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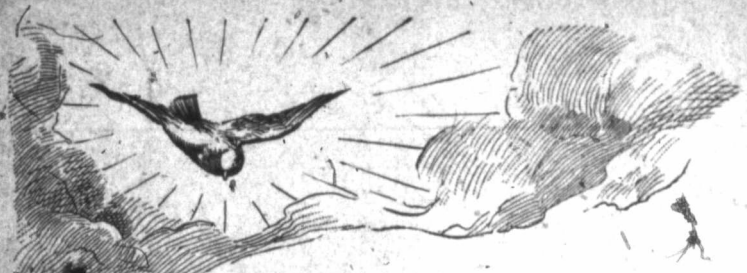

THE HOMILETIC REVIEW

An International Monthly Magazine of

Religious Thought, Sermonic Literature and Discussion of Practical Issues.

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THE

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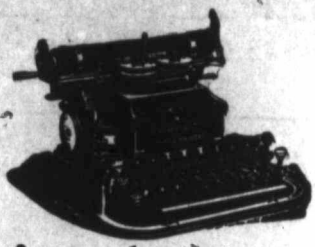

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THE HOMILETIC REVIEW.

VOL. XXXVII.—MARCH, 1899.—NO. 3.

REVIEW SECTION.

I.—GREAT PREACHERS.

BY PROFESSOR W. GARDEN BLAIKIE, D.D., LL.D., EDINBURGH, SCOTLAND.

II. JEAN BAPTISTE MASSILLON, THE STAR OF FRANCE.

BEYOND all doubt, Massillon stands foremost in reputation in the roll of French preachers, altho some might be disposed to give Bourdaloue a higher place. Massillon was a native of the town of Hières, in Provence, not a very distinguisht place in his time, but now, with the other towns on the southern border of Provence, famous as one of the stations of the Riviera—the most delightful of all regions as a winter residence. Of a thoroughly retiring disposition, Massillon as a priest was disposed to slip through life in the quietest way possible and in the most obscure situation. But his marvelous pulpit gifts could not be hid, and he was called to devote himself to the pulpit. And in that sphere his achievements were quite marvelous.

When he preacht at court, Louis XIV. heard him, and made the remark that when he heard other preachers he was satisfied with them; when he heard Massillon he was dissatisfied with himself. Massillon, however, appears to have had too much faithfulness and to have been too outspoken in rebuking sin for the royal taste, for he was not called to preach at court often, and the King did not promote him to a bishopric. It was, indeed, a strange text he chose to preach from before the King: "Blessed are they that mourn." How did he justify the choice? Very cleverly. He said:

"Sire, if the world were here addressing your Majesty, it would not say, Blessed are they that mourn. It would say, Blessed is the Prince who never fought but to conquer; who has filled the world with his name; who during a long and prosperous reign has enjoyed with fame all that men admire, the greatness of his conquests, the love of his people, the magnificence of his works, the wisdom of his laws, and the hope of a numerous progeny; and who has now

NOTE.—This periodical adopts the Orthography of the following Rule, recommended by the joint action of the American Philological Association and the Philological Society of England:—Change ĕ or ed final to t when so pronounced, except when the e affects a preceding sound.—PUBLISHERS.

nothing to desire but to keep what he has achieved. But, sire, Jesus Christ speaks not as the world speaks. Blessed, says Christ, is not he who enjoys the admiration of the world, but he who makes preparation for the world to come, who lives in penitence and humility, and has possession of the Kingdom of Heaven: blessed are the poor in spirit."

On the death of Louis XIV., Massillon was promoted by the regent to the see of Clermont, and in this position called to preach a Lent course before the boy-king Louis XV., then nine years of age. This course of sermons is called "Le Petit Carême," the little Lent. Whether the young King was capable of appreciating them, we can not say, but certainly they left little good impression on his character. One of the vices against which Massillon declaimed most eloquently and powerfully was that of licentiousness. In his famous sermon on the Prodigal Son, the natural history of that vice, its disgracefulness, and its ruinous consequences are detailed with a copiousness of exposition all the more remarkable that no trace of indelicacy, nothing that could hurt the most fastidious taste, is found in it. France at that time, like France at the present day, was steeped in that vice; but so far from the appeals of Massillon having any good effect on the King, it is notorious that his profligacy became utterly shameless, and that he became the victim of habits which the term beastly is only too favorable to describe.

Indeed, it is characteristic of the great French preachers that they were more admired than followed. They were to their countrymen like men that had a pleasant voice and could play well on an instrument; moral or spiritual revival they did not achieve. Under Louis XV., the country did not mend its ways; under Louis XVI., came the great Revolution. France never recovered from the expulsion of the Huguenots; her moral stamina never regained their lost vigor. Strange tho it may seem to some, the Panama scandal, and the Dreyfus scandal, and other scandals all too numerous, connect themselves with that insane and cruel deed. One of her unbelieving sons is said to have exclaimed but yesterday: "What France needs is some ten millions of Protestants."

When Massillon began to preach, he determined that he would not follow the common method. Sermons were too formal, too artificial, too rhetorical; he would be more simple, more direct, more earnest. In other words, he would not make it his object to preach well, but to transform his audience. Even with the King before him, his one aim would be to make him a better man. To this practical end he would devote his every energy. He would not reason with philosophers. He would not combat with skeptics. He would not argue with dogmatists. He would assume that men profest to believe in God and in sin, in Jesus Christ and salvation through His grace, in the doom of the transgressor and the escape of the penitent. And his aim would be to turn that profession into a reality; to constrain his hearers to

look full in the face truths which they saw but vaguely, afar off; to awaken their reason and their common sense to the absurdity of their conduct in neglecting what was essential to their eternal welfare. He would urge them in spiritual things to take the course which they adopted so vigorously when their temporal interest and safety were concerned; he would awaken their consciences to a just estimate of their favorite vices and pleasures, and the ultimate consequences of indulging in them—in one word, he would warn them to flee from the wrath to come. It is but bare justice to Massillon to say that he threw himself with his whole soul into this style and method of preaching; that his impassioned appeals were listened to with the profoundest attention, and, being backt by his well-known integrity, kindliness, and generosity of character, they procured for him a place in the admiration and affection of his countrymen such as no other French preacher ever held.

With regard to the substance of his preaching, two observations must be made:

In the first place, his sermons show the usual defects of Romish theology. Apart from other questions, they are not clear on that most vital matter—the ground on which sinners are accepted by God. They do not give to the work of Jesus Christ that sovereign and commanding place which it holds in the theology of Protestantism. The sinner, beyond doubt, is saved by Jesus Christ; He is the Savior in the fullest sense of the term; but the effect of Christ's grace, when the sinner turns to Him, is to infuse a character of merit into his own acts of penitence and obedience. Thus, comparing sinners to the multitude gathered at the pool of Bethesda, and the provision for their salvation to the arrangement at the pool when the angel troubled the waters, he would have us to regard the grace of Christ as a kind of tincture whereby a quality of goodness and consequently of merit is imparted to our acts of contrition and submission to the will of God. And this view gives a color of its own to his language on numberless occasions, and leads to a mixing up of the merit of Christ and the merit of the believer which we can not but regard as mischievous. Thus, to take a few examples: Preaching "On the Small Number of the Elect," he asks: "Where are those who expiate their crimes by tears of sorrow, and self-correction?" (Ou sont ceux qui expient leurs crimes par des larmes, et des macérations?) Again, he asks: "Who will merit salvation?" And again: "Qui pourra se sauver? vous, mon cher auditeur, si vous voulez suivre ces exemples; voila la gens qui se sauveront." In the sermon on death: "Purify your conscience; put an end to and expiate your criminal passions." On the death of the sinner, he speaks of the good man "who has amast a treasure of righteousness" and who knows "the merit of penitence"; and in the sermon on Afflictions he says that the only thing that depends on us is "that of rendering our sufferings meritorious."

And this is his ordinary mode of speech. We do not forget that when we are exhorting men we are entitled, according to Scripture usage, to speak to them as if something did depend on them—"Work out your salvation with fear and trembling"; neither do we forget that for the righteous there is promist a recompense of reward proportioned to their services; but nothing in these considerations can justify the preacher in bidding men *expiate* their sins, or in ascribing *merit* to any of their acts. It was the grand service of Luther that, bringing out the doctrine of justification by faith in all its clearness, he set distinctly before the sinner the one only ground of merit on which he can obtain the pardon of his sins. That devout men and women in the Church of Rome do rest on the exclusive merit of Jesus Christ, we firmly believe, because they have such a sense of their personal sinfulness that practically they shrink from putting anything of their own in the category of merit along with the work of Jesus Christ. But if they feel thus, it is not because of the teaching of their Church, but in spite of it; and Massillon exemplifies the error. Surely the Protestant doctrine is far more satisfying—that our acceptance with God is due solely to what Jesus Christ has done in our room; and surely the practical efficacy of this doctrine is far greater *in the case of those who really believe it* than is the efficacy of those Romish motives which imply some meritorious acts of our own in addition to the work of Christ. For no moral force has half the efficacy of love, and all who really believe that they are saved by Christ alone can not but feel in some degree as Paul felt: "The life that I live in the flesh I live by the faith of the Son of God, who loved me and gave Himself for me."

The other remark that we have to make on the substance of Massillon's sermons is that intellectually they are absolutely commonplace. What are his ordinary topics? The shortness of life, the vanity of the world, the certainty of death, the uncertainty of life, the troubled life of the sinner, the need of chastisement, the misery of sin, the happiness bred of virtue, the folly of the careless, the madness of the impenitent; and along with these, the grace of God and the love of Christ.

And yet with these well-worn topics, Massillon arrests our attention, awakens our reflection, stimulates our consciences, and touches our hearts. How is this? What magic force enables him to give an air of freshness and liveliness to topics so commonplace? There may be various answers to this, but undoubtedly the chief answer is—his earnestness, his deep feeling, his speaking on them out of the abundance of his heart. He feels everything he says, and he feels intensely. He is consumed with the overwhelming importance of his subjects, and he utters himself accordingly. And this suggests the true answer to the objection of many preachers that it is impossible at this time of day to deal with the old evangelical truths with any measure of lively interest, so that if they would prove themselves interesting preachers,

they must abandon these and give themselves to a different class of topics. The evangelical truths will always be fresh if they are uttered *under the influence of the deep present experience of the preacher.* Otherwise they will be dry enough. It is the fault of Massillon that he does not give their fitting place to the evangelical truths. He does not give due prominence to Christ and Him crucified. His sermons rarely introduce the Holy Spirit. But if Massillon, dealing mainly with the common topics of moral life, was able to impart to them a wonderful arresting and interesting power through the intensity of his own convictions, how much more should the evangelical preacher now arrest and interest when dealing with the marvelous and glorious truths of man's redemption through Jesus Christ?

But Massillon becomes more instructive to preachers when, passing from the substance, we study the form and manner of his sermons.

1. And here, first of all, we note how emphatically they are addrest *to living men.* They are sermons, speeches, addresses, not essays or dissertations. They are not *about things,* but *to men.* One often observes in young preachers how slow they are to adopt this method. We have heard discourses from such in which the pronoun *you* hardly occurred from first to last. It was all *we.* General statements of human habits or tendencies; general reflections on human life; general references to the redemption of Jesus Christ. We have often wondered whether the preachers themselves, by any stretch of imagination, could believe that such a mode of address would conquer the devil and the world and the flesh, and turn men to the living God. With Massillon the pronoun *you* prevails emphatically. No doubt he does find a use for *we.* But that is generally when acknowledging the weak and sinful tendencies of human beings. It has been pointed out that a right-minded preacher will always include himself when acknowledging sin and shortcoming. And that in no hypocritical spirit, but because if he be right-minded he must feel deeply that he has the same nature as his hearers.

It was sometimes askt, How could Massillon, who usually led a very retired life, read so well the heart of other men? His own answer was, by reading his own. But as a general rule, the preacher will be far more impressive and far more faithful if throughout his discourse he speaks *to* his people. Not only will this arrest their attention, but he will make them feel that he is dealing *with them,* and that they dare not fling his message carelessly aside. But this implies a consecrated soul; it implies that the heart is full of its message, like the apostles before the Council, who could not but speak the things which they had seen and heard.

2. We note further the fulness and minuteness of detail which Massillon employs in his descriptions, whether of the miseries of vice, or the joys and comforts of a holy life. He is not satisfied with general statements, but elaborates his picture, places the matter in every

variety of light; like a careful painter, gives attention to details; and tho sometimes too copious, undoubtedly on the whole deepens the impression. In his tendency to amplify he has been sometimes compared with Dr. Chalmers, who, tho he carried the practise to excess, undoubtedly owed to it much of his power. In Massillon's celebrated sermon "On the Death of the Sinner and the Righteous Man," we find him thus elaborating the guilt of the nominal Christian in really denying Christ:

"Soul, markt with the seal of salvation which you have effaced; redeemed by the blood of Christ which you have trampled under foot; purified by the grace of regeneration which you have a thousand times stained; enlightened by the lights of the faith which you have always rejected; loaded with all the tender mercies of heaven which you have always unworthily profaned—depart, Christian soul. Go and carry before Jesus that august title which should have been the illustrious mark of thy salvation, but which now becomes the greatest of thy crimes."

It is to be observed, however, that this habit of accumulation depends for its efficacy on the preacher's fervor. It is when his own soul is at a white heat that such amplification becomes impressive, and especially when the considerations accumulated increase in forcibleness as he goes on, and terminate at last in the most irresistible of all. The effect is like that of a torrent, sweeping everything before it.

3. When this habit of expansion takes the form of questions, the effect is very striking. We have pointed out, on a former occasion, how much St. Paul indulges in questions in the Epistle to the Romans, and what an effect this has in driving home his arguments. Massillon, too, is very fond of the point of interrogation. But this, too, is most effective when the preacher is excited by emotion. He can then literally pelt his hearer with questions—questions, too, of that kind that admit of no answer, except that which consists in absolute surrender. Sinners are accustomed to justify their lives by the example of others:

"Now, permit me to ask here, who confirms you in these ways? Who authorizes you in this dissipation? Who authorizes those public pleasures which you only deem innocent because your soul, already familiarized to them, feels on longer their dangerous impressions? Who authorizes you to lead an effeminate, sensual life, without virtue, without suffering, without earnest religion? Who gives you authority for matters so little Christian? Is it the Gospel of Jesus Christ? Is it the doctrine of the apostles and saints?"

He presses for an answer; and when it appears that the only possible reply is that such is the custom of the world, his hearer is overwhelmed, the situation is felt to be untenable.

4. Massillon understands well the power of contrast in riveting his lessons. On the use of this depends much of the force of that remarkable sermon on the death of the wicked and the righteous man. Not that we altogether accord with his contrasts in this case as matters of fact. They seem too highly colored. In particular, we question

whether it is in accordance with fact to surround the sinner's death-bed with so many conscious horrors. We know well there are such cases; but is it not likewise a common observation that many ungodly men die very quietly? As the Psalmist said long ago, there are no bands in their death. We sometimes find from rather careless preachers very horrible pictures of the death of the open unbeliever, but nothing can be further from this than the actual death, for example, of David Hume. But tho Massillon may have overshot the mark in this particular case, his ordinary use of the principle of contrast is very effective. We have not space for illustration, but one can hardly read a few pages without coming on examples.

5. Lastly, we note his graphic power in description. Not by elaboration or rhetorical art, but by simple natural description, he places us in the midst of the real scene. We have only space for his famous picture of the last judgment:

"I figure to myself that our last hour is come! The heavens are opening over our heads; time is no more and eternity is begun. Jesus Christ in His glory is about to appear in His temple, to judge us according to our deserts; and as trembling criminals we are here waiting at His hands the sentence of everlasting life or everlasting death. I ask you now, stricken with terror, and in nowise separating my lot from yours, if Christ were at this very moment to appear in this temple, to make the awful partition between the just and the unjust, think you that the greater number would appear at His right hand? Do you believe that the numbers would even be equal? Would ten righteous persons, such as were not in the doomed cities of the plain, be found amongst us? Nay, should we find a single one? I know not, you know not. O my God, Thou alone canst tell who are Thine, and who are not! Divide this assembly as it shall be divided at the last day. Stand forth now, ye righteous, where are you? Chosen of God, separate yourselves from the multitude doomed to destruction! O God! where are Thine elect? What remains as Thy portion?"

At this appeal the whole assembly started to their feet, and uttered murmurs of admiration and consternation.

II.—RECENT RECONSTRUCTIONS OF THEOLOGY.

By Washington Gladden, D.D., LL.D., Columbus, Ohio.

The Fatherhood of God as a Theological Factor.

That the doctrine of the Fatherhood of God is the substance of the truth to which Jesus bore witness, is plain to any candid reader of the New Testament. It was a truth which before His day men had beheld as in a blurred mirror, dimly. "Here and there," says one, "a better and a worthier view was given to one and another, but never till Jesus was born had any mortal soul an adequate conception of the Fatherhood of God." Paul and John seem to have grasp the truth firmly; but the history of the Church shows that the conception has never yet held the place in Christian thought which Jesus gave to it.

The truth that God is a Father has, indeed, always had some sort of recognition. It would have been hardly possible for men who had the Sermon on the Mount in their hands and who daily repeated the Lord's Prayer utterly to ignore it; but it has not been the organizing idea of Christian theology. The Greek theologian of the early centuries put much emphasis upon it; but in the Western church, since Augustine's day, a different conception has prevailed. Especially is this true of the theology of the Reformation. The central idea of that is the sovereignty of God, rather than His Fatherhood. Upon this theology most of us who are more than fifty years of age were brought up. We were taught to call God Father, but there was a persistent doubt in our minds as to our right to address Him by that name, and all our customary thought made Him Monarch or Imperator. The one thing that was kept before our minds was that He had a government, and that we sustained certain relations to it which were of the utmost consequence to us. The paternal character was wholly submerged in the kingly character. Fatherhood was a vague and distant possibility; the immediate, awful, overwhelming fact was sovereignty. Thus one of the most brilliant and distinguisht of recent theologians, the late Dr. Candlish, of Scotland, declared that "God's fundamental and primary" relation to man is that of Creator and Governor; "His rule and government must be in the proper forensic sense legal and judicial," "absolute and sovereign," "of the most thoroughly royal, imperial, autocratic kind." Any other theory about it would be, he insisted, "an inconsistency, an intolerable anomaly, a suicidal self-contradiction." This, from a man who has been in his grave only a quarter of a century, concisely expresses the notion about God on which the whole teaching of the Reformed churches was founded no longer than fifty years ago.

I remember very well that when, in my boyhood, certain preachers, greatly suspected, began to preach in schoolhouses and barns (for no churches would admit them) this doctrine of the divine Fatherhood, there was great anxiety lest the foundations of theology were about to be destroyed.

One of the reasons for this anxiety among good men was the fear that with the acceptance of the doctrine of Fatherhood as central in theology, the doctrine of retribution would be undermined. It seemed to be doubtful whether men could be made to believe that a Father would inflict on the disobedient the punishment they deserved; and if the certainty of punishment were impaired, the whole moral order would be overthrown. Doubtless it was difficult to adjust some of the other current theological theories to the conception of the divine Fatherhood; but the doctrine of punishment was the one that seemed in greatest danger. This was partly due to the fact that those who were then most earnestly preaching the doctrine of Fatherhood connected it with a scheme in which retribution was minimized and instantaneous salvation was offered to everybody at death.

A clearer understanding of the moral order of the universe has dispelled this fear. It is now well known that the moral laws are self-enforcing; that retribution follows wrong as the effect follows the cause; that there is no such thing as a suspension of penalty; that whatsoever a man soweth, that shall he reap; that as faith gives us now the substance of heaven, so disobedience gives us now the substance of hell; and that there is not now and never will be any interposition of divine love to prevent us from harvesting the fruit of our own doings. It is not from the consequences of our sins that divine grace saves us, but from our sins. When we cease sinning we cease suffering the consequences, not before. Whatever the Fatherhood of God means, we know that it does not mean any weakening of the retributive order. It is the perception of this fact, perhaps, which has removed one of the barriers to the acceptance of the doctrine of the divine Fatherhood.

The change will give theology a new center of motion; in fact, it will transform theology from an unmoral to a moral science. Theology of which sovereignty is the center is not a moral science. The essence of sovereignty is force; the justice of God, according to the old conception, was His determination to have His own will. "The Deity of our forensic theologies," says Dr. Fairbairn, "is legal, not moral." Carefully, and over and over, it has been explained that no moral considerations entered into His decrees; His "mere good pleasure" was the only reason for them. When the center of theology is shifted from sovereignty to Fatherhood, no such explanations are tolerable. The constructive idea is no longer force; it is righteousness and love. No more radical change is conceivable. In passing from a deification of will or force to a deification of righteousness or love, what an immeasurable space is crost! The one is as far from the other as the east is from the west. Theology thus becomes moral and religious; there is no longer deadly strife between the reason and the conscience of the believer.

It must not be inferred that the substitution of Fatherhood for sovereignty weakens the divine government, for there is no rule so watchful or so absolute as that of the father over the child. When the politicians wish to stigmatize a government as exercising too much control over its subjects, they call it a paternal government. The power is there, but it is not the "fundamental and primary fact"; it is a subordinate and secondary fact. Power is the instrument of love; love is not the vassal of power.

"A government which is 'in the proper, forensic sense legal and judicial,' is punitive, not remedial; its agencies and aims are retributory and penal, not reformatory and restorative; but a paternal sovereignty is in the true sense remedial in its very penalties; its methods and ends are never vindicative or retaliatory, but are always corrective, redemptive. Under a purely legal government the salvation of the criminal is impossible, but under a regal Fatherhood the thing impossible is the total abandonment of the sinner. If salvation happens

under the former, it is by other means than the forensic and the judicial; if loss is irreparable under the latter, the reason is not in the Father. And so we may say, in judgment the legal sovereign is just, but the paternal is gracious. The one reigns that he may prevent evil men from injuring the good, but the other reigns that evil may cease by evil men being saved."

Whether "the legal sovereign is just," in the deepest sense of that word, may be questioned. There is no true justice which has not kindness at the heart of it; but the distinction which Dr. Fairbairn draws is clear and firm. And the substance of the whole doctrine is this: "The primary and determinative conception is the Fatherhood, and so through it the sovereignty must be read and interpreted."

The new conception is revolutionary. It may be said to be a question of proportion: but a mere change in proportion transforms the same chemical elements from vinegar to sugar. Sugar and vinegar contain exactly the same chemical elements—carbon, hydrogen, and oxygen; the only difference between them is that in the one there is a little more of this and a little less of that than in the other. And the way in which love and power are combined in the character determines whether it is a moral character or not. The character in which power is supreme and love is subaltern is not a moral character. The theology in which force is "fundamental and primary" and Fatherhood is exceptional and contingent is not a moral theology. And the change from an unmoral to a moral theology is, I repeat, as radical a change as it is possible to conceive.

That it must have consequences, should be evident enough. It began to show itself in the unconscious revolt against the doctrine of the damnation of non-elect infants. This doctrine could never have been believed if the fact of the divine Fatherhood had not been kept out of sight. In the colloquy of Wigglesworth's famous poem between the infants in hell and the stern Power who rejects their plea, there is not a hint of any paternal relation: He is "great Creator" and "Judge most dread"; they are "Adam's brood"; the poet does not permit them to mention the fact that they are children of the Father in heaven. That would have added a tinge of horror to the picture which not even the stern Puritan could have borne. But the fact did gradually force itself upon the thoughts of sensitive fathers and mothers; it was hard for them to doubt concerning their little children who died what Jesus said about them. If fatherhood had any such meaning in heaven as it has on earth, they felt that their innocent babes must be included in it; and to conceive that the Father in heaven would consign helpless and irresponsible children of His own to eternal torment on account of sins committed thousands of years before they were born, seemed to them such an enormous dogma that they simply rose up and thrust it away from them, without stopping to consider what effect their action might have upon the system of doctrine of which it was an integral and essential part.

Precisely the same effect followed with respect to the unconditional decree by which the numbers of the elect and of the non-elect were from all eternity unchangeably determined. It was logical; it seemed to follow inevitably from the doctrine of an absolute Will; but it was quite impossible to conceive of a Father treating His children after this manner, and the doctrine had to go. There are those who affect to believe that it is still part of the faith of the Church; let them venture to preach it, just as it is formulated in the third chapter of the Westminster Confession!

The ghastly belief that the whole heathen world—all who have not heard of Christ—are doomed to everlasting misery, was the prevailing belief of the first half of this century. Here is the authoritative statement: "Much less can men, not professing the Christian religion, be saved in any other way whatsoever, be they never so diligent to frame their lives according to the light of nature and the law of that religion they do profess; and to assert and maintain that they may is very pernicious and to be detested." Such was the food on which the youthful faith of many of us was nurtured. The doctrine of the Fatherhood, as Jesus taught it, when once accepted, makes the maintenance of such a theory of the fate of the heathen nations simply impossible. At the same time it multiplies and strengthens all the higher and stronger missionary motives. If these people in darkness and misery are the children of our Father, our own brethren and sisters, how can we sit still in our ceiled houses and leave them weltering in such degradation? If we have light and hope and promise that they have not, how dare we withhold the truth that will lift them up and set them free? We do not run to them because we fear that our Father in heaven will doom them to eternal wo if they do not speedily hear of Him, but because we have heard the good news of His love, which is the message that they most need to hear. It is because we know that He can not treat them unjustly, that He is full of compassion toward them, that we want them to know Him. If He were such a partial and cruel God as that old dogma describes, we would not care that any one should ever hear of Him.

The doctrine of retribution in all its phases has felt the plastic power of the doctrine of the divine Fatherhood. It is not true, as we have seen, that the fact of retribution is any less certain now than once it was; the new conception of the moral law as containing within itself a self-enforcing energy, has given to this truth a positiveness and solemnity which it never knew before. But the reactions against evil which are incorporated in the natural order, and which thus express the will of God against disobedience, are primarily intended as dissuasions from sin. They are, as Dr. Fairbairn says, in their purpose remedial and redemptive. Whether they are so in fact depends on the manner in which they are endured. They are meant to be a savor of life unto life; the perverse will of the sinner may make them a savor

of death unto death. That is the appalling fact. Yet along with these stern dissuasives which the Father's love has made a part of the moral order of the universe, there always go the tender revelations of His compassion and longsuffering which the Gospel of Christ has brought home to us, the gentle and constant ministrations of His Spirit, and all the manifold kindness of God which is incarnated in human lives and human institutions, and which seeks to surround the sinner with influences that shall conquer his alienation and bring him back to the Father. Of no truth are we more sure than this, that nothing will be left undone that infinite love can do to restrain the transgressor, to reclaim the fallen, and to bring the wanderer home. We know this, because we know that we, being evil, would do as much as this, and we are sure that our heavenly Father will do much more.

But will the Father's love ultimately overcome all resistance and restore all His prodigal children? That is not so clear. Dr. Gordon says that it will; that if God succeeds, all must at length be brought home. I can not be sure. The power of the perverse human will to resist light and love is a terrible fact. The prerogative of freedom is all that makes a man, but it seems to involve his unmaking also. Many an earthly father finds his largest wisdom and his deepest love and his completest self-sacrifice powerless to save his son. It is possible to resist the Holy Ghost. And yet, as one says:

"This is man's failure, not God's. In itself, sin is destructive of all relations wherein man lives. It separates him from God, in whom alone he lives and moves and has his being. It is destructive of love, for perfect, unmingled love is the expression of perfect harmony in the relations of man with God. It is the destruction of personality, for personality consists in the realization of the end of our being which we find alone in God. It is destructive of life, for life consists in unity, whereas sin is essentially discord and dissension among the faculties of the soul. Therefore the wickedness of the obstinately wicked seems to carry the elements of their destruction within itself, and to insure that their lives shall be transitory. Even tho prolonged beyond the grave, they must ultimately be extinguisht."

