here said of the Living Word, and let it be arranged in logical order, and what have we?

I. First of all, in the phrase "Word" we have a definition of Christ.

A word is the visible or audible expression of an invisible, inaudible thought, conception, emotion, disposition, purpose. "Language," said Wordsworth, "is the Incarnation of thought." Did he not get his fine saying from this first chapter of John? What was the Christ but the thought, the mind, the love, the will of God, put into manifestation—the incarnation of God's thought? And let us remember that a *word* differs from a *sound*, because it is the expression and vehicle of intelligence and affection. Sound may be soulless, but a word is the voice of soul and spirit.

II. What is here affirmed of the Word of God.

1. His *Deity*, and divine attributes.

(a) Eternity. He was in the beginning. 1-2.

(b) Intimate companionship with God.

Was before John. 15.

Was with God. 1.

The beginning. 2.

Is in the bosom of the Father. 1, 2: 18.

(c) Filial relation.

Only begotten Son. 18.

(d) Proper Deity. Was God. 1.

2. His *Creative Energy*.

(a) The world was made by Him. 10.

All things were made by Him. 3.

Without Him was not anything made that was made. 3.

- (b) In Him was life. 4.
 3. His *Incarnation* and *Inhabitation* in the flesh and in the world. The Word was made flesh. 14. He was in the world. 10. He came unto His own (possessions). 11. He dwelt among us. 14.
 4. His *Revelation of truth and of God*.
 (a) The Life was the light of men. 4. He was the true light, which lighteth every man, etc. 9.
 (b) He hath declared (the Father). 18.

- We beheld his glory, as of the only begotten of the Father. 14.
 (c) Full of grace and truth. 14, 17.
 5. His *Rejection and Reception*.
 (a) The light shineth in darkness and the darkness comprehended it not. 5.
 The world knew Him not. 10.
 His own received Him not. 11.
 (b) As many as received Him. . . . even that believe on His name. 12.
 (c) Received and witnessed to by John. 15.

6. His *gifts to men*.
 (a) Light. 4.
 Beheld his glory. 14.
 (b) Life.
 Power to become sons of God. 12.
 Which were born of God. 13.
 (c) Of his fulness, believers receive. 16.

MISCELLANEOUS.

A Sermon to the Children.

Take us the foxes (jackals) the little foxes which spoil the vines, for our vines have tender grapes.—Canticles ii: 15.

"LOOK out for the little fellows!" Explain how the jackals get into the vineyard through openings in the hedges and crevices in the walls, where larger animals cannot get through; and eat around the vine stock, girdle it when it is in growth and blossom, and so kill the vine and prevent future harvests. No animal

does so much harm as this, in oriental vine-yards.

- Examples of little foxes.
 1. White lies, as well as black ones.
 2. Cross tempers.
 3. Bad children as companions.
 4. Bad books.
 5. Neglect of Duty.
 6. Little acts of disobedience.
 7. Little excuses. "Everybody else does so." "Only Once." "By and by." "It is too late." "I didn't mean to." "He made me do it."

A Sermon for the Nation.

Righteousness exalteth a nation.—Prov. xiv: 34.

- I. This is a highly exalted nation.
 1. Wonderful Natural Resources.
 2. Civilizing Genius.
 3. Spiritual Liberty.
 4. Diffused Intellectual Life.
 5. Moral Integrity.
 II. Need to Emphasize Righteousness.
 1. Abounding Luxury.
 2. Complicated questions of Society.
 3. Organized Selfishness.
 4. Political Corruption.
 5. Subtle Infidelity.

DR. F. L. PATTON.

How We Came to Have a Bible.

What a wonderful discourse is contained in those simple words of Peter: "Holy men spake as they were moved by the Holy Ghost." First, there was the condition of character—they were "Holy men"; second, there was the inspiring spirit of "the Holy Ghost," and third, there was the human activity guided by the Holy Spirit: "They spake."

The Example of Contrast.

There is one church in a conspicuous city of Great Britain, where they have reasons to be total abstainers. Their last four pastors have all been drunkards, and three of them died

drunkards. They were all conspicuous men.

Justice the Strength of Government.

He that justifieth the wicked, and he that condemneth the just, even they both are abomination to the Lord.—Prov. xvii: 15.

It was a saying of Solon, the Athenian lawgiver, that a republic walks upon two feet; one being just punishment for the unworthy, the other due reward for the worthy. If it fail in either of these, it necessarily goes lame. How if it fail in both?

THE PRAYER-MEETING SERVICE.

BY WAYLAND HOYT, D.D.

APRIL 6-11.—TRUTHS ABOUT CONSCIENCE.—1 Kings xiii: 18, 19.

Make acquaintance with the whole story: Jeroboam's sin; God's prophet from Judah sent to warn him; the sign fulfilled; the tempting prophet of Bethel; the yielding to the temptation from him of Bethel, who was a bad man though a prophet—just as now it is possible for a man to be a preacher and yet bad; the sad result to the prophet from Judah; and from this most suggestive story get at certain truths about conscience.

1st. *Conscience, of itself alone, is not a sufficient guide for life.* Every night, set in the front of the locomotive as it dashes on through the darkness, gleam the rays of the headlight, piercing the gloom for a mile ahead. So, say many, man is himself luminous. Surround him with whatever darkness, and at once it is pierced and thrust aside by a blaze of inherent radiance. But neither Scripture nor experience sustains such notion.

Take this prophet from Judah, in the narrative. One cannot help feeling, reading the whole story, that he was a thoroughly conscientious man. He bore brave witness against the King; he refused invitation to the palace; he set out immediately on his return to Judah, as God commanded; he would not listen to the invitation of the false prophet until that *prophet himself claimed inspiration*; only then he yielded, conscientiously believing

that he was obeying a command from God. But though conscientious, he was notwithstanding thoroughly wrong.

Yet conscience is a guide for life. It is what Milton calls "God's secretary in a man." It is a prophecy within us of the Divine judgment of us. A man may not break with his conscience. Still, simply in itself conscience is not a *sufficient* guide for life.

For, conscience does not possess the power of *origination*. It cannot make right right, or wrong wrong. It is only our power of *recognizing* the distinction already made, and as eternal as the heavens.

And, just as a blind eye cannot distinguish between night and day; just as a guide-board wrongly written may send the wearied and famished traveller from the warmth and help of home; so may a *blinded, misinformed* conscience lead toward wrong instead of toward the right.

And therefore, if a man would do the right, he must not only follow his conscience, but he must follow a conscience educated into a knowledge of a higher law; of a standard higher than itself; a conscience conformed and bending to some exact and supremely reigning rule.

This, then, is the all-important question—where may the conscience find such enlightenment and education? The answer is immediate. In the Bible and especially in the *character of Christ*, standing out from

the pages of the Bible, gathering up into Himself the vigor of its law, the loveliness of its mercy, the winningness of its invitation. *God manifest in the flesh* is the real standard and education for the conscience.

What was the prophet's trouble in our story? Did he possess any authoritative standard by which his conscience might inform itself? He did. God had distinctly charged him—Thou shalt eat no bread, nor drink water there. That, in any event, was really fact. It could not be wrong to obey that. The prophet's wrong was not so much in following conscience, as in *allowing conscience to form its judgment from the wrong standard.*

2d. Learn the danger of making feeling, rather than an enlightened conscience, the test for life. The prophet was wearied from his duty and his journey. He was in pressing need of nourishment. He was sitting beneath the tree fatigued and hungry. The false prophet comes to him proffering him refreshment and sanctioning his offer by a pretended revelation. What the bad prophet offered was precisely what the wearied man wanted. And so, *notwithstanding the certain and distinct command to the contrary*, the prophet was persuaded. Feeling is not to rule. Conscience educated by the Divine command and teaching, is always to rule.

3d. Learn the danger of a *conscientious* error. It is no less error. It is not less surely sin. The prophet was conscientiously deceived. That did not hinder the divine retribution.

It does make all difference what a man believes. It does make all difference if a man conscientiously hold to what is false. God has not only given conscience; He has also given light for conscience. It is a man's duty to hold his conscience *in the light which God has given.*

APRIL, 13-18.—THE DAY OF VISITATION.—Luke xix: 44.

Notice how perfectly fulfilled was our Lord's prophecy of destruction, because Jerusalem had refused her day of visitation.

1st. Certainly there stands out evidently upon the pages of this history the lesson of *Retribution*. And, indeed, there is no truth which we more frequently take into account, on certain sides, and in certain relations, than this of retribution. Yet there is no truth which we are wont more to cover up and evade toward our personal selves. Certainly we cannot help knowing that after all a most weighty significance of history is this of retribution; that the sum of history is just the sum of God's benignancy toward the right, of God's scathing toward the wrong. Such an instance as this of Jerusalem does not, after all, surprise us. We say naturally, fearful as its tenor seems, that it fits into the general plan of the divine government. We assent to the truth that the balances of God swing even at the last. We feel in our deepest souls the truth of that proverb, that though justice has feet of wool and we cannot hear her tread, her hands are of iron. We are sure that no nation, even though it be God's chosen nation, that no city, even though it be the city of His habitation, can persistently lay grip to wrong without sooner or later feeling the swing and blow of penalty which belongs to wrong. As another says: "Roman power which crushed the feeble resources of Judea, as a giant might crush a mosquito in his grasp, in its turn became honeycombed with abominations and immoralities; and then down from the frozen north came the fierce Gothic tribes, swooping over the Roman territory. One of them calls himself the Scourge of God. And he was right."

But let me go further and say that

we recognize and expect retribution as the result of transgression of the physical laws of God. When we see a man seized with a perpetual shaking, as if a great fear sat on his heart, whose knees sink beneath their weight, and whose breath falters as an exhausted bird seeking to disengage itself from some snare, the light of whose manhood has gone out of his eye, whose strength is drained—when we see a young man, a weak, piteous, shivering thing, crawling through the days, we say at once, "God's retribution for sins of dissipation," and we say well.

But now the strangeness of our spiritual blindness is this: While we recognize retribution as the constant teaching of history, and expect it as a result of the breaking of the physical laws of God, when we rise higher and pass into that spiritual realm, which has to do with our spiritual relations with God, we somehow seem to think that we have passed beyond the realm of retribution, and that here we may exercise our wilfulness, and that only the blue sky of an eternal peace shall be the result. But said Jesus: "No man can serve two masters, for either he will hate the one and love the other, or else he will hold to the one and despise the other: you cannot serve God and Mammon." And the Pharisees also, who were covetous, heard these things: and they derided him. But Jesus said, "Heaven and earth shall pass away, but my words shall not pass away." A man thinks he may go on in covetousness and never care for God, but he is a sinner after all. A man may go on in a perpetual grudge against a brother man, nurse it in his bosom as a precious thing, and think himself not sinful: but Jesus says, "For, if ye forgive men their trespasses, your heavenly Father will also forgive you. But, if ye forgive *not* men their trespasses, neither

will your Father forgive your trespasses."

"But thou when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret, shall reward thee openly." And yet a man thinks he may go on from week to week, and month to month, and year to year, through a long life, and never bend his knees to the Great Author of his being, and still be sinless.

"Then said they unto him. What shall we do, that we might work the works of God? Jesus answered, and said unto them, This is the work of God, that ye believe on Him whom He hath sent." That is the work of God, that ye believe on Jesus Christ. And yet a man thinks he may go on through the days of a long life, and refuse to do the work of God, to accept Jesus Christ in faith.

Yes, for sins of the soul, as well as for transgressions of physical law, there is retribution. Covetousness shall bring its retribution; evil grudge shall bring its retribution; refusal to believe in Jesus Christ shall bring its retribution. Retribution is a fact of the spiritual world, as well as of the physical.

For, as the *second lesson of this history*, will you learn the *absolute truthfulness of the words of Christ?* How can you doubt Christ's words, with such scene before you? The resplendent city lying there in all its beauty, the weeping Christ, foretelling its destruction, and that destruction coming precisely as he says—how can you doubt the words of Christ? If they were true then, they will be true at all times and in all places.