About all this I can not dogmatize. It requires dogmatism, I think, to affirm, without hesitation, the certainty of the salvation of all men. But of this I am sure, that no child of the Father, in any world, will ever call on Him for help and succor and call in vain.

The notion that the mercy of God is limited in time—that up to a certain date He is pitiful and kind to His children, and beyond that date inexorable—will not live in the same world with the doctrine of the divine Fatherhood. There is no real fatherhood, in earth or in heaven, of which this is true. Says the writer whom I have before quoted:

"Strictly speaking, the whole question of probation, one, second, future, or many, is a figment of antiquated philosophy, a darkening of counsel without reason. What man is on earth to do is not to pass through a probation, but to use an opportunity. God's entire relation to man is not one of judging, testing,

experimenting with him to see what he will do, but it is one of cooperation and guidance toward a definite goal of spiritual attainment."

Such is the conclusion toward which the doctrine of the divine Fatherhood inevitably forces us.

It would be easy to show how the acceptance of Christ's doctrine of the divine Fatherhood has rendered incredible those theories of the atonement which teach expiation of God's wrath by suffering, and the substitution of the pain of an innocent being for the penalty due to a guilty one. All legal or forensic theories are of course out of the question; the work is purely ethical. Says Fairbairn:

"The Atonement exhibits God as a Being who does not need to be appeased or moved to mercy, but who suffers unto sacrifice that He may save."

It may also be evident that the doctrine of the Fatherhood throws light upon the interpretation of the Bible. If God is the Being whom Jesus represented Him to be, some of the Old Testament writers must have had imperfect conceptions of Him. But because He is a Father, He was very patient with the ignorance and darkness of the childhood of the world, giving His people from generation to generation as much truth as they could receive; sometimes adapting the revelation to their childish apprehension, and turning their faces always toward the fuller light which was yet to come. The record of this growing revelation we have in the Bible; the imperfect conceptions of God and His truth which we might expect to find in it are there, but it shows us, in the very method of its ministration, the wisdom of the Father.

Of only one other doctrine can we speak, the doctrine of man. This doctrine, more than any other, ought to feel the vivifying power of Christ's revelation of Fatherhood. If what Jesus tells us is true, that we are, every one of us, children of the Father in heaven; if this is the fact which we are to believe concerning ourselves; if it is not merely a figure of speech to enkindle our imagination, but the literal truth; if it is not a remote possibility to which saints attain, but the actual condition into which every man is born, and from which no man can any more escape than he can escape from the fact that he is the son of his earthly parents—if all this is true, what a tremendous truth it is! "Behold," cries the great Apostle, "what manner of love the Father hath bestowed on us, that we should be called the children of God; and such we are!" We are not merely called His children; we are His children. The power of this truth, when once the Church gets hold of it and begins to bring it home to the hearts of the people, is yet to be revealed. There is such a challenge in it, such a trumpet-call, such reproof, such remonstrance, such pity, such tender persuasiveness as no other truth can convey. When we really come to understand it and believe it, we shall have something to say that men can not choose but hear. "You poor fellow here in the gutter: do you know who you are? You are God's child; yes, you are my brother.

I can not have you here; come, go home with me. You man with the muck-rake: oh, is it quite worth while for you, with such a parentage, to be spending all your energies for that? You poor trifler, chasing the bubbles of vanity, isn't there better business for us who live in the Father's house, with His truth to study and His beauty to feast on and His love to know and make known?" This is the true evangel; how long it has taken the Church to learn it! If we can only get its light into our thoughts and its music into our souls, the world will soon see the dawn of a new day.

For this truth stops not short on the frontiers of theology, if theology has frontiers; it follows man wherever he goes, and gives law to all his life. If God is the Father of all men, all men are brethren; and there can be but one law for home and school and shop and factory and market and court and legislative hall. One child of the common Father can not enslave another nor exploit another; the strong and the fortunate and the wise can not take advantage of the weak and the crippled and the ignorant, and enrich themselves by spoiling their neighbors; each must care for the welfare of all, and all must minister to the good of each. This is the law of brotherhood which directly follows from Christ's doctrine of Fatherhood, and which is beginning to be seriously considered, all over the world, as the only solution of the problems of society. It is destined to effect a reconstruction here in the realm of fact, not less thorough than that which it has wrought in the realm of theory.

III.—THE GREAT WANT OF THE AGE.

BY ROBERT F. SAMPLE, D.D., NEW YORK CITY.

THERE are some who believe that the spiritual condition of the Church gives evidence of a serious decadence. While they see much in the numerical strength, alliances for Christian work, possibilities of usefulness, and the general diffusion of religious knowledge for which to be thankful, yet their doxology is set to a minor key, and former times are declared to have been better than the present. There is ground for the opinion, but it is perhaps unduly emphasized. History is a record of virtues rather than of moral delinquencies. It throws a mantle of charity over the latter, and either hides or obscures them. Memory does the same; and by a process which is not wholly to be condemned, clothes the receding years, as distance robes the mountains, in an azure hue. We are apt to regard the Pilgrims and Puritans of New England, and the Huguenots, noted cavaliers of the Carolinas, as sporadic saints, with scarce a moral blemish, and to insist that the incense of worship in the homes of our own childhood was fragrant as the breath of Lebanon. If there are any Whitefields, Tennents, Wesleys, and Paysons in our day, and such believers as

suffered martyrdom in Piedmont and were burned at Smithfield, yet personal religion, we are told, is sadly deficient, and the Church is largely shorn of her power.

Another class insists that the Church of the present is more Scriptural, more spiritual, more consecrated to the true ends of life, and more efficient in every department of Christian work, than the Church of any period since Pentecost.

Comparisons are fallacious, hurtful. We make none. But there is certainly a great want about much of the piety of the present. The urgent need of the age is the baptism of the Holy Ghost. We may insist upon this in terms that are strong, in a spirit that is sad, and in deep personal humiliation, without being chargeable with the sin of pessimism, the dread of which often muffles the voice of needful warning. We recognize with thankfulness the strength and usefulness of the Church of the present. We have an unwavering hope for the future. The truth will prevail. Jesus shall reign from sea to sea, and His kingdom reach from the river to the ends of the earth. But there must be a quickening of spiritual life, a profounder sense of obligation to God, a more comprehensive consecration to our expected King, before this end can be attained.

There are conditions which indicate the urgent need of revival. Such was the state of the Church of Great Britain in the middle of the seventeenth century. When there came to the ministry a realizing sense of their low spiritual estate that prepared the way for the great spiritual refreshing that followed, they drew up a formal confession of their sins which was numerously signed, especially in Scotland. We may find in the present experiences of the Church at least an approximation to the defection of that day. I quote from the printed document:

"Ignorance of God; want of nearness to Him, and taking up little of God in reading, meditating, and speaking of Him. Exceeding great selfishness in all we do; acting from ourselves, for ourselves, and to ourselves. Not caring how unfaithful and negligent others were, so being it might contribute a testimony to our faithfulness and diligence, and being rather content, if not rejoicing at their faults. Least delight in those things wherein lieth our nearest communion with God; great inconstancy in our walk with God, and neglect of acknowledging Him in all our ways. In going about duties, least careful of those things which are most remote from the eyes of men. Seldom in secret prayer with God, except to fit for public performances; and even that much neglected, or gone about very superficially. Glad to find excuses for the neglect of duties. Neglecting the reading of the Scripture in secret, for edifying ourselves as Christians; only reading them in so far as may fit us for our duty as ministers, and ofttimes neglecting that. . . .

"Confession in secret much slighted, even of those things whereof we are convinced. . . . Accounting of our estate and way according to the estimation that others have of us. Estimation of men, as they agree with or disagree from us. Neglect of prayer after the Word is preacht, that it may receive the first and latter rain; and that the Lord would put in the hearts of His people what we speak to them in His name. Speaking of Christ more by hearsay than from knowledge and experience, or any real impression of Him upon the heart. . . .

Too much eying our own credit and applause; and being taken with it when we get it, and unsatisfied when it is wanting. Timorousness in delivering God's message; letting people die in reigning sin without warning."

There have been later periods of declension which may be described in somewhat different terms. Take it all in all, the Church of the present is no doubt better than the Church before the times of Baxter, Flavel, and Bunyan; or even in their day. God's work advances with the generations. Yet there may be interruptions to this advance, and we may even drop for a time to a lower plane. I think the present furnishes an example of the latter. What I am now about to say is not the conclusion of personal observation simply, but of inquiry, and of correspondence with different parts of our country. I will give the results of this investigation, chiefly in my own words, yet adhering closely to the conditions as stated—with this single remark that the most encouraging statements come from the South and from the valley of the upper Mississippi.

The ministry of our time embraces many servants of God who preach the Word as they are bidden. This may be true of the larger number. Yet there is a sadly prevalent lack of faithfulness, fervor, and power from on high. To tell Christless souls that they are spiritually dead, and must be born again; that they are sinners, and must repent; that they are without God and without hope, and must believe in Christ, or perish,—and to do this with far less than a moiety of Paul's solemnity, of Whitefield's tenderness, and of Nettleton's unction, would be a novelty in many places that might offend polite ears, decimate the fashionable church, and terminate the preacher's popularity, if not his work. We need more preaching of the humbling and solemn doctrines of revelation. The divine sovereignty, justice, and holiness should receive more emphasis, constituting as they do the spiritual background of the cross. The eternal consequences of sin, of which Christ often spoke with a solemnity that should have awaked a slumbering world, to deny which were to impugn the authority of the Scriptures and the veracity of our Lord, to doubt which would be to cut the nerve of pulpit power, should be declared in faithful love, with due regard to the proportions of truth; but these infinitely serious facts of revelation have little or no place in the public ministrations of to-day. The old sermon addrest to the conscience; direct, pungent, tender; preacht when God was nigh, seems out of place, and if repeated, produces little or no salutary impression. The announcement of secular or controversial subjects attracts for a little, but soon the spectacle of death is more painful than before. Various expedients may be resorted to that a fair showing may be made in the annual statistical tables of the Church. The standard of piety is lowered, religion is made easy, unconverted people are gathered into the Church, and the public press is solicited to report whatever may seem to indicate external progress and ministerial success. Meanwhile, in answer to the prayers of a faithful few, some

souls are born again, and some Christians are brought nearer to God. But the spiritual results are meager. Few converts come to the solemn feasts. I close this part of the discussion with a single quotation:

"The accessions are from the humble chapel rather than from the parent church; and from other and weaker churches, outwardly less attractive, rather than from the world. It is not even a time of breaking up of fallow ground and the sowing of precious seed, except in remote corners of the field."

Meanwhile the Church grows in conformity to the world. The clear, broad line of demarkation which should separate Christians from unbelievers has in many instances ceast to exist, or has largely disappeared. In many places public worship is sadly cold and formal. Little spiritual benefit is sought, and little is received. Prayer loses much of its earnestness and power. Family religion declines. Morning and evening devotions are omitted, or are mechanically conducted. The Word of God receives little attention beyond that which is professional, or critical, or for polemic purposes. Spiritual life is on the down-grade.

Wealth may increase, but benevolence is not proportionately advanced. The ancient Hebrews, their privileges greatly inferior to ours, their religious efforts restricted to the little Canaan shut in by the Arnon and the sea called Great, fulness of power held in abeyance, awaiting the consummation of redemption—gave in tithes and free-will offerings one third of their income to religious purposes. But the Church in our day, tho making some advance in benevolence, contributes far less than one tenth of her income to the Lord. Many who might give half, or a larger proportion, or all, as did Nathaniel Cobb, adopt a lower measure than the minimum of the tithe, claiming the *liberty* of the later dispensation. For want of consecrated service and substance, the relative number of heathen increases. The appeal of perishing need at home and abroad moves only a few hearts to personal sacrifice, tho the Church is sitting in the shadow of Calvary and under an open heaven—continents and islands waiting, the while, for the salvation of God.

At the same time brotherly love falls far below the Bible standard. Judah vexes Ephraim, and Ephraim envies Judah. Coldness, suspicion, criticism, disparagement of each other's worth and work, are common, and it seems a matter of little or no concern to Christians that the Canaanite and the Perizite are looking on. Here and there in the kingdom of the Prince of Peace are repeated such scenes as occurred during the Peninsular War, when battalions, pouring forth shot and shell, smote down a regiment stationed in a wood near by; their *own* Ninety-ninth.

On the other hand a false charity fills the niches of God's temple with the divinities of heathen philosophy, content if Christ receives a little larger space than Buddha, and Christianity is regarded the best

form of religion, while it is claimed that all other religions contain essential truths.

This condition is by no means universal. There remain a multitude that have not bowed the knee to Baal. There is much earnest wrestling with God for His presence and for manifestations of His power. There are spiritual gardens distributed like the islands of the archipelago, which will yet bind continents to the cross. But is the Church at large filled with the Holy Spirit? We do not inquire so much whether there is more Bible study and greater Scriptural intelligence, more forms of religious activity, or even more accessions to the Church, than in the past. But is there much vital godliness among us? Is truth translated into the life? Are there abounding evidences of spiritual growth, love to the brethren, fellowship with God, sincere and habitual concern for His glory? We do not ask whether there are holy men and women in every community, pastors who preach a pure Gospel with power, missionaries who have the self-sacrificing spirit of Carey, Morrison, and Duff. Such there undoubtedly are. But we anxiously inquire what is the *prevailing* state of the church, the *general* tone of the ministry, and the ordinary tokens of power.

If we read history aright, there have often been spiritual conditions much worse than the present. But that there is a great and urgent need for revival in our day, is apparent. This is evident whether we consider the decline in many places of Scriptural piety; the neglect of family prayer, and of religious instruction in the home; Sabbath desecration; devotion to gaiety, pleasure, and worldly amusements, which unfit for serious duty and create a distaste for spiritual worship; the state of the heathen world; the prevalence of unbelief in lands nominally Christian; the infidelity of materialism, indifferentism, and of science, falsely so called; the tendency of rationalism, minifying the authority of the Scriptures, denying the absolute necessity of the cross, and of faith in Christ as an unalterable condition of salvation, and the fact that multitudes everywhere make void God's law. It is time for us to awake and entreat God to return, saying with Habakkuk: "O Lord, revive thy work, in the midst of the years made known, in wrath remember mercy."

We need a genuine work of grace; the baptism of the Holy Ghost; power from on high. Great excitement may not be needed. The evangelist may not be required to supplement the labors of the pastor. There may be neither whirlwind, nor earthquake, nor fire. But we need power from on high. It is not ours to dictate the time or manner of its bestowment, nor all the means by which it is to be secured, continued, and improved. When the Holy Ghost comes He will lead the way.

The age has been crowded with great possibilities. The world has opened all her gates, and has bidden us enter and possess it for Christ. The elements of nature have waited to be yoked to Immanuel's tri-

umphal chariot. To be living has involved tremendous responsibility; has been solemn and sublime. But the Church in travail has not had power to bring forth nor to possess what lies a little further on.

This judgment may be regarded unwarranted, injurious, and severe. If it were publicly made, no doubt many would say: "We are rich and increast in goods, and in need of nothing." But I can not believe that this is God's estimate. Many of us who occupy pulpits feel that we need a fresh baptism of the Holy Ghost; more charity, more humbleness of mind, more self-forgetfulness, more love of the truth, more faith in God, more prayerfulness, more hungering for souls, more likeness to Christ, and a fuller consecration to the true ends of our calling, thereby attaining greater power with God and with men.

Oh! for one day of John the Baptist; for a cloud, big with promise, on the horizon of infinite grace; for more of the spirit of Christ, who yearned and prayed and labored and died for the salvation of men; of Paul, who counted not his life dear unto him, if by any means he might save some; of John Knox, whose night-cry still lingers on the air, "Give me Scotland, or I die!"; of John Welsh, of Ayr, whose Scotch plaid protected him when, in tearful concern for souls, he rose before the dawn to pray; of Joseph Alleine, who went from prolonged communings with God to the pulpit, and besought men with tears to flee from the wrath to come; of Gilbert Tennent, who wore the prophet's rough mantle, under whose preaching in Boston a multitude of souls were converted in a single week; or of Elisha Swift, the "Old Man Eloquent," nearer our day, of whom this is the record: "For many years he had four seasons of secret prayer, which he sacredly observed each day. Often on Sabbath evenings, after his labors were completed, he would spend long periods in the retirement of his study in audible intercession for his people. He belonged to a race of men now seldom found, but sometimes read about in the annals of the past." Such a ministry would itself declare that God was come; and we who live in these last days might see the pencilings of light which would betoken the breaking of that universal Sabbath which shall last a thousand years. The Lord hasten it in His time. And let all the people say, Amen.

IV.—PRESENT THEOLOGICAL TENDENCIES.

By J. H. W. Stuckenberg, D.D.

I. Dominant Factors of the Age which Affect the Theological Tendencies.

Theology is here used in its broadest sense, as when we speak of a student of theology or of a theological faculty. It is not therefore confined to the doctrine of God or dogmatics, but includes the entire intellectual basis of religion. Not every phase of theological movement can be indicated. There are, however, certain currents in the theology of our day which are typical of its general character, and mark it as distinct from past theological tendencies. By empha-

sizing these characteristics and peculiarities, even if details must be omitted, we can form an idea of the existing theology.

Theological in distinction from ecclesiastical tendencies concentrate the attention chiefly on Protestant theology. There is theological movement and, in a measure, theological freedom in the Catholic Church; this movement and its results, however, do not depend on theology itself, but on papal or ecclesiastical decision. Modern theology as free and progressive, as distinct from ecclesiasticism and therefore having a history of its own, dates from the Reformation of the sixteenth century. Since that time the supremacy of Scripture in matters of religious faith, the freedom of conscience, and the rights of reason have been the fundamental principles of the theological tendencies. Supplanting traditionalism, ecclesiasticism, and dogmatism, the Reformation inaugurated the era of ceaseless theological inquiry. It planted a living seed for future growth and for necessary changes with its growth. Not a church still-born, but with vital energy and expansive force, was the result of that great revival. The theology of the Reformation was a beginning, not an end; a Jordan whose living stream terminates only when its waters lose themselves in the Dead Sea. The theology of the present is the product and heir of that Reformation, but likewise of all the tributaries which have since entered the stream whose fountain was then opened. The stream is deeper and broader than in the sixteenth century: some deposits made during its course have been left behind as things of the past; new forces have entered and changed its current; the stream has been muddied in storms, but it was cleared again in times of calm; and at present we have the same theological stream, but at the close of the nineteenth instead of the beginning of the sixteenth century. Altho the present theological trend is the culmination of the movement of ages, we need not trace the history of Protestant theology; it is sufficient for our purpose to inquire into the immediate causes of the existing tendencies.

Thought, already international, is constantly becoming more cosmopolitan. The leading Protestant nations are so intimately connected that they think together and cooperatively. While each people has its peculiarities, we distinguish also characteristics common to all nations—characteristics which dominate the age and make the *Zeitgeist*. We can speak of German theology, with its kinship in Holland and Scandinavia; of Latin theology, in France and Switzerland; of English theology, and American theology; but it is what permeates theology in all nations which we seek. Since we aim at this common element which distinguishes the theology of our age, it is evident that our investigation must be international.

This article deals with international characteristics of the age which are not themselves theological, but which have a determining influence on theology.

Even a cursory glance teaches that the relative position of theology is not the same as in former ages. Formerly theology was treated as supreme; as the divine science which pursued its own course independently, and which also sought to determine the course of other disciplines. No such authority can be claimed for divinity in our day. Other sciences have not only become independent, but have actually tried to dominate theology. They have grown to such proportions and so absorb the attention of the scholarly classes that a strenuous effort is required to gain proper recognition for theological thought.

The place once occupied in the learned world by theology has now been yielded to natural science. Not only has this been completely emancipated from the dictatorship of dogma and faith and *à priori* assumptions, but its spirit and method also exert a controlling influence over all departments of thought. To the great discovery during the century of the spectrum analysis, and the establishment of the law of the conservation of energy, must be added the marvelous progress in chemistry and physics, in geology, botany, physiology, and elec-

tricity, revolutionizing thought in all that pertains to the laws and forces of nature. Much of the trend and energy of the times is concentrated in that one word Darwinism, or evolution. Not only have new realms of greatest importance and interest been opened to intellectual research, but the study of natural science has also led to numerous inventions of the utmost utility. Such changes have been wrought by inventions based on scientific research that we can hardly imagine the industrial conditions prevalent a few decades since.

With these wonderful and palpable results we can readily understand why ours should be called the age of science, and why scientific pursuits possess unprecedented prominence. More students were attracted to science than to any other discipline; numerous scientific institutes and associations were establisht in all enlightened lands; the science of nature was more emphasized in liberal education, and an effort was made to substitute it for the classics; mathematical, astronomical, physical, chemical, electrical, geological, botanical, and physiological books and journals filled the libraries and reading-rooms, entered the hut as well as the palace, and penetrated China, Japan, New Zealand, and Africa; the results of scientific investigation were popularized and entered the daily press, the literary and religious journals, the pulpit, the platform, and the drawing-room.

On thought and life this marvelous progress of science exerted a transforming influence. Consciously and unconsciously, the cultured and even the illiterate are envelopt in a scientific atmosphere. In Germany, the laborers of the social democracy profess to base their movement toward the socialistic state on science, and hope to advance with scientific discovery. While every department of thought was affected, theology, occupying a realm so totally different from natural science, has in some respects been more deeply influenced than any other discipline.

This absorbing study of nature withdrew the attention from the higher interests of man. In the name of what was called scientific monism an effort was made to reduce all phenomena to natural laws and physical processes. In some cases a crass materialism was openly avowed, matter being pronounced the seed of the universe; but still more frequently was practical materialism tacitly adopted, the phenomena that could not be explained by physical laws being regarded as beyond our ken or as liable some day to be reduced to these same laws. Everything was now to be made scientific. The result was that what could not be handled, weighed, and measured, and subjected to rigid scientific tests, was depreciated or treated as not yielding valid knowledge. We are living in an era when it is claimed that religion, ethics, philosophy, psychology, history, and sociology must become scientific in order to receive recognition.

Is God or matter first and supreme? Is the spirit an actuality or a fiction? Are religion and the conscience divine in origin and distinctively human, or only an evolution of animal characteristics? These and similar problems which pertain to the being and character of God and the peculiarity of man now came to the front. Biology and anthropology were substituted for theology. Not only have the germs and similitudes of man's intellectual faculties been sought in the ape, the dog, the elephant, the horse, the bee, and the ant, but also the germs and similitudes of his instincts, his social tendencies, his ethical powers, and his religious aspirations. That man is made in God's image, was interpreted to mean merely that he is the paragon of animals.

In the line with this general trend is the effort to find a substitute for what theologians call design or teleology, providence and miracle. By eliminating design a designer is dispenst with.

Let us suppose that natural law so works that amid a million objects it preserves only such as are adapted to their environment. By a process of natural selection the fittest plant or animal survives, transmits its qualities to its off-

spring, which the following generations likewise develop and transmit. Thus the better and best types live and grow and promote the progress of the species. Natural selection and heredity and evolution are supposed to be sufficient to account for all forms of perfection and beauty in creation.

Besides the doctrines and theories advanced, we must take into account the unconscious effect of an exclusive devotion to nature. For objects of faith, which rise above nature and are not affected by the crucible and scalpel, and even for esthetic objects, the appreciation and taste are lost. Darwin's testimony, given in his "Life," stands for the experience of multitudes:

"Up to the age of thirty, and beyond it, poetry of many kinds, such as the works of Milton, Byron, Wordsworth, Coleridge, and Shelley, gave me great delight, and even as a schoolboy I took intense delight in Shakespeare. I have also said that formerly pictures gave me considerable, and music very great, delight. But now, for many years, I can not endure to read a line of poetry. I have also almost lost my taste for pictures or music."

In other words, when natural products become everything, human productions are not valued. Darwin adds:

"What shall it profit a man if he find the origin of species and know exactly how earthworms and sun-dews conduct themselves, if all the while he grow blind to the loveliness of Nature, deaf to music, insensible to poetry, and as unable to lift his soul to the Divine and Eternal as were the primitive Apes from whom he has descended? Is this all that Science can do for her devotee? Must he be shorn of the glory of humanity when he is ordained her Priest? Does he find his loftiest faculties atrophied when he has become a 'machine for grinding general laws out of large collections of facts'?"

Among the deeper influences of the age on theology we place philosophy next to natural science. As the latter deals with the operations and laws of nature, so philosophy deals with principles, with the ultimate problems of the human mind. It pursues thought to its last lurking-place and seeks a rational interpretation of the universe. Monism, materialism, spiritualism, pessimism, optimism, theism, pantheism, atheism, are not scientific, can not possibly be subjected to the severe tests of science; but they are philosophical, unless they are objects of sentiment rather than reason. Since philosophy, like religion, discusses the ultimate problems, we can understand why from the church Fathers to the present it has exerted so powerful an influence on theology.

At the beginning of this century, speculative philosophy was dominant in thought. The progress of science, however, put fact in place of speculation, induction for deduction, experiment for hypotheses, matter in place of mind, the senses in place of reason, and realism for idealism. From the time of Descartes to Hegel, philosophy continually encroacht on the domain held by theology during the Middle Ages; but since the first decades of this century the dominion has belonged to natural science. Theology had been queen in the realm of thought; then philosophy came as king; now science claims to have ascended the throne as emperor.

During the recent neglect and depreciation of philosophy and the disintegration of philosophical systems and schools, one philosopher has still exerted a strong influence—namely, Kant. Not that his system as a whole is accepted; but certain conclusions which can be harmonized with the general scientific trend have become dominant elements of modern thought. Popularly he is regarded as the great metaphysician; but in reality no thinker has done more to prove metaphysics impossible. The rigid criticism to which he subjected the human mind ended by declaring that we can not know what things in themselves are (*das Ding an sich*); to us, matter, spirit, being are eternal mysteries; all we have is phenomena, appearances in our mind; we can never get out of our minds into things themselves or at reality; thought and the outside reality are incomparable equations, and we have no means of determining their correspondence. Kant has been called the "all-crushing one"; and so far as the

essence of being is concerned, which men thought they understood, he is the great intellectual nihilist.

When now science limits its inquiries to facts and their laws, and treats the essence of things as beyond our investigations, it finds the most powerful support in Kant's critical philosophy. Hence scientists have adopted his theory of knowledge who cared nothing for his moral postulates or his claim that the practical reason demands that we accept the existence of God, the freedom of the will, and the immortality of the soul.

While Kant's theory of knowledge thus promoted scientific research in place of speculation, it also fostered that critical spirit and method which are so characteristic of our age. Indeed, we can call ours the era of criticism in distinction from past eras of dogmatism. This criticism is as merciless as it is radical and universal. The more sacred or valuable an object, the more critical is to be its investigation in order not to miss the truth.

The earthward and naturalistic trend promoted by science affected all departments of thought. Volumes would be required to illustrate this adequately. Thinkers complain that the ideals have vanisht, that men are afraid of thought lest they lose the reality seized by the senses, and that in art as in literature naturalism and realism prevail.

As now we pass from the deeper intellectual movements to the practical ones, we find the same realistic and naturalistic trend. The introduction of steam and the wonderful applications of science through inventions have made ours an age of industrialism and secularism, of manufacturing and commerce, of political economy and capitalism. The gravitation of the human world is to this-sidedness and this-worldliness. Wealth has become the object of supreme personal ambition and the standard of social excellence. The rot of covetousness has entered the school and the church, the press and politics.

This sketch of the characteristics of the age is like tracing the coast-line of a great continent whose interior remains unexplored. Connected with these dominant characteristics are many other prominent marks of our age which we can not discuss. It is natural that with such a trend religious faith should be seriously affected if not undermined, that the highest concerns of the heart and conscience should languish, that pleasure should be exalted as the supreme aim, that the vanities should be cultivated, and that eternal unrest should be a sign of the times.

Incomplete as the sketch must necessarily be, it would leave a wrong impression were it not supplemented by another class of factors and forces which have exerted great influence. To whatever attacks and difficulties religion and theology have been subjected, they have continued their course and have gained many a victory. Were we dealing with religion instead of theology, we might show how in Christian organizations, in missions, in Sunday-schools, and in numerous departments of religious work, the progress has been unparalleled. Indeed, it might even be made evident that if systematic theology has been depreciated, religion has gained in prominence.

We are, however, more concerned with the reaction against the naturalistic trend which we have described. This reaction might almost be described as a revulsion of the human mind at the effort to reduce it to matter and to enslave it by physical law. It is significant that from scientists themselves come the most vigorous protests against endowing science with omnipotence and treating the objects of natural science as the only reality of the universe. The recently deceast Du Bois-Reymond, one of the most eminent scientists of the age, addrest a scientific association on "The Limits of Natural Science." When attackt for drawing these limits so closely, he answered with another address on "The Seven Riddles of the World," showing that there are some things science can not understand now, while there are others which it never can explain.

Other scientists declared that natural science has nothing to do with materialism and atheism. Lord Raleigh, in his presidential address to the British Association of Science, said:

"Many excellent people are afraid of science as tending toward materialism. That such apprehension should exist is not surprising, for unfortunately there are writers, speaking in the name of science, who have set themselves to foster it. It is true that among scientific men, as in other classes, crude views are to be met with as to the deeper things of Nature; but that the lifelong beliefs of Newton, of Faraday, and of Maxwell are inconsistent with the scientific habit of mind, is surely a proposition which I need not pause to refute."

There are numerous evidences, such as that of Darwin's friend, Professor Romanes, that the human mind needs something else than science to obtain peace. The deeper thought of the times admits that materialism can not be establisht by science, and that psychology can not be reduced to physiology. To this result, philosophers have added their valuable inquiries, as Lotze, who thought it marvelous that mind, which alone can understand matter, should ever lose itself in matter. Nevertheless there are scientists and physicians who are still affected by materialism, to say nothing of the shallow materialism in the popular mind. Some of the most vital problems of theology are thrust on it by natural science.

The reaction in which we live is largely due to the movements among the masses. These have come to the front with the most urgent and most persistent demands. Humanity has become conscious of itself, and insists on putting its claims above those of nature and brutes. Social science and the social problem now concentrate the attention on human interests. Sociology is rapidly becoming a dominant study, and is likely to be still more absorbing in the future. Comte called it "Social Physics" and reduced it to natural science, and it is still largely controlled by the effort to make it purely physical. But there is a decided advance in passing from matter and brutes to man with his peculiarities, his reason, his ethics, and his religion. The next step, which some have already taken, may be from man to God.

From what has been said it is evident that ours is an age of great intellectual activity, tho much of this activity is not of an exalted character nor are its objects the highest. It is an age of problems, many of them fundamental for thought itself, for its methods in search of truth, for religious faith, and for practical life. The attacks on faith have made a revision of its basis and reconstructions necessary. Among the advanced nations the conviction is deep and general that we are in a crisis which portends great transformations. Not only do men realize that things can not remain as they are, but they also insist that they shall not continue. There is hesitation, uncertainty, expectancy, a search for new foundations, a prophetic reaching forth into the future, an impatience to seize what the age has not, but ought to have. As in all such eras of transition, we have an extreme conservatism which clings frantically to that which passes away and rejects the new; we have an extreme radicalism which seizes the new and loses its hold on the truth of the past on which the appropriation of the new depends; but there is also a union of conservatism and radicalism in that true progress which weds the old to the new truth.

Taking the deepest and most extensive characteristic of the age, the one which most fully permeates its thought, we can designate it as the demand for *Objective Realism*. By this we mean that our age is intent on what is not merely subjective, as faith or opinion or conviction, but what has actual existence outside of the mind. The discovery has been made that much which was formerly accepted as having reality was a mere abstraction or a fiction; now men are actually afraid of ideas lest they be notions with which nothing in the universe corresponds. Thus in religion and theology the great question is whether the objects of faith really exist. In this demand for objective realism we find the culmination of the impulse to truth given by philosophy and science; in it we find an interpretation of the criticism and skepticism and restless research of

the day; it explains the emphasis on facts, the prominence of history which deals with facts, and the estimate of Christian experience which gives reality. From the preceding discussion it is evident that the reality sought is chiefly material, something that can be handled; but a strong current has set in toward the higher realities of the conscience and the spirit. Faith is not eliminated; the very trend for decades has made its need the more apparent; but never was there a more urgent demand for an immovable basis of faith and for the most thorough test of the validity of this basis.

SERMONIC SECTION.

REPRESENTATIVE SERMONS.

JESUS CHRIST, THE SUPREME EXAMPLE OF GENIUS IN THE REALM OF INTELLECT.*

By Newell Dwight Hillis, D.D.

Whence then hath this man all these things?—Matt. xiii. 56.

Nearly nineteen centuries have come and gone since this young Teacher finisht His immortal and pathetic career. Now that this long time has past, poets and philosophers alike confess that His story is the most fascinating in literature, while if His teachings still inspire the greatest intellects, His sufferings still melt the hardest hearts. Few and evil were the days of His pilgrimage. In an era when soldiers were brigands, and rulers agents of misery and crime, this youth dedicated His unrivaled genius to deeds of mercy, and became the knight-errant of the poor and weak. Having poured forth His sympathy in unstinted tides; having filled all His days with glorious friendships, radiant wisdom, and gentle deeds; having supported the fainting multitudes by His golden dreams of an age of better laws, better learning, better liberty, and a better life—He, who had done no man a wrong, nor thought it, became the central figure of the most piteous tragedy in history. Always the almoner of bounty and benevolence, at a moment when His every hour effulged with tenderness and mercy, He suddenly found Himself standing in the very vortex of hatred, while envious rulers and malignant priests drew their weapons and closed in upon Him. In that bitter hour friends also became enemies, until it must have seemed to Him as if the very heavens rained slanders, while the earth opened to pour forth falsehood like lurid lava.

Piteous, indeed, were the sufferings associated with His execution, but more pathetic still His mental anguish. Greatness is sensitiveness. It is the fortune of the creative intellect that it works only in an atmosphere of sympathy. For it, hatred is poison and distrust paralysis. By so much, therefore, as Jesus Christ surpast other men in His mental gifts, by that much did He crave the sympathy and love of His brother man. Cherishing the eager hope that when at last life's end did come He should be loved as one who had loved the poor and weak and made their burdens His, this most sensitive heart was doomed to die at the hands of a mob, and ended His career upon a cross, a stigma so odious as to lend a sting sharper than death itself. But now, looking backward, behold what transformations which His spirit wrought! No princess so beautiful but that she seeks to enhance her loveliness by the cross that Christ redeemed from ugliness to beauty. With His name orators inspire heroism in the people. Poets linger about His story

* Preacht in Plymouth Congregational Church, Brooklyn, Janus 15, 1899. Dr. Hillis is the pastor-elect of this Church, made historic by Henry Ward Beecher.

as bees about a clover-field. His teachings have lent sweetness to Handel's music, majesty to Canova's marble, and massiveness to God's church. Vast, indeed, is our earth, yet it can never overtake the sun that journeys forward, dragging our little planet after it. Many too, and great, the heroes of history, but tho future ages hold many surprises, and new heroes arise. Christ's name and fame, still speeding on before, are destined never to be surpast. To the end of time, great men, looking forward, shall behold Christ's radiant figure standing in the golden haze where earth and sky do meet.

Confessing that Christ's name is above other names, some philosophers try to account for it on grounds other than intellectual. They explain His supremacy by emphasizing His moral superiority, that is based upon His stainless character and His spotless life. Enemies have searcht His career with lighted candles, but no hand has been found so profane or vulgar as to tarnish His blameless name. Even those who have reviled the Church have, with Renan, made haste to proclaim Christ's preeminence, saying: "His worship will grow young without ceasing, His story will call forth tears without end, while coming ages will proclaim that among the sons of men there is none born greater than Jesus." If Christianity has journeyed over the continent like a beautiful civilization, Christ's teachings have gone forward attended by His spotless character and reenforced by His stainless life. Let us affirm that His moral purity has enabled Christ to lend a roseate hue to our once-darkened earth.

Another group of thinkers explain His influence by the heroic qualities that have evoked the enthusiasm of the multitudes. Of necessity the human heart hungers for heroes. We know that artist pupils will go everywhere searching for some noble master. The young soldiers, too, long for some heroic leader and general. And once the great man stands forth fully revealed, his followers will for him die a thousand deaths. Witness the enthusiasm of students for Arnold of Rugby, or Abelard! Witness the devotion of the Scottish clansmen to that hero, Robert Bruce! Witness Garibaldi, saying, "Soldiers, I offer you hunger, thirst, cold, heat, no pay, no barracks, no rations, frequent alarms, forced marches, charges at the point of the bayonet. Whoever loves honor and fatherland, follow me,"—while peasants hasten to follow him to the promist death. But Christ's heroism in never betraying the cause of the people was beyond that of any leader whatsoever. His courage in fronting opposition and tyranny excelled that of any soldier or general. He bore Himself toward His disciple band after the pattern of a friendship more glorious than that of any Socrates toward his disciples, or any Coleridge with his noble group. Indeed, His planetary mind and His full-orbed heart sweep together all possible excellences that evoke admiration and call forth transcendent delight. And at last the generations have come to feel that they can pour forth before Him all that is finest in thought and purest in feeling, while aspirations deep and pure, without fear or restraint, may go soaring and singing toward the summit of His lofty spirit. Of old at the gathering of the harvest, the Grecian people assembled before their temple, each husband with his ripe sheaf, his purple cluster, and his spray of flowers, and with solemn hymns they cast all down in a golden perfumed heap before the marble god. But to-day the unnumbered millions feel that Christ's heart is mercy and not marble, and assembling before Him they shed forth their secret ideals, their hidden heartaches, their aspirations and prayers and hopes and fears, as if an invisible harvest had shed its richest blooms and fruits before the god of summer.

But for those who love all the facts in any case, it is not enough to emphasize the fascination of Christ's dramatic

story, His lofty morals, and His heroic life. Let us hasten to confess that Christ is also the supreme example of genius in the realm of intellect. Solitary in His sinlessness, He is also supreme in His genius.

In the last analysis it is mind that conquers. Innocency has little value in an infant. Innocency and character go toward value as they go toward maturity and great strength. A saint or seer like Francis of Assisi represents mind working righteously. Great leaders and deliverers like Luther and Paul represent mind working heroically. Great friends like Socrates and John represent mind working in a glow of love. In olden times, when some noble youth entered into his rights as prince or king, to him came the people bringing costly gifts. One offered his chariot, another his steeds, some brought gold and gems. Children strewed flowers in the way, while young men and maidens marcht before, singing triumphal songs. And to the youth entering the earthly scene comes the intellect, offering him fire, a tool, a book, a song, a prayer. Without knowledge, man grovels like a beast, but wisdom lends wings to the mind that the soul may soar and sing. Society has climbed upward upon a ladder whose bottom is in the mud, whose top rests against the stars. But intellect has wrought every round in this ladder up which ambitious man goes climbing. When some traveler finds a tribe with no clothing, no alphabet, no money, no marriage, no laws, he calls it barbarous. But when a nation has fire, iron, engine, bridge, harp, liberty, religion, it is called civilized. Yet all these symbols of progress represent achievements of intellect. The naked savage who lies in the sun listlessly gloating over his glass beads is a creature that sits in his silent dungeon slowly starving to death, to whom wisdom has never come as a redeemer and savior. Some cultured Burke or Wordsworth represents a man whose soul has been clothed with arts and sciences as with radiant garments. Civilization itself is simply a granary into which society has swept all the rich harvests of the mind. Ten-talent men are few. Thus far, philosophers have found five men whose genius is of the first order and whose work has been epoch-making and revolutionary. But the dizzy space that separates these men from the rudest savage is not so great as the space that separates them from this divine carpenter, whose achievements for home and friendship, for law and liberty, for learning and religion, make his forehead to strike against the stars.

1. Christ's intellectual supremacy appears from the greatness of the thoughts and themes with which He enricht earth's loftiest spirits.

Scholars count the Renaissance as one of the greatest movements in the history of art and letters. If we call the roll of the elect ones then seeking to enrich man's life, we mention the names of Dante, Raphael, Angelo, with others like Milton and his coworkers. Yet all these sons of genius have had some great thought they have borrowed from Jesus Christ as the central thought of their glorious career. Indeed, it is scarcely too much to say that those thoughts of Christ called "God" and "heaven" covered all Italy with works of art and filled all ears with sounds of music. To the architect came Christ with His thought of a "Father in heaven," indeed, but who was still not "far from any one of his children." Brooding over that thought, Angelo caused his spire to point upward, and standing beneath the great dome of St. Peter's, the multitude bowed down and wept in the presence of Him whom the heaven of heavens could not contain. To the artists also seeking to make beautiful the walls of the chapels, Christ lent a Madonna for the panels, and angels and seraphs for the ceilings. To the orator climbing the pulpit stairs He lent the eloquence of those great themes called the laws of home and happiness and heaven.

When some publican, consumed with remorse, smote upon his breast, and some Magdalen wept bitterly for her sins, he lent the musician a "Miserere"; or, when the worshipers rose in exultant mood, a "Joyous Gloria." Remembering, also, that Christ had said: "Take heed that ye despise not my little ones," parents and teachers founded schools and colleges, and so attained their fame as educators. Brooding over Christ's thought of the wideness of God's mercy, Luther conceived his reform in religion. From Christ's thought of the fatherhood of God and the brotherhood of man, Hampden and Cromwell borrowed their movement for liberty. The golden rule of Christ also lent Garrison and Phillips and their coworkers their love for black and white alike. Christ's words: "Go ye into all the world," sent Livingstone into Africa and Duff to found his colleges in India. Christ's identification of Himself with the poor and the weak also sent John Ruskin and Arnold Toynbee and General Booth into the submerged districts. Indeed, His thoughts upon friendship, home, childhood, woman, love, self-sacrifice, philanthropy, religion, have ushered in an era when Christ would seem to have retained the novelists to write pleas for the poor and weak, the poets with the "In Memoriams" to encourage His pilgrims, the jurists to enact laws against injustice, the reformers to overthrow those who oppress the poor, the rich to pour out their wealth in a golden river for the enrichment of the common people. Tho nearly three centuries have past, Shakespeare has had but twelve great students of four nationalities that have given us really great Commentaries upon those immortal dramas. No young scholar has ever felt so interested in the bard of Stratford that he has gone forth to some province of Africa, and, in order to give his beloved poet to the people, formulated their rude speech into written language. Yet during this century alone the intellectual stimulus of Christ's story has been such that more than two hundred dictionaries and grammars in as many dialects and languages have been compiled for the furtherance of Christ's thoughts and the enrichment of man's life. In view of His influence upon law, literature, letters, and life, it seems hard not to believe in Christ's supremacy in the realm of intellect.

2. For some reason no author has ever spoken of Christ as earth's supreme literary artist.

Men have discust His ideas of childhood and home and friendship and heaven, but they have held themselves well away from all words as to the marvelous skill with which He formulated thoughts so melodious that tho they have been translated twice, they still breathe the sound of an ethereal music. The secret of style has never been discovered. It is wrapt in clouds and mystery. The poet Watson thought style was high breeding. "What is it," he asks, "that we admire in a splendid horse as it arches its neck and lifts its magnificent limbs? It is style. It is a lofty bearing inherited from a select ancestry. And in literature style is a mark of the purest mental aristocracy, the most untainted intellectual blood." The perfect horse has style. Carlyle goes limping with "a style," and Browning has "a style," and Gibbon a grand style. But the "Sermon on the Mount" has style. Therefore it is immortal, for in the last analysis style is simply a great soul rushing forth in words of absolutely unsurpassable simplicity. Christ's thoughts, injured by translators and marred by copyists, seem like those precious marbles from the hands of Phidias — the very fragments are so beautiful as to evoke the admiration of all the beholders. Nevertheless, His words as quoted by His four biographers represent in form and thought the highest products of genius that the literary art has ever produced. Charles Dickens was the great master of the pathetic style. Yet when the novelist

was askt what is the most touching story in literature, he answered, "The story of the prodigal son." Coleridge took all knowledge to his province, and his conversation sparkled with jewels of thought; yet, when askt for the richest passage in literature, he answered, "The Beatitudes." Edmund Kean was a great actor and artist, but there was one passage so full of tears that he thought no man could properly render it—the one beginning, "Come unto me all ye that labor and are heavy-laden, and I will give you rest." From the view-point of the statesman, Burke said the most impressive political document on the rights of man was the "Sermon on the Mount." It is a striking fact, too, that in all literature the sentence best loved by children is Christ's "Suffer the children to come unto me"; the sentence best loved by the aged, "Let not your heart be troubled"; the sentence best loved by men, the one beginning "For God so loved the world that he gave his only-begotten Son." In hours of health and success men may love the majestic pages of Webster or the rhythmic beauty of Ruskin, but in the last hour scholars and statesmen alike exclaim: "Read me the words of Jesus Christ; they alone breathe the language of eternity."

3. Consider Christ's enormous intellectual resources.

Optimism is consciousness of hidden reserves. Pessimism is poverty of resource. Victory is with him who holds the last fact in the case. The poets of despair like Arnold and Thomson feel themselves unequal to the problems of life, and the egotist exclaims, "If I go, who remains?" In the last analysis pessimism is ignorance working toward fear. Ignorant, the savage fears the storm-cloud; and grown wise, he welcomes the rain for the field. In hours when vice comes in like a flood, when crime and passion are rampant, when sufferings seem to sweep over the earth like sheeted storms, men grow discouraged and fall into depression. But Christ stands forth, the sublimest optimist in history. Conscious of His vast intellectual reserves, He felt Himself equal to the emergency. The moment when He entered this earthly scene was the darkest moment in history. It was an hour when tyranny and crime had gone upon a carnival. It seemed as if despots had determined to leave earth not one of the gifted children of song or eloquence or philosophy or morals. Julius Cæsar, the writer and ruler, had been murdered. Cicero, the orator, had been assassinated. Herod, who ruled over Christ's city, murdered his two brothers, his wife, Mariamne; slew the children of Bethlehem, and, dying, ordered his nobles to be executed, that mourning for the king might be widespread. Yet in such an era, when He saw a thousand wrongs achieved, Christ maintained His serenity, and reigning victorious over life's troubles, believing that with God "a thousand years are as one day," He taught His disciples that God was abroad everywhere, leavening society like yeast; that growth was the genius of the universe; that God can make vices virtues, pains to be medicines, and tears to be joys; that ignorance and sin and lying and uncleanliness shall become extinct like ancient sea-monsters. He was the poet leading men to see the best "glimmering in the worst, to taste the fruit before the blossom falls, to hear the lark within the songless egg"; to discern the wisdom of the sage in the prattle of the child. Looking forward, He saw the vices waning, saw the earth growing roseate with benevolence and love, beheld an era when happiness should be universal and righteousness native unto young and old alike. Because of the breadth of His outlook upon the movement of man and events, He was the sublimest optimist in history. There was, indeed, a moment in Gethsemane when all the woes and wrongs of the weary multitudes, going, struggling, floundering, falling through the wilderness, seemed

to pass over Him, and earth's sorrows surged through His heart with all the might of a pitiless storm, and in that hour He cried out, "My God, why hast thou forsaken me?" But that tumultuous hour in Gethsemane was like these sudden summer thunder-storms, when the night is big with terror, when each moment is full of darkness and conflict and turmoil, when fierce winds tugging at the trees beat them to the ground—storms whose darkness passes into cloudless mornings, when the air is steept with sunshine, when leaves stand dripping and motionless, and every perfumed bush is full of song, and each tranquil hour is full of radiant victory. Thus Christ past swiftly from the midnight of Gethsemane to the serene victory of His ascension morn.

4. Consider Christ's intellectual supremacy as manifest in His statement that the only sure basis of social advancement is the progress of the common people.

Until His time all philosophers had argued that the only way to elevate the multitude was to strengthen the patrician classes, exalting as leaders the sons of strength or the sons of genius or great generals. But Christ announced a revolutionary principle. He came forward, saying that the true leader is only a step in advance of the pilgrim band; that the great statesman and deliverer must find in the atmosphere of the people their nourishment and stimulus; that since the people follow best the hero who best understands them, the true leader comes from among the common people, and is lifted up upon their shoulders. And this principle meant more to society than Newton's principle of gravity meant in the movement of the stars and suns. From the very moment that Christ proclaimed the rise and reign of the people, the generations past under the influence of His great impulse. Thrones began to come down and the people to go up. Social vices began to wane and the virtues to wax. The sons and daughters of strength, like Ambrose and Bernard and Dickens and Stowe, dedicated their talents to the cause of slaves and orphans and the neglected poor. As time went on it was found that events fully justified Christ's emphasis of the poor as the real architects of progress. From the poor have come the great leaders, from Moses to Lincoln. From the poor have come the great poets, from David with his shepherd's crook to Burns with his plow. From the poor have come the great inventors, like Watt and Stephenson. In peasants' cottages, too, have been reared great artists, like Correggio, Corot, and Millet. Scientists, too, like Newton and Ferguson, who have been trained in the school of adversity. When Christ set a guardian angel beside each sleeping babe, waved the golden rule above slave-market and palace alike, all society felt a new impulse, and a race that hitherto had crept slowly forward climbed into the golden chariot with Christ, and swept swiftly on toward those heights where wisdom and happiness do dwell.

5. Consider the supremacy of Christ's view of God.

Grown gray and seventy, all men—atheists, agnostics, and Christians alike—suddenly develop a passion for theology. As men enter into the shadows of evening, gold, bonds, books, honors, lose all charm. Looking forward, men desire to die good friends with God. Pathetic, indeed, the theories men then develop about the unseen Being. Some, studying the suns and planets, held together by laws, make God to be an infinite Watt guiding His world engine. Some, imprest by the order and unity of nature, think of Him as an infinite Newton or Cuvier. Some, marveling at the steadiness of the stars and the richness of the sheaves, think of Him as an infinite householder, who feeds star-lamps by night and ripens the harvests by day. Interesting, too, the ways in which men discover this divine Being. Recently a great scientist has told us how

he past from extreme agnosticism to simple faith in God. With his microscope he found a minute form of amœba in a jar of water, and, dipping a tiny wire in sugar, he thrust it close to the animalcule. At the end of a week the little creature followed the food. Then the scientist began to deceive the amœba with a wire that had no sugar. Once, twice, ten times it was disappointed, but after that it heeded not the deceit. This tiny bit of protoplasm had perception, contrast, memory, and will, and the scientist developt the theory that behind the physical body stands a spiritual body that builds it. In his laboratory this scientist hung tuning-forks with electrical tests for measuring musical notes that the ear could not catch. But one day, finding his instruments measuring the musical scale when he could detect no sound, he went into the country, and then found that everything in nature was vibrating the musical scale, and leapt to the conclusion that all the planets and suns are vibrating the thought of a world Mind, who is the Author of a world beauty and music and truth. Many and rude are man's conceptions of God. A theological museum reminds us of an anthropological museum —full of stone implements, axes, arrow-heads, rude war-clubs, strange canoes, the drums of the medicine man, the charms of astrologers.

But over against these conceptions, rude and harsh and embryonic, stands Christ's thought of God, clothed with matchless simplicity and beauty. He affirmed that God was man's Father, who had made His earthly child in His own image; that man is a miniature of the divine Being; that what reason and judgment and memory and love in the small are in man, that they are in the large in the great God. In that statement He grounded the possibility of communion with God as the soul's Father. If music in the hearer answers to music in the singer, melody is possible. If the telephone in one house corresponds to the instrument in another, conversation is possible. And because man's soul is keyed to God's mind, the great truths of conscience and beauty, the new heart, the heavenly mansions, the immortal life, the largest truths in the universe slip smoothly and easily into the mind of the waif, the Hottentot, the slave. Moving on in His thought, Christ revealed God as the world's Burden-bearer, full of an exquisite kindness and sympathy; that what He was through three and thirty years, God was through all the ages; that what He was to publican and sinner in Bethlehem, God was for all maimed and wreckt hearts in all worlds; that no human tear falls but God feels it; that no blow smites the suffering heart but that God shrinks and suffers; that with wistful longing He follows the publican and the prodigal, waiting for the hour when He may recover the youth to his integrity or lead the man grown gray in sin back to his father's house.

6. But chiefly is Christ's intellectual supremacy indicated by his view of immortality.

In the last hour, looking upward, man gazes not toward an empty throne. He flings his imploring arm not into vacancy, nor does he sob out his confessions into a silence that is deaf and dumb. Silent, indeed, seem the heavens, but that silence is eloquent with testimony. History has preserved for us an incident of the friendship of Heine and Hegel. One evening after dinner the poet and the philosopher paced to and fro in the garden, "under the majestical roof fretted with golden fire." Musing upon the good and great who had gone before, the poet pointed to a sparkling planet as a possible point for the assembling of earth's master spirits. When Hegel answered with a contemptuous sneer, Heine said: "Has Socrates then never had his wrong righted? Has justice never been done for Judas and Jesus?" With dim eyes Hegel turned to the poet and exclaimed: "So you want a reward because you have supported your sick

mother and have not poisoned your brother?" The biting reply of the great German reminds us how for a purpose God withholds the visions of immortal happiness from the children of virtue and love, even as He withholds the vision of pain and disaster from the children of vice and crime. Here and now, character is the all-important thing. God will not bribe man into virtue by using the vision of heaven as a perpetual sweetmeat. He will not frighten man out of vice by the vision of the rod of a painful schoolmaster.

But this silence in the interests of the preservation of character, taken in connection with a thousand dim hints and suggestions, is eloquent with testimony regarding the immortal life. Immortality does not depend upon the immediate possession of it now, but it does rest upon the hope of being begotten in the soul beforehand. By a thousand whisperings nature intimates immortality for man. Here no universal appetite is without its satisfaction. For the eye there is light, for the ear there is melody, for the mind there is boundless truth, for the heart there are rich friendships. In a world, where the fin of fish finds its complement in the water, where the wing of bird finds its answer in the soft air, man with hunger and thirst for an infinite beauty and truth looks longingly toward immortal shores. What possibilities for the higher life all untoucht! What treasure in the soul all uncovered! Sir William Jones converst in forty-five languages. Addison Alexander was a critical scholar in twenty-five different tongues. La Place could carry before his mind problems in the higher mathematics filling whole chapters of a book. Beethoven saw sounds moving toward him in columns, and carried whole symphonies in his memory. Schooled here through the necessity of the body, only here and there is an individual who can give himself to the culture of the mind. But that which is unique in the greatest of earth's children seems to be latent in all mankind. Here what inequalities! Often good men eat crusts; bad men wear purple and live in kings' palaces. Here the reformer and patriot starve in a garret, the traitor and demagog ascend to the throne. If in this life only we have hope, justice is threatened and the whole structure of civilization trembles. Is nature dumb? Will not God break the silence? Then nature speaks and God gives voice.

Condemned to death for conscience's sake, Socrates speaks: "Wherefore, O judges! be of good cheer about death. Know of a certainty that no evil can happen to a good man, either in life or after. He and his are not neglected by the gods, nor has my own approaching end happened by mere chance. But I see clearly that to die and to be releast was far better for me. Therefore the oracle gave no sign. The hour of departure is at hand, and we go our ways—I to die, and you to live. Which is better, God only knows." This noblest death scene in history tells us God has broken the silence. But if Socrates died like a philosopher, whispering hope to our own hearts, Jesus Christ dying spake in full, round tones, bringing life and immortality to light. "It is the glory of God to conceal a matter." Like a great bell of hope, mellow, ceaseless, glorious in its music, the words of the soul's Savior ring across the world: "Because I live ye shall live also." "In my Father's house are many mansions. If it were not so I would have told you."