And for the *third lesson* will you learn that God grants space for repentance, a gracious day of visitation? God is love. God stood in Jerusalem, incarnate, and besought her to repent. God forgives through Jesus, and acceptance of Him would

have saved her. It was because Jerusalem would not know her day of visitation that Jesus wept. It is true of all men that "they have in their advancing development moments on the use or neglect of which their condition depends; periods of crises in which the decisive step for good or evil is taken." These days of visitation come unto you. They come unto you in many ways. The clock of your heart, how many times it has struck them. Each thoughtfulness-season is a day of visitation; each upspringing of the spirit toward the good and true; each season of temptation, when the scales must dip toward the right or toward the wrong; each silent day that God sends you, when you sit alone by some coffin, or amid the graves of hopes and plans; each Sabbath; the memory of a mother's prayers—these times, and such as these, are days of visitation.

Do not neglect them as Jerusalem neglected her day of visitation! Use them as precious gifts of God for repentance, faith; for entrance into the new and noble life!

APRIL 20-25.—THE GREAT HIGH PRIEST.—Heb. iv: 14-16.

The Epistle to the Hebrews is an argument against apostasy. Everywhere, throughout this epistle, the signal lights of danger are swung out along the Christian track. The fear which sometimes startled the steadfast and heroic heart of Paul—lest, having preached to others, he himself should be a castaway—is declared to be, in this epistle, for every Christian a reasonable and substantial fear (Heb. vi: 4-6). Against the too common tendency of putting the *main stress* of the Christian life upon its *beginning*; of reckoning upon heaven because one imagines himself once to *have been* in Christian mood and spirit, though he certainly is not now, this epistle is a prolonged Divine warning. *Let us hold fast our profession*, or, as the

original has it, let us be strong in holding fast to it—that is the solemn and strenuous exhortation of this epistle.

And in order to make its warning real and sure, the epistle falls back upon the ancient Scripture and brings forward a clear instance of a good beginning and a bad ending (Heb. iv: 11). The Hebrews *started* well. But the experiences of the wilderness were too much for them. They never enjoyed the Canaan-rest. They were unworthy and apostate. Their carcasses mouldered in the wilderness.

Now these later Hebrews to whom this epistle was addressed, had begun well. They had acknowledged Jesus as their spiritual Moses—the Messiah of promise and of prophecy. Under His leading they had begun their march out of the spiritual Egypt, through this worldly wilderness, to the spiritual Canaan—to heaven, the home and rest of those who believe in and follow Christ. But the worldly wilderness was full of difficulties, and these Hebrew Christians showed signs of faltering. The Hebrew nation was against them; the resplendent and still standing Temple was against them; worldly success and the chance for livelihood were against them; bitter scorn and contumely were against them.

Yet this epistle assures them there is no safety in apostasy; there is safety only in steadfastness. Apostasy is destruction. Still must they hold fast their profession (Heb. iv: 1; also verse 11).

And this warning and exhortation addressed to these early Christians is as much addressed to Christians now. Bishop Hooper was burned over a small fire of green wood. There was too little wood, and the wind turned aside the flame and smoke. He cried out, "For God's love, good people, let me have more fire." His legs and thighs were

roasted. One of his hands fell off before he expired. He endured thus three-quarters of an hour. Right before him, all the time, lay in a box his pardon—if he would recant. But he would not recant. His pardon lay unopened and unasked for. He would hold fast to his profession. There are for us no martyr-flames. But there are yet agonies sometimes of sacrifice and service which must test our constancy through pain of soul.

Now the question comes—is it a possible thing that the Christian life be carried forward to its completion and culmination in heaven? Can we hold fast our profession? Yes. And our *Great High Priest* is the reason and the power. We are not left on a lonely pilgrimage. We are not left to a single-handed conflict.

Consider, then, our Great High Priest.

1st. Since He is *High Priest* He has made atonement for us.

2d. Since He is *High Priest*, He makes now intercession for us.

3d. His atonement is accepted and His intercession is worthy, for His *Resurrection* has set triumphant seal upon them. "He has passed into the heavens."

4th. He has Himself been tried, "tempted in all points like as we are." So He is a thrill with sympathy.

5th. He knows temptation, *yet He vanquished it*; He is without sin.

Herein is help peculiar—the help of a victorious strength. He knows the strength of temptation, but having himself never yielded to it, he can minister strength.

Let us, therefore, come boldly to the Throne of Grace for grace and mercy. In such a Great High Priest we are sure to find what we most deeply need. Keeping grip on Him we need not fall into apostasy; we can hold fast our profession.

ISE OF THE RESURRECTION — Matt. xxviii : 20.

The promise of the Resurrection is the promise of the perpetual presence of our risen Lord. It must strike any reader of the Scripture that the life of the Lord Jesus after His resurrection was something very different from His life before it. In that conquering of death he passed up and out into another realm of life. But, though Christ is now, in His resurrection-life removed from *such* companionship with the disciples as He maintained with them before his resurrection, He is not away from them. His presence still abides round those who have loved Him, like an atmosphere. Out of the apparent vacancy of His withdrawal, ever and anon He flashes forth in palpable presence—the same Christ, to teach and help and cheer. Though He seem to have departed, He is yet near, as near as ever and as constant in loving ministry as ever. And these forth-flashings of Himself, so sudden, so appropriate to the momentary want or bewilderment or sorrow, become the signs and proofs of a still real and preserved presence, though now ministered to the disciples in another way. A flash of lightning, now here, now there, is proof that electricity is in the air. This gleaming forth of the Saviour now and then upon the disciples is proof that, though now the risen Christ has changed the method of His presence, His presence is just as true and close as ever.

(a) Christ is present with the believer to *assuage sorrow*; e. g., His appearance to Mary at the sepulchre.

(b) Christ is present with the believer to *forgive sin*; e. g., His special and personal interview with Peter on the day of the Resurrection.

(c) Christ is present with the believer to *restore a dying hope*; e. g.,

His appearance to the two disciples going to Emmaus.

(d) Christ is present with the believer to strengthen a *feeble faith*; e. g., His appearance to the disciples and to Thomas.

(e) Christ is present with the believer to care for his *temporal* necessity; e. g., His appearance to the tired and hungry fishermen at the Sea of Galilee.

Results of the recognition of this Presence.

(a) It is the source of our help.

(b) It is the method of our sanctification.

(c) It is the motive glorifying service. I have read how old Betty was converted late in life. She visited the sick. Out of her poverty she gave to those who were still poorer, and ever with the consciousness that her Lord's eye was on her, did for Him what she could. At last she caught cold and rheumatism,

and lay in her bed for months, worn with pain and helpless. One day the minister asked her if after her active habits she did not find the change very hard to bear. "No, sir; not at all," she said. "When I was well I used to hear the Lord say, day by day, 'Betty, go here; Betty go there. Betty, do this; Betty do that.' And I used to do it as well as I could. And now, I hear Him say every day, 'Betty, lie still and cough.'" Ah, this is the philosopher's stone turning *all* to gold. This is the motive wreathing with radiance every least thing and lowliest—for the sake of a present and regarding Christ.

(d) The laying hold of the promise of the Resurrection, the belief in our Lord's presence, makes prayer a wonderfully real and vital thing. How real and valuable it must be—communion with a present Christ!

EXEGETICAL AND EXPOSITORY SECTION.

Studies in the Psalter.

BY TALBOT W. CHAMBERS, D.D.

NO. XXVIII. THE ONE HUNDRED AND FOURTH PSALM.

A Noble Hymn of Nature.

SOME years since an eminent scholar published a new version of the opening chapters of Genesis, distributed into lines and strophes, the whole making what he called The Poem of the Creation. In the same way, and with the same propriety, the first chapter of John's Gospel might be printed as a poem. Genesis is a simple, artless record, and in no proper sense poetry; but its main theme is poetically treated in the Psalm before us with unsurpassed beauty, vividness and power. Its bright and living picture of God's creative power has excited the admiration of critics in all ages. A. Von Humboldt said he was astonished to find in a lyrical poem of such a limited compass, the whole universe—the heavens and the earth—

sketched with a few bold touches. The main outline follows the order of Genesis, but it is anything but a tame copy.

I. The Creation of the Heavens (vv. 1-4).

Bless Jehovah, O my soul!

O Jehovah, my God, Thou art very great;

Thou art clothed with honor and majesty.

Who wrappest thyself in light as in a mantle,

Who stretchest out the heavens like a curtain;

Who frameth in the waters his upper chambers,

Who maketh the clouds his chariot,

Who moveth upon the wings of the wind;

Who maketh his messengers winds,

His ministers a flaming fire.*

The poet praises God as Creator, robed in the supernal light that existed before the sun, and is the expression of His being; spreading out the sky as a man does a tent; founding his palace upon the aqueous vapors above the firmament; riding in majesty upon the clouds and swiftly as the wind; and imparting to his min-

* The order of the Hebrew seems to require this version of the couplet, though most critics exchange object and predicate.

istering servants the celerity of winds and the might of a thunderbolt. How justly may every believer say to such a Being, *O Jehovah, my God, Thou art very great!*

II. The Formation of the Earth (vv. 5-9).

He laid the foundations of the earth,

That it should never, never be overthrown.

With the deep as a garment didst Thou cover it:

Above the mountains did the waters stand.

At thy rebuke they flee away,

At the voice of thy thunder they hasten,

—The mountains rise, the valleys sink—

Unto the place Thou hast founded for them.

Thou hast set a bound that they may not pass,

That they return not to cover the earth.

Here is an exquisite poetical expansion of the first part of the work of the third day (Gen. i : 9). Out from the swelling, tumultuous waste of waters, emerges the earth, and secures a firm and durable foothold. As soon as God speaks, the entire surface assumes its appropriately diversified character. The mountains rise, the valleys sink, and the world becomes fitted for its purposes. Nor does it change. The ocean, despite its strength and vastness, is permanently confined to its appointed bed (cf. Job xxxviii : 11).

III. The Varied Adornment of the Earth (vv. 10-18).

He sendeth forth springs into the valleys,

They run between the mountains.

They give drink to every beast of the field,

The wild asses quench their thirst.

Above them dwell the birds of heaven,

Among the branches they give voice.

He watereth mountains from His upper chambers ;

The earth is full of the fruit of Thy works.

He maketh grass to grow for the cattle,

And plants for the service of man—

To bring forth bread out of the earth :

And that wine may gladden man's heart,

Brightening his face more than oil,

And that bread may strengthen man's heart,

The trees of Jehovah have their fill,

The cedars of Lebanon which He planted :

Where the birds make their nests ;

As for the stork, its home is in the firs.

The high mountains are for the wild goats,

The cliffs a refuge for the conies.

In this passage, with its minute touches and exquisite pictures, the genius of the poet shines forth, as he

shows how the Creator, clothing the earth with beauty, makes it satisfy the wants even of the inferior creation. The wild ass, which shuns the approach of man, and the birds, which have no keeper, are alike provided for. The due moisture of the ground is secured not only by springs on the surface, but also by rains from above (Deut. xi : 11), so that the supply is abundant. In consequence of this the soil becomes fruitful, and yields its various products alike for the domestic cattle and for man. For the latter, he specifies the two great staples of subsistence in that part of the world, bread and wine. Oil, according to the true sense of the original, is mentioned only as a shining substance to give point to a comparison. What is needed is bestowed with no niggard hand. An additional touch is given in the birds breaking forth into song and building their nests in the trees, which have their fill of moisture, while the wild goats leap from rock to rock, and the little coney finds a home in the inaccessible crags.

IV. The Heavenly Bodies (vv. 19-23).

He made the moon for appointed seasons ;

The sun knoweth his place of setting.

Thou makest darkness, and it is night ;

Therein all the beasts of the forest are astir

The young lions roar after their prey,

And from God seek their food.

The sun ariseth,—they get them away,

And lay them down in their dens.

Man goeth forth to his work,

And to his labor until the evening.

The poet passes to the work of the Fourth Day (Gen. i : 14), and begins with the moon, "because to the Hebrew mind the night naturally preceded the day." The shining orbs on high are spoken of, not for what they are in themselves, but for their relation to earth and man. They measure the divisions of time, and especially determine the alternation of day and night, so important for all the animated creation. In the dark, the wild animals bestir themselves, and secure their prey in

the friendly obscurity, but at the re-appearance of the sun slink away to their lairs. With man it is just the reverse. Night is his season of rest, and when the day comes he goes forth to his toil. The contrast is vivid between the restlessness and roaring of the denizens of the forest and man's quiet round of labor between sun and sun.