SELF-SACRIFICE THE SOURCE OF FREEDOM.

BY REV. PATON J. GLOAG, D.D., [SCOTCH PRESBYTERIAN], EDINBURGH, SCOTLAND.

For whosoever will save his life, shall lose it; and whosoever will lose his life for my sake, shall find it.—Matt. xvi. 25.

PETER had just made the noble confession that Jesus was the Christ, the Son of the living God. But Peter

knew not what was contained in that confession; he had no conception of a suffering Messiah. Our Lord, well knowing the mistakes under which His disciples labored, took occasion to announce to them His sufferings and death: "from that time forth," marking an important epoch. In order to dispel the false notions of the disciples concerning a triumphant Messiah, arising from our Lord's approbation of Peter's noble confession, "began Jesus to show unto his disciples how that He must go up to Jerusalem, and suffer many things of the chief priests, and be killed, and be raised again the third day." Such a declaration of suffering and rejection was directly opposed to the fondly cherisht hopes of the disciples. They had thought that now that Jesus had openly avowed Himself to them to be the Messiah, the Christ, the Son of the living God, that He would make a public announcement, and be generally acknowledged as such by the Jewish nation, and be raised to the throne of David. Accordingly Peter, perhaps emboldened by the blessing conferred on him by the Lord, expressing the sentiments of the rest, ventured to call in question this declaration of the Lord, as if He had spoken it in the hour of despondency: "Peter took him and began to rebuke him, to expostulate with him, saying, Be it far from thee, Lord; this shall not be unto thee." Doubtless it was love to his Master that emboldened Peter on this occasion; but it was mistaken love—it was a love which sought to draw Him aside from that path of self-denial and suffering on which, for our sakes, He had voluntarily entered. Jesus therefore sternly rebukes the presumption of His disciple, as if Peter's words were uttered by the instigation of the great adversary: "But he turned and said unto Peter, Get thee behind me, Satan; thou art an offense unto me; for thou savorest not the things that be of God, but those that be of men."

He proceeds to tell them that as He must suffer, so they must suffer; that in this respect the disciples must be conformed to the Master; that the path of duty is also the path of self-denial; and that each one who intends to be His disciple must take up His cross: "Then said Jesus to his disciples, If any man will come after me, let him deny himself,"—his own natural self; let him not shrink from the pain of a violent death,—"and take up his cross and follow me. For whosoever will save his life, shall lose it; and whosoever will lose his life for my sake, shall find it." Thus it was with Paul. He felt himself crucified with Christ, dead with Him; yet in this death he found a new life,—the life of Christ in his soul. "I am crucified with Christ,"—nailed to his cross,—"nevertheless I live." I have lost my life with Christ, but I again find it in Christ; "the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."

The words of our text are a paradox—something apparently absurd, yet in reality true. We have here two contradictions,—saving one's life and losing one's life; the one is the cause of the other, and the converse is also true: "Whosoever will save his life, shall lose it; and whosoever will lose his life for my sake, shall find it." A strange paradox this: by saving our life we lose it, and by losing our life we find it; by preserving life we die, and by sacrificing life we live. Life is the cause of death, and death is the cause of life. And the reason of this is because we have another life, an eternal and a heavenly, with which the present temporal and earthly life can bear no comparison.

Each of us possesses two lives. There is the life of the body, and there is the life of the soul. There is that life which we now live in the flesh; and there is another life, the life of the spirit. There is the lower life: the life of the body, our natural life—a life which shall extend only for a few years—a life which must soon come to its close—a life which is enclosed by the narrow

bounds of time. And there is the higher life: the life of the spirit—a life which is unbounded—a life which is immortal in its duration—a life with which the life of the body is not for one instant to be compared. "What is a man profited, if he shall gain the whole world and lose his own soul? Or what shall a man give in exchange for his soul?" As much as eternity excels time, and as much as the pleasures of heaven excel those of earth, so much does the life of the soul excel that of the body. Now it often happens that we must sacrifice the one life in order to gain the other. If we seek to preserve our temporal life, if we live exclusively to ourselves, seek our own happiness, our own good, we run the risk of losing the eternal life; whereas, if we sacrifice the life of the body for the life of the soul; if we deny ourselves and take up the cross,—then we shall find our higher life. It is just the preference of a higher future to a lesser temporary good, the virtue of prudence applied to the future world; the sacrifice of the life of the body in order to find and obtain the life of the soul. It is the repetition of the choice of Moses, who chose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season.

And such a choice had evidently to be made in the case of the early disciples. The words of our Lord were most appropriate for those to whom they were first addrest. They were called upon to sacrifice their lives for the sake of Christ. It was only shortly after the promulgation of the Gospel that persecution arose. Stephen was murdered in a popular tumult, and Herod the king stretcht forth his hand to vex certain of the church. Satan felt that his kingdom was in danger, and he made the most strenuous efforts to preserve it. Jews and Gentiles combined in persecuting the Christians; the Roman empire declared itself hostile; and the alternative often was to renounce Christianity, to apostatize from the faith, and to live; or to continue stedfast in the faith, to confess Christ before men, and to die: to save one's life in this world, and to lose it throughout eternity; or to lose one's life in this world, and to find it throughout eternity. "Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are alway delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh." Life and death, then, were the two alternatives presented to the first disciples; the chare was inevitable, the selection must be made: "He that saveth his life, shall lose it; and he that loseth his life for my sake, shall find it."

But altho the words of one text were preeminently true of the first disciples, yet they are true universally; it is a maxim of the Christian life. Self-denial is ever a Christian duty, and the cross is ever the Christian's experience. We must take up our cross and follow in the footsteps of our great Deliverer and King. There is no other way to heaven except by Gethsemane and Calvary; there is no other entrance into the Kingdom except through tribulation. We are not now indeed called upon to suffer martyrdom for the sake of Christ; we are not required to lay down our lives for His sake; the test put to the early disciples is not put to us; but still we must be martyrs in spirit, we must consecrate ourselves to the service of our Lord and Master. It is still the test of our discipleship: "If any man will come after me,"—that is, if any man intends or wants to be My disciple,—"let him deny himself, and take up his cross, and follow me."

1. Christianity is the *antagonist of selfishness.* It inculcates self-denial; it demands self-sacrifice. Not to save our lives, to live to ourselves, but to lose our lives in living to others—this is Christianity. Love, which is the great commandment of the law, is the spirit and the essence of the Gospel—the very love of God shed abroad in our

hearts. This feeling should lead us not to seek our own happiness, our own good, but the good of others that they may be saved. Selfishness is the essence of sin; it is the root of all sin; it is that principle which entering into an action or feeling converts it into sin; because no man commits any sin but it is to please himself, to gratify some unruly passion, or to save trouble. If we make something connected with self the end of life, we taint and corrupt the whole of our lives. Selfishness is idolatry; it is substituting self instead of God; worshiping self with all our heart and soul and mind. We must be delivered from it; we must renounce ourselves; we must practise self-denial and self-renunciation, or we can not be Christ's disciples. We must lose our lives in order to find and save them. We must beware of being lovers of ourselves more than lovers of God.

2. Self-sacrifice is the *source of happiness;* it is the true method of saving our lives. The selfish man is not happy. In general, he is discontented with his condition, as not having attained to the object of his desires; he is envious of the happiness and prosperity of others; he is jealous of his own fame and supposed rights; he is eager for the praises of his fellow men, and chagrined when they are not bestowed upon him. In seeking his own happiness, he is taking the surest method of losing it. His life is a great mistake, and shall end in sorrow and disappointment. Whereas the unselfish man, who seeks not his own happiness, in reality obtains that which he seeks not after. He experiences the pure pleasures of benevolence. He finds his happiness in the happiness of others; their good, caused by his exertions, reacts upon himself, their happiness becomes his by sympathy; he rejoices with those who do rejoice; he finds his gladness in every tear which he has dried up, and in every smile which he has caused to illuminate the countenances of the sorrowful. And besides, he obtains the love of others; they regard him as their friend and benefactor; his love to them draws forth their love to him; and thus for all the good he does to others he receives in exchange good measure, prest down and running over. And in this sense the words of our text are fulfilled: he that will lose his life shall find it.

3. But self-sacrifice is not only the source of happiness, but also the *source of freedom.* Spiritual freedom is a blessing of inestimable value. The soul then attains to its true and normal condition. When we are enabled to walk at liberty, when the mind attains to its full development, then we are no longer slaves, no longer servants, but sons. But how mistaken is the world in its notions of liberty! According to its opinion, we are free when we can follow our own wishes without restraint; when we can do what we will; when we can promote our own interests; in a word, when we live to ourselves. But this is not freedom; it is, as we shall see, the most abject slavery. "None are free except those whom the truth makes free, and all are slaves besides." It is the unselfish who are free.

Liberty is not licentiousness, not lawlessness; it consists not in saving one's life, but rather in losing it. When we seek not our own good, but the good of others, that they may be saved; when we do not devote our lives to the promotion of our own happiness, our own advantage; when, on the contrary, we deny ourselves and live to others,—then we walk in liberty. Liberty does not consist in doing what is evil, but in doing what is good; when love has so completely pervaded the whole soul that God's law is obeyed from choice and inclination; when the commands, Thou shalt, and Thou shalt not, are not so much commands as declarations of the inclination of the mind; when love has transformed the moral law and converted it, as the Apostle James happily terms it, into the law of liberty.

On the contrary, it is the selfish man who is a slave. As unselfishness is the source of freedom, so selfishness is the source of bondage. "Whosoever com-

mitteth sin," says our Savior, "is the slave of sin." And certainly this statement is most true; it finds its realization in the experience of sinners. Whilst freeing themselves from the restraints of God's law, living in accordance with their own evil inclinations, obeying the desires of the flesh and the mind, they are subjecting themselves to the bondage of their passions,—a bondage far more degrading than that of Egypt. "Whilst they promise themselves liberty, they are the servants of corruption; for of whom a man is overcome, of the same is he brought into bondage." The slave who is entirely subject to the will of his master,—who can be bought and sold as any of his other goods; a man who is loaded with chains and cast into a dungeon, into which the light of the sun never penetrates, is not so much deprived of liberty as the man who is living to himself and following his own corrupt inclinations; who is serving divers lusts and pleasures. He is a slave to everything: to his passions, to envy, to ambition, to the desire of popular applause; to the world and all that it contains; to his health, both of body and of mind; to his spirits, whether despondent or cheerful; to life, which he dreads at any time to lose, and the loss of which is to him the loss of all things; to the fear of death, from which he shrinks; and to the fearful looking for of judgment, at which he trembles.

4. And lastly, self-sacrifice is *the source of holiness.* If selfishness is the essence of sin, then the opposite is true, that unselfishness is the essence of holiness. Holiness is unselfishness; the moral life transformed by love, like some heavenly elixir which converts the baser metals of this world into the pure gold of the Kingdom. "Hereby," says our Lord, "shall all men know that ye are my disciples, if ye love one another." The unselfish man who seeks not his own happiness, but the good of others; who lives only to do good; who has consecrated his life to the Lord; who has no private interests to promote; who finds his happiness in the happiness of others; whose very prayers are more for others than for himself; who is filled with an earnest desire for the salvation of his fellow men,—is a far advanced Christian. Whereas the man who is taken up very much with himself; whose prayers are for personal blessings; whose religion is a religion of self-love; whose chief desire and aim is that he himself may be saved from hell and admitted into heaven,—is indeed a Christian, but, compared with the unselfish man, he occupies a much lower stage in the spiritual life. It is only when we are pervaded with the spirit of love; when selfishness and self-love have given place to self-sacrifice; when a desire for our own salvation is subordinate to the desire for the salvation of others; when we are ready to resign our own interests to promote the interests of others,—that we have attained to the spirit of holiness, the spirit of self-sacrifice. "Whosoever will save his life, shall lose it; and whosoever will lose his life for my sake, shall find it."

I have endeavored, I feel but very imperfectly, to bring before you the truth contained in this statement of our Lord,—a statement obviously paradoxical, but which in reality contains a great truth. I have endeavored to show you that self-sacrifice is the source of happiness, the source of freedom, and the source of holiness. He who wishes to be happy, free, and holy, let him not seek to save his life, but rather to lose it, in order that he may again find it in a higher and more enduring form. The statement certainly receives its full realization in another world; but it is true even as regards this world.

And now, in conclusion, let us in this respect, as in all other respects, *imitate the example of Jesus Christ.* He is our great Example. He not only died for our sins, but He lived as our Example. We must walk in His footsteps; imbibe His spirit, and drink in His character. The more we resemble Christ, the more His image is imprest upon

our character, the more holy will we be, and the more prepared for the service and enjoyment of the heavenly Kingdom. Christ in His life, and especially in His death, has set us a great example of self-sacrifice. It is true that His death was more than an act of self-sacrificing love: it was the atonement for the sins of men—it was the substitution of the just in the room of the unjust. But still, self-sacrifice was the essential element in it: He lost His life in order that He might obtain eternal life for us. The sacrifice of self was the cause of all that He did and suffered. This brought Him down from heaven to earth; caused Him to renounce for a season the glory of the upper sanctuary; induced Him to live a life of poverty, shame, and reproach; enabled Him to drain to the dregs that bitter cup which the Father had put into His hands: and at length constrained Him to suffer the agonies of Gethsemane, the cross of Calvary, and the humiliation of the grave. In saving others He refused to save Himself; in losing His life He found it in the eternal happiness of the countless myriads whom He redeemed. "He for the joy that was set before him endured the cross, despising the shame." This is the great climax of self-sacrificing love, the perfection of unselfishness, the nature and the image of that God who is love. May we be enabled to comprehend with all saints what is the breadth, and length, and depth, and height, and to know the love of Christ which passeth knowledge, that we might attain to the self-sacrifice of Christ.

CHRIST'S PRESENT LOVE AND PAST LOOSING FROM SINS.

By Alexander McLaren, D.D. [Baptist], Manchester, Eng.

Unto him that loved us, and washt us from our sins in his blood.—Rev. i. 5.

The Revised Version rightly makes two slight but important changes in this verse, both of which are sustained by preponderating authority. For "loved" it reads "loveth," and for "washt" it reads "loost"; the whole standing: "Unto him that loveth us, and loost us from our sins by his blood." Now, the first of these changes obviously adds much to the force and richness of the representation, for it substitutes for a past, a present and timeless love. The second of them, tho it seems greater, is really smaller, for it makes no change in the meaning, but only in the figure under which the meaning is represented. If we read "washt," the metaphor would be of sin as a stain; if we read "loost," the metaphor is of sin as a "chain." . . . Taking, then, these changes, and noting the fact that our text is the beginning of a doxology, we have here three points: the present love of Christ; the great past act which is its outcome and proof; and the praise which should answer that great love.

I. We have here that great thought of the present love of Christ.

The words seem to me to become especially beautiful, if we remember that they come from the lips of him whose distinction it was that he was "the disciple whom Jesus loved." It is as if he had said, "I share my privilege with you all. I was no nearer Him than you may be. Every head may rest on the breast where mine rested. . . . I, the disciple whom Jesus loved, speak to you as the disciples whom Jesus loves."

Now, that great thought suggests two things—one as to the permanence, and one as to the sweep, of Christ's love. With regard to the permanence, we have here the revelation of One whose relation to life and death is altogether unique. . . . Here is a Man, to the exercise of whose love, to the clearness of whose apprehension and knowledge, to the outgoing of whose warm affection, the active energy of that affection, life or death makes no difference. . . .

But here we have not only the present and permanent love, but we have

the sweep and extent of it. "He loveth us," . . . right away over all the generations and all the successive files of the great army of humanity, down to the very ends of time, "He loveth us."

II. Notice the great proof and outcome of this present love. Because it is timeless love, and has nothing to do with the distinction of past, present, and future, John lays hold of a past act as the manifestation of a present love. If we would understand what that love is which is offered to each of us in the present, we must understand what is meant and what is involved in that past act to which John points. "He loost us from our sins by his own blood." Christ is the Emancipator, and the instrument by which he makes us free is "his own blood."

Now, there underlies that thought the sad metaphor that sin is captivity. . . . The notion of bondage underlies this metaphor of loosing a fetter. There is the bondage of sin as guilt and the bondage of habit.

"He loost us from our sins by his own blood." Scripture is pledged to the fact that the death of Jesus Christ is the sacrifice for the world's sin. I admit that a full theory is not within reach, but I do not admit that therefore we are to falter in declaring that Christ's death is indispensable in order that a man's sin may be forgiven, and the fetters broken, in so far as guilt and condemnation and divine disapprobation are concerned.

But that is only one side of the truth. The other, and in some aspects a far more important one, is that that same blood which shed delivers them that trust in Jesus Christ from the guilt of their sin, imparted to men delivers them from the power of their sin. "The blood is the life," according to the simple physiology of the Old and of the New Testament. When we read in Scripture that the blood of Jesus Christ cleanses from all sin, as I believe, we are intended to understand that the impartation of Christ's life to us purifies our nature, and makes us, too, in our degree, and on condition of our own activity, and gradually and successively, free from all evil. So as regards both aspects of the thraldom of sin, as guilt and as habit, "he has loost us from our sins in his own blood."

That is the great token and manifestation of His love.

III. So, lastly, let me point you to the praise which should answer this present love and emancipation.

"Unto him," says John, "be"—or "is"—"glory and dominion for ever and ever." That present love, and that great past act which is its vindication and manifestation, are the true glory of God. . . . The divinest thing in God is His love, and the true glory is the glory that rays out from Him whom we behold "full of grace and truth," full of love, and dying on the cross. . . . To Him is the glory, for His love and His "loosing" manifest the glory, and from His love and His loosing accrue to Him glory beyond all other revenue of praise which comes to Him from creative and sustaining acts.

"Unto him be dominion," for His rule rests on His sacrifice and on His love. The crown of thorns prepared for the "many crowns" of heaven, the scepter of reed was the prophecy of the scepter of the universe.

And so, brethren, the question of questions for each of us is, Is Jesus Christ my Emancipator? . . .

THE DAILY PAPER AS A FACTOR IN MORALS.

BY CHARLES EDWARD LOCKE, D.D. [METHODIST EPISCOPAL], SAN FRANCISCO, CAL.

I turned and lifted up mine eyes, and, behold, a flying roll.—Zech. v. 1.

GREAT events, like great men, very often appear in groups. About three centuries ago there were several important occurrences which took place almost simultaneously: the discovery

of America, the emancipation of the Holy Bible by Luther, the fall of Constantinople, and the expulsion of the Moors from Europe. At this same time another event occurred the value of which can not be estimated, and upon which the success of these other movements greatly depended; I mean the invention of printing. Altho the discovery of movable types by Laurenz Coster was purely an accident, it was by no means accidental that the art of printing was introduced into the ages at the time of the Renaissance, for printing in a large sense is the preserver and conservator of all other forces which are making for true progress.

The evolution of the modern newspaper is a fascinating study. Much romantic interest surrounds the names of Johann Gutenberg and Benjamin Franklin. I remember with what boyish delight I saw for the first time, at the Centennial Exhibition of 1876, Franklin's own hand-printing press, now to be seen in the National Museum in the capital city.

Little did our forefathers dream of what would be the future power and influence of the newspaper. When Franklin proposed to start another newspaper, some of his friends sought to dissuade him by saying that there were already two newspapers in the country, and there was no room for a third. But to-day there are 2,200 daily and 15,000 weekly papers publisht in the United States in twenty-four different languages. In our own city, newspapers are regularly appearing in the Portuguese, Chinese, German, and Swedish languages.

It would take a vast volume to record the great work accomplisht by the newspapers of this country, and to recount the courage and achievements of their great editors. Many of these men have been epoch-makers. The name of Horace Greeley must be mentioned first as the peerless journalist and statesman. Also we would not forget George Jones, who as editor of the New York *Times* could not be bribed with five millions of dollars to withhold from publication certain damaging information against the Tweed Ring. James Gordon Bennett made the New York *Herald* a great paper; it was he who sent Henry M. Stanley in successful search for David Livingstone. Charles A. Dana, George W. Childs, and Murat Halstead composed a triumvirate of princely editors. Whitelaw Reid, recently appointed to the Peace Commission, is one of the well-known editors of the nation. All these men, and many others, have been builders of this Republic. They made the editorial page an extraordinary factor in public affairs. It has been recently intimated that the editorial page is going out of fashion; but this can never be so long as great and noble and statesmanlike men occupy the editorial chairs. Without a man of intellect and conscience and conviction as editor, a newspaper deteriorates into a miserable accumulation of disgusting sensationalism.

That the daily paper in many instances has been prostituted and debased, must be humiliatingly confest. Such papers are publisht "for revenue only." Nearly every city is curst with "slum journalism"—papers which, like vampires, fasten upon the vitals of society, dealing in the putrid details of salacious scandals, and manufacturing stories filthy with all kind of abominations. Such papers are an unmitigated evil, and ought to be suppress by law. The so-called "yellow journal" has vitiated the public taste and has become a dangerous menace to the public weal.

In every city in this nation to-day there are remarkable opportunities for the daily paper to ally itself with much-needed reforms. Nor is there any agency which can accomplish more for good morals and good government than an outspoken and courageous daily paper. The daily press can make public opinion by exposing the evil-doer and boldly defending the

right. It is rare to find a leading daily in any city which dares attack the monstrous evils which to-day threaten our homes, our schools, our churches, and which menace the very future of our Republic.

The time is not far distant when great dailies will be sustained in every city, which will become the avowed exponents and representatives of the law-abiding and Christian portion of the community. Such a paper soon gathers to itself the support of a vast number of moral and religious people, who strenuously object to having the news of the day served to them in columns which are foul with nauseating scandal and police-court details.

The stirring need of this very day is a mighty army of good men in politics and in public affairs. So long as the noblest citizenship refuses to be identified with the affairs of government, just so long will our cities be controlled by corrupt boodlers and avaricious and conniving political tricksters. When the reins of civil government are held by men of honesty and integrity and statesmanship, then more of our daily papers will be emboldened to defend the right and severely denounce every evil which threatens our land.

A Harvest Sermon.

Thou visitest the earth and waterest it, etc.—Psalm lxv. 9–13.

1. The general goodness of God.—He visits the earth with the rotation of the seasons; "seed-time and harvest," etc.

2. The greatness of His resources.—"The river of God, which is full of water," not like Elijah's brook which dried up.

3. The variety of His benefactions.—"Corn"; "water"; "blesseth the springing thereof."

4. The perpetuity of His blessings.—"Crownest the year."

5. The right use of His gifts.—Corn is given for food, not for poison; that it may be a blessing, not transformed into a curse. God gives plenty for food, yet thousands have need, and many starve, because the good grain is wasted and worse than wasted by distilling it into poisons.

SERMONS AND THOUGHTS FOR EASTER.

THE LESSONS OF THE CRUCIFIXION.*

GOOD FRIDAY SERMON, BY PASTOR J. HEYN [LUTHERAN], GREIFSWALD, GERMANY.

And with him they crucify two thieves; the one on his right hand, and the other on his left. And the Scripture was fulfilled, etc.—Mark xv. 27–39.

THE bells that have this day called us to the house of the Lord have not been rung, but have been tolled, as is the custom on the anniversary of the day of the Savior's death. This is Good Friday. The crucifixion of Jesus has taken place. The Redeemer of the world has bled and died. From the depths of His soul the crucified Lord has sent up the prayer for those who tortured Him: "Father, forgive them, they know not what they do." The poisoned arrows of their hatred and scorn have been powerless to influence the love of the Savior for them and for their welfare. With His bleeding hands He has opened wide the door of the kingdom of heaven for the miserable criminal that hung to His right, and has spoken to him the words of comfort: "Verily, this day shalt thou be with me in Paradise!"

Gradually silence begins to reign about Calvary and the cross. Oppressing atmospheric phenomena begin to appear and to hide the face of the sun, and darkness covers the affrighted

*A typical sermon of the modern type of evangelical—not the old orthodox—that now prevails in many German pulpits.

land. Then all the curiosity-seekers, many of them mockers and scoffers, who have flockt to the place of crucifixion quickly disperse; the friends and some of the women followers of the crucified Lord come nearer to the cross; and the Son commends His mother to the care of the faithful John.

Still deeper the shadows gather around the cross, and still deeper grow the shadows in the soul of Him who has been crucified. And out of the depth of this deep darkness the tempter sends his fiery shafts against the Sufferer. The Son of Man has tasted all the sufferings of the body; He has tasted the bitter dregs of the sufferings of the soul, and has cried out: "My God, my God, why hast thou forsaken me!"

And then comes the groan of the Sufferer: "I thirst!" And then the dying whisper: "It is finished!" And last of all the cry of victory from the lips of the Conqueror: "Father, into thy hands I commend my spirit!" And finally He bowed His head and departed. Listen, do you hear the tolling? Shall I tell you what these three taps signify?* They are Good Friday bells, and signify:

1. Forgotten is God; 2. Forsaken by God; 3. Reconciled with God.

I. The Lord has been crucified. "And they that past by railed on him, wagging their heads, and saying, 'Ha! thou that destroyest the temple and buildest it in three days, save thyself.'" Yea, rail at Him, and wag your heads, ye "who pass by." But divine wisdom cries out its "Ha!" over none except over you and your foolishness. Certainly the Lord had spoken on one occasion concerning a certain temple which He would erect in the place of the old one that had fallen to pieces. God's temple had been desecrated, and there was no longer a place where His honor dwelt; the temple had been converted into a robber's den, into a place of merchandise, into a house of cold and heathen formalism. Jesus had virtually told the priests of Israel in holy self-consciousness to complete their work of destruction, and with their babbling prayers and their soulless sacrifices in the house of God, to rob the temple of its last semblance of consecration and the worshipers of all reverence and awe. And from the ruins of this temple and form of worship He would mould a new temple, a sanctuary of true worship, a real place where God's honor could dwell, and where all who would, could worship God in spirit and in truth. And now, ye fools that stand beneath the cross, what have ye made out of the word of the Lord? Your criminal inclinations have made you misapply it. Your minds have thought of stone and brick and marble, and have risen no higher than a visible temple. You are thinking of the erection of a new, magnificent structure, a delight to the eye. For you, the bells of Good Friday signify a forgotten God.

"In like manner also the chief priests, mocking him among themselves, with the scribes, said, He saved others; himself he can not save. Let the Christ, the King of Israel, now come down from the cross, that we may see and believe." It is then true, ye high priests of Israel, and your words confirm the correctness of the charge that Jesus had raised against you. As the servants of the everlasting and unseen God it was your duty to arouse the spiritual life in the hearts of men, to free them from the fetters of their carnal inclinations, to teach them to search for God. But ye were blind leaders of the blind. Ye wanted to see, in order to believe—to feel and grasp with your hands; and what you could not touch, ye would not believe. But when the Eternal One reveals Himself in the heart and the conscience, then ye are deaf and blind and dumb.

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* In many parts of Germany this tolling by giving three slow taps is kept up during the entire service on Good Friday. The name for this is "*Todenglocken*" or "*Charfreitagsglocken*," *i.e.*, death-tolling or Good-Friday tolling.

All the more are ye given to carnal lust, to ambitions to rule, filled with miserable envy at the growing influence of the Nazarene. Ye have forgotten your God, and this is the lament that the Good-Friday bell tolls over you.

And ye scribes, what streams of life flow from the eternal Rock if it be struck with the proper staff! But ye have killed the spirit through your worship of the letter; ye have smothered the fires of God in the Holy Scriptures by your ash-heaps of human traditions and dogmas; ye have substituted your own ingenious cogitations for the divine truth. And you, O Caiaphas! you who cover your lack of conscience with your hypocrisy; and you, O Pilate! who fear the Emperor at Rome more than the everlasting God in heaven; and you, O Herod! who imagine that you can with impunity make sport of the Holy One of God; and you, O ye people of Israel all! who have so often said of the words and deeds of Jesus Christ that God had *visited* His people, but who have now rejected Him, and in utter darkness of heart have brought His blood upon you and your children—you, too, have forgotten your God, and the Good-Friday bells ring out this sad truth to the world.

And how about us?

We have received the word of the Scriptures both the Old and the New Testament, and have retained it to the present day. Do *we*, however, feel that in this venerable Book our Lord and our God is constantly speaking to us? Do we appreciate that His Spirit is daily and hourly renewing the truths of this Book, and writing them in letters of fire in our hearts, so that we feel impelled to listen to and obey these words, no matter what they are? Or do we belong to those who think that a merely mechanical appeal to the word as it is written makes them feel that they have the true faith? Do we have genuine, heartfelt conceptions of what sin and redemption actually mean and signify?

Jesus Christ still continues to stand in the center of the world's history. The question, What think ye of Christ? whose Son is He? is more of a burning problem now than ever. On which side do we stand in this battle? I ask both the orthodox and the liberals;—would to God that these terms and their parties would disappear from the earth! How many know what they signify? With party cries, nothing is accomplisht in our inner spiritual life. No; but we shall be askt whether we stand fixt and firm on the side of truth and the right—on the side of those who know what they have in the Savior, who see in Him the genuine revelation of the eternal God, and know nothing more blessed and greater than that this Christ is more and more the life of their lives. And faith in Him does not consist in mere mental or intellectual adherence to certain forms of dogma and doctrine. Faith does not consist merely in the submission of reason to certain things that reason can not grasp or understand. No; faith is the submissive and humble obedience to the revealed grace and truth of God. But only then when this truth has become a reality in your own heart and conscience; when that which is Eternal speaks to you and convinces you individually and personally of your sins, and you are willing to listen to this voice; and when this same God who has convinced and convicted you of your sins presents to you in Christ Jesus the shining countenance of His grace, and asks you to believe and to accept His mercy—only then have you the faith that leads to eternal life.

II. But forsaken by God is the crucified Jesus.

And He cried out: "My God, my God, why hast thou forsaken me!" Forsaken by God — what a terrible thought! It is God who is the source of our life in body and soul. He is our sun and our light. Therefore he who is forsaken of God is without support or stay, without comfort and peace, and is most unutterably miser-

able, suffering a living death. And Jesus felt that He had been forsaken by His God; and is it not possible for us, in a measure at least, to imagine what His feelings were? Do not the sufferings of this life, when apparently all hope and comfort are lost, make us feel as tho God had forgotten and forsaken us? And that which Christ suffered upon the cross vastly transcends any and every thing that a human soul could endure. He hung between heaven and earth, suffering all the physical torments that cruelty and hatred can inflict. Then, too, He felt that He had been deserted by those to whom in life He had been attacht, and who had followed Him as His disciples and pupils. He had sought to win His people, but they had preferred Barabbas to Him. Judas had betrayed Him; Peter had denied Him; all the rest had deserted Him. Soldiers, high priests, and others united in mocking and deriding Him. And yet, notwithstanding all these things, which would have crusht the soul of the strongest man, Jesus continued to love those who were His former friends and His present enemies; and it was not the weight of these things that opprest Him. *He bore the sins of the people!*—as a mother's love bears the sins of a lost son. And it was under the weight of this burden that His soul went out in the agonized cry that God had forsaken Him. Under these circumstances the peace of His soul was broken, and He felt and realized what it meant to be separated from the eternal God. "My God, my God, why hast thou forsaken me?" Is there no other way of saving lost mankind except through this untold suffering of body and soul? Why is this great suffering and sacrifice necessary?

III. In order that we might have peace; in order that we might be reconciled with God. And this is the third lesson of the tolling of the Good-Friday bells.

Our God does not need to be reconciled with us. He never ceast to love us. Even while we were yet in our sins, He sent that which was nearest and dearest to Him, His only-begotten Son, to save and to deliver us. The lesson of the Crucifixion shows us, again, that God was willing to make the greatest of sacrifices to regain for the sinner his lost estate. The love of God and the love of the Savior were greater than the sins of men. Good Friday and the Crucifixion of Christ is a greeting from our God, and an invitation to the sinner to come back to Him who has ever been a God of love. But man was to be brought again to learn and to understand this love of God, which on account of transgressions he knew that he had forfeited. Consciousness of sins naturally and necessarily makes the sinner fear his God whom he has offended; and Good Friday's bells toll out to him the grand truth that there need be no fear; that sins have been atoned for; that the stripes that should have been inflicted upon us were showered upon another, and that we can now be reconciled with our God, and feel that He is not angry on account of our sins, but that the cause of His anger has been removed by the sacrifice on Calvary. And you, O man, who are anxious to be free from the burden and become a child of God,—to you the Crucifixion and Good Friday proclaim the grand and glorious message that He who hangs upon the tree is your Redeemer. He has suffered and ever felt the deepest of woes—the consciousness that He was forsaken by God—in order that you might with a cheerful heart again approach your God and feel that there is now nothing between you and your Creator. This is the victory of the Conqueror who died on Golgotha.

Blessed the tolling of the Good-Friday bells, then, tolling out the story of those who have forgotten their God, of Him who felt that He had been forsaken by His God, and of those who have been reconciled with their God. And do you understand these in their innermost connection? All this is a

part and portion of the great work of redemption through Jesus Christ our Lord, and is summed up in the grand verse which our fathers from the days of the Reformation were accustomed to sing:

"Lamb of God, O Jesus,
Thou who bear'st all the world's sin,
Have mercy on us!"

Amen!

RESURRECTION FACTS.

The Proof that Christ Rose.

FROM LESLIE'S "EASY METHOD WITH THE DEISTS."

THE Resurrection of Christ, as recorded in the gospels, has four marks which can not be had unless it be true:

1. The fact is such as men's outward senses can judge of.

2. It was performed publicly, in the presence of witnesses.

3. There are public monuments and actions kept up in memory of it.

4. Such documents and actions were establisht and commenced at the time of the fact.

All these marks meet in the Resurrection of Christ. Witnesses identified Him within a few hours of His rising; the Lord's Supper shows forth His death till He come; the Lord's Day dates from the Resurrection morning.

What Followed the Resurrection.

FROM AN ARTICLE IN "THE INTERIOR."

The fact of the Resurrection of Christ we admit; its significance is in what was done and said in connection with it. Christ did not suffer it to sink into a mere tradition, but from it went on into an aggressive activity:

1. Rising early, He went calmly about His work.

2. He met (*a*) Mary Magdalene; (*b*) the two in the highway; (*c*) Peter; (*d*) the Twelve.

3. Forty days He was instructing and comforting His disciples.

4. From His rising He was manifesting greatly multiplied activities.

5. From then He was virtually omnipresent, as He promises to continue to be with us.

6. He suddenly converted timid followers into mighty men of spiritual power.

7. His saving and helping influence seemed dependent upon His constant presence.

The Easter Song.

FROM AN ARTICLE BY REV. DAVID H. GREER, D.D., NEW YORK.

1. The Easter Song is heard in no religion but Christianity, but in that it is the dominant note.

2. It is vain to try to preach a Christianity without a risen Christ.

3. It is vain to attempt to renew the world without Christ's divine love and power.

4. If the song of Christianity does not exult in a risen Christ, it becomes a requiem of a Christ who is dead.

5. This gave the Church its birth into power, and this is its power today.

The Power of Christ's Resurrection.

Phil. iii. 10: "That I may know . . . the power of his resurrection."

I. A powerful demonstration of His divine character: "Declared to be the Son of God with power . . . by the resurrection from the dead."

II. A power pledged to all who come to Him, smitten by the fatal stroke of sin: "I am come that they might have life."

The Resurrection an Essential Part of Scripture Revelation.

1 Cor. xv. 4: "He rose again the third day according to the Scriptures."

The Scriptures, being adapted to sinful and sorrowful men, accept the fact of death in which our weakness and pain culminate; but, coming from heaven, they must tell of a resurrection. They must have this doctrine to meet even our unconscious longings,

as faith must have it or be vain. So the spirit of the resurrection—its new hope and new creation — breathes through all Scripture, and Hosea's "After two days will he revive us, and on the third day will he raise us up, and we shall live in his sight," means resurrection to us, if not to the Prophet.

RESURRECTION CONSEQUENCES.

His Resurrection Opens to Us the Possibility of Spiritual New Life.

Rom. vi. 4: "Like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life."

I. Christ's actual life and work always corresponded to His possibilities.

II. He opens to us the possibilities of high divine sonship.

III. The bright associations and experiences of Easter impel us to enter heartily into this possibility.

His Resurrection the Beginning of Human Rescue from Death.

Col. i. 18: "The first-born from the dead."

"All that tread the earth are but a handful to the tribes that slumber in its bosom." A great company of children has our heavenly Father, sleeping till He wakes them in the new morning. Our Elder Brother only has been called, but "all shall hear his voice."

Christian Resurrection from Sin Foretokens Resurrection from Death.

Col. ii. 13: "You being dead in your sins, . . . hath he quickened together with him."

The Risen Christ and Our Higher Life.

Rom. viii. 11: "He that raised up Christ from the dead shall also quicken your mortal bodies."

To revive a dead body is a more startling act than to revive a dead soul, but not a more important thing.

Paul here uses it as an image of the rousing of a lower nature to high and spiritual thoughts and feelings.

The supernatural revival of Christ assures us that no revival is too hard for the Author of life.

How Death is Abolisht.

FROM A SERMON BY HENRY MELVILL.

John xi. 25: "I am the resurrection and the life."

This magnificent title claims that Christ has abolisht death. How is it true? Death is undestroyed in the sense that we must indeed die; but, in truth, death is abolisht for the Christian.

1. The terrible can no longer terrify.
2. The injurious can no longer injure.
3. The enemy does the work of a friend.
4. The tyrant performs the offices of a servant.
5. The repulsive we can welcome.
6. The odious we can embrace.
7. The quicksand we can walk on.
8. The fire we can walk through unscorcht.
9. The poison we can drink without hurt.

Our Victory Over Sin and Death.

Rom. v. 20, 21: "Where sin abounded, grace did much more abound; that, as sin hath reigned unto death, even so might grace reign, through righteousness, unto eternal life, by Jesus Christ our Lord."

I. Sin and righteousness are, in fact, matters of life and death. Sin inevitably runs toward death. As far as it goes it is spiritual death, and all about us it runs into physical death. So righteousness prolongs life, and if it ruled would soften even physical death and would be spiritual life.

II. Christ rose from the dead, showing His victory over physical death, and sin had no hold on Him.

III. He saves us from our sins in that He saves us from spiritual death; and He promises by word and act to give us victory over physical death.

EASTER HOPES AND MOTIVES.

Deathlessness of a Living Love.

Luke xxiv. 5: "Why seek ye the living among the dead?"

Each Easter morning asks us this question, and urges us to find our comfort and strength in recognizing the deathlessness of what is of true worth.

I. What is most beautiful and helpful we feel ought not to die.

II. Christ's Resurrection shows us that what thus ought to be, in fact is. The survival of what is worthy to survive is no dream, but a great natural fact.

III. We need to set our hearts and hopes on such immortal qualities and forces as Christ exhibits.

IV. We need to reassure ourselves that sincere repentance and love and faith, such as Christ calls for, are never in vain.

Obligations Dependent upon Our Share in Christ's Resurrection.

Col. iii. 1: "If ye then be risen with Christ, seek those things which are above."

I. We are risen with Christ.

1. He has set before the race the hope of immortality.

2. We live in a revived society, with hope of better things always coming.

3. The triumphant church is a spiritual mother to us all.

4. Some have entered into a real spiritual renewal, and so secured advantages unspeakable.

II. We should "seek" the higher motives.

1. We owe it to Christ to follow Him in high hope and loving consecration.

2. Amid conflicting purposes we ought to give our hearts to the highest.

3. We owe to the church our most loyal service.

4. Heaven we ought to keep always before our eyes.

Easter Consolation.

1 Thess. iv. 14: "If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him."

I. There is nothing to regret in the state of the blessed dead: "Sorrow not even as others which have no hope."

II. Their earlier association with Christ is a joy and honor: "The dead in Christ shall rise first."

III. They help make heaven a scene of blessed reunions.

IV. These comforting facts are emphatically proved by the Resurrection of the Lord Jesus: "Wherefore comfort one another with these words."

HINTS AT THE MEANING OF TEXTS.

[The "Hints" entered below with a pseudonym and asterisk (*) are entered in competition for the prizes offered in THE HOMILETIC REVIEW for January, 1898 (see p. 92). Our readers are askt to examine them critically from month to month, in order to be able to vote intelligently on their comparative merits.]

HINTS FOR CHILDREN'S SERMONS.

The Princely Architect.

Solomon my son, whom alone God hath chosen, is yet young and tender, and the work is great: for the palace is not for men, but for the Lord God.—1 Chron. xxix. 1.

There were two princes who were brought up in a sanctuary—Samuel and Joash. Two princes pondered God's word—Solomon and Josiah. Two rival princes were cordial friends—Jonathan and David. Two young men became princes by being faithful to duty—Joseph and Daniel.

The "Prince of peace" was brought up to be a carpenter.

As concerning the youthful master-builder of our text:

I. Tho so choice, this architect is undevelopt and inexperienced.

II. Tho so young and tender, this

elect builder has a surpassing commission. EXCELSIOR.*

John's Mission to Children.

He shall . . . turn the hearts of the fathers to the children.—Luke i. 17.

The text shows:

1. Children neglected—Else not necessary to "turn" fathers to them.

Also shows, under John's ministry:

2. Children noticed—"He shall . . . turn the fathers to the children."

3. Children loved—"He shall . . . turn the *hearts* of the fathers to the children."

We are reaping, in some measure, the fruits of John's sowing.

JUAN.*

The Boy Jesus.

And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business?—Luke ii. 49.

I. Notice His conception of God—"*My Father.*"

One peculiarly appropriate to childhood. Wonderfully attractive.

II. Consider His conception of life—"*My Father's business.*"

Childhood has especially to do with the "business," the affairs, of God.

III. Observe His personal relation to the "Father's business"—"*I must be about* my Father's business."

I must learn what it is. I must devote myself to it. VETERAN.*

The Spider: An Object-Lesson.

The spider taketh hold with her hands, and is in kings' palaces—Prov. xxx. 28.

S. Skill. The spider is most sagacious. Tact marks all her endeavors. Does everything timely.

P. Perseverance. Try, try again, is the spider's motto. Recall the story of "Bruce and the spider."

I. Intelligence. She baffles the naturalist with her cleverness.

D. Duty. Minds her own business, does her own work, wherever situated.

E. Energy. Sloth is unknown to her. She persists in spite of difficulties.

R. Royalty. In kings' palaces honored.

The child who possesses these traits of Skill, Perseverance, Intelligence, Duty, and Energy will be crowned in the palace of success. E. N.*

HINTS FOR COMMUNION SERMONS.

Wonder of Wonders.

Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, traveling in the greatness of his strength? I that speak in righteousness, mighty to save.—Isa. lxiii. 1.

Edom meant destruction for the Israelites. Sin means destruction for humanity.

I. The hero's own loneliness.

Who is *this?* Not an army, but one man. Christ alone, because sinless.

II. The hero's attire.

"Red in thine apparel." The battle-marks were the nail-prints. The garb of the victor is the garb of the Priest. Boldness in fighting justifies boldness in intercession.

III. The hero's gait.

Traveling in greatness of strength, uninjured. The marks are on the body; the character is spotless.

IV. The hero's character.

"Righteous and mighty to save." The Conqueror is Teacher and Savior.

E. N.*

The Use of Memory in the Lord's Supper.

In remembrance of me.—1 Cor. xi. 25.

The wonderful powers of memory:

1. *In storing for future use.*

As the phonograph stores addresses, memory stores scenes, faces, facts—here the facts of Redemption.

2. *It reproduces past scenes.*

Calvary, the Savior, the Upper Room, the Address, Passover, the Last Supper, rise before us.

3. *It teaches lessons for eternity.*

God's infinite love, Christ's love to sinners, the evil of sin.

4. *It builds character.*

By noble thoughts, examples, deeds, it establishes the soul — this scene builds.

5. *It nurtures the spiritual life.*

Memory is a soul-feeder by presenting Christ and His blessed Word anew.

SIGMA.*

Giving.

Honor the Lord with thy substance, and with the first fruits of all thine increase: So shall thy barns be filled with plenty and thy presses shall burst out with new wine.—Prov. iii. 9, 10.

Christ giving to us His broken body and His shed blood in the Holy Communion, it becomes very necessary to consider what we are giving in return.

I. What shall we give?

1. Self first of all.

2. Honor the Lord with *thy substance.*

3. Honor the Lord with the *first fruits* of *thy increase.* Not what is left after all our temporal wants are satisfied.

II. How shall we give?

1. Systematically.

2. Proportionately.

3. Cheerfully.

III. Why shall we give?

1. God commands it.

2. It is needed.

3. Temporal blessings will follow.

4. Spiritual blessings will follow.

IV. Rewards for giving.

Thy barns shall be filled with plenty.

SINUS.*

God's Love to Man.

For God so loved the world, etc.—John iii. 16.

1. It is *independent* of man.

2. It is *inscrutable* to man.

3. It is *indispensable* to man.

DIGAMMA.*

HINTS FOR FUNERAL SERMONS.

Real Glory.

And they shall walk with me in white.—Rev. iii. 4.

The Christian will not possess another garment in heaven. He will have the same character, only there it will be perfected.

Walk in white. What it means:

I. Purity in life. A character here manufactured in heaven. Destitute of the trade-mark of this world.

II. Hope in death. Good character brightens the good man's path in the valley of death.

III. Glory in heaven. Whiteness of character alone can accompany the sinless Master along the streets of the New Jerusalem.

E. N.*

Jesus in Tears Beside the Grave.

Jesus wept.—John xi. 35.

I. Then it can not be wrong for us to weep.

II. His tears demonstrate His humanity.

III. They demonstrate His sympathy.

IV. They demonstrate His personal love.

V. They demonstrate His sincerity in promising comfort through the resurrection.

VI. They remonstrate against unbelief.

HANK.*

Type and Fulfilment.

As we have borne the image of the earthy, we shall also bear the image of the heavenly.—1 Cor. xv. 49.

1. "The image of the earthy" is the embodied union of matter, mind, and spirit in a personality or individual being—God's one perfect method of constituting a human being.

2. God's perfect method excludes every other method; hence, wherever a human being exists, it must be the embodied union of matter, mind, and spirit.

3. Therefore, if man is to exist in

spirit life as an individual, his heavenly image must be like his earthly image—the embodied union of matter, mind, and spirit.

Inference: Man will forever be an individual self, a continued personality, the earthy being the type of the heavenly. MOSS EARL.*

The Mystery of Death.

Behold, I shew you a mystery.—1 Cor. xv. 51.

1. The world full of mysteries, of which death is the most awful.

2. Man's privilege and duty to solve mysteries. This is the work of education.

3. To solve mysteries requires "light." Science, Philosophy, Christ.

4. Jesus, the Light of the world, the *only* light that will reveal the mysteries of death. LENORE.*

Faith in Christ, Man's Solace in Trouble.

Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, etc.—John xiv. 1-3.

Times of trouble are inevitable. They are the heritage of the race. In trouble, Jesus is always near His own. To be trusted, Christ must be known. Faith in the known Jesus is trouble's antidote. In trouble, faith—

I. Turns to Jesus, the saint's solace.

II. Contemplates the home where trouble is unknown.

III. Rests all upon the work and promises of Christ. ADELPHOS.*

HINTS FOR REVIVAL SERMONS.

The Rich Man and the Beggar.

There was a certain rich man, etc.—Luke xvi. 19-23.

1. The Lives of the Two Men.

2. The Deaths of the Two Men.

3. The Futures of the Two Men.

Jesus says heaven is and hell is. We have not only "Moses and the prophets," but also Jesus and the apostles. Will we hear them?

Yes. Then angels and Abraham's bosom, *i.e.*, heaven.

No. Then "in hell," yet in sight of heaven, for Dives saw both Abraham and Lazarus. MESSENGER.*

The Principal Thing.

Wisdom is the principal thing.—Prov. iv. 7.

I. Christian religion is true wisdom, because it teaches a man:

1. To govern himself.

2. To make the proper use of all things, with a right end in view.

II. This religion is the principal thing, because:

1. It is the only thing that will destroy sin in man.

2. The only thing that will supply the need of man, and satisfy the longings of the soul.

3. The only thing that will insure good behavior and holy life.

4. It brings a man into sympathy with God, and into harmony with the laws of the universe, therefore he is exceedingly glorious, and eternally happy. CLIO.*

A Loss Deplored and How Recovered.

Restore unto me the joy of thy salvation; and uphold me with thy free spirit. Then will I teach transgressors thy ways; and sinners shall be converted unto thee.—Psalm li. 12, 13.

I. What David had—salvation.

II. What David lost—the joy of salvation.

III. What David wisht to regain—the joy of salvation and God's upholding free spirit.

IV. What David would do on its recovery—"then will I teach transgressors thy ways."

V. What David would see—sinners converted unto God.

The joy of salvation, with the upholding power of God's free spirit, the secret of success in winning souls to Him. GAIUS.*

Seeing the Unseen.

And it came to pass on a certain day, as he was teaching, etc.—Luke v. 17-26.

The Prophet Samuel says: "The Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." Hence we find Christ here seeing things that were hidden from the eyes of man.

1. He saw hidden faith.

What He saw in secret, He rewarded openly.

2. He saw hidden sin.

He also revealed and forgave it.

3. He saw hidden hypocrisy.

He faithfully admonisht the Pharisees.

TAPUAH.*

The Forgiveness of Sin.

And it came to pass on a certain day, etc.—Luke v. 17-26.

1. Imparted by Him, who needed it not.

Tho born by sinful human nature, tho living among a race of sinners and being crusht by a load of sins, He needed not forgiveness for His own sin.

2. Experienced by one, who sought it not.

There is no evidence that helpless man sought healing for his soul.

3. Censured by those who knew it not.

As a class, the Pharisees were hypocrites, and those in our text give no evidence of being anything else.

TAPUAH.*

SUGGESTIVE THEMES AND TEXTS.

Texts and Themes of Recent Sermons.

1. The Laboratory Method as Applied to Christianity. "If any man will do his will, he shall know of the doctrine."—John vii. 17. By Matt. S. Hughes, D.D., Kansas City, Mo.

2. The "Shut-Ins," or the Compensations of Sickness. "The Lord shut him in."—Gen. vii. 16. By T. De Witt Talmage, D.D., Washington, D. C.

3. The Son of Sloth. "And hid his Lord's money."—Matt. xxv. 18. By Rev. W. A. Major, Seattle, Wash.

4. Jesus Christ Enshrined in Poetry. "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior."—Luke i. 46, 47. By C. E. Locke, D.D., San Francisco, Cal.

5. The Mysteries of Ignorance When the Treasures of Knowledge Are in Our Possession. "There standeth one among you, whom ye know not; he it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose."—John i. 26, 27. By Bishop George F. Seymour, D.D., LL.D., Springfield, Ill.

6. Man and His Master. "One is your Master, even Christ."—Matt. xxiii. 8. By Frank Crane, D.D., Chicago, Ill.

7. The Mystic Key of the Unseen and Eternal. "While we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal."—2 Cor. iv. 18. By Rev. L. D. Lamkin, Houston, Tex.

8. The Applause of the Soul. "Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus, throughout all ages, world without end. Amen."—Ephes. iii. 20. By J. F. Nicholas, Huntingdon Valley, Pa.

9. Excuse We Make to God for Evading His Work. "And Moses said unto the Lord, O my Lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant; but I am slow of speech, and of a slow tongue."—Exod. iv. 10. By Rev. Frank S. C. Wicks, Boston, Mass.

10. The Ideal City. "For he lookt for a city that hath the foundations, whose builder and maker is God."—Heb. xi. 10. "John saw the holy city, New Jerusalem, coming down out of heaven from God."—Rev. xxi. 2. By Rev. Edward Braislin, Colorado Springs, Colo.

11. The Parting of the Ways. "Abram dwelt in the land of Canaan, and Lot dwelt in the cities of the plain, and pitcht his tent toward Sodom."—Gen. xiii. 12. By George Bedell Vosburgh, D.D., Denver, Colo.

12. Man's Relation to the Animal World. "A righteous man regardeth the life of his beast: but the tender mercies of the wicked are cruel."—Prov. xii. 10. "Be ye therefore merciful."—Luke vi 36. By Rev. W. J. Hocking, Tufnell Park, London, England.

Themes for Pulpit Treatment.

1. God's Bedewing and Grace Ensuing. ("I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon."—Hosea xiv. 5, 6.)

2. The Preaching that Vivifies. ("So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army."—Ezek. xxxvii. 10.)

3. Broken In. ("I have surely heard Ephraim bemoaning himself thus; Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke: turn thou me, and I shall be turned; for thou art the Lord my God."—Jer. xxxi. 18.)

4. The Sign and Seal of the Permanence of the Church. ("For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain."—Isa. lxvi. 22.)

5. God's Remembrance and Redemption. ("Who remembered us in our low estate; for his mercy endureth forever: and hath redeemed us from our enemies; for his mercy endureth forever."—Psalm cxxxvi. 23, 24.)

6. The Courage of Self-Respect. ("And I said, Should such a man as I flee? And who is there, that, being as I am, would go into the temple to save his life? I will not go in."—Neh. vi. 11.)

7. The Wonder of Christ at Human Faith and Unfaith. ("When Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel. . . . And he saith unto them, Why are ye fearful, O ye of little faith?"—Matt. viii. 10, 26.)

8. The Overplus of Divine Blessing. ("And they did all eat and were filled. And they took up twelve baskets full of the fragments and of the fishes."—Mark vi. 42, 43.)

9. The Honor of Ambassadorship. ("He that heareth you, heareth me; and he that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me."—Luke x. 16.)

10. The Secret of Spiritual Deafness. ("He that is of God heareth God's words: ye therefore hear them not, because ye are not of God."—John viii. 47.)

11. God's Removings, Withholdings, and Bestowings. ("He removed him into this land, wherein ye now dwell. And he gave him none inheritance in it, no, not so much as to set his foot on: yet he promist that he would give it to him for a possession, and to his seed after him, when as yet he had no child."—Acts vii. 4, 5.)

12. The Eclipse of Pain. ("For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."—Rom. viii. 18.)

SEED-THOUGHT SECTION.

SUGGESTIONS FROM EXPERIENCE.

NOTES CONVERSATIONAL AND EXPERIMENTAL.

By Wayland Hoyt, D.D.

The Preacher's Business as Student.

But it is also the preacher's business to be *wide* student. For consider:

The preacher must be *exegete*.

Dr. Shedd quotes the following from Lord Bacon: "Man as the minister and interpreter of nature does and understands as much as his observations on the order of nature, either with regard to matter or to mind, permit him, and neither knows nor is capable of more." That is to say, the father of our modern science declares that man must stand to nature in the relation of exegete; in that relation, and in no other. He is in no sense an originator. He is simply an interpreter. Before that majestic order, with its suns and systems, its stars and nebulæ, its slow processions of geologic eons, its mountains snow-crowned, its oceans throbbing with their tides, its forces and its laws, man is to wait heedful, that he may explain.