V. The Sea and All that therein Is (vv. 24-26).

How manifold are Thy works, O Jehovah !
 In wisdom hast Thou made them all ;
 The earth is full of Thy creatures.
 Yonder is the sea, great and far-stretching,
 Wherein are things moving without number,
 Both the small and the great.
 There the ships make their course,
 And Leviathan whom Thou hast formed to sport therein.

Having arrived at the Fifth Day, the singer pauses for a moment before entering upon its features to express his grateful wonder at the abundance and the variety and the excellence of God's works, an admiring eulogy in which every thoughtful heart is eager to join. Then he points to the sea as full as the land of Jehovah's handiwork. Wide as it is in all directions, it teems with animal life in various forms, among which is specified Leviathan, which stands as the representative of all aquatic monsters who sport in their native element. In the short phrase, "There the ships make their course," there is significant reference to the sea as the bearer of the commerce which plays so important a part in the welfare and development of the race.

VI. God the Continuing Source of Life (vv. 27-30).

All these are looking unto Thee,
 To give them their food in its season.
 Thou givest unto them, and they gather,
 Thou openest thy hand, they are filled with good.
 Thou hidest Thy face, they are confounded ;
 Thou takest away their breath, they die,
 And return to their dust.
 Thou sendest forth Thy breath, they are created,
 And thou renewest the face of the ground.

The strophe opens with a fine poetical representation of the constant dependence of all that live upon God. Whether fish of the sea or fowl of the air, whether rational or irrational, all alike expect their supplies from the Most High. The entire universe not only owes its creation to Him, but still and ever lives, moves and has its being in Him. His favor is life, His frown is death. He withdraws their breath, and at once they expire ; He sends forth His breath, and at once they revive. This constant alternation of life and death reveals the intimate relation of all material things to their Maker, Preserver and Ruler, so that all life is, as it were, a new creation. Some see in the last clause of the strophe an evident allusion to the renovation of the earth, desolated by the flood, and the joyous change of its aspect when repopled ; but it seems better to apply it to the ever recurring miracle, when the winter is past, the rain is over and gone, the flowers appear on the earth, and the time of the singing of birds is come (Cant. ii : 11).

VII. Sabbath Prayer and Praise (vv. 31-35).

Let the glory of Jehovah be forever ;
 Let Jehovah rejoice in his works.
 Who looketh on the earth, and it trembleth :
 Who toucheth the mountains, and they smoke.
 I will sing to Jehovah while I live,
 I will make melody to my God while I have being.
 Sweet shall be my musing of Him ;
 As for me, I will rejoice in Jehovah.
 Sinners shall be consumed from the earth,
 And the wicked shall be no more.
 Bless Jehovah, O my soul !
 Praise ye Jehovah !

The Psalm closes with a devout prayer, suggested by the fact that God was satisfied (Gen. i:3) on resting from his work of creation. His faithful servant longs for the continued manifestation of His glory and a perpetual renewal of His joy in the work of His hands. For if

that were not so,—if the earth ceased to give Him pleasure, it would perish in a moment. Even a look from Him sets the earth trembling, and a touch makes mountains smoke. On his part the Psalmist will give himself to praise, making it his life-long task to celebrate Jehovah in music and song. But this will be no burden, but on the contrary, a continual delight. The next couplet, concerning the overthrow of sinners, seems to jar the connection, and some call it an interpolation. But it may be said to be added in order to complete the picture of Jehovah's care for his people. Not only does He provide for all the physical necessities of the race, but guards His chosen from all who are His and their enemies. The wicked, whatever their position or resources, shall ultimately vanish. They shall not be able to hurt or destroy, and in this confident conviction, the singer returns to the words with which he began the Psalm, and anew calls upon his soul to bless Jehovah. To this is joined on (by himself or by a subsequent editor) the Hallelujah, which summons all creatures to the work of praise, its first occurrence in the Psalter.

This lyric is admirable, not only for its vivid and suggestive pictures of nature, its elevated tone, its felicitous transitions, but also and especially for its central thought, the divine side of creation, or the world made what it is by the wisdom and goodness of God. There is no confusion in the singer's mind. To him God is transcendent. Air and earth and sea not only disclose in all their diversified forms the traces of His handiwork, but they are always dependent on an omnipresent, invisible Power which guides their development, and can either renew the world or crumble it into dust. This it is which fills the Psalmist with love and praise; this is his assurance that sin and ungodliness are only

for a season, and must vanish from the world which God has made. It is well said by W. R. H. Hutton, "It is not easy to conceive a sublimer characteristic of the Hebrew poetry than this, that it treats all creation as a mere shadow; and finds the essence of its beauty, as well as the sustaining power of its life, in the spiritual world."

The Conquering Light.

BY PROF. WM. ARNOLD STEVENS,
ROCHESTER THEOLOGICAL SEMINARY.

And the light is shining in the darkness, and the darkness hath not overcome it.—John i: 5.

THIS verse from early times has been variously rendered. Instead of the above, which I shall seek to vindicate below, the following are specimen renderings from various versions:

Authorized (following Wiclif, Tyn-dale, and their successors): "And the light shineth in the darkness; and the darkness comprehended it not."

Revised Version: "And the light shineth in the darkness, and the darkness apprehended it not." For "apprehended" the margin gives the alternative, "overcame."

Latin Vulgate: "Et lux in tenebris lucet, et tenebrae eam non comprehenderunt." Or, in the Rhemish translation of the same: "And the light shineth in darkness, and the darkness did not comprehend it."

Luther: "Und das Licht scheineth in der Finsterniss, und die Finsterniss haben es nicht begriffen." The Revised Version (*Probe-Bibel*) has retained substantially the same.

Godet: "Et la lumière luit dans les ténèbres, et les ténèbres ne l'ont point saisie."

Noyes: "And the light hath been shining in the darkness; and the darkness received it not."

Ultramaré: "La lumière brille dans les ténèbres, mais les ténèbres ne l'ont point reçue."

It is the rendering of the two verbs *φαίει* and *κατέλαβεν* that is chiefly in question, affecting as it does the import of the whole verse and its relation to the entire Prologue.

First, what is the significance of the *present tense* in *φαίει*? Noyes, with DeWette and many, has taken it in a historical sense; "ever since the first sin of man the light of the Word has been present in the world to dispel its darkness," etc. Westcott and others take it as expressive of a general truth: "It is continuous from the creation to the consummation of things, though there have been times when it has flashed forth with peculiar splendor."

But the present tense properly describes what the writer conceives of as taking place at the time of writing. This is its primary and normal use, and it is so to be understood unless there is manifest reason to the contrary from the subject matter, or from the context. Another consideration of force in favor of this rendering is found in 1 John. In that epistle, so closely parallel in thought and expression to the Gospel, we find John saying (ii: 8): "The darkness is passing away, and the true light already shineth"; here he is plainly interpreting the spiritual facts of his own time—not stating a past fact or a general truth. The two texts are parallel and declare the same fact. The Apostle, writing towards the close of the first Christian century, amid the moral darkness of a world which he declares "lieth in the Evil One," announces a fact of immeasurable significance: *The light is shining in the darkness.*

Second, how is *κατέλαβεν* to be understood? The current renderings may be classed as three:

(1) *Comprehend, i. e., perceive, understand.* This is the most widely accepted interpretation; it is that of the Vulgate, of Luther, and of King James.

(2) *Apprehend, in the sense of make*

one's own, receive, appropriate, embrace. This is preferable to the preceding, as better suited to the large spiritual sense of the word *light*, and is adopted by Meyer, Godet, Reynolds and a large body of modern interpreters.

(3) *Overcome, i. e., suppress, quench, conquer.* Thus the margin of the Revised Version; among recent interpreters Lange, Westcott, Weiss, Milligan and Moulton, Hovey. It was understood in this sense by Origen, Chrysostom, and others among the Greek Fathers.

The following considerations seem to me strongly, if not decisively, in favor of the third definition. In the first place the verb *καταλαμβάνω* usually denotes a force exerted *against* a person or object. It was a verb in constant use, both in classical and in later Greek, and meant primarily to seize upon (with hostile intent); its prevailing sense was *to hold down, check, put an end to, or something analogous.* A good instance is found in the first book of Herodotus; after Cræsus has been placed upon the burning pile by the command of Cyrus, it is said: "When Cræsus saw every man endeavoring to put out the fire, but unable any longer to *check* it (*καταλαβεῖν*), he shouted aloud," etc. The argument from linguistic usage is strongly in favor of the rendering given above. In the second place, more than either of the other renderings, it brings the latter clause of the verse into parallelism (by negation) with the former; now this species of parallelism is a marked feature of John's style, and precisely what might be looked for here. In the third place, taking this sense, we find the verse to express in a striking form one of John's fundamental ideas, namely, that the essential antagonism between light and darkness is a natural analogue of the antagonism between the kingdom of Christ and the kingdom of Satan.

The objection to this rendering which has been felt to carry the most force is that drawn from verses 10 and 11, with which it is assumed that verse 5 is parallel in thought. "The world knew Him not"; "they that were His own received Him not"—these are considered to repeat and expand the latter clause of verse 5. But this connection is not to be too hastily assumed. The prologue to the Gospel loses nothing, but rather gains in substance and impressiveness if the fifth verse stands by itself, declaring a larger fact and a loftier thought than either the tenth or the eleventh.

Godet urges another argument from the context as against this meaning. But he has scarcely succeeded in establishing the major premise of it, which is that the fifth verse is not the end of the first paragraph of the prologue, but rather the beginning of the second paragraph. On this point few will agree with him.

Meyer rejects the meaning *overcome* on the ground also that it belongs to this verb nowhere else in the New Testament. But to this it is enough to answer that John only uses the word once elsewhere (we leave out of the account the section concerning the woman taken in adultery), namely, in xii: 35, and the meaning there is generically one with that adopted in the present passage.

And the darkness hath not overcome it. This interpretation once established, we get the full import of the first clause, *the light is shining*. "Shine" becomes a word of power; "as the sun shineth in his strength," so John saw the Son of Man shining to his vision on Patmos. The sentence is one of positive assertion and triumph. It tells not only of the presence of the light, but of the resistless energy with which it has swept before it the power of darkness. It is a light that conquers. It

not only penetrates and illumines the resisting darkness, but it consumes and destroys.

For the darkness of which John speaks is not merely moral ignorance and helplessness. It is falsehood, selfishness, hate, and all unholiness. In its concrete reality it is the human soul and human society when under the dominion of Satan and in league with the unseen powers of evil. It is the human society of Vanity Fair, of Darkest England, of Uganda as described in the letters of Mackay. It may sit in palaces, or lie in the slums in brutish misery, but it is everywhere a darkness of lawlessness and hate—a darkness of Death resisting the light of Life.

This "light," also, is not merely a symbolic word for truth. Johannine usage will not allow us so to limit it. It is a "life"—the life that was "in Him." Christ as Light is truth and grace and holiness—a light that, penetrating the soul, transfuses it with love and joy and peace and hope. "Jehovah," says the Psalmist, "is my Light and my Salvation." It has embodied itself through the Holy Spirit in the life of believers; it has

"Shined in the sudden making of splendid names,"

making heroes of faith and love down the long history of the Church. "Ye are the light of the world," said our Lord; "ye are all sons of light," said the Apostle. John's word of victorious assurance and joy is still verified in history. In the Church of the living Christ, the light is still shining in the darkness, and the gates of Hades have not prevailed against it.

The Ministry of Science.

WE can but rejoice if science, philosophy and criticism rub the rust of ages from the truth and so polish it as to restore its divine brightness.—*Stuckenberg.*

EUROPEAN DEPARTMENT.

CONDUCTED BY J. H. W. STUCKENBERG, D.D., BERLIN, GERMANY.

Religion, Criticism, Science.

It is interesting to learn how a Christian scholar, in the midst of the critical problems of the day, regards their influence on religious faith. In a recent article, Prof. Luthardt, of Leipzig, says: "It is especially through the changes in biblical, more particularly in Old Testament criticism, that many minds have been troubled. We confess we do not share the anxiety some feel. We have had too many experiences in this respect, have seen too many hypotheses come and go. Who knows what grave-diggers already stand at the door? . . . We older ones had experience in Baur's criticism of the New Testament, and some of us took an active part in opposing it. Where is that school now? . . . The school itself is gone, and its criticism with it. What a stir D. F. Strauss made in his day! All who understand the matter now have abandoned the theory that the life of Jesus consists of myths. How many in Germany, even in scientific circles, compromised themselves by their attitude toward Renan's *Life of Jesus*! Who ever speaks seriously of this French romance now? Baur's criticism was much more earnest, and for that reason more fruitful. The storm has passed away, and the gain it brought has become evident. We have acquired a much better understanding of the writings of the New Testament. All kinds of echoes of that criticism still prevail; but that need not terrify any one."

Calmly and thoroughly German scholars continue their biblical and historical inquiries, the results on many important points being still in dispute. All agree that the investigation must not be hampered by dogmatic presuppositions. Unfortunately, the criticism itself sometimes becomes dogmatic. Hypoth-

eses are proclaimed as final; afterwards they are overthrown by others. This throws suspicion on the whole process, and obscures the hope of finally solving some of the problems which have repeatedly been proclaimed as solved. A professor advances and defends his theory, his students become his followers, and then form a school, whose position they are all interested in maintaining. In this, as in other departments, the original investigators and thinkers are few. Especially timely is the warning: "Don't hasten to accept results as final."

The relation of science to religion is no more settled than are the effects of biblical criticism. But it is clear that those scientists who imagined that religion could easily be rooted out of the human mind, and that science had actually accomplished the task, are mistaken. Materialism, so confident that it had overcome all spirituality, has itself been proved untenable. If, at heart, the scientists of the Continent are not more friendly to religion than formerly, they are certainly more respectful.

Religion is rarely referred to in the scientific journals. I was the more surprised at finding the following views in *Prometheus*, a German journal devoted to the application of the natural sciences. It refers to materialism as popular twenty years ago, but adds: "To-day materialism is already a conquered standpoint." The exclusivism, so common in modern specialization, is rejected. "It has long since been recognized that natural science, philosophy, and religious emotion can well exist and be cultivated together, and that the science of nature, however sure it may be of its immediate results, nevertheless, retreats modestly to the rear whenever problems are proposed whose decision belongs, in the

first instance, to human feeling. If, however, in answering such questions, natural science still has a voice, it uses the same in a way which every true friend of humanity must approve, namely, in that it exerts an ennobling influence on the whole man. There is no simpler or grander way of leading a thinking person to all that is good and noble, than by opening up to him the wonders of creation in all their grandeur and simplicity." Instead of making natural science the sum and substance of culture, as has sometimes been done, the value of other studies is admitted, such as history and art. "Every scientist would probably regard the proposition, to secure wisdom for life from natural science alone, a foolish undertaking." But all problems may be helped by science; the discipline it gives is of great value. Instead of ignoring a realm beyond the limits of science, it is distinctly accepted. "By the study of nature a man may prepare himself to consider those problems whose answer lies beyond the limits of the scientific method, the problems of morals and religion." There is danger of becoming one-sided through the exclusive study of natural science. "Of course, he who regards true culture as the highest good, will be aware of the dangers of one-sidedness, and seek to gain historical, literary, and æsthetic, as well as scientific culture."

There seems to be hope of correcting a flagrant abuse which has been common. In this age of supposed independence, men of eminent position, and distinguished in some special department of scholarship, have been treated as though of universal authority on all questions, those without their sphere as well as within its limits. Learning in one branch has been regarded as endowing a man with absoluteness respecting all human problems. The age is now awakening to the fact that a scholar

may be as profoundly ignorant of some subjects as he is learned in others. The severe limits of narrow specialization are better understood than formerly. A man may be great as a scientist, and yet know little about either religion or theology. When now this ignorance vaunts itself as an authority, those really well-informed regard it as downright impertinence. One German author thinks it would be well for preachers to be examined in natural science, so that they can discuss it intelligently; and he thinks it would be as important to examine scientists in theology, so that they can discuss it fairly, and not foolishly, as is now so often the case.

Even in purely natural and human problems the opinions of specialists may be worthless unless they have devoted particular attention to them. A number of scientists, among them Du Bois-Reymond and Helmholtz, were recently asked for their views respecting some points in hypnotism. Some frankly admitted that they had not studied the subject, but were, nevertheless, ready to discuss the subject. Their opinions are confused and contradictory, as might be expected. Du Prell, who has made a specialty of hypnotism, gives a review of these opinions, shows that they are based on ignorance of the subject, and that they can receive no weight from the fact that their authors are eminent authorities in other specialties.

It has been too common to treat religion and theology as if their problems could be solved without religious experience and without earnest study. And it will be a sign of progress if the public demands from those who give authoritative opinions on these problems proof that they understand them.

Prussia and the Catholics.

When the May laws of 1875 were passed by Prussia, in order to pro-

fect itself against the effect of the Vatican decrees, and to manage its own affairs without the interference of a foreign power at Rome and of a foreign priesthood, the Catholic clergy refused to obey. The "Culturkampf" was the result. The Prussian government refused to pay out of its treasury the clergy who defied its laws. The Catholics formed a strong political party, became united and aggressive as never before, and virtually came out of the conflict as victors. The May laws were repealed. The money that had been withheld amounted to over sixteen million marks, or about four million dollars. Last summer the government proposed to give the interest of the money annually to the bishops, the disposition of the same to be determined by them with the consent of the Cultus Minister. The bill to this effect was, however, defeated, because the Catholics refused the money on that condition. The government then declared that it could make no further concessions to the Catholics. And now? That same government proposes to give them exactly what they want, the capital itself, with the freedom to do with it what they please! That the opponents of the laws of the State passed in 1855 have no legal claim to the money is admitted by the government. It is a gift to men who defied the government, and looks like a reward for disobedience. The Evangelical Church, always obedient, not only receives no special favors, but money due it is actually withheld.

The proposition to give this money into the hands of the bishops has aroused the deepest feeling on the part of the Protestants. The avowed aim is to conciliate the Catholics. But it is evident that if this money is given, still greater demands will be made. While the bill giving this enormous sum to the Catholics is

pending, the *Germania*, the leading Catholic journal, is full of threats, and violently urges a new "Culturkampf," unless the government complies with the demand to permit the Jesuits to return and to give the priests the control of the schools containing Catholic children.

Catholic consistency is largely the secret of the ultramontane power in Germany. Windhorst declared that no temporary advantages would induce the Catholics to abandon any of their principles. The government also declares that it will never yield, and then in a few months gives way. This makes the ultramontanes hope that they need only be persistent in order to gain everything they demand.

A kind of panic has seized many of the Protestants. They feel humiliated at the treatment of their Church by a Protestant government. An enemy is fostered, a true friend is neglected. Some of them speak of the power of Rome in the land of Luther in a tone that savors of despair. Even among the orthodox leaders, voices are heard which favor union with all who love Protestantism and are ready to work for the Evangelical Church, no matter whether orthodox or not. A leader in a prominent orthodox journal, by an influential preacher who has always opposed such a union, now advocates it as a necessity. He mentions such liberal theological leaders as Professors Lipsius and Nippold, of Jena, as men with whom the orthodox can cooperate in this crisis. So great are the interests at stake that the conviction is expressed that Protestantism is in danger of serious losses and disastrous defeats. The conviction of the deep needs and of the actual dangers of the Evangelical Church may be the means of arousing it to a unity and energy now as lamentably lacking as in urgent demand.

Leopold Von Ranke.

Since the death of this eminent historian, several volumes of his literary remains have been published. The principal posthumous works were a continuation of his *History of the World*. The last of his papers have now been given to the world in a volume containing autobiographical notices dictated at different times, brief accounts of cotemporary persons and events, and 329 letters written by himself. Of these letters, 175 were addressed to members of his family, and most of the others to scholars of distinction, 42 of them to his celebrated pupils Waitz, Eisebrecht, and H. von Sybel. The volume is a valuable supplement to his works, giving admirable glimpses of his private life and revelations of his heart, as well as a view of his studies, of his interest in current events, and of his broad historic and philosophical survey of human affairs. This volume admits us into his confidence; we are drawn into sympathy with the great mind and soul of the man, and get an insight into his motives and purposes. It is not the outer so much as the inner life of Ranke which interests us, and it is to the intellect, the spirit, and the heart of the man, as revealed in the book, that especial attention is here directed.

Ranke was born in Wiehe, Thuringia, Dec. 21, 1795, studied at Donndorf, at Pforta, and in the University of Leipzig, became teacher in the Gymnasium at Frankfort-on-the-Oder in 1818, and in 1825 became Professor-extraordinary in the University of Berlin, which city remained his home until his death, May 23, 1886. More than any other scholar he opened the treasures of the archives of Europe to the world. Through his lectures, by means of practical training in historic research, and through his numerous works on history, he exerted a powerful influence on the century. Many

of the best historians of recent times sat at his feet. The *History of the Popes*, which gave him world-wide fame through the review of Macaulay, is but one of the many works which for original research, strict adherence to fact, comprehensiveness of view, and vividness of description, have gained the admiration of scholars, of princes, and of the public. Until his death, although in his ninety-first year, he worked on his *History of the World*, the first volume of which appeared when he was eighty-five; after that he brought out a new volume annually, so that six were published during his life, and the seventh appeared soon after his decease.

The stirring historic events of the Napoleonic wars occurred in his youth and made a deep impression on his mind. They drew his attention beyond the narrow circle in which he moved at home and in the school. Although his life was devoted to scholarly research, he took a lively interest in the great movements of the times. Monarchs, princes, statesmen, and scholars of different countries were among his friends, and frequently consulted him about the history of the past, as well as respecting the tendencies of the present. He brought to the criticism of current events his vast resources gathered from the history of all nations and times, and this made his views very significant. It was his hope to be able, after completing his last great work, to give an account of his own life in connection with the leading events of the century. Such a book from this master-mind would have been a literary event. In some measure the volume of his letters and literary remains is a substitute, and we are thankful for the insight into the man and his work which it affords.

The characteristics here revealed are the same as in his books, only they are more personal, and bring us

nearer the heart of the man. So severe is his love of truth for its own sake that he opposes the efforts to make history subservive moral or dogmatic ends. The facts must speak for themselves and must tell their own tale. History is apt to be perverted, if made to serve any other interest than that of historic truth. But he is far from barren statements of facts. He takes comprehensive views of historic processes, contrasts the near with the remote, compares events, persons, nations, and ages, and often gives deductions which are elements of the philosophy of history. "The sole aim is, to take things as they are." But that means for him to go to their causes and their connections. From events he goes to their source; and he says that to do justice to men means "to understand their essence." Even to the last, we find also a strong idealistic element in his works, due to his vivid imagination and to his study of the classics. It was his idealism and his interest in the higher aims of the human mind which led him to lament that the age is so absorbingly devoted to industry and money, and that to these all other concerns are subjected.

His study of archives with their state papers and diplomatic correspondence led him to place especial emphasis on politics and national affairs. And yet his sympathies take the widest range, including, in fact, all that comes within the sphere of the historian. Besides the affairs of monarchs, statesmen, and states, he is interested in all scholarly pursuits; and his researches include science, philosophy, literature, art, and religion. For all that pertains to humanity he has a warm heart. Hence the common tendency to judge everything from the standard of a party and to make partisanship supreme, was unconditionally rejected by him as pernicious. He complains that literature rests too

little on the truth, and that it has a partisan aim rather than the promotion of the truth. "Formerly great convictions were general; it was on the basis of these convictions that progress was attempted. . . . If now any one accomplishes anything, he utters the sentiments of a party and secures merely the approval of the party."

Attracted by the great events of the world's history, and intent on fathoming their meaning, he is still more attracted by the majesty of the great personalities. More than in mere events he sees significance in persons, and he places the actor above his actions. He never loses himself in the subjects he studies; with all his objectivity, he remains the master of circumstances and maintains the independence of his judgment. His own personality was strong and marked, and the historic studies to which he devoted his life seemed to be means for the culture of that personality. His rule never to let his subjectivity color the facts, was supplemented by the rule never to let events submerge his individuality. Hence his affirmation that the age is not to dominate the mind, but that the ideas of an age are to be freely developed by the mind that is developed by them. The person is greater than doctrine. "It is not a doctrine but a great personality which converts the world. There are times when nothing but the teachings of men remain, and then one is either edified or brought into conflict with the dross left behind, by men of the past. How often a word, insignificant in itself, touches us because some man behind it utters the word and gives it life!"