Dr. Shedd tells us that this principle and posture which have been so true and fruitful for the teacher of science, are even more true and fruitful for the teacher of religion. He is genuine teacher of religion in the precise pro portion in which he is genuine exegete. For the teacher of religion there is the crowning revelation of religion in the Scriptures. In relation to these Scriptures the teacher of religion stands, simply and solely, as interpreter. It is not, in any wise, his province to originate. Before these majestic Scriptures, with their precept and their psalm, with their promise and their penalty, with their biography and epistle, with their doctrine and exhortation, with their history sweeping

backward to the beginning, with their prophecy sweeping forward to the end, the religious teacher is to wait heedful, that he may explain. Origination — that is not his function. Exegesis—that is his function.

But now this function of an exegete is one very lofty, and for that reason difficult. Dr. Shedd quotes the great Niebuhr as saying that "exegesis is the fruit of *finisht* study." It begins, indeed, with the art of the grammarian, but, rising from that, it goes on gathering to itself everything from north, south, east, west, which can throw the least light upon the subject-matter—philology, archeology, history, anything. Such exegesis goes on waiting, brooding, thinking, praying over that written word, until, like the oxygen of the air in the lung cells, the very spirit of the word passes into and flushes and vivifies the innermost pulses of the preacher's spirit, if he be, as he ought to be, genuine exegete. The sword of the Spirit, to be well wielded, must be graspt by the hand of "finisht study." The issue of such study is exegesis.

What helps are there for a man here in this realm of study exegetical?

Of course, as I have already intimated, the chief and main help is the personal knowledge of the original languages—the Hebrew and the Greek of Scripture.

In the Greek many men are measurably furnisht. In the Hebrew vastly fewer men are measurably furnisht; or, too many men, once measurably furnisht, in the stress and press of the pastorate have allowed themselves to become miserably unfurnisht.

Better days than of yore are now shining for the furnishing in Hebrew. It is quite impossible to estimate the debt the ministry owes to Dr. Harper, of the Chicago University, for his methods in the study of Hebrew, his enthusiasm in prosecuting them, his devices for enabling the ministry to lay hold of them. No minister can do a better thing for himself than to take advantage of Dr. Harper's correspondence and summer schools for the furnishing of himself in Hebrew.

The next main and chief help to such exegetical study is the authorized English version of the Scriptures supplemented by the Revised Version. I askt Mr. Spurgeon once if he thought the Revised would ever entirely supplant the Authorized Version of the Scriptures. He told me he thought not, because the English of the Revised Version was not sufficiently idiomatic and Saxon. But he spoke of the Revised Version as eminently valuable as help and light-thrower. No minister can afford to miss the perpetual using of the Revised Version. No minister ought ever to select a text until he has carefully advised himself of the rendering of it by the Revised Version. Such consulting may spoil a good many sermons. For example, I know a very admirable minister who is a strong advocate for the doctrine known as the "Second Blessing," the special and peculiar imparting of the Holy Spirit after Regeneration. He has a very forcible sermon on the matter based upon the text in the Authorized Version (Acts xix. 2): "Have ye received the Holy Ghost since ye believed?" But the Revised Version, and the Greek also, read: "Did ye receive the Holy Ghost when ye believed?" If the doctrine of a "Second Blessing" be otherwise taught in Scripture, it certainly is not taught by a true rendering of Acts xix. 2. Nobody has a right to found a message on unreal exegesis. It ought to be the steady purpose of the minister that he do not. A most careful consulting of the Revised Version will save a minister many a time from this. For example again, I knew a minister who, insisting on the duty of Baptism, used the text (Mark xvi. 16): "He that believeth and is baptized shall be saved." He was much astonisht when he was told that in the Revised Version that text is bracketed as most probably an interpolation and therefore spurious.

Certainly much genuine Scripture does insist on the duty of Baptism. But it is surely an unwarrantable procedure to urge a duty by a Scripture over which hangs the doubt of genuineness. No minister should carelessly allow himself in such a course. The painstaking reference to the Revised Version will much defend him here. We want to preach the truth. But we want to preach it standing upon questionless foundation. In order to true exegesis, constantly consult the Revised Version. Never be too negligent or lazy to do it. Be certain, as far as you can possibly make yourself certain, that when you preach you are preaching God's veritable truth.

SIDE-LIGHTS FROM VARIOUS SOURCES.

STUDIES IN TEXTS.

By Joseph Parker, D.D., Minister of City Temple, London, England, Author of "People's Bible," etc.

The Prince of Peace.—Isa. ix. 6.

There can be no doubt, on the part of Bible readers, as to the Kingship of Jesus. We are accustomed to think of Him as Savior, and Healer, and Teacher; we should also think of Him in His kingly capacity. He always associated Himself with the kingdom of God.

In the text He is spoken of as the Prince of Peace. The conjunction of titles is significant. There is an element of Godhead even in such relationship of terms. The word Prince is generally thought of in connection with state, and glory, and war, and conquest; it required the Son of God to refine such a term and make it worthy of conjunction with the word Peace. In Isa. xxxii. 1, we read that "A king shall reign in righteousness." Righteousness is but another form of the term peace. The kingdom of heaven is first pure, then peaceable. The peace which Jesus contemplates either as Prince or King is a peace that is founded upon right, and truth, and law. In Jer. xxiii. 5, we have the same thought, "A King shall reign and prosper, and shall execute judgment and justice in the earth." These are Messianic prophecies; whatever may have been their primary reference, Jesus Christ alone can cover their entire significance.

Look at Jesus Christ's estimate of Himself as to kingliness and majesty. He said: "In this place is one greater than the Temple." Only a Jew could understand, even approximately, the grandeur of this claim, for out of heaven what could there be so glorious as the great Temple? On another occasion Jesus said: "A greater than Solomon is here"; yet the name Solomon stood for wisdom, riches, splendor, and all that was dazzling in pomp and sovereignty. In Matt. xxviii. 18, Jesus says, "All power is given unto me in heaven and in earth." In Luke xxii. 30, He says: "That ye may eat and drink at my table in my kingdom." Yet He was meek and lowly in heart! Yet He was the Prince of Peace! Yet He humbled Himself and listened unto death! The revelation of the Christ is not an affair of some peasant child startling his age by precocity, either by intellect or goodness. The matter is infinitely higher and vaster in every aspect. This is an occasion of ascension from a lower condition to a high one; it is the sublimest instance in history, or in imagination, of condescension, humiliation, impoverishment.

The apostles regarded Christ in the same regal manner. In Acts iii. 15, he is spoken of as the "Prince of life." And in Acts x. 36, we read, "Jesus Christ, he is Lord of all." The Apostle Paul, in Rom. xiv. 9, describes Jesus Christ as "Lord both of the dead and

living." In 1 Cor. xv. 25, the Apostle says of Jesus: "He must reign till he hath put all enemies under his feet." In Ephes. i. 20, we read: "Set him at his own right hand, . . . far above all principality, and power, and might, and dominion, and every name that is named." The Apostle does not hesitate to speak of Jesus Christ of Nazareth as "The blessed and only Potentate, the King of kings, and Lord of lords." In Rev. i. 5, our Lord is described as "The prince of the kings of the earth," and in the same book (iii. 21) we read, "To him that overcometh will I grant to sit with me in my throne."

This, then, is our Lord! We are not worshiping an evolution. In the case of Christ the evolution is reverst: man does not rise to God, but God divests Himself, empties Himself, and becomes a man. Do we sufficiently remember that our Lord is King? Has He not made us a kingdom of priests? Ought we to consider meekness as implying obliteration? Ought not the church, the whole church of the redeemed, to lift up its head and seek to reflect the splendor of the infinite Majesty? Let us enter into our holy inheritance in Christ, and rouse ourselves to an appreciation of our true dignity in Him. "We can do all things through Christ which strengtheneth us." In ourselves we are less than nothing; in Christ we have the riches of the universe as our protection against poverty and weakness.

ILLUSTRATIONS FROM SCIENCE AND ART.

BY JAMES M. LUDLOW, D.D., L.H.D., EAST ORANGE, N. J.

The excellent in whom is all my delight. —Psalm xvi. 3.

We had traveled all day through a magnificent forest. What trunks for timber! What arches of foliage! Yet the trees had grown great in silence. The sap had not so much as whispered to the leaf it was building. The fibrous limb expanded so gently that it was not felt by the foot of the bird that clasped it. But at night the forest resounded suddenly with thundering crash. The ground shook as with earthquake. Beast and bird prolonged the confusion by their cries of fright. It was only one of the trees that had fallen. So I thought goodness develops by silent process. What marvels of saintships are growing in our homes! What splendid specimens of honest manhood in our business walks! Yet they attract little attention, being known chiefly to those who sit beneath the shade of their goodness, or pluck the fruit of their beneficence. But if one falls because of undermining sin, the world reverberates with the report, and men lose faith in virtue.

Faith is the evidence of things not seen. —Heb. xi. 1.

AN electrician recently discovered a new process for making light. The time came for an exhibition of the power of his apparatus; the light was to appear at a given spot in the darkened room. To his momentary disappointment not a gleam appeared; and yet his faith did not fail him. He said: "Light must be there, tho so dim that my eyes do not take it in." He then focust a photographic camera upon the place where light should appear, and went away. Hours afterward a dark spot appeared on the sensitive plate, and in his enthusiasm he cried out with the scientist of old, "Eureka!"

There are many truths which we can not take in through processes of reasoning, but which will indicate themselves on the sensitive plate of faith. At first there will be dim impressions; afterward they will come out in strong lights of demonstrable conviction.

Faithful in a very little.—Luke xix. 17.

Some of us can not appreciate the finest music. The waves of a grand symphony scarcely impress us, except for the volume of sound. The reason is, perhaps, that we have never trained

ourselves to appreciate music in its simpler forms, such as the pleasant run of notes in melody, the delicate sweetness of a few chords. Even rudimentary practise upon some instrument will help us enjoy the grand compositions. When once we can get the musical thrill up through our finger-tips, we can take it out of the air that is pulsating with the crash of a hundred instruments. So, many fail to appreciate the great moral movements of our day—reforms, charities, missions—because they have no consecration to such things in the smaller ways of their lives, by purifying themselves, helping the poor and afflicted, taking part in the work of their church. We must learn to take in the thrill of God's cause through the finger-tips of commonplace duties; then we will feel it in the grand march of the redeeming forces of humanity.

Write them on the tables of thine heart. —Prov. iii. 3.

An etcher spreads a thin coat of wax over the hard metallic plate, and then cuts his lines through the wax, that the acid may "bite" the picture into the plate. The wax picture, however beautiful, is worth little until it is transferred to the plate below. The wax engraving is like the impression of truth upon the mere intellect. Before the truth can be made to reproduce itself in the life it must "bite" itself into the feeling; become more or less an experience.

For we walk by faith, not by sight.—2 Cor. v. 7.

A captain in the dense fog off Newfoundland was askt if he knew where he was. He replied: "Better than if I were in a railroad car on land, seeing every barn and fence-rail. What I should see there would not tell me where I was or which way I was going. But with only my chart and needle I understand my way." Knowing many things is different from knowing much. Some people are bewildered because with the keen eye of self-inspection they see too widely the fences and barns of passing experiences, and have not enough of that blessed blindness which forces one to simple trust.

I am he that blotteth out thy transgression.—Isa. xliii. 25.

A lapidary had purchased a very beautiful stone, which, however, was marred by a hair crack on the surface. The finder thought that this defect rendered it comparatively useless. The artist, however, cut out the crack line in executing his design for a signet ring. So God obliterates the "conscience of sin" by transforming it into the consciousness of forgiveness. The cross sinks deeper than our sense of guilt.

Ye know not what manner of spirit ye are of.—Luke ix. 55.

Here is a beautiful piece of glass, so polisht that the sky is reflected in its mirroring surface, and so shaped that it dishevels the pure white luster of the light into the colors of the rainbow. But would you know the real marvel of it, and why it is so shaped? Put it into the tube for which it was designed; it is a telescopic lens. Now, instead of merely flashing colors, it reveals worlds unseen by the naked eye. So man in his natural faculties is marvelous. Some of the radiance of the Creator is reflected in the nature of the weakest and worst. But what incomparable glory is his when, set in the tube of faith, the side-light of all worldly thought is excluded and the soul receives impressions of the spiritual world! God Himself then becomes a radiant Presence.

His calamity shall come suddenly.—Prov. vi. 15.

The Leyden jar is slowly filled with electricity by the friction of the machine, but when filled it will be all discharged at a touch. A slight temptation often makes one's life aglare with sin; but that is because the fric-

tion of impure, unjust, and unkind thinking has first filled the heart with the propensity for it.

I will lay righteousness to the plummet. —Isa. xxviii. 17.

The column is strong if it stands perpendicular, but if it leans it can bear little weight. No man is safe himself or to be trusted by others if he does not plant himself by the plummet of strict conscientiousness; and as no column is perpendicular that does not point to the exact zenith, so no conscience is absolutely reliable that does not aim at the perfect will of God.

Unite my heart to fear thy name.—Psalm lxxxvi. 11.

Put all the elements but one into the test-tube: the expected result does not appear. So if anything be lacking from our consecration, we shall find only disappointment in the outcoming experience. If I believe, but do not obey; if I am zealous in good works, but distrustful of divine goodness and grace; if I am prayerful, but unrepentant and unresolved for duty, my heart will remain unsweetened and unblest.

They shall be mine when I make up my jewels.—Mal. iii. 17.

The gems in a jeweler's case are of a great variety of shapes; yet each one is perfect after its own kind, and, according to its hue, it is diamond or onyx or sapphire. God's purposes in our lives tend to perfection, according to some one of His myriad standards of beauty, if only we do not, in our self-will, disturb the process of crystallization.

I know the things that come into thy mind.—Ezek. ii. 5.

Recent science gives many illustrations of the omniscience of God. The marvels of the spectroscope and of the telephone are familiar. A recent discovery may be added. If a glass tube be filled with particles of carbon, and placed within the ray of a search-light miles away, and the carbon vessel connected with the ear by a tube of rubber, one can hear words spoken into the transmitter anywhere in the entire circuit of the search-light. Surely God Himself who makes these marvels can hear the throbbings of every heart.

If any man thirst let him come unto me and drink.— Luke vii. 37.

There are two ways of irrigating the great barren plains. We may try it with water-carts, but will not fertilize enough soil to grow hay to feed the horse that hauls the water. The other way is to bore wells, to open outflows from the vast reservoirs deep down in the heart of the earth.

Some depend for spirituality upon ordinances, sacraments, sermons, books, revival measures. The best of these are only water-carts. Christ's is the true way. He opens in the soul a well of living water, by His power and His Spirit cutting through our rocky selfishness and bringing us into communion with the vast reservoirs of His Spirit.

Ye know not what manner of spirit ye are of.—Luke ix. 55.

A distinguisht wood engraver showed me a block on which I saw scratches which dimly outlined a human head. "What is this?" I askt, for the repute of the artist made me anticipate something of interest. He took a pinch of pulverized chalk and rubbed it into the lines. In an instant there rose from the block the now-famous head of General Sherman, the eye aflash with the genius that planned, and the lips ready to utter the command for, the march through Georgia.

What a marvelous character God has engraved upon the block of our human nature, if we have only submitted ourselves to the work of the Holy Spirit! Yet we do not know ourselves. Be sure, "beloved, that now are we the sons of God." He has outlined Himself upon us. How thrilling the experience when we come to realize "what manner of spirit we are of."

ILLUSTRATIONS FROM HISTORY.

By Rev. S. A. Morse, Corning, N. Y.

Religion without Morality.—History presents, perhaps, no more startling example of great religiousness and great rascality than it does in the person of Philip II. of Spain. Guizot describes him as follows:

"During a reign of forty-two years Philip II. was, systematically and at any price, on the score of what he regarded as the divine right of the Catholic Church and of his own kingship, the patron of absolute power in Europe. Earnest and sincere in his faith, licentious without open scandal in his private life [he used to disguise himself that he might indulge his passions in the common brothel-houses of the city], unscrupulous and pitiless in the service of the religious and political cause he had embraced, he was capable of any lie, one might say any crime, without having his conscience troubled by it. A wicked man, and a frightful example of what a naturally cold and hard spirit may become when it is a prey to all the temptations of despotism and to two sole passions—egotism and fanaticism."

Egotism, Extreme.—Tom Paine so disgusted men of all parties, after his return to the United States, by his "impudent loquacity," that he was given the sobriquet of "Citizen Egotism." He claimed that Washington's part in the Revolution was not more important than his own.

Revenge, Noble.—Thomas Jefferson observed of certain of his political enemies:

"Their bitterness increases with their desperation. I shall take no other revenge than by a steady pursuit of economy and peace, and by the establishment of Republican principles."

God, Hunger for.—As Voltaire grew older, more and more avowed materialistic theories revolted him. "He clung," says Guizot, "to the notion of Providence as to a waif in the great shipwreck of positive creeds; he could not imagine—

'This clock without a maker could exist.'"

The historian declares, tho one might question if with sufficient reason, that "it is his [Voltaire's] common sense, and not the religious yearnings of his soul, that makes him write:

'O God whom men ignore, whom everything reveals,
Hear Thou the latest words of him who now appeals;
'Tis searching out Thy law that hath bewildered me:
My heart may go astray, but it is full of Thee.'"

Christianity, False Prophecies Concerning.—D'Alembert, the famous French infidel, was less bitter in his antagonism to Christianity than was Voltaire. "'Squelch the thing,' you are always repeating to me," he said to Voltaire on the 4th of May, 1762. "Ah, my good friend, let it go to rack and ruin of itself; it is hurrying thereto faster than you suppose."

Affliction a Means of Blessing.—The prison cell has often been the place of light and of spiritual emancipation. So it was to Coligny, the great constable of France, who was long the bulwark of French Protestantism. He was taken prisoner when St. Quentin was captured by the Spaniards, and was carried to Antwerp. "Here he lay for many weeks sick with a fever," so Motley relates. "Upon his recovery, having no better pastime, he fell to reading the Scriptures. The result was his conversion to Calvinism; and the world shudders yet at the fate in which that conversion involved him." He perisht in the massacre of St. Bartholomew's eve.

Theater During the Restoration.—Macaulay says that the very quintessence of the spirit of the anti-Puritan reaction was to be found in the comic drama. He declares that—

"From the day on which the theaters were reopened they became seminaries of vice; and the evil propagated itself. The profligacy of the representations soon drove away sober people. The frivolous and dissolute who remained required every year stronger and stronger stimulants. Thus the artists corrupted the spectators, and the spectators the artists. Nothing charmed the depraved audience so much as to hear lines grossly

indecent repeated by a beautiful girl who was supposed to have not yet lost her innocence."

Will not an investigation of the character and influence of the theater in any and all ages afford data for similar verdicts?

"UNEQUALLY YOKED."—When William Lloyd Garrison was invited to take part in a course of anti-slavery lectures in Boston in which Southern men had also been invited to take part, presenting their personal opinions of slavery, he indignantly refused. "As well," he wrote, "might robbers be askt to state their views of robbery."

POWER OF ASSOCIATION.—A soldier remarkt, after an interview with Lord Chatham:

"No man ever entered Mr. Pitt's closet who did not feel himself braver when he came out than when he went in."

WOMAN IN SOCIETY.—Schouler the historian declares that "woman is the queen of society, and will not surrender the keys to even St. Peter himself."

COINCIDENCE, STRANGE.—The site occupied by the city of Washington was once called Rome, and its creek the Tiber. Hence Moore's sarcastic line:

"And what was Goose Creek once is Tiber now."

WHOSE SUPERSCRIPTION?—Victor Hugo, describing the work of the comprachicos—those devilish instruments of the tyranny of a devilish age—buying children to disfigure them into dwarfs or other monstrosities, says:

"These are the audacities of monarchical terrorism. The disfigured one was markt with the fleur-de-lys: they took from him the mark of God; they put on him the mark of the King."

HOME.—One of the old special statutes of England classified the man without a home as "more dangerous than the asp, dragon, lynx, or basilisk."

SEMPER IDEM.—Macaulay declared that what Spain was in his day she had been for a long time;—and, we may add, she is to-day.

"Of the Spain which had domineered over the land and the ocean, over the old and the new world; of the Spain which had, in the short space of twelve years, led captive a pope, a king of France, a sovereign of Mexico, and a sovereign of Peru; of the Spain which had sent an army to the walls of Paris, and had equipt a mighty fleet to invade England, nothing remained but an arrogance which had once excited terror and hatred, but which could now excite only derision. . . . The huge mass [of Spanish dominions] lay torpid and helpless, and could be insulted with impunity. . . . So wretched had the King's education been, that when he was told of the fall of Mons, the most important fortress in his vast empire, he askt whether Mons was in England."

SEED-THOUGHTS FOR SERMONS AND PUBLIC DISCOURSE.

BY ARTHUR T PIERSON, D.D.

As to "*Proselytes*," or Gentiles who adopted Judaism in a sense more or less restricted, according to the Gemara and rabbinical teaching, we are to distinguish:

1. *Proselytes of the gate, i.e.*, strangers, living within the gates of Israel, adopting the patriarchal religion and conforming to the seven Noachian laws: viz., against blasphemy, idolatry (or worship of heavenly bodies), murder, incest, robbery, rebellion, eating of things strangled and of blood (Acts xv. 20). Instances: Cornelius, Lydia, Ethiopian eunuch, etc.

2. Proselytes of righteousness, circumcised and naturalized as Jews.

Some one says: "If I always had to do with God, I would not mind. If it was disaster, shipwreck, fire, anything which I could trust to God, I hope I am Christian enough to bow to it. But what worries me, and makes me

feverish and restless, is that things come to me from my fellow men. I can not say 'Yes' to those." Ah, my friend, you must! You will never get rest if you do not. I tried that myself, and I found that I had at last to come to this—to make *no distinction between what God appointed and what God permitted.* His permission and His appointments are equally His will. Jesus thought so, because when Judas came into the garden to arrest Him He said, "The cup that my Father hath given me, shall I not drink it?" Tho it had been brought to His lip by a Judas, it had been mixt by His Father.

As to ideal character in a pastor, take the following, from Bishop Ken, for illustration:

Give me the priest whose graces shall possess
Of an *ambassador* the just address;
A *father's* tenderness, a *shepherd's* care,
A *leader's* courage, which the cross can bear;
A *ruler's* awe, a *watchman's* wakeful eye,
A *fisher's* patience, and a *laborer's* toil,
A *guide's* dexterity to disembroil;
A *prophet's* inspiration from above;
A *teacher's* knowledge, and a *Savior's* love.

Examples of Genius in Distress.

Homer was a beggar; Plautus turned a mill; Terence was a slave; Bœtius died in jail; Paul Borghese had fourteen trades, and yet starved with them all; Tasso was often distrest for five shillings; Bentivoglio was refused admittance into a hospital he had himself erected; Cervantes died of hunger; and Vagelas left his body to the surgeons to pay his debts as far as the money would go; Bacon lived a life of meanness and distress; Sir Walter Raleigh died on the scaffold; Spenser, the charming, died in want; the death of Collins was through neglect, first causing mental derangement; Milton sold his copyright of "Paradise Lost" for fifteen pounds at three payments, and finisht his life in obscurity; Dryden lived in poverty and distress; Otway died prematurely, and through hunger; Lee died in the street; Steele lived a life of perfect warfare with bailiffs; Goldsmith's "Vicar of Wakefield" was sold for a trifle to save him from the grip of the law; Fielding lies in the burying-ground of the English factory at Lisbon, without a stone to mark the spot; Savage died in prison at Bristol, where he was confined for the debt of eight pounds; Butler lived a life of penury and died poor; Chatterton, the child of genius and misfortune, destroyed himself.

The Conditions of Prevailing Prayer:

Matt. vii. 7–11.

THIS entire section of the so-called Sermon on the Mount, from the seventh verse to the close of the chapter, should be studied as a whole, for all its parts are intimately related.

The two opening verses are a threefold lesson on prayer, in which prayer is presented in the light of a threefold privilege. It is asking, seeking, and knocking. Here is a manifest growth of conception. Seeking implies intense asking, and knocking suggests repeated or importunate asking, as a knock is generally repeated. Again, if we consider the promises annext, they suggest a threefold object in prayer—a want to be supplied, a right way to be found, and a closer access to be obtained. And these three cover all the great objects sought in prayer—some destitution to be relieved, some perplexity to be resolved, or some closer fellowship to be realized.

The verses that follow throw light on these three aspects of prayer as presented in vs. 7 and 8. For example, vs. 9–12 present the encouragement to ask found in the Fatherhood of God. Vs. 13–20 give some ways in which we may be guided to the true path, and detect false guides. Vs. 21–23 further show us who they are who truly knock and enter into holy fellowship with God.

The one thought we wish now to be made emphatic is *the secret of prevailing prayer.* What is such asking, seeking,

knocking as obtains a sure and full blessing? How are we to pray so as to obtain definite answers? No question is more important, and it can be properly answered only in the light of Scripture teaching. And there are some few passages in the Word of God so prominent and so forcible that they stand out in conspicuous and designed preeminence. At some of these we shall now look.

First of all, praying *in the name of the Lord Jesus Christ*. In that other great discourse, that stands at the end of His brief career, as this at its beginning, He makes very emphatic the condition of asking in His name. (Comp. John xiv. 13, 14; xv. 16; xvi. 23, 24, 26.) Here we have the word "ask" seven times, and always connected with asking in His name. In John xv. 7 we find again the promise, "Ye shall ask *what ye will*, and it shall be done unto you"; and, altho here the phrase, Ask in My name, is not found, the thought is the same. Indeed, here we find the explanation of that phrase: "If ye abide in me and my words abide in you." The name is the nature, the person known by the name; and to ask in Christ's name is to ask as one who so abides in Him and in whom He so abides as that there is *identity* between the two. In ordinary life, when a request is made in another's name, that other party is the *real suppliant*. Back of the person making the request there is seen another, whose representative he is, and the request is granted because of that absent party. Just so when we ask in Jesus' name. God looks through us and back of us to His Son, whom He sees as the real suppliant in the case, and hence no such prayer *can be refused*.

The whole success of such prayer, therefore, is dependent on our getting into and keeping in such abiding union with Christ as that we can and do ask in His name.

Hence the bearing of that other very conspicuous teaching on prayer, found in Rom. viii. 26, 27, where the Holy Spirit is represented as in us, suggesting our prayers, and groaning with desires that can find no suitable form of words or outlet in speech. God gave not the Spirit by measure unto His Son. In Him the Spirit abode, a perfectly subduing and controlling power. If, therefore, we abide in Christ and He in us, the same Spirit subdues and controls us; and our prayers become utterances of the Holy Spirit, intercessions for the saints, according to the will of God. Jude calls this "praying *in the Holy Ghost*," the Holy Ghost being the atmosphere, the element, of spiritual life, from which we draw the breath that sustains that life and makes possible prayer as an outbreathing.

When we once grasp this great teaching, it becomes the key to all the most precious truths of the Word touching prayer.

For example, in Ephes. iii. 20, 21, we have a rapturous doxology, "To Him who is able to do exceeding abundantly above all we ask or think." Words seem to be piled up here with a reckless disregard of their weight, as tho the utmost power of language were—as it is—inadequate to express the truth. God is able not only to do all we ask or even think, but above all, abundantly above all, exceeding abundantly above all; that is to say, God's ability to grant blessing is illimitable so far as He is concerned. But one short phrase is added, that suggests the limitation *we put* upon His infinite ability: "*According to the power that worketh in us.*" He has an inexhaustible supply, but His power to *impart* depends on our power to *receive*. There are conditions in the suppliant soul which limit the blessing. If that suppliant is not identified with Jesus by faith, and is not wrought upon by the Spirit, the prayer fails of its high blessing. We thus limit the Holy One of Israel.