The following is the result of the experience of the thinker, as well as the result of the study of history: "Thoughts spring up like seeds and grow like flowers. Many pass away, and over these we ought not to mourn. So there are many buds

which bear no fruit, and many children die the first year. But there are also thoughts which grow into ideas and volumes, into resolutions and deeds." But the fruitful thoughts are not those passively received; they must be worked over, appropriated, and developed. "Never live in conventional thoughts which are taken as something finished. He who does this will find that what is noblest and best spoils in his hands."

When in 1878 an attempt was made on the life of Emperor William, he met the Empress Augusta, and said that the event so depressed him that he found it difficult to study. Her answer was: "You are fortunate in having studies to which you can rise for the benefit of the world." And there was a remarkable exaltation in the great themes which were the occupator of his mind. This was evident when afflictions came to his family. Deeply as he suffered, he seemed to have the power to rise above the suffering. His faith and his intellect lifted him above the sorrow. Thus when a favorite brother died and all were overwhelmed with grief, he gave a calm and affectionate account of the deceased, and consoled the mourners with reflections on the noble life that had closed. He felt that what comes to us in the course of nature must be heroically borne. When in 1871 his wife died, he wrote a beautiful and touching account of her while the remains were still in the house. The long letter is full of affection; and yet the fact that he could write it shows how completely he was the master even of the deepest grief. He had written to the same friend on the occasion of the marriage of one of his daughters, and he says: "Again I have a bride in the house, a bride for heaven." Never in life had his wife appeared so beautiful. "I knelt beside the coffin; I could hardly tear myself away." He speaks of the funeral, at which his own son, a

preacher, officiated: "The saddest moment is always the one when the lid of the coffin hides from our view the form we have so often seen and long still to behold. . . I placed a red rose yet on the bosom of my faithful friend; I caught another half view as the lid sank. . . It will be very lonely now in my house."

The solitude of which he here speaks also had for him advantages. Four years later, at the age of eighty, he wrote: "Old age is solitude. The body as it grows old loses the power of reaction, and the soul is obliged to concentrate its powers on itself. The life of the community at large recedes from us, and we withdraw from it. If now the weakness of the body increases, can the vitality of the mind continue? I find that the mind has a great influence on the life, even on that of the body. For this nothing is more important than to concentrate the thoughts on studies which are at the same time productive and regenerative. Solitude promotes the world of thought; no disturbances come from the accidents of the surroundings and from intercourse with men."

He was a close observer and careful student of the revolutionary and anarchical tendencies of the day. His study of the growth and decay of nations, and his own observations and experiences of the revolutions of the century, add special weight to his views on Nihilism, Socialism, and the various destructive tendencies in society. He had great confidence in the conservative factors of humanity. The truth and the right must win. "Society has an impulse to self-conservation, and this must necessarily work. We have always experienced that there is a limit to wrong, to immorality, and to violence." This he wrote at the age of eighty-three, and closes with the words, "Thus thinks an old man."

With especial interest we turn to his religious views. They are the

more important because he was intent on discovering the truth, because he made the history of humanity his life-work, and because he tried to interpret the meaning of every important factor, and to trace it to its source. While many of his learned cotemporaries, and of his colleagues in the University, ignored religion, Ranke lays strong emphasis on it in his works and in his life. He regards religion as a necessity for the State and for society. When he speaks of the great transformation wrought by Christianity, he traces all to the personality of Christ, in whom he recognizes factors which transcend the power of critical and historical analysis. He recognizes in human history the working of a supernatural power. The effort to reduce man to a brute, and the examination of the ancient remains of men for the purpose of showing his kinship with the beast of the field, seemed to him sacrilegious. He thinks the dead ought to remain undisturbed, and then gives his Confession, written at the age of eighty-five: "Above all things I accept an individual life of the mind. The degree of our relation to animal nature, which relation is beyond question, has not much interest for me. I simply adhere to the words, that God breathed his breath into the dust of the ground. The individual has his own mental life, which cannot exist without the body, yet springs from powers independent of that body. This life has its germ, its development from within, its youthful bloom, and its fruit-bearing manhood. It constantly presses forward. There are diseases which retard it, and favorable influences which promote its growth. There is a period of maturity. Less clear is it whether one can speak of a period of decay, since one power and tendency is always compensated for by another. It is not proved that life tends to death; it can as well be

said that it tends to immortality as the bodily powers approach their end. But that is not the point here considered. It is only affirmed that the mind forms a living organism which is peculiar to it."

His faith is seen in the following, written in his old age: "Who is the Power that creates life in me? Who gives knowledge and understanding? Who preserves the soul that it fail not? Thou, the Almighty, One and yet a Trinity, Thou didst call me out of nothing; here am I, prostrate before Thy throne."

Notes.

Biblical.—Prof. Henry Brugsch, the Egyptologist, has published a volume on the seven years of famine in Egypt. It contains an account of inscriptions on the rock near the first cataract, describing a famine and its consequences under one of the ancient Pharaohs. The volume contains both the text and the translation, and gives another confirmation of Scripture from the ancient hieroglyphics.

Intellectual Character of the Age.—Dr. Nathusius, editor of a Conservative monthly, says: "The most alarming feature of our times is, first of all, the fact that the great aristocratic, scientific world has forgotten God, and, secondly, the constantly growing evidence of the decay of the intellectual powers. Since the middle of the century, every succeeding decade shows a loss of mental force compared with the preceding one, a decrease of originality in art, in philosophical thought, and in literary productivity. The means used by the daily press to gain influence are disgusting, and create a feeling of despair. Only in so far as individuals emancipate themselves from the slavery of public opinion can we cherish the hope of a new intellectual era."

Another writer, Alexander Jung, says: "A celebrated English novel-

ist uttered the excessive hyperbole, that we Germans are a nation of *thinkers*. Heavens, what a mistake that man made! How little is lacking to make the majority of us a people actually afraid of thought!"

Ultramontane Polemics.—Those who read only the ultramontane press may be edified by the means used to defame Luther and prove him a suicide, to represent eminent Protestant theologians in the worst light, and to make Catholicism seem the friend of reason, the conservator of liberty, and the mother of progress. But all who study the unperverted facts must feel that the methods used are a foul blot on our enlightenment and a disgrace to humanity. With an effrontery that is amazing, the Inquisition is lauded, and history is falsified to debase the Reformers and their work. The falsehoods are speedily exposed by Protestant scholars, and there is no doubt that the severest condemnation must fall on those who invent them, and on the system that tolerates them.

For some time there has been a dispute as to the declarations of the venders of indulgences. A journal for preachers, "*Halte was du hast*," exposes the character of ultramontane methods. "A classic example is given by the capitular Roehm of Passau. The point in dispute was whether the sellers of indulgences affirmed that souls sprang from purgatory as soon as the money was heard to fall in the box. Roehm indignantly asked, 'Is boundless stupidity or fathomless baseness at the root of the matter? Can a Protestant theologian be found in our day who is so fearfully, so insanely foolish as to believe this lie?' Kawerau proved that not only Luther, but also Catholic cotemporaries, bore testimony to the fact that such indulgences were preached, and show that Silvester Prierias, in his answer to Luther's theses, declares that this preaching is pure Catholic truth; also

that Wimpina actually goes further than the disputed sentence, since he affirms that the soul leaps out of purgatory before the money reaches the bottom of the box! The proof was striking, incontrovertible; a lover of truth ought to have confessed his error. It has not become known that this has been done by Roehm."

Religious Negation.—Various processes now at work in Europe prove the folly of attempting to rest in mere negations in spiritual matters. There must be positive elements or the soul, which Tertullian declared by nature a Christian, will be hungry and in its craving, restless. This has become evident in France as well as in Germany. The Catholic religion has long failed to satisfy French scholars, and so they have turned against all religion or taken a negative attitude. But a change is now taking place. The prevalent materialistic realism is unsatisfactory, and the students in particular are said to be turning to positive idealism. In lectures delivered at Geneva, the French professor, Paul Dejadines, declared that Renan's ideal consisted in knowing all things and laughing at all, skepticism being his final conclusion. Renan's position, the professor said, cannot be accepted, for man requires something more than knowledge; he must have something which enables him to work, and which gives him strength and pleasure for his tasks. "Our race is sick and miserable; it seeks outside of itself a support which it has not yet found. We expect great things from intellectual culture, but science has not made us happy. Under the electric light we drag along with us the same uncertainty and the same cares which our fathers did under the old classic tallow candle. In philosophic language this misery is called pessimism. Some have made a fashion of it; but there are honest souls which really suffer. The close of the cen-

tury is undergoing a process of degeneration; it has neither living sap nor creative energy." Although he proposes no faith, he says that "in

the land of science (France), from which we came, nothing has been found, taken all in all, that is better than faith."

MISCELLANEOUS SECTION.

John Stuart Mill on Sunday Amusements.

BY REV. WILBUR F. CRAFTS.

THE State should not require Sabbath worship, but should forbid Sunday work, except works of necessity and mercy, and private work by those who keep another day. This is the American theory of the civil Sabbath. The Continental theory is that the work required to furnish Sunday amusements should also be excepted. Of this view, Continental history is the best refutation, while the following argument of John Stuart Mill, in his essay "On Liberty," which has recently been brought out anew to pry open the World's Fair on the Sabbath, is its most plausible defense:

"Another important example of interference with the rightful liberty of the individual, not simply threatened, but carried into triumphant effect, is Sabbatarian legislation. Without doubt, abstinence on one day of the week, as far as the contingencies of life permit, from the usual daily occupations, though in no respect binding on any but Jews, is a highly beneficial custom, and inasmuch as this custom cannot be observed without a general consent to that effect among the industrious classes, therefore, as some by working may impose the same necessity on others, it may be allowable and right that the law should guarantee to each the observance by others of the custom, by suspending the greater operations of industry on a particular day. But this justification, grounded on the direct interest which others have in each other's observance of the practice, does not apply to the self-chosen occupations in which a person may think fit to employ his leisure; nor does it hold good, in the smallest degree, for legal restrictions on amusements. It is true that the amusement of some is the day's work of others; but the pleasure, not to say the useful recreation of many, is worth the labor of a few, provided the occupation is freely chosen and can be freely resigned. The operatives are perfectly right in thinking that if all worked on Sunday, seven days' work would have to be given for six days' wages; but so long as the mass of employments are suspended, the small number who, for the enjoyment of others, must

still work, obtain a proportional increase of earnings, and they are not obliged to follow these occupations if they prefer leisure to emolument. If a further remedy is sought it might be found in the establishment by custom of a holiday on some other day of the week for these particular classes of persons. The only ground, therefore, on which restrictions on Sunday amusements can be defended must be that they are religiously wrong; a motive of legislation which cannot be too earnestly protested against. It remains to be proved that society or any of its officers holds a commission from on high to avenge any supposed offense to omnipotence which is not also a wrong to our fellow-creatures. The notion that it is one man's duty that another should be religious was the foundation of all the religious persecutions that have ever been perpetrated, and if admitted, would fully justify them. Though the feeling which breaks out in the repeated attempts to stop railway travelling on Sunday, and the resistance to the opening of museums, etc., has not the cruelty of the old persecutions, the state of mind indicated by it is fundamentally the same. It is a determination not to tolerate others in doing what is permitted by their religion because it is not permitted by the persecutor's religion."

Note the significant admissions:

(1) That Sabbath observance is 'highly beneficial' and so binding as a law of nature; (2) that "inasmuch as this custom cannot be observed without general consent," "law should guarantee to each the observance by others by suspending the greater operations of industry on a particular day"; (3) that such suspension is *not* an "interference with the rightful liberty of the individual"; (4) that "operatives are perfectly right in thinking that if all worked on Sunday seven days' work would have to be given for six days' wages."

What are Mill's reasons, expressed and implied, why amusement vendors should not be included in the provisions for a general Rest Day?

1. He assumes that the manufacture and sale of Sunday amusements

is not one of "the greater operations of industry," but only "the labor of a few." What if there were only "a few"? Has the individual, or society, any right to deprive even "a few" of what is "highly beneficial," for mere amusement? But the furnishing of Sunday amusements, including "the railway travelling," as Mr. Mill does, is not "the labor of a few," but of an army as great as that of the civil war. Mr. Mill's own rule, that "the greater operations of industry" should cease on the Sabbath, takes in Sunday amusement, with its countless pleasure trips by land and water, its regiments of roaming actors and noisy newsboys, and sneaking saloon-keepers, all of which would be vastly increased if the laws against Sunday amusements were repealed.

2. But, urges Mr. Mill, these Sunday amusement-venders are those who have "freely chosen" "emolument" rather than "leisure."

But in fact, the engineer who runs a Sunday excursion does so through greed for the day's wages or fear of losing his position, as surely as his fellow-engineer who runs the Sunday freight. Thousands of railroad men and hundreds of actors have petitioned against Sunday work. This shows that it is a matter of fear rather than freedom, in most cases. Men who are called on to do Sunday work are always "free" to give up their job, and they ought to, rather than wrong God and health and home and conscience. But society ought not to make a Roman arena of the Sabbath, putting the best men to martyrdom for the amusement of the worst.

3. Casually Mr. Mill intimates that if their own fewness and freedom are not consolation enough to those who devote their Sabbaths to toil for the amusement of others, "a further remedy might be found in the establishment by custom of a holiday on some other day of the

week for these particular classes of persons."

Those who keep their fellows at Sunday toil for their amusement always content themselves with saying they "might have some other day." They never do anything to secure such a day for them.

But if every Sunday toiler were by law guaranteed Monday regularly for rest in place of the general Rest Day, it would not be the "fair exchange" which is "no robbery." A man must rest when his family and his friends rest, or he might as well not rest at all. He can sleep in solitude, but waking rest requires fellowship. Works of necessity and mercy alone afford sufficient justification for depriving any one of even a part of the general Rest Day, which is worth more than any other two days, apart from its relations to conscience, and there are few men, even among the irreligious, who have not some conscience in this matter. If the Sunday pleasuring were indeed "useful recreation," there would be no more reason for leaving out of the general rest law those engaged in selling it than for leaving out those who sell other "useful" articles. The work of providing Sunday amusements can only be justified as work of necessity or mercy. Thousands of Christian people, rich and poor alike, prove by their health and happiness without Sunday amusements that they are not necessary; and the cries of railroad men and actors for their lost Rest Day prove such amusements unmerciful.

The laws that forbid Sunday amusements are a necessary part of the law forbidding Sunday labor and traffic. Wherever amusement-venders only are accustomed to sell their wares on the Sabbath, they get far more than their share, often the whole, of the Saturday night's wages, and so other tradesmen feel that they must also sell, and

the Rest Day is thus destroyed altogether. Apart from even moral considerations, laws against Sunday amusements are sufficiently justified as a necessary part of the general law against work for gain. "The liberty of rest for each demands a law of rest for all."

There is another sufficient "ground" for suspending public amusements on the Sabbath, that is, like the former, wholly independent of the fact that they are "religiously wrong," namely, that many of these amusements actually increase disorder and crime. Secular editors can hardly be suspected of working in the interest of churches when they refer so often, in connection with Sunday excursions and Sunday saloons, to "the usual row"; and when they say, after a Sabbath when saloons have been closed, "the city was as quiet as a country village and the police had nothing to do." A legislature may forbid public Sunday amusements on two grounds—the protection of rest and the prevention of crime—and all the while agree with Mr. Mill, as I do, in denying that "society or any of its officers holds a commission from on high to avenge any supposed offense to Omnipotence which is not also a wrong to our fellow-creatures."

It is a grievous "wrong to our fellow-creatures" either to require or permit that any, much more that many, of them should be kept at work on the Rest Day to provide selfish

amusements that promote public disorder.

The "persecutors" in this matter are not those who carry the banner, "Rest and Let Rest on the Rest Day," but those who shorten the lives of their fellows and endanger the property and purity of their neighbors rather than take one day's intermission a week in their amusements.

All that has been said, and all that can be said against Sunday amusements in general, can be said with greater emphasis against Sunday opening of the World's Fair in particular. It would mean a hundred Sunday museums and Sunday theatres and a thousand Sunday excursions combined. It would cause Sunday toil and traffic and turmoil immeasurable for a radius of a hundred miles, and send forth triumphant Sabbath-breaking and its suite of immoralities to the ends of the earth. It would be not a senator but the nation throwing overboard the Decalogue and the Golden Rule. It would be a National and official attack on God, on the Church, on rights of conscience or morality, on the toiler's rest. Let a snow-storm of petitions and letters to Commissioners and Congressmen block the gates that Greed seeks to open, and let those silent doors on the Sabbath be adorned with the picture, not of St. George conquering the dragon, but of American righteousness and humaneness conquering avarice.

PREACHERS EXCHANGING VIEWS.

Conference, Not Criticism—Not a Review Section—Not Discussions But Experiences and Suggestions.

Personal Preaching.

How can a minister of the Gospel be practical and earnest in his preaching and escape the charge of being "personal"? Some years ago the writer, by a sermon, stirred up a den of vipers, and was innocent of any design to effect such a result,

and was ignorant of what he had done till the snakes were leaping and striking about his feet. A good sister, advising the preacher thus involved how to manage such matters, said earnestly, "Preach about the love of God!"

Some sense must be exercised,

doubtless, in this delicate work of lifting people out of their sins, lest in overthrowing their temple you be buried with them in the ruins. But there is surely a place for honest dealing in the pulpit, as well as for words that are smooth, and so far from being a craven and time-server, God's ambassador must cry aloud and spare not. The preacher who is careful to offend nobody will do nobody any good. People who carry sins in their bosoms to church will, quite likely, without some earnest preaching, take their pets back home with them.

Preaching like that of John the Baptist, and Christ, and Paul, and Finney, and Spurgeon, and Moody, comes right home to men's bosoms, wakes the conscience of the sinner, quickens the lagging energies of the church member, and comforts and cheers the faithful servants of God. Let God's minister study God's book to find what is in it, and study the ways of men to know what is in them, and then most lovingly, prayerfully, earnestly, and practically preach to them the truth as it is in Christ.

W. S. D.

LINCOLN, ILL. _____

"O Thou that Hearest Prayer!"

THE Church needs more faith in the power of prayer. Too many church members act as if they did not believe in the power of prayer. Do not ministers fail to emphasize this point?

Surely God is revealed as the prayer-hearing and the prayer-answering God. There are examples of prevailing prayer in the Old Testament, which, if studied carefully, ought to bring the blush to the cheek of many Christians.

Show me a man who believes fully in the power of prayer, and I will show you a contented, meek disciple of Christ. Show me a praying congregation, and I will show you a prosperous, God-fearing people. May not the lack of confidence in

prayer be the secret of lifelessness in so many churches?

W. A. JONES.

KNOXVILLE, PITTSBURGH, PA.

The Preacher as a Huntsman.

"NIMROD was a mighty hunter before the Lord." In casting about for the best form of recreation, it seems to me the preacher cannot do better than to imitate his example. Not so much for the sake of the game that may be secured (for the simple-minded country lad who acts as your guide can probably do more execution with his old musket than you with your breech-loader), as for the sake of personal benefits derived.

Hunting affords a complete change from our usual work. A gun is itself a challenge to exercise one's skill, and the actual presence of game—why, the very sight of it will speedily banish all thoughts of the sermon that haunt you.

One glance up into the rustling tree-tops as you play hide-and-seek with the elusive squirrel, serves as a soothing nerve-tonic. The never-failing charms of field and forest have a redoubled fascination to him that carries a gun, looking everywhere for game. And the very effort of the will required to be always ready for a shot, the promptness of action necessary in a huntsman, afford an invaluable discipline. Every public speaker knows how desirable is the lightning-like promptness of repartee in case of interruption or otherwise, and where can the desirable readiness of mind be better cultivated than while taking "snap shots" at fugitive game?

Then, too, what glorious exercise the sport affords! Secured, at that, in the most helpful way—unconsciously, and almost undesignedly! Try the sport in your neighborhood, and, believe me, it will make you a better marksman to bring down infinitely nobler game.

FLORA, ILL. JOSEPH F. FLINT.

PREACHERS are not masters of good English. I heard Rev. Dr. — of this city say "Men were damned by the saloons." Why may we not look to the pulpit for good English?

PHILADELPHIA, PA. J. E. ESTEY.

In this case you clearly may. "Damnify" is a good word used by Winthrop, Milton, and many others of our best writers and speakers. Gladstone, in his speech at Dundee, Oct. 29, last year, is reported to have used this sentence in speaking of the high tariff law in America. "While the British were damned in this one market [U. S.] they were benefited in the rest." [EDS.]

Not into Temptation.

In the February number of the REVIEW "J. O. B." asks light upon the petition in the Lord's Prayer: "Lead us not into temptation."

There are two correct views to be taken of the word "temptation." Primarily it means "trial," and in that sense is used in the passage from James, quoted in J. O. B.'s query, as the following verse indicates. We are to rejoice in all *trials*—*tests*—as they are for the express purpose of developing character.

But enticements to sin are *temptations*, not brought upon us by God (Jas. i: 13, 14), but by Satan—"the evil one." Hence the petition means "If it be Thy will, do not let us be brought into temptations to sin. If we are, give us grace to overcome, so delivering us from the power of evil."

These *temptations* are also *tests*, and the disciple simply prays that he may be able to stand the test; and so, if it pleases God to permit him to be tried in this way, that he may have grace to see, and flee into, the "way of escape" which God has provided. See 1 Cor. x: 13.

COOS, N. H. E. M. FULLER.

ANOTHER ANSWER.

Regarding the petition of the Lord's Prayer, "Lead us not into temptation," Luther's explanation makes it very clear:

"God indeed tempts no one to sin; but we pray in this petition that God would so guard and preserve us, that the devil, the world, and our own flesh may not deceive us, nor lead us into error and unbelief, despair, and other great and shameful sins; and that, though we may be thus tempted, we may nevertheless finally prevail and gain the victory."

S. G. W.

JAMESTOWN, N. Y.

What to Do with a Mission Chapel.

THERE comes a time when it must become a church, or the work will go backward. Let the new church do all it can for the support of the work, and then let it be helped by city mission or some church. Let the rich go to their own church. Let this be a church of itself, and do its own work, and it will grow. I speak from experience, as a mission pastor for a year, when the mission was made a church. It has grown every year as a church, as it could never have grown as a mission. We received seventy-seven members last year, and receive them every month.

J. WESLEY SULLIVAN.

PHILADELPHIA, PA.

Queries and Answers.

Questions of general interest to clergymen will be printed in this department. The questions sent to us should be put in as brief forms as possible. Answers from our readers are requested. They must be (1) brief; (2) preceded by the number of the question to which they reply; (3) the name and address of the writer must accompany each answer. The name of a writer will not be published if we are requested to withhold it.

1. Can you advise me as to books which would help me on this line? Have you lately—or in the past—published any books on scientific incidents or discoveries that would enlighten me on interesting facts, without being too deep and technical? New facts on animal, floral, or human life, or even surgical discoveries would help me. I have a vague idea of seeing somewhere a book compiled entirely of scientific incidents, but I do not know who it was published by.

SALVATION SOLDIER.

2. Where can I get a copy of the sermon entitled "A Christian," the main divisions of which are as follows:

A man with—

I.—A Creed,

II.—*An Experience*, and
III.—*A Life*.

REV. WILLIAM TIPPETT,
244, King street, East, Saint John, N. B.,
Canada.

3. In the European Department (p. 176) of your Magazine for February, it says concerning Norway: "There are about five millions of Lutherans in this country, and only one thousand Catholics, etc." How is that possible? Four years ago there were only 1,806,900 inhabitants in Norway. There is some mistake about that.

REV. K. OSTLUNDH.

[This question has been referred to Dr. Stuck-

enberg, from whom we have not yet received a reply. We incline to think his statement was meant to cover Norway and Sweden, where (according to The Statesman's Year Book for 1890) there were, at the time of the latest census:

In Sweden..... 4,748,257 inhabitants.

" Norway..... 1,806,900 "

6,555,157

This population may be considered almost solidly Lutheran, and, allowing for all forms of dissent, Catholic included, "about five million Lutherans" would be a very fair general statement.—Eds.]

EDITORIAL SECTION.

LIVING ISSUES FOR PULPIT TREATMENT.