Again, in James i. 5–8, is another lesson on prayer, in which the pivot of the passage is the necessity of *faith in the faithfulness of God*. Without

this there is a forfeiture of blessing. The double-souled man is like sea-surge driven to and fro, tost up and down by tempestuous winds. The two motions of the waves, undulation and fluctuation, are referred to; one of which makes impossible the same uniform level, and the other prevents uniform progress. So a man who has no faith in God's faithfulness can not maintain a uniform confidence in God's answer, nor make steady progress in power with God. The lesson here is the same practically as in Mark xi. 22: "Have faith in God"—*εχετε πιστον θεου*—which J. Hudson Taylor forcibly and clearly renders, "Reckon on the faith of God"—that is, count confidently on God's faithfulness to His Word. He has spoken and He has sworn — and therefore we have a "strong consolation" (Heb. vi. 13–20). To doubt God is to make Him a liar and a perjurer. He who is one with Christ and in whom the Holy Spirit is praying, cannot thus impeach God's faithfulness.

Again, in 1 John iii. 21, 22, our confidence toward God in prayer is made inseparable from our obedience; because disobedience necessarily hinders our true abiding in Christ and our true fellowship with the Blessed Spirit.

And, once more, what light is thrown on the words of our Lord in Matt. xviii. 19, 20, where the agreement of two or three praying souls is made the condition of such blessing! The word for agree is *symphonize*. Symphony is musical accord and concord; it implies notes that are struck in harmony, according to the law of the chord. The agreement here referred to is not the arbitrary agreement of disciples in covenant with each other, but the agreement of disciples with the Holy Spirit, first of all, and with each other in Him. He touches the keys and makes the symphony sound in God's ear. Hence the great condition still is that we abide in Christ and so pray in the Holy Ghost. In this way children of God, far separated, and who have never seen or known each other, may be brought into agreement and be praying the same prayer for the same objects, because toucht by the master hand of the divine Musician.

SOME CRITICS CRITICIZED.

Superficial Notions.

"We can not look for evidences of a man's Christianity among his articles of belief."—*The Union Signal.*

"It is not by their opinions, but by their lives, that men will be saved."—*Dean Farrar.*

AND yet Paul and Silas said to the jailer of Philippi: "Believe on the Lord Jesus and thou shalt be saved." That involves the doctrines embraced in "believe," "Jesus," "Lord," etc., *i.e.*, in the doctrines of salvation. Jesus Himself prayed to the Father for His disciples: "Sanctify them through thy truth; thy word is truth." In contrast with the wiseacres, the Bible makes much of "belief of the truth." True religion has its only rational basis in God's truth; and it is as absurd to talk of a right life without a right belief, as it is to talk about an effect without a cause.

"The Science of Guesswork" in the Schools.

"We therefore conclude that at one time, many thousands of years ago, *all* people were more ignorant than most savage tribes now living. They probably did not know how to make anything, but lived in caves, wore no clothing, and ate only fruits, nuts, roots, and such insects as they could catch, and such animals as they could kill with stones and clubs. At last some one may have learned how to tie a sharp stone on the end of a stick, and thus make a spear with which to spear fish or kill animals. Then some one may have learned that sticks rubbed together will get hot and at last burn, thus starting fire," etc.—"*The Natural Advanced Geography*," p. 34; American Book Co.

Rev. W. R. Evans, of Gallia, Ohio, has directed attention to this teaching

in a book that is being widely used in the instruction of American children and youth, and asks:

"Is the theory advanced reconcilable with the teachings of the Bible? Is it warranted on scientific grounds? Is not such teaching in a text-book evil in its tendency, biasing the mind of the youth of the land against the Biblical records?"

The Bible is against it; all tradition, all history, is against it; archeology with its pick and spade is against it; and true science is against it. When Ernst Haeckel proposed to introduce this new teaching of the evolutionists into the text-books and schools of Germany, Professor Virchow scouted it as without scientific credit or value. It should be protested against by Christians everywhere as unscientific and tending to skepticism.

The Poor Man's Club.

"The saloon is the poor man's club—it is a necessity."—*Bishop Potter, as reported in the daily papers.*

Yes; it is certain to make any man poor who joins it, no matter how rich he may have been previously to his club membership. "A necessity" to poverty, ignorance, wo, crime—to the poorhouse and the penitentiary; but never to the home, the church, the country, or to any other good institution.

A Misleading Analogy.

"It is absurd to call men to spiritual growth. Growth is always spontaneous and unconscious, and the attempt to make it conscious and voluntary would defeat the very end aimed at."

This is the substance of some of the so-called popular teaching with which sundry teachers with slender qualifications have of late been darkening counsel. The Scriptural injunction (2 Peter iii. 18) is: "Grow in the grace and [or, epexegetically, *even*] the knowledge of our Lord Jesus Christ." This is an exhortation and a command. Growth is an essential to the Christian life. It depends upon the increasing knowledge of Jesus Christ as our Lord, as its sustenance or its means, if, indeed, it is not identical with this knowledge. Just here the analogy fails. Plant-life, and, indeed, all forms of mere physical life, may reach growth by processes of necessity, and even the higher stages of man's animal growth may not rise above spontaneity. But when it comes to rational and spiritual life, the analogy in this respect ceases to hold, and the higher law of rationality comes in. As some one has said: "We must grow in grace by actually resolving to grow, and by pressing resolution into action." It is a significant mark of man that, as he rises in the scale of civilization, a large portion of what is originally and to begin with under the direction of appetite and spontaneity—as diet, exercise, etc.—is lifted up into the sphere of rational control and action. Man is more than plant or animal, and the Christian life belongs to a higher sphere than the life of these.

Two Verdicts.

"This study or criticism has about finished its work upon the Old Testament. Its familiar conclusions respecting the date, composition, and historical value of these Scriptures need no rehearsal at this time. In details they may be modified, and furnish questions of debate among specialists; but the general verdict of the Higher Criticism respecting the Old Testament will stand. The opposing school appears a dissolving force, since it produces no commanding literature."—*Prof. E. L. Curtis, in Bibliotheca Sacra*, January, 1899.

"The statements both of the extreme advocates of verbal inspiration and of the destructive critics, who, like the cuttlefish, have power to eject around every passage of Scripture the opaque products of their own obscuring doubts, are to be received with caution. . . . If we challenge the higher critics at any point, it is because not of the breadth, but of the narrowness of their views. . . . Let us not fall into the trap of accepting things as true because they are confidently stated and vociferously reiterated by special advocates."—*The Bibliotheca Sacra on "The Theological Position of the Bibliotheca Sacra,"* October, 1898.

What a difference the point of view makes! The opinion of Dr. William Henry Green, of Princeton, might be cited; but as he is regarded as a strict

"conservative" and "traditionalist," the view of another scholar, who is regarded as so liberally inclined as to have "his eyes always wide open to the truth," will serve the present purpose. After an experience of over forty years —recognized as one of the first Hebrew scholars and theological teachers in this country—he stated not long since that, in his view, ninety per cent. of the new learning exploited by the higher critics has already been demonstrated false and worthless, five per cent. of the remainder has gone far on in the process of being so demonstrated, and the residuum of five per cent. is still largely open to question. "When doctors disagree," etc.?

SERMONIC ILLUSTRATION FROM CURRENT LIFE.

By Rev. Louis Albert Banks, D.D., Cleveland, Ohio, Author of "Christ and His Friends," Etc.

Easy to Go Down-Hill.—A recent traveler, in giving a description of his climbing Mount Popocatepetl, in Mexico, and visiting its crater, says that they were able to return from the top of the mountain to the snow-line in fifteen minutes, covering a distance which had required them six hours to ascend. One sees things like that often in common life. A man struggles for years to build up a good reputation for honesty and integrity among his fellow men, and then in an unguarded hour he takes a fatal toboggan-slide that hurls him in a single act below where he began to climb twenty or thirty years ago. It is those who persevere unto the end who win the crown, and no one can afford to grow careless or to cease to be watchful against temptation.

The Poor Man's Club.—The wide discussion aroused by the unfortunate and unwise remark of a certain distinguished clergyman concerning the saloon as a social necessity, and a necessary club-room for working men, has brought out some very pertinent utterances. Among these, none have gone more surely to the point than those of Editor William Brewer, of the Salvation Army, who aptly calls attention to the fact that the saloon is not philanthropic. It does not exist for the sake of providing social relaxation for the weary. Any association it affords only serves its deadly purpose the more. The wife and children need not only social relaxation, but relaxation from disgrace and dishonor, abuse and pinching poverty, and from the more trying necessity of wearing poor, if not ragged, clothes, and eating hardened crusts, while the saloon-keeper's wife and children revel in their purple and fine linen, and fare sumptuously every day.

Useful Spider-Webs.—About ten years ago a French missionary started the systematic rearing of two kinds of spiders for their web, and *The Board of Trade Journal* states that a spider-web factory is now in successful operation, where ropes are made of spider web intended for balloons for the French military aeronautic section. The spiders are arranged in groups of twelve above a reel, upon which the threads are wound. It is by no means easy work for the spiders, for they are not released until they have furnished from thirty to forty yards of thread each. The web is washed, and thus freed from the outer reddish and sticky cover. Eight of the washed threads are then taken together, and of this, cords are woven which are stronger and much lighter than cords of silk of the same thickness. It is interesting surely to know that so delicate a thing as the strand of a spider's web can be multiplied until it becomes a strong rope that might be used to strangle a man to death. So, sinful thoughts, that are but shadowy and unreal at first, if indulged in, may become the strong cords of lust which may bind a strong man to his utter undoing.

Abundant Resources.—In connection with the Pacific cable a very interesting question arises. From where is the gutta-percha for this gigantic cable to come? Every whisper of the construction of a new line of cable sends the gutta-percha market at Singapore, India, up by leaps and bounds. The ruling price of the gum is the highest at present that has ever obtained. It is claimed that there is not a large enough supply of gutta-percha left in the world to build a cable from San Francisco to Manila. If that is so, we may be sure that something else will be found to take its place. God's storehouses have never given out yet, and they will not now. When the whales began to run short, the pessimist said that the world would soon be in darkness for lack of oil. But the coal-oil took its place; and now that coal-oil wells are beginning to give way and show signs of emptying, electricity is rapidly taking its place. This abundance in the natural world is only a suggestion of the abundant resources of God in the spiritual realm. Paul declares that these spiritual riches are unsearchable, and that they are abundant to supply all our needs.

Sin's Vagabonds.—In the forests of Galicia, the peasants have just captured a wild man who for years has been the terror of the district. Travelers in numerous instances had been attackt by him, and he was accustomed to plunder the cottages of the peasantry for food. By those who to their sorrow had seen the man he was described as a monster, unkempt, and covered with hair from head to foot. Finally a hunting party was organized, and the wild man was captured after desperate resistance. His appearance quite bore out the worst of the descriptions. After he had been washt, shaved, and clothed, he was identified as a man who had once held high public office in Austria. He had moved in the highest circles, but finally embezzled a large sum of money to escape pursuit. He took refuge in the forest, and his fear of detection made him a vagabond, and gradually he was transformed into a savage. Sin makes vagabonds of many victims. It has been doing it ever since the days of Cain; yet Christ is able to forgive and save even these. The poor man whom He found in Gadara must

have been as bad as this poor man of the forest, but Christ drove the evil spirits from him, and he was soon clothed and in his right mind.

CAUGHT IN THE ICE-FLOE.—The Canadian ferryboat *Niagara*, which plies between Buffalo and Fort Erie, Ontario, recently became embedded in a great field of ice at about the center of the stream. Her engines were powerless to propel her against the ice-floe. The current at the point was exceedingly swift, and the momentum of the ice-field carried the boat with it in spite of all that could be done with her engines. The passengers, realizing their situation, were horror-stricken with the fear of being carried over the falls and the more imminent danger of being dashed against a pier of the international bridge. The calls of the ferry-whistle started fire-tugs from the shore to their rescue. Finally by great exertion the officers and crew managed to work the boat free from the ice-floe and reach a dock on the American shore. That boat, helpless in the grip of the ice, floating toward destruction, is a fair illustration of the condition of a man or a woman that has been caught in the meshes of sin until they can no longer have full use of the enginery of the human will. Unless they are aroused to escape, the deadly current will drift them to certain ruin.

A FAR-SIGHTED TELESCOPE. — When the idea was first mooted more than a year ago of constructing a telescope powerful enough to allow the moon to be viewed from what would seem to be close at hand, no little amusement was caused in Paris. However, it is now announced that the scheme is to be largely realized. The image of the moon on which the visitors to the Exhibition will be able to gaze will appear to be distant only about sixty miles. The telescope which is to attain this result, which will far outstrip all that has been previously achieved, is in course of construction. By its aid it will be possible to take photographs of the surface of the moon on a scale ten thousand times larger than any obtained up to now. The telescope of faith, however, is far more magnificent than that. By it Abraham caught sight of a city which hath foundations, whose builder and maker is God. And multitudes there are to-day who, like him, are happy and content, tho pilgrims, because through the lens of faith they behold with joy their certain reward.

FAITHFUL SHEPHERDS.—A Colorado shepherd tells this story of a dog, which is his efficient helper in taking care of a large flock of sheep. On one occasion the dog was left to watch the flock near the herder's cabin while the herder got his supper. After he had eaten his supper he went out to where the sheep were, and told the dog to put the sheep in the corral. This she refused to do; and, altho she had had no supper, she started off over the prairie as fast as she could go. The herder put the sheep in the corral and went to bed. About midnight he was awakened by the loud barking of a dog down by the corrals. He got up, drest himself, and went down, and, to his astonishment, found the dog with a band of about fifty sheep, which had strayed off during the previous day without the herder's knowledge; but the poor dog knew it, and, tho hungry and tired, she had gone seeking after them until she found them. The dog did this out of fidelity to its master and a sense of duty. How much more should we, who have known the love of Christ our Savior, keep watch over the feeble and weak and young ones of our community who are wandering away and are being lost from the flock. Surely if a dog can do that much, we who have been so greatly blest can show fidelity and love in return for the great love wherewith He has loved us.

DRIFTING HULKS.—A proposition is before Congress to prohibit the navigation of the lower Mississippi River by vessels which have no means of propulsion, and therefore can not control themselves, but drift down, at the mercy of the current, in constant danger of collision with the steamboats. The trouble just at present is due mainly to the drifting coal barges, which are turned loose in the river at the stream's mercy. These barges come down from Pittsburg, laden with coal, but under the control of a powerful tug. They land on the bank opposite some plantation, and the coal they contain is sold. The barges, being of no value afterward, are turned loose, like worn-out horses, to go their own way. This, however, is extremely dangerous, as they are powerful and heavy. They are without control of any kind, carry no lights, and are a constant peril. There are moral hulks still more dangerous that drift about on the stream of life—men and women who were once loaded with a rich cargo, and who were controlled and mastered by a wise and loving hand, but who by their neglect and their sins have lost their spiritual enginery, and, without steam or cargo or lights, with no power to control themselves, they drift, dangerous hulks, putting peril in the way of everybody they meet.

A PRICELESS JEWEL.—It is rare to meet a person who does not confess to the fascination of precious stones. The charm of an opal, for instance, seems more than the rainbow, suspended in its hidden waters. There is a very interesting classification of appropriate gems for each person to wear. We are told that those born in January should wear garnet, signifying friendship and fidelity; February, amethyst, sincerity and peace; March, bloodstone, wisdom, courage, and firmness; April, diamond, innocence; May, emerald, beloved and happy; June, agate, health, wealth, and long life; July, ruby, content; August, sardonyx, conjugal felicity; September, sapphire, sanity, peace, and ease of mind; October, opal, hope; November, topaz, friendship and true love; December, turquoise, success. There is a jewel not named in this list, but one which is far more precious than any of them. It is spoken of in the Book of Revelation. Christ says: "To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it." That is the most precious jewel known to mankind, and it is within the reach of the poorest man, or woman, or child on the earth.

POISONING THE BLOOD.—A horrible story has been attracting attention in the papers, about an American soldier who was with a party of his comrades drinking in the saloons at Manila. They fell in with some of the natives, with whom this man had a quarrel; and afterward, in order to get vengeance on him, he was drugged and the blood of a leper was inserted into his veins. After a while he awoke to the horrible consciousness that he was probably fated to die of that terrible disease. The poison was already in this man's blood when he sought his recreation and happiness in a liquor-saloon. If the poison had not been in his moral nature, he would never have been in danger of becoming inoculated with the horrible leprosy. If a man did but know the awfulness of sin, he would fly from it as readily as from a leper, and with as much terror.

EXEGETICAL AND EXPOSITORY SECTION.

THE DAY OF CHRIST'S CRUCIFIXION: AN UNSOLVED PROBLEM.

By Rev. Jesse H. Jones, North Abington, Mass.

There are two problems of events which happened at the close of our Lord's life which may fairly be accounted unsolved: namely, that of the day on which He was crucified; and that of the order of the events of the resurrection morning. The following is offered as a contribution toward the solution of the first of these problems.

On what day of the week was Jesus Christ crucified?

Two days of that week are fixt beyond a doubt, and have been from the beginnings of Christian testimony. The triumphal entry into Jerusalem took place on the first day after the weekly Sabbath before the Passover; and the resurrection took place on the first day after the Sabbath following the Passover. Concerning these two days there is no doubt. But concerning the day on which Jesus was crucified there is serious questioning. The almost universal view is that this took place on the sixth day of the week, our Friday; and that He rose again on the first day of the next week, our Sunday.

But there are certain sayings of Jesus and His disciples which are strongly against this view. One of these is the saying of the Master Himself in Matt. xii. 40, a strict rendering of which is as follows:

> "For like as Jonah was in the belly of the sea monster three days and three nights, so shall the Son of Man be in the heart of the earth three days and three nights."

Now if Jesus was crucified on Friday, the sixth day of the week, and rose again on the following first day, He was in the grave only the night of Friday and the next, being but two nights; and no ingenuity of man has made or can make the three nights of Christ's words out of those two nights of fact. If He was three days and three nights in the heart of the earth, He was not crucified on Friday; and if He was crucified on that day, He was not three days and three nights in the heart of the earth. From this alternative I can see no way of escape. Not one of the ways presented seems reasonable.

To the same effect are the words spoken by Him to the disciples on the way to Emmaus. They said to Him:

> "Yea, and beside all this it is now the third day since these things came to pass."

But if the day on which Jesus rose, the first day of the week, was "the third day since these things came to pass," then certainly the day before that, the seventh day, which was the Jewish Sabbath and is our Saturday, was the second day "since," and the day before that, which is our Friday, was the first day "since these things took place." And if the first day before that on which these things took place was Friday, then necessarily the day on which they did take place must have been Thursday. No plain man of unsophisticated mind will read the verse any differently.

I. In my endeavor to clear up the difficulty which is thus disclosed, I first remark that there is no necessary ground in the gospels for the view that Christ was crucified on Friday. On the contrary, that view is based on a misapprehension of certain vital facts in the narrative. To bring to notice these vital facts, which lie embedded in the narrative itself, but hitherto have been almost wholly unobserved, is the main object of this discussion.

1. There occurs six times in the Greek of the gospel narratives the word σαββάτων: namely, twice in Matthew (xxviii. 1); once each in Mark (xvi. 2) and Luke (xxiv. 1), and twice in John (xx. 1 and 19). σαββάτων is the genitive plural of σαββάτον. Now the natu-

ral meaning of any plural is two or more of the singular; and in our language the plural of Sabbath is Sabbaths. Then, certainly, the natural translation of the Greek plural *σαββάτων* is Sabbaths. Following this order of nature, let us examine the six instances in question.

σαββάτων occurs in Matt. xxviii. 1 twice, as follows:

Ὀψὲ δὲ σαββάτων, τῇ ἐπιφωσκούσῃ εἰς μίαν σαββάτων, ἦλθεν Μαρία Μαγδαληνὴ, καὶ ἡ ἄλλη Μαρία θεωρῆσαι τὸν τάφον.

We begin by examining the first word, *ὀψὲ*. The primary meaning of this word is "late." But Robinson says that, with the genitive following, it means "at the end of, at the close of, after"; and he cites this place, translating the phrase by, "at the end of the Sabbath, *i.e.*, after the Sabbath," etc. This gives the clew to the whole matter, and with the natural use of the plural for *σαββάτων*, shows us the straight way out to the light. Using our clew, we translate the whole verse as follows:

"Now after the Sabbaths, as it began to dawn into the first day after the Sabbaths, came Mary Magdalen and the other Mary to see the sepulcher."

Plainly this says that it was after a plural—that is, after at least two Sabbaths—that the coming of Mary Magdalen and the rest of the women, here recorded, took place. The same plain saying comes out in every case.

In Mark xvi. 2 the word occurs as follows:

Καὶ λίαν πρωὶ τῇ μιᾷ τῶν σαββάτων ἔρχονται ἐπὶ τὸ μνημεῖον ἀνατείλαντος τοῦ ἡλίου.

Keeping our clew, we may render the verse thus:

"And very early on the first day after the Sabbaths they come to the tomb, the sun being risen."

Thus here again the idea of more than one Sabbath is presented.

Luke's record of the same event is given in chapter xxiv. 1, as follows:

Τῇ δὲ μιᾷ τῶν σαββάτων ὄρθρου βαθέως ἐπὶ τὸ μνῆμα ἦλθαν φέρουσαι ἃ ἡτοίμασαν ἀρώματα.

This, after the manner of the others, may be rendered:

"Now on the first day after the Sabbaths, at early dawn, they came unto the tomb, bringing the spices which they had prepared."

Passing to the two verses in John (xx. 1, 19), we find them to be of the same tenor. The following is verse 1:

Τῇ δὲ μιᾷ τῶν σαββάτων Μαρία ἡ Μαγδαληνὴ ἔρχεται πρωὶ σκοτίας ἔτι ὔσης εἰς τὸ μνημεῖον, καὶ βλέπει τὸν λίθον ἠρμένον ἐκ τοῦ μνημείου.

Following the line already taken, this verse may be rendered:

"Now on the first day after the Sabbaths Mary Magdalene came early, it being yet dark, unto the tomb, and seeth the stone taken away from the tomb."

Verse 19 is as follows:

Οὔσης οὖν ὀψίας τῇ ἡμέρᾳ ἐκείνῃ τῇ μιᾷ σαββάτων, καὶ τῶν θυρῶν κεκλεισμένων ὅπου ἦσαν οἱ μαθηταὶ διὰ τὸν φόβον τῶν Ἰουδαίων, ἦλθεν ὁ Ἰησοῦς καὶ ἔστη εἰς τὸ μέσον, καὶ λέγει αὐτοῖς, Εἰρήνη ὑμῖν.

In literal English this would be:

"Then, it being evening on that day, the first after the Sabbaths, and the doors being shut where the disciples were through fear of the Jews, Jesus came and stood in the midst and said to them, Peace to you."

Thus have we before us all these passages, and on the very face of them it plainly appears that when translated according to their natural form and meaning, they teach that "Sabbaths"—that is, two Sabbaths at least—stood between the crucifixion of Jesus and His resurrection.

2. But how could there be two Sabbaths side by side? The very mention of such a view strikes most people, if not all, as too absurd to be worth the attention of a sober mind. Yet if the reader will attend us but one step farther, he will see abundant evidence that two Sabbaths did occur right side by side sometimes in the Jewish year; and this evidence is in the very Book of the Law itself.

The Torah, or Book of the Law, was the national code of the Jewish people, both for the secular and the religious life. From the religious part of that code we cite the abundant evidence. The twenty-third chapter of Leviticus might well be called "The Statute of the Feasts of Jehovah." The first of the feasts named is that of the weekly Sabbath, the law for which is as follows:

"Six days shall work be done: but on the seventh is a Sabbath of solemn rest, a holy convocation; ye shall do no manner of work: it is a Sabbath unto Jehovah in all your dwellings" (Lev. xxiii. 3).

But in another statute in the same chapter the word Sabbath is emphatically applied to the great Atonement Day, as follows:

"On the tenth day of the seventh month is the day of Atonement. It shall be a holy convocation unto you. . . . Ye shall do no manner of work that same day: for it is a day of Atonement. . . . It shall be unto you a Sabbath of solemn rest, and ye shall afflict your souls" (*Lev.* xxiii 27-32).

Here we note that this Atonement Day has given to it the same name, "a Sabbath of solemn rest," as that given to the seventh day or weekly Sabbath; that the same prohibition of work is made concerning it as concerning that day—"ye shall do no manner of work"; and that both days alike were to be days "of holy convocation." Here, then, the Atonement Day, upon the whole the most solemn day of the Jewish year, was by the religious statute of Israel called "a Sabbath," just as the weekly Sabbath was. Both days thus having the same name, let us see how two Sabbaths could come together.

Sometimes the first day of the seventh month would fall on the sixth day of the week, our Friday. Then the second and ninth days of the month would be weekly Sabbaths. But the tenth day was the yearly Sabbath of the Atonement Day. Thus two Sabbaths, the weekly and the yearly, would be side by side together, the weekly Sabbath being first. But when the first day of the seventh month came on the fourth day of the week, our Wednesday, then the fourth and eleventh days of the month would be weekly Sabbaths, and again two Sabbaths would come together—the Atonement-Day Sabbath on the tenth of the month coming first, and the weekly Sabbath next after it.

Now this is the point for us, that both these Sabbaths, thus sometimes coming side by side, were establisht by law in one and the same chapter of statutes; and the yearly day was just as much a Sabbath, both in name and nature, in the statute, custom, thought, and habit of Israel, as the weekly Sabbath was. This fact must come into the very grain of our mind, and be woven into the very web of our thinking, before we can fully realize the force of the argument concerning the two Sabbaths which came when our Lord was crucified.

Now as the Atonement Day was called "a Sabbath" in the same statute with the weekly Sabbath, so was the Passover Day called "a Sabbath" in that same statute, as follows:

"In the first month on the fourteenth day of the month at even is Jehovah's Passover. And on the fifteenth day of the same month is the feast of unleavened bread unto Jehovah. Seven days shall ye eat unleavened bread. In the first day shall ye have a holy convocation: ye shall do no servile work: but ye shall offer an offering made by fire unto Jehovah seven days. In the seventh day is a holy convocation; ye shall do no servile work."

Now the two laws next following this one are so joined to it as to bring out in clear light the point I am making. They are the law of the wave-sheaf and of Pentecost. In the law of the wave-sheaf are these words:

"And he shall wave the sheaf before Jehovah, to be accepted for you: on the morrow after the Sabbath the priest shall wave it" (11).

Then follows the law of Pentecost, which begins thus:

"And ye shall count unto you from the morrow after the Sabbath, from the day that ye brought the sheaf of the wave offering;

seven Sabbaths shall there be complete: even unto the morrow after the seventh Sabbath shall ye number fifty days."

As to what day was referred to by the Sabbath which was the next day before the wave-sheaf day, and from which Pentecost was reckoned, I quote from the "Speaker's Commentary," an authority, as I understand, in such matters:

"'On the morrow after the Sabbath.' It is most probable that these words denote the sixteenth of Abib, the day after the first day of Holy Convocation, and that this (day of Holy Convocation) was called the Sabbath of the Passover, or the Sabbath of Unleavened Bread. The word Sabbath is similarly applied to the day of Atonement in verse 32. That the day on which the sheaf was offered was the sixteenth of the month, and the 'Sabbath' here spoken of was the fifteenth, is in accordance with the Septuagint, Philo, Josephus, the Mishna, the Târgums, and the Rabbinists in general."

That is to say, the statute law which we are examining explicitly gives the name "Sabbath" to the fifteenth day of the first month, the day on which the Passover was eaten; and the name so applied must have been as familiar to the Jews in Christ's day as "Independence Day" or "Fourth of July" is now familiar to us as the name of the day which commemorates the signing of the Declaration of Independence.