The Peabody Dwellings in London.

And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places—Is. xxxii: 18.

AN approach to the problem of "Darkest England" from the upper side was made by the eminent American banker, George Peabody, in 1862. Like most still agencies, as sunshine and dew, the world has practically forgotten that it exists, but the official report shows that it is doing a vast and beneficent work.

Mr. Peabody's idea was to keep the honest and self-respecting poor from being pushed down into "the submerged tenth," whom Gen. Booth would so nobly go down to rescue. His original donation, in 1862, was £150,000, or \$750,000. In his letter, of March 12, 1862, to Lord Stanley and others, he stated, as the purpose of the gift, "to ameliorate the condition of the poor and needy of this great metropolis, and to promote their comfort and happiness."

As regards the expenditure of the fund, Mr. Peabody made but three conditions, which were as follows:

"*First* and foremost amongst them is the limitation of its uses, absolutely and exclusively, to such purposes as may be calculated directly to ameliorate the condition and augment the comforts of the poor, who, either by birth or established residence, form a recognized portion of the population of London.

"*Secondly*, it is my intention that now, and for all time, there shall be a rigid exclusion

from the management of this fund, of any influences calculated to impart to it a character either sectarian as regards religion, or exclusive in relation to local or party politics.

"*Thirdly*, it is my wish that the sole qualification for a participation in the benefits of the fund, shall be an ascertained and continued condition of life, such as brings the individual within the description (in the ordinary sense of the word) of the poor of London: combined with moral character, and good conduct as a member of society."

A large charitable donation in the lifetime of the giver seems to have been such a new departure, that we are told:

"Considerable difficulty was encountered, arising mainly from the fact that the large amount to be expended was not a bequest by will, in which case precedents are sufficiently numerous, but a gift during the lifetime of the giver, which therefore involved the necessity of inserting provisions to satisfy the requirements of the mortmain law.

"After some delay, a trust-deed was prepared executed and enrolled; and at the first meeting under it, which took place on the 23rd July, 1862, Lord Stanley was elected chairman, and another of the Trustees undertook to act as honorary secretary *pro tem.*, thus facilitating a resolution to postpone as long as possible the appointment of any salaried officers. Hence, as will be seen by the abstract of accounts appended, the gross amount for the management of the fund has amounted, in three years, to but £517 10s.

"Pursuant to the terms of the deed of trust, the main portion of the fund was invested at interest in Government stock and other negotiable securities; the balance being held in readiness for early expenditure so soon as a decision could be come to as to the most advantageous method of employing the fund in conformity with the intentions and subject to the conditions laid down by Mr. Peabody."

Managed with such noble disinterestedness and businesslike sagacity, the fund has been steadily increasing from the moment it was given.

Acting on a mere suggestion of Mr. Peabody, it was decided to begin with the erection of improved dwellings—which has come to be the one great use of the charity, which is officially known as “The Peabody Donation Fund.”

Just at this time, the Trustees say:

“In the poorer districts of London, the dwellings of the lower classes had been suddenly disturbed by the long-pent-up invasion of metropolitan railroads, whose incursions were overthrowing whole streets inhabited by humble and industrious laborers and artisans. This dispossessed population, unprovided with adequate accommodation elsewhere, were thus driven away into alleys and courts, already inconveniently crowded by their previous inmates; and discomfort and disease were in many instances added to loss of employment and expense. . . .

“It is to this class, and at such a crisis, that the extension of a friendly hand may enable the almost exhausted struggler to maintain his ground, and preserve his sense of independence and self-respect.

“Nothing is more calculated to cherish and develop those feelings than the removal of the individual and his family from the squalor and discomfort of a dilapidated and unwholesome home, to a dwelling cheerful with light and air, and replete with facilities for cleanliness, health, and every domestic operation;—and all this at a cost somewhat less than he had been accustomed to pay for the filth and malaria of the fetid alleys he had left.

“Enabled by this decision to proceed promptly with the business of the trust, the next inquiries of the Trustees were directed to the system and style of buildings most conducive to the objects in view; and to the acquisition of sites in districts of the city most suitable for their erection: *these sites to be distributed throughout the various quarters of London, in order to diffuse the benefits of Mr. Peabody's Gift over the largest possible area.*

“The first site chosen was in Commercial Street, Spitalfields, near the terminus of the Eastern Counties Railway, where a space equal to 13,682 square feet was obtained from the Commissioners of Public Works for £3,300 (\$16,500). For a further expenditure, something under £34,000 (\$120,000), for buildings, accommodation was obtained for upwards of 200 persons, in tenements of one, two or three apartments each, according to the requirements of the several occupants. The latter sum included also

the cost of erecting nine shops (or stores) on the ground floor, the rents of which, amounting to nearly £500 (\$1,500) per annum, go to increase the general fund, and thus contribute to the re-productive character which it is the desire of the Trustees to impart to it.

“Before the dwellings at Spitalfields were completed, the Trustees were enabled to possess themselves of other sites in districts similarly claiming attention.”

So well satisfied was Mr. Peabody with the entire work done, that by subsequent donation and bequest he made the sum total of his gifts to the Fund £500,000, or \$2,500,000.

The Annual Report of the Trustees for Dec. 31, 1889, shows how exceedingly well their great trust has been employed, and does the greatest honor to English honesty, generosity, and good sense. From it we learn that:

“The net gain of the year, from rents and interest, has been £29,607 12s. (about \$148,000), as shown by the annexed Accounts.

“The sum given and bequeathed by Mr. Peabody was, in 1862, £150,000; in 1866, £100,000; in 1868, £100,000; and in 1873, £150,000; making a total of £500,000; to which has been added money received for Rent and Interest, £494,789 19s. 9d., making the total Fund on the 31st December last £994,789 19s. 9d. Of the £390,000 borrowed of the Public Works Loan Commissioners and others, mentioned in previous Reports, the Trustees have paid off £148,666 13s. 4d., leaving a balance unpaid of £241,333 6s. 8d.

“Within the past year the Trustees have expended on Land and Buildings £1,561 17s. 9d., making the total expenditure to the end of the year £1,233,845 17s. 8d. (more than \$6,000,000).

“Up to the end of the year, the Trustees have provided for the artisan and laboring poor of London 11,275 rooms, besides bath-rooms, laundries, and washhouses, occupied by 20,374 persons. These rooms comprise 5,071 separate dwellings, say 76 of 4 rooms, 1,790 of 3 rooms, 2,396 of 2 rooms, and 809 of 1 room.

“The average weekly earnings of the head of each family in residence at the close of the year was £1 3s. 9d. The average rent of each dwelling was 4s. 9½d. per week, and of each room 2s. 1½d. The rent in all cases includes the free use of water, laundries, sculleries, and bath-rooms. (Average charges in ordinary tenement-houses are for a single room of a very poor description, 2s. 6d. to 3s.; for 2 rooms, 5s. or 5s. 6d.; and for 3 rooms from 6s. 6d. to 7s. per week.)

“The birth-rate for the year reached 39.04 per 1,000, which is 8.72 per 1,000 above that of all London for the same period. The death-

rate, including the deaths of 58 inhabitants of the buildings who were removed to hospitals, was 16.49 per 1,000, which is 0.96 per 1,000 below the average of London. The infant mortality was 125.57 in each 1,000 births, or 14.74 below that of London."

That is to say, the gift of Mr. Peabody, of \$2,500,000 has, by judicious management, been nearly doubled, amounting now to almost \$5,000,000; and this, not by locking up in "securities," but by use in actual benefaction, the returns from the charity being nearly \$150,000 for the single year 1889, and this sum added to the capital. The itemized accounts show that the total expenditure for the care of more than \$6,000,000 of funds and buildings during the same year was £1,394 10s. 8d., or not quite \$7,000—a little over 1-10th of 1 per cent. The officers of the Board are The Right Hon. the Earl of Derby, K. G., Chairman; Secretary, J. Crouch, 64 Queen street, Cheapside, E. C.

The buildings, forming now 18 groups in different quarters of London, are of uniform style, 5 stories high. Each group is built around a hollow square, the open ground giving light and air to the rear, as well as the front of the buildings, and affording a secure and much prized play-ground for children. "Unwholesome crowding is avoided by rigorous exclusion of applicants when necessary. The sanitary conditions have been such that "when cholera and other diseases have infested the vicinity of the buildings both at Spitalfields and Islington, *one case of cholera only occurred . . . mainly ascribable to imprudence and neglect on the part of the patient.*" Drunkenness is infrequent in these buildings, and is made, after a single warning, reason for expulsion. "Habitual drunkenness is unknown," quarrelling, disorderly conduct, and non-payment of rent are exceedingly rare.

"The principle and organization in each of these extensive structures is the same. Drain-

age and ventilation have been ensured with the utmost possible care; the instant removal of dust and refuse is effected by means of shafts which descend from every corridor to cellars in the basement, whence it is carted away; the passages are all kept clean, and lighted with gas without any cost to the tenants; water from cisterns in the roof is distributed by pipes into every tenement; and there are baths free for all who desire to use them. Laundries, with wringing machines and drying lofts, are at the service of every inmate, who is thus relieved from the inconvenience of damp vapors in their apartments, and the consequent damage to their furniture and bedding.

"Every living-room or kitchen is abundantly provided with cupboards, shelving, and other conveniences, and each fire-place includes a boiler and an oven. But what gratifies the tenants, perhaps, more than any other part of the arrangements, are the ample and airy spaces which serve as play-grounds for their children, where they are always under their mothers' eyes, and safe from the risk of passing carriages and laden carts."

When shall we see in America any adequate attempt to deal with this important element in the problem of the city, and to extend this humanity to our poor? What nobler use of some of our colossal fortunes?

Sunday Opening of the World's Fair.

Thus saith the Lord God; I will yet for this be inquired of by the house of Israel.—Ez. xxxvi: 37.

THE Sabbath Union is doing a noble work in the appeals and petitions it is circulating by the hundred thousand, addressed to "The World's Columbian Commission," against this great wrong. In view of this, nothing could be more timely than the following appeal to make the first week in April

A WORLD'S WEEK OF PRAYER FOR THE SABBATH.

"The World's Sabbath Observance Prayer Union earnestly urges that from the 5th to the 12th of April, 1891, all Christians everywhere unite in private and public prayer for the better observance of the Sabbath, and that ministers present the subject in their pulpits April 5th. The following are among the topics suggested:

"1. *That efforts, wherever made, to secure rest for the Post office servants, may soon meet with full success.*

"There are few countries in which measures

are not being taken to secure rest on the Lord's Day in the Post office department. In Great Britain and Ireland proposals will be brought before Parliament to secure that the whole kingdom be conformed to the practice in London, where, with a population of about five millions, no postal delivery is made from Saturday evening to Monday morning. This, if secured, would give a great impetus to similar movements over the world. Therefore let every land join in fervent prayer for early success.

"Read Deut. vi: 1-15; Eph. vi: 13-19; Amos viii: 4-7; Lev. xxvi: 27-35; 2 Chron. xxvi: 15-21.

"2. *That all who are free from work on the Lord's Day may use the day for rest and worship, not in the pursuit of pleasure, which compels millions of persons throughout Christendom to labor for the gratification of others, and which perverts the day from the sacred purposes for which it was divinely appointed.*

"Recently, in Continental Europe and elsewhere, there are marked signs of progress in the desire for Sabbath rest for all, with, however, one notable exception, namely: no rest for those who conduct conveyances, whether public or private, to serve the myriads who, being free from labor themselves, do not scruple to put additional work on others by Sabbath travel. Prayer should be fervent and instant that this evil may be removed; that those who can have rest may spend the day profitably and find week days for excursions.

"Read Ps. lii; Isa. lviii; Ez. xxii: 26; Acts iv: 23-31; 1 Tim. iv: 8."

The Russian Jews.

And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest; but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind.—Deut. xxviii: 65.

THE Czar has returned without comment the "Guildhall memorial" sent by the Lord Mayor of London as the expression of the sympathy of England with the suffering Jews, with an earnest plea in their behalf. The St. Petersburg correspondent of the London *Telegraph* sends the following despatch:

"British sympathy has aggravated the Hebrews' hard lot, which was already so wretched that it seemed impossible for it to be worse. Yet the Provincial Governors have redoubled the severity of the laws. Where the statutes were inapplicable, the Governors have issued circulars and ukases to replace them.

"The Poles, after the rebellion of 1864, were

less cruelly and less inhumanely treated than are the Hebrews after the London indignation meeting."

One ingenious aggravation of cruelty is described as follows:

"Gen. Gourke, Governor of Warsaw, has issued a circular regulating how Hebrew recruits are to be brought for medical inspection. The Hebrews, through the wretched lives they are forced to live, are physically degenerate, and become a most striking embodiment of human life continuing in spite of the gradual decay of the vital functions. The majority of the Hebrew recruits are found to be unfit for service."

Hitherto such have been sent home and ordered back, perhaps over hundreds of miles, every little while, for re-examination.

"Henceforth the police are ordered to convey the Hebrews, on foot, to the town where the Committee sits. The police are to arrest and imprison recruits until the convict gang arrives, with which they are to proceed to the next prison, in company with murderers and the dregs of society, until they reach their destination.

"Young men beginning life are subject to a repetition of this process during three years, until the youth wishes himself a soldier, serf or galley slave, to save himself from the society of murderers and thieves, who, while the Hebrew recruits are in their gang, have the power of life or death over them, can blackmail them, whip them, maim them, even kill them with impunity. The victims are frequently in delicate health and include consumptive patients who, the Russian doctors declare, are unable to bear the hardships of military service."

The Middleman and Over-Production.

They turn the needy out of the way;

The poor of the earth hide themselves together.—Job. xxiv: 4.

"THINK of such a state of things as Mr. Mills gives an instance of, in recounting his experience among the destitute poor of Liverpool. One cold December morning, he found in a certain house a baker out of work, and next door to him a tailor out of work, and next door again, a shoemaker in the same plight. 'I could not forget for many days,' he says, 'that none of them had what could be called a pair of shoes, and none of them a proper suit of clothes, and they were all exceedingly

anxious to get bread; and yet, although one was a baker, and one, a tailor, and one, a shoemaker, they could not stir a hand or foot to help each other.' The trouble was, of course, so far as each individual was concerned, that their services could not be employed at a profit by any one, the markets, perhaps, being already stocked with bread, and clothes, and shoes, and there being no money in making any more. For

it must always be remembered that the aim of industry, as at present organized, is not to meet the needs of the people, but to produce such things as people can buy, so that bursting bakeries and starving bakers are perfectly compatible with each other."—From the "Problem of the Unemployed," by William M. Salter, in *New England Magazine for March*.

EDITORIAL NOTES.

Our Soldier Dead.

WAR is terrible, but it brings out some of the highest qualities of human nature. Those honored warriors who have just gone to their rest, General Sherman and Admiral Porter, have left a record of manly daring, self-sacrifice, and patriotic devotion to the land and cause they loved, which may well be an inspiration to every true soldier of the cross. Their ideal was, not merely to endure, but to win; not merely to uphold the flag, but to conquer for it. Let such be the minister's—the Christian's—ambition, not merely to maintain Christ's kingdom where and as it is, but to win for it, conquer the land and world for it. "So fight I, not as one that beateth the air." "Thou, therefore, endure hardness as a good soldier of Jesus Christ."

Biblical Study—Examinations.

THE American Institute of Sacred Literature, under the lead of the tireless Dr. William R. Harper, comes out with a scheme of General Examinations for 1891. The plan is thus stated:

"By this means a minister, a Bible teacher or non-professional Bible student, having completed the study of a certain Biblical subject, may be provided with a set of comprehensive and suggestive questions which will show him whether or not he has grasped the essential facts of the subject, its teachings, its relation to the

Bible as a whole, and its historical and literary value.

"Two general examinations are offered for 1891. The first is upon the Gospel of John, and will be of special interest to those who take up the study of that gospel with the International Sunday School Lessons beginning July, 1891. The second takes up the Life of the Christ based upon the four Gospels, and is primarily intended for the many who are this year engaged in the special study of this topic.

"The examinations will take place January 15th, 1892. They will be conducted by special examiners, of whom there are already more than one thousand appointed by the Institute. Wherever, in any place which can be reached by mail, there is even one person who wishes to take the examination, a special examiner will be appointed."

The plan has much to commend it. Prof. Moses Stuart used to say that he never really knew anything until he had either taught it, or written about it. We take the haziness out of our knowledge when we have to answer to some one else. Prospectus and full particulars can be obtained from Prof. William R. Harper, Ph.D., New Haven, Ct. It is to be hoped the plan will do much to promote intelligent Bible study.

Locating Responsibility.

THE arrest of fourteen directors of the New York and New Haven Railroad, and placing them under bonds of \$25,000 each, on a charge of manslaughter, for criminal carelessness

ness leading to the recent accident in the Fourth Avenue tunnel, New York City, whereby six persons lost their lives, has caused much discussion. Mr. Depew says it is his "nearest approach to the criminal classes." But it is an important step in the right direction, if our courts have but nerve and truth to follow it up. Whether any degree of blame attaches to the directors in this case, it is not our province to say. It would need a knowledge of the conditions and possibilities of railroad management far beyond the scope of religious journalism. But the principle that no man can merge individual responsibility in a corporation, and that everyone is individually guilty for wrong done by the consent of all, greatly needs to be emphasized. It is the principle of Divine law, "Though hand join in hand, the wicked shall not be unpunished."

Let us suppose that, to save the vast expense, the road had decided to dispense with track-walkers and inspectors, and a train had been wrecked and lives lost because of rotten ties and a broken rail; would not every man who voted for that fatal economy have been responsible for all those deaths?

It is to be hoped this case will be fully and fairly followed through, and the clear precedent established of the criminal responsibility of all corporate officers for death or injury caused by any preventable misfortune occurring through their fault or neglect. Personal responsibility is inalienable, and cannot be sunk in corporation, nation or church.

The Cause of the Shadow.

DR. VAUGHAN, the Roman Catholic Bishop of Salford, has written a letter to the *Manchester* [Eng.] *Guardian*, in which he reminds the public that "the drink demon lies at the bottom in every effort at social regeneration, mocking at the philanthropist and religionist alike"; that so long as "we plant a drink shop in the midst of every forty families, refuges, shelters, and colonies will be needed."

Yes, start where we will, attempt what we will for human elevation, this one "horror of great darkness" meets us. We must not neglect the individual sufferers while waiting for general reform. It is much to lead a forlorn hope out of "Darkest England." But the darkness will be there—and here—till we remove the cause of the shadow.

BLUE MONDAY.

The Best Parishioner.

A MODEL PARISHIONER—THE PASTOR'S JOY.—He has lately come to us from an adjoining State. About the time he came we were beginning a series of special meetings. Although his work in our town was new, he was present at the very first special meeting, and attended every one of them for three weeks. He determines, if it will encourage the pastor to see him in his place, he will endeavor to be there. When the sermon helps him, he speaks of it, and by his presence and words indicates to others that he is a friend to his pastor. It is needless to say that he is liberal with his means. In our special meetings we desired to use the "Gospel Hymns," and borrowed some for the occasion. This parishioner quietly ordered a supply of new books for these and the weekly meetings, and sent them to the pastor's address, the only clue to the donor being the statement enclosed, saying they were "from a

friend." As the attendance on the services increased and more books were needed, he furnished a second supply. He is ready to do whatever he can to further the work of the church. He sings in the choir. He plays the organ in the absence of the organist. He has a class in the Sabbath school, and is the assistant superintendent, reviewing the lesson each Sabbath at the close of the lesson study by classes. He conducts the weekly Teachers' meeting. He is president of the Christian Endeavor Society. He does personal work in the hope of leading the unsaved to Christ, and is a model parishioner, the pastor's joy, and I am glad to say that such, and more, is my best parishioner. G. H. S.

The Meanest Parishioner.

ANYTHING GOOD ENOUGH FOR A PREACHER.—In a certain parish in New York State a young minister in his first charge was one May day

passing the house of a member and officer in his church. The member came to the door and called out, "Say, have you any buckwheat at your house?" "No, sir, we have not; it is getting a little late for buckwheat cakes." "Well, I was going to say that we are all tired of them at our house, and we have some flour left over, and if you want to call for it, you can get it." Going a mile or two farther in that same parish, another church officer called out, "You did not come back for any more of those potatoes like I gave you before." "No, sir, I did not. The fact is, they were so badly frozen that the hogs refused them, and our family is not yet educated up to that sort of diet."

These items are both true. Q. E. F.

TOBACCO BEFORE THE PASTOR'S SALARY.—Steward, approaching Brother O. (Supt. of Sunday-school, leader in song and prayer, but never known to contribute to the support of the institutions of the church).

S.—Brother O. I am engaged in the collection of our minister's salary. The year is fast approaching its close and his salary lacks much of being paid.

Brother O.—Sorry I can't help you, brother, but I have just paid out the last dollar I had in the world.

S.—I have paid my assesment in full; you have paid nothing. But I am willing to enter into an agreement with you to quit the use of tobacco for one year, and contribute the amount we would expend upon this useless and filthy habit toward the support of our minister.

Brother O.—I'll tell you, brother, if I had but twenty-five cents in my pocket and no tobacco, I would go right straight and buy a good plug, take a big "chaw," get down on my knees and pray the Lord's blessing upon our preacher and his family.

The steward fled, and the preacher waxed fat on the prayers of his "meanest parishioner."

L. S.

General Clerical Anecdotes.

THE DOGS WERE TOO MUCH FOR THE PARSON.—Only a little dog, but how he troubled me! Every time I preached at the church which his mistress attended, he was sure to be present. He had one favorite spot, the selection of which may have been prompted by deafness, I know not. But this I know, that he would invariably lie immediately in front of the pulpit. One Sabbath morning, while the congregation was gathering, I resolved to make an attempt to rid myself of his presence. But how? Full well I remembered that upon one occasion, during a revival meeting, when I had called the Christians to the altar, a large dog came in response to the invitation and sat in their midst, and when all in the congregation, save two or three around me, were kneeling I gave the dog a kick. Before my foot could gravitate to its position, he seized it in his mouth, and had not those around me interposed in my

behalf, no one can tell what might have happened. From that day to this I have never kicked, or even kicked at, a dog in church. So kicking was out of the question. What then? An idea struck me. Had not some one informed me that dogs were unmethodistic, in that they were not in favor of sprinkling or pouring? I reached for the pitcher, filled the glass to the brim with water, took, or thought I took, good aim at the dog, fired, but the water went over the dog and splashed on a lady's fine white dress. Apologies followed. Nothing daunted, I took aim once more; this time I struck him. What did he do? Well, he ran, but not far. He stopped before a finely attired lady, shook the water from off his shaggy coat upon her dress, returned in front of the pulpit and faced me. Ah, thought I, if I can just empty a glass full in your face, you will beat a hasty retreat. Aim, fire. It struck the mark. While it fell he opened his mouth, secured a good portion, then licked that which had fallen upon the floor, and looked up at me with a please-send-some-more expression on his face. I was vanquished. He remained through the service, and notwithstanding the insults I had heaped upon him, he was a constant attendant, until at my request his mistress chained him at home. L. S.

THREE MEALS FOR A POUND OF CANDLES.

During our late civil war, when my salary was \$500 a year and a donation, a female member of my church, the wife of a well-to-do farmer, doubtless prompted by generous feelings toward her pastor, attended the annual donation, and contributed a pound of tallow candles. She seemed to enjoy the excellent supper provided by others, and left early, before dark.

In the evening, she returned with a married daughter, and after spending the time pleasantly in a social way, and both partaking of refreshments with evident relish, they took their departure, and all on the strength of a pound of tallow candles.

A TYPICAL ECONOMIST.—While residing in Colorado, I was called upon to attend the funeral of a man's wife who lived twelve miles distant. Having to hire a team, and not feeling called upon to contribute the cost of livery, \$4, as well as my time and services, I sent him a bill for the same. This after waiting a proper length of time and with suitable explanations. The reply came back that he was hard up just then, but would pay me when he got the money. Knowing the man, and having confidence in his honesty, I thought nothing about the matter until eight months after, when I saw him enter the church in company with a strange woman. Going down to speak to him, he said that he and the woman had come to get married. In the presence of a few of the congregation that remained, I joined them in marriage, when he handed me ten dollars, saying that four of it was for the funeral and six for the wedding.