Having thus before us the fact that the Passover day was establisht by law as a Sabbath, and was familiarly known to the Jews by that name, we are prepared to note how the same double Sabbath might come as in the case of the Atonement Day. Whenever the first day of the first month came on the sixth day of the week, our Friday, then, of course, the second day of the month would fall on the seventh day of the week, the Sabbath; and so would the ninth and the sixteenth days. But the fifteenth day, being the Passover Day, was a Sabbath also, as we have just seen. So here two Sabbaths came side by side—the Passover Sabbath on the fifteenth and the weekly Sabbath on the sixteenth days of the month.

The moment this fact of the two Sabbaths side by side is seen, the situation at the time of the crucifixion is made plain, the plural "Sabbaths" is explained, the three days and three nights are proved, and the whole is clear. So, then, our Lord was crucified on Thursday, Friday was the Passover Sabbath, Saturday was the weekly Sabbath, and on the first day of the week He rose from the dead, having been "three days and three nights in the heart of the earth," just as He said.

II. As adjunctive to this argument, and wholly agreeing with and confirming it, we examine also the six passages in which the word παρασκευή appears, which signifies "preparation." We content ourselves with the literal English, without the Greek. Three of the places are in John xix. 14, 31, 42, as follows:

Ver. 14: "Now it was the Preparation of the Passover: it was about the sixth hour."

Ver. 31: "The Jews, therefore, because it was the Preparation, that the bodies should not remain upon the cross during the Sabbath, for the day of that Sabbath was a great day, askt of Pilate that their legs might be broken, and they taken away."

Ver. 42: "There, therefore, by reason of the Preparation of the Jews, because the tomb was near, they laid Jesus."

The other three places are in the other gospels, one in each, as follows:

Matt. xxvii. 62: "Now on the morrow, which is the day after the Preparation, the chief priests and the Pharisees were gathered together unto Pilate, saying," etc.

Mark xv. 42: "And when evening was now come, because it was the Preparation, which is the day before the Sabbath, there came Joseph of Arimathea, . . . who went in boldly unto Pilate, and askt for the body of Jesus."

Luke xxiii. 54: "And it was the day of the Preparation, and the Sabbath drew on."

The array of testimony in these verses as to the day signified by the word "preparation" seems to me overwhelming; and, indeed, it was this array which first prest me into the view here advocated. John, who stood by the cross on that very "day of the Preparation," and there received from Jesus on the cross the charge to care

for His mother as if she was his own, calls the day the Preparation of the Passover. In his next mention of it he implies necessarily that the day following this "Preparation" was the Sabbath; thus giving the name Sabbath to the day of the Passover, according to the statute quoted above. This same relation Mark asserts directly, when he calls "the Preparation" "the day before the Sabbath." The same thing Luke teaches, when he declares that the day on which our Lord was crucified "was the day of the Preparation"; and when he adds that "the Sabbath drew on," he makes himself at one with John in applying the word Sabbath to the Passover Day. Matthew also, like the other three gospels, teaches that Jesus was crucified on this same Preparation day, saying explicitly that "the morrow" after the crucifixion is "the day after the Preparation." Thus all four of the gospels unite in the solid array of explicit declaration that Jesus was crucified on the day "of the Preparation of the Jews."

That John is entirely right in calling this day the "Preparation of the Passover" can not be doubted, as we can see, without destroying his credibility altogether. And the natural uses of the day quite confirm our view. Can any one doubt that the phrases of Mark, "when they killed the Passover," and of Luke, "in which the Passover must be killed," exactly describe the uses of "Preparation day"? All the afternoon of this day an army of men was engaged in slaughtering the flocks of lambs which were required to meet the needs of the crowds who had come to the capital city of their nation to eat the Passover there that night. What other name but "Preparation" would naturally be given to a day so used? On the other hand, what work was required to prepare for the ordinary weekly Sabbath which could give the day before that Sabbath the name "Preparation"? Where is that work laid down in the Law? But the work for this day is laid down there explicitly. No; the explanation that the name "Preparation" belongs to the day before the weekly Sabbath is without any basis; while the use of the word as the name of the day just before that on which the Passover was to be eaten in the evening is founded on explicit statute and the natural use of words. Indeed, just as "Memorial Day" is perfectly familiar to us, and carries with it all the uses of that day; so, we believe, was "Preparation Day" the familiar and natural name of the day before the Passover, and carried with it all the uses of that day to the mind of a Jew in our Lord's time.

The difficulty, insurmountable to many, of calling the day after the Preparation both "the Passover" and "the Sabbath," is entirely removed by what has been already adduced. From the Law itself we have learned that the Passover was named "Sabbath" by the same general statute which named the weekly Sabbath. Thus the whole becomes plain, and all appearance of contradiction disappears; for "the Passover" and "that Sabbath" were the same day, to which both names belonged equally by law. The words of John, "that Sabbath was a great day," confirm this view. Of course, such a saying signifies that the day was something quite above any ordinary weekly Sabbath; while it exactly describes the Passover, which was the great national day of the Israelitish year. Grant that this "great-day" Sabbath was the Passover, and every difficulty disappears and the whole is made clear.

Along with this argument, and fully supporting it, comes a note of time from Jesus Himself. Referring to the discourses of Jesus Tuesday afternoon, Matthew says:

> "When Jesus had finisht all these sayings, he said to his disciples, Ye know that after two days is the Passover."

Those two days would be finisht Thursday at sundown, when the Jew-

ish day began, and so the time when the Jews were to eat their Passover was our Thursday, their Friday night —Friday, for their day began at sundown, and so after two full days according to their manner of reckoning time. Now if Jesus was crucified on Friday, then He was crucified after they had eaten that feast. But John explicitly says that they would not go into the judgment-hall, "that they might not be defiled, but might eat the Passover," showing that they had not eaten it when they brought Jesus to trial and the cross. But as, by the words of Jesus just quoted, they were to eat it on our Thursday but their Friday night, Jesus must have been crucified before—that is, He was crucified on Thursday.

Again, if Jesus was crucified after the Jews had eaten the Passover, He was arrested, tried, condemned, and crucified, all on the day of the Passover Sabbath—a day of far greater sanctity than the weekly Sabbath; and what was done was in direct violation of their ritual, of which they were so tenacious. Moreover, that view destroys the whole story in John about the breaking of the legs; for the very reason given for that breaking is made naught if Jesus was crucified on the Passover Day, for that was the "high day" referred to. In short, the position that Jesus was crucified on Friday destroys the credibility of John as a witness altogether.

There is only one real difficulty to the view here advocated. Matthew, Mark, and Luke all say that the preparation which Jesus made for the feast which He ate was on "the first day of the unleavened bread when the Passover must be killed." The natural meaning of these words is that the preparation which Jesus sent His disciples to make was made on the regular Preparation Day, and that He ate the feast on the same day with the Jewish people. This makes these three gospels in this place directly contradict themselves in the other places quoted; and directly contradict the whole narrative of John and the whole situation. The situation is conclusive. It is impossible for one who truly apprehends the Jewish life to believe that the crucifixion took place on that "great day," the Jewish "Passover Day." You might as well try to maintain that the Puritan fathers had a ball in the Old South Church on the Sabbath. So I stand with the four gospels together, centering on John, and with the situation, as by far the strongest position; and leave the other to be explained and the difficulty removed when it may.

III. Incidental to our view, and confirming it, is the fact that it accounts for all the days of the week, and there is no blank day, as there is in the received view. One can not help but feel that it is exceedingly unlikely that there was in our Lord's life that week a day either when He was idle or when He did that of which the record is wholly lost. The received view requires such a day, as we suppose is universally admitted. But the view maintained above does not, and is the more likely, therefore, to be correct.

As to the question, How could it ever have been believed that Christ was crucified on Friday, the 15th of Nisan? The plain answer is, Because the Gentile Western Church, which workt out the historic account in its accepted form, had no other conception of the Sabbath than as the weekly Sabbath, knew nothing of the application of that word to the Passover Day, and hence could not understand the record in any other way than as meaning that the weekly Sabbath came on the day after that on which Jesus was crucified. Dominated by this appearance, they set the calendar of the week accordingly, and could do no differently. But the light of the statute having come to its rising, the way is plain to the right calendar of the week, and in our time it is given to see that right and adopt it.

The result of our whole discussion is

that there were two Sabbaths side by side in the week when Jesus was crucified—the Passover Sabbath and the weekly Sabbath, in the order named—and both were meant where the plural for Sabbath is used in the narrative; that the Preparation was for the Passover, and not for the weekly Sabbath; and that Jesus was crucified on Thursday.

PASTORAL SECTION.

THE PRAYER-MEETING SERVICE.

By David James Burrell, D.D., New York City.

February 26—March 4.—The Prayer of Habakkuk for a Revival.

A prayer of Habakkuk the Prophet upon Shigionoth. O Lord, I have heard, etc. —Hab. iii. 1-16.

Habakkuk was contemporary with Jeremiah; but they were very different men. Jeremiah was bowed down with uncontrollable grief in view of the calamities of the nation; Habakkuk, refusing to be hopeless, made his sturdy supplication, believed, and rejoiced in the Lord.

He wrote in troublous times. Many of the people had been carried away into captivity. Those who still remained were loth to learn the lesson. Further afflictions were threatened. "O Lord," pleads Habakkuk, "I have heard thy speech and was afraid!" But, instead of enlarging on his fears or giving way to further complaining, he straightway makes his intercessory prayer.

I. "*O Lord, revive thy work.*" God's "work" is to save from death. A revival is a quickening. The Jewish nation was in a state of spiritual torpor from which God alone, who has power over death, could deliver it.

All through one dreary night I labored with a companion to save a would-be suicide from falling into the mortal sleep which opium produces. When, now and then from utter weariness, we relaxt our efforts, the voice of his poor helpless wife would plead: "Oh, don't rest! Go on; save him!" Thus Habakkuk intercedes with God in behalf of his people: "Give not over, O Lord; revive thy work!"

II. "*In the midst of the years make known.*" Make what known? Two great truths, in particular; two truths which the church loses sight of in times of spiritual declension.

First, Sin. We are apt to forget—as God's people did in the olden time—"the exceeding sinfulness of sin." We shrink from sin in its more vulgar forms, as theft and lying and adultery, while condoning envy and avarice and selfishness. There is no little sin. There is no decent sin. All sin is vile and abhorrent to God. The whitest and politest sin that society winks at is as unclean as leprosy in His sight.

And we forget that sin in its nature and of necessity is always hell-deserving. You know a kind-hearted man, lovable in many ways, but addicted to some form of habitual sin, whom you in your inmost heart are unwilling to catalog with common sinners. You know another who, while honest and respected in society and business life, rejects the mercy of God's only-begotten Son; and you hesitate to regard him as under sentence of spiritual death. You have read of "poor Posty," in "Auld Lang Syne," who was drowned in his effort to save a little child; and you incline to the belief that his place is in heaven notwithstanding his worthless life. All this shows an inadequate view of the nature and character of sin.

Second, God. If the Church is to be revived, it must not only see sin in its

proper light, but God also as holy, just, and true. If a man would shut himself up alone and think of God until he really apprehended Him, he could never be the same man. It is easy to say *God;* but the word has a universe of meaning in it. God the All-wise, the Almighty, the Omnipotent! His presence is round about us. He is nearer than seeing or touching. Would that He would give us, hiding in the cleft of the rock, a glimpse of His glory! Oh, that He would make Himself known unto us!

III. "*In wrath remember mercy.*" With a proper view of sin and a just apprehension of God, must come the appeal to mercy. This brings us to the cross. There is no hope of mercy except in the cross. The saints of the Old Economy, this Prophet among them, were saved just as we are. The cross throws its shadow both ways: over the past and future. Christ is "the Lamb slain from the foundation of the world." Abel's altar spoke of Him. The prayer of Habakkuk for a revival in Israel is an appeal to the cross as it was prefigured in sacrificial blood. There is salvation in no other. A revival is simply getting close to God's mercy in Christ.

This prayer is worthy of a man whose name means "a strong embrace." He took hold on the divine strength, like Jacob by the brook.

The answer came in one of the most sublime visions of Scripture: a vision of God marching through history to the deliverance of His people and the setting up of His kingdom on earth (vs. 3–16).

And in this the faith of Habakkuk rested and was content (17–19).

MARCH 5–11.—JONAH'S PRAYER FOR DELIVERANCE IN TROUBLE.

And the word of the Lord came unto Jonah the second time, saying, Arise, go to Nineveh, etc.—Jonah ii.

It is not necessary that a man should go to church to pray. He may find his oratory anywhere—in the crowded street, at his work-bench, on the battle-field. A reverent posture is important, but whether kneeling, standing, or sitting, the matter of supreme importance is sincerity. Jonah has no choice; he prays from the belly of the whale, with the billows rolling over him.

First. His trouble brings him face to face with God. "When my soul fainted within me, then I remembered the Lord." He had been fleeing from the divine Presence; he had wisht to forget God. Now he is glad enough to remember Him. So David: "Before I was afflicted I went astray, but now have I kept thy word" (Psalm cxix. 67); and again: "It is good for me that I have been afflicted, that I might learn thy statutes" (Psalm cxix. 71). This suggests an answer to the question, "Does God send trouble?" which is only another way of asking, "Does a wise father correct a wayward child?" Jonah recognizes the source of his correction in the words: "All *thy* waves and *thy* billows have gone over me."

Second. In his trouble he "cried unto the Lord." So do most men. It is related that, during a voyage across the Atlantic, the passengers were much annoyed by the obtrusive blasphemies of one of their number, who, when the vessel went aground, was first and loudest in appealing to the divine mercy. It is a singular fact that even the most irreverent will, in the presence of disaster, involuntarily exclaim, "My God!" What a sad commentary is this on human nature, that we should be so slow to recognize God's goodness in prosperity, and so prompt to throw ourselves upon Him when adversity overtakes us! And what a tribute is this to God's grace and forbearance that He should be willing, under such circumstances, to hear us!

Third. Jonah says: "My prayer came unto thee." It was not kept waiting. God loves His children so that He is not over-exacting as to the manner of their return to Him. The

prodigal came back in rags, penniless, and famishing; nevertheless the father went out while he was yet a great way off, and fell upon his neck and kist him. The deeper our sense of unworthiness, the greater is God's willingness to receive us. The publican fared better than the Pharisee in his devotions, tho the latter made a much more elaborate prayer. Jonah was but an indifferent saint, but his prayer on this occasion was markt by the fervent humility of which Southey speaks:

"Four things, which are not in thy treasury,
I lay before Thee, Lord, with this petition:
My nothingness, my wants,
My sin, and my contrition."

Fourth. The prayer of Jonah was accompanied by a renewal of his vow (ver. 9). This was as it ever should be. Men say many things in sickness which they forget after their recovery. Jonah did not forget; when he had been delivered, he arose and went to Nineveh as God had commanded him.

One of the gracious uses of affliction is to revive our devotion and renew our fealty to duty. "Blest be the sorrow, kind the storm, which drives us nearer home." By all the kindly leading of our Lord, in sorrow as well as in prosperity, let us be faithful in serving Him. In this manner we shall realize the saying: "No affliction for the present seemeth to be joyous, but only grievous; but in the end it worketh the peaceable fruits of righteousness to them that are exercised thereby." So "our light afflictions which are but for a moment worketh for us a far more exceeding and eternal weight of glory."

MARCH 12-18.—JACOB WRESTLING. *And Jacob was left alone; and there wrestled a man with him until the breaking of the day, etc.*—Gen. xxxii. 24-28.

A sheik of the desert, rich in many flocks and herds, accompanied by a large retinue of servants, self-satisfied, is returning to his former home. Unawares, he approaches the crisis of his life. On the borders of Edom the memory of an old sin revives: Edom is the country of his brother Esau, whom he defrauded of his birthright years ago. He dare not proceed; the camp is pitcht; messengers are sent forward to ask the right of passage; meanwhile the night falls, and Jacob in his fear and anxiety is driven to his knees.

I. *Then the wrestling.* Some say Jacob dreamed it; but men's thighs are not dislocated in their sleep. Others say it is an allegory; but where is the word that indicates it? No; this was a real struggle, with a real Antagonist, in the dark. But why so protracted? God could have worsted this man in a moment; but there was something in Jacob, besides his bones and sinews, to be dealt with. His self-reliant spirit must be overcome. We speak of this as "Jacob wrestling with the angel"; the reverse is true. The Angel of the Covenant (a foregleam of Christ) was the aggressor. He took hold of Jacob to rid him of self-sufficiency. This takes whole years of wrestling for some of us.

II. *But presently Jacob became the aggressor,* saying, "I will not let thee go until thou bless me." This did not occur until the Angel had thrown him. In his weakness he held on, getting his second strength by the power of God resting upon him (2 Cor. xii. 10). His own strength was gone, and he knew it. His pride had been beaten out of him. But, in the dawning sense of his hold on a divine Antagonist, he found courage to make a mighty plea.

III. *At length the Angel yielded.* A great blessing was granted, in token of which the name of Jacob was changed to Israel. He is no longer the supplanter—the over-reacher, the hard bargainer, the self-seeker—but "a prince in prevailing with God." He has lost the birthright which he stole so long ago—we shall presently see him doing obeisance to Esau in token of its surrender—but he receives the assurance of the Covenant which the Lord had made with him at Bethel.

The getting and keeping of the birthright had been the bane of his previous life; the blessing of the Covenant shall henceforth be with him as the calm afterglow of a troubled day.

IV. *He meets with an incidental repulse.* The Angel refuses to reveal his own name. A limit must be put upon boldness in prayer; and here the line is drawn. We must not draw too near to God. We must not forget that He is infinite, and we the creatures of His hand. Nevertheless, Jacob knew his Antagonist; for he called the name of the place Peniel, saying, "I have seen God face to face."

V. *Then Esau came;* and the two brothers wept on each other's necks. The alienation of years was blotted out. Thus the greater blessing, won by Jacob, included the less. No harm could befall him. God's covenant of eternal protection and guidance was thenceforth assured to him.

VI. And ever afterward *his shrunken sinew would be a reminder of the midnight struggle.* He limpt; and each uneven step would say: "Thou art no more the supplanter, but a prince with God. Let go the birthright and cling to the Covenant. Yield thyself to God."

MARCH 19–25.—MOSES UNANSWERED. *And I besought the Lord at that time, etc.*—Deut. iii. 23–27.

In all the history of prayer (except in the prayers of Jesus), there is nothing more pathetic than Moses' entreaty for permission to enter the Promist Land. He had led the people out of Egypt, an unorganized mob of fugitives; had seen them develop into a compact nation, with the Sinaitic code as their constitution; had brought them prayerfully and patiently through the long journey of the wilderness; and here at the border of Canaan, for his sin at Meribah, he must die! "O Lord God, let me go over," he pleads; "I pray thee, let me go over." But in vain; "The Lord said, Let it suffice thee; speak no more of this matter." So he died in the land of Moab; and no man knoweth of his sepulcher unto this day (Deut. xxxiv. 1–8).

"Oh, lonely tomb in Moab's land!
Oh, dark Beth-peor's hill!
Speak to these curious hearts of ours
And teach them to be still.
God hath His mysteries of grace,
Ways that we can not tell;
He hides them deep, like the secret sleep
Of him he loved so well."

Our first consideration is that the case before us does not disprove God's willingness to hear and answer prayer.

On the one hand, his promises are Yea and Amen. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Here is no if, perhaps, or per adventure.

On the other hand, our personal experience is full of answered petitions. I have never known a Christian who could not point to instances of signal deliverance like that of David: "This poor man cried, and the Lord heard him and saved him out of all his trouble."

Our second consideration is that God does not always answer in just our way. Nevertheless, He always gives what we ask or something which He sees to be better for us.

The two things which Moses wanted were these: (1) To enter the Promist Land. He did not, indeed, cross the Jordan into the earthly Canaan; but, closing his eyes, he opened them on a vision of heavenly beauty such as he had never dreamed of. (2) He wanted to see "the work of his hands establisht upon him" (see his last prayer, Psalm xc. 16–17). This also was given in manifold measure. It was his thought, doubtless, that the crown of his labors would be to see the people in possession of Canaan; but how much better to live in their grateful remembrance through all the ages. The influence of Moses was, under God, the controlling factor in the theocracy.

His name has always been revered among the Jews. The laws which he set up by divine command have been preserved in national institutions and universal jurisprudence to this day. The work of his hands has indeed been "establisht upon him."

Our third consideration is that no prayer is true prayer unless it is offered in the filial spirit. Many so-called prayers are unanswered for the reason that they are not prayers at all.

Some supplications are unfilial in their presumptuous boldness. They are demands on God. They leave no room for the exercise of His superior wisdom. They practically say: "I know what is best for me better than Thou knowest. Here is my request, and I will brook no refusal." It is greatly to be feared that many requests for physical healing are presented in such terms. No true child would thus approach his father. It need scarcely be said that God does not hold Himself bound to hear or answer those who thus address Him.

Other supplications are unfilial in their servility. We are not to come to the mercy-seat as dogs that cringe and fawn before their masters. We are God's children — sinful, indeed, and undeserving, yet always beloved and welcome. The name of Jesus, our Elder Brother, affords us ground for holy boldness; and many "exceeding great and precious promises" give us reason to expect an answer to our prayers.

Let us pray earnestly, therefore, but not so as to interfere with our Father's purpose to help us. He always hears and answers in the best way. And is not that precisely what we want?

MARCH 26—APRIL 1.—CHRIST OUR PROPHET.

And Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren like unto me; him shall ye hear in all things whatsoever he shall say unto you.—Acts iii. 22.

The divine origin of man is attested by his interest in the great problems of the spiritual life. God as his Father would not leave him blind and bewildered; hence the Scriptures. But the written Word is not enough to satisfy the longing of God's children; they look for a personal unveiling of Himself; hence Christ. He is called "the Word" because He is the expression of the divine mind; as language is the medium of communication between man and man. Christ is, as it were, the articulate speech of God. This incarnate Word is complementary to the written Word; both together constituting the complete, binomial Word of God.

It is in His prophetic office that Christ is presented as the Teacher. He was predicted by Moses as "a prophet like unto himself." The word is used as synonymous with teacher. He was called "Counselor." He was set forth in the Book of Proverbs under the guise of Wisdom. He said of Himself, "I am the truth." The people said of Him, "Never man spake like this man."

I. *He revealed God.* (1) *In Himself.* He was an adumbration of the Father, an adjustment of the divine glory to human sight. He was "the brightness of the Father's glory and the express image of his person" (Heb. i. 3). He said of Himself: "He that hath seen me hath seen the Father; I and my Father are one" (John xiv. 9). (2) *In His teaching.* As at Jacob's well, where He said: "God is a Spirit, and they that worship him must worship him in spirit and in truth" (John iv. 24).

II. As a prophet *He bore witness to all truth.* (1) *Sin.* His preaching was as searching as fire. It was impossible to misunderstand His attitude toward sin. He denounced it in every form, as a virulent and abhorrent thing. (2) *Salvation.* He offered the only known antidote for sin, namely, faith in Himself as the great sacrifice. He that believeth in the Son hath entered into life; but he that believeth

not, the wrath of God abideth in him. (3) *Character.* In the Sermon on the Mount and elsewhere He set forth the graces that constitute manhood; and in Himself He furnisht an illustration of them. To follow Christ is to attain to the full stature of a man. (4) *Duty.* A succinct statement of duty is found in the historic saying, "The chief end of man is to glorify God." Those words are an echo of Christ's teaching: "Seek ye first the kingdom of God"; "Let your light so shine that men may see your good works and glorify your Father which is in heaven." The Christian conception of duty is faithful service in the kingdom of Christ. The word defines itself; duty is that which is due to God. (5) *Eternal life.* The great Teacher unveiled the future; spoke of judgment, of final awards and punishments; of the Father's house; of endless joy.

III. *On His departure He gave the Spirit with the promise, "He shall lead you into all truth."* It is the function of the Holy Ghost on the one hand to illuminate the pages of the written Word, and on the other to press home the claims of the incarnate Word (John xvi. 13, 14). "He shall bring all things to your remembrance, whatsoever I have said unto you."

It is obvious from all this that a true Christian, having received Christ as his prophet, must regard Christ's word as ultimate. When He speaks, there is an end of controversy. The moment a profest Christian begins to question the absolute veracity of Jesus as to His own divinity, the truth of Scripture, the eternity of punishment, the personality and power of the Holy Ghost, or any other doctrine, he proves himself an unworthy follower of Christ. His "I say unto you" must be our Court of Last Appeal. His word is Yea and Amen to those who love Him.

PREACHERS EXCHANGING VIEWS.

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

Sermons on Elijah.

I AM closing a series of sermons on "Incidents in the Life of Elijah." They have been interesting to my people, and may be suggestive of topics to my brethren:

I. "Elijah's First Meeting with Ahab, or the Penalties of Wrong-Doing."

II. "Elijah on the Banks of the Cherith, or the Universe a Ministry of Helpfulness to the Good."

III. "Elijah at Zarephath, or Seeming Burdens Eventual Blessings."

IV. "Elijah's Second Meeting with Ahab, or the Causes of a Nation's Troubles."

V. "Elijah at Carmel, or the Conflict of Godliness with Heathenism."

VI. "Elijah Pleading on Carmel, or the Prevalence of Prayer."

VII. "Elijah in the Wilderness, or God's Care of His Own."

VIII. "Elijah at Horeb, or Man's Accountability to His God."

IX. "Elijah in Syria and Israel, or God Calling Men into His Service."

X. "Elijah's Third Meeting with Ahab, or the Plunderings of Power Rebuked."

XI. "Elijah and Ahaziah, or Substitutes for God."

XII. "Elijah and the Soldiers, or the Attempts of Power to Suppress Godliness."

XIII. "Elijah's Translation, or the Future of the Godly."

BENJAMIN NOTT, PH.D.

NECEDAH, WIS.

Moody's Refusal of the Social Cup.

OFTEN clergymen, especially in the large cities, are put in a very awkward position by adhering to the total abstinence principle. Once, after performing a marriage ceremony at the home of a German consul in New York, I was invited to toast the bride with wine. The guests surrounded the board, each with his wine-glass in hand. I hesitated a moment, and then lifted a glass of water and offered the toast.

I had saved my consistency, but was never after invited to perform a marriage ceremony in that circle.

Dwight L. Moody tells the following story:

"I was at one time in England and was invited out to dinner. The host askt me to drink one and another of his seven kinds of liquors. I refused again and again, until finally I saw the young lady sitting next to me beginning to get confused and thick in her words, owing to the influence of liquor, and I said, 'This is no place for me,' and, asking to be excused, I went upstairs. The host was very indignant, and followed me to find out what was the matter. I finally told him, and he said, 'You're no gentleman.' Well, I don't want to be, if I have got to get drunk in order to be one."

EX-PASTOR.

Is Christ an Offender?

I AM a total abstainer, and believe that every child of God ought to be one. Outside of the Bible and from the Bible we see that those who drink moderately commit sin, because by their example they make the weak to stumble and go to eternal perdition. This is the strongest point in the Bible against moderate drinking (Rom. xiv. 21 and Matt. xviii. 7). Always when I have been askt to show from the Bible why a Christian ought to be a total abstainer, I have given this reason; and it is a good reason too. But yesterday some very good friends, not Protestants, put to me the following question: "You say that if a man drinks moderately, by his example he will lead some into the habit of drunkenness, and so become the means of their eternal perdition; and it is so. We do not object to that. From the Bible we can infer that Christ drank wine at least a few times. Did He not know that many will become drunkards, by beginning with a little, and give His example as an excuse? Is He not an offender to such ones?"

Will any brother answer the above question?

A. HEISTOFF, EVANGELIST.

BANSKO, RAZLOG, MACEDONIA.

P.S.—Please excuse the mistakes in my English, knowing that I have studied English in Bulgaria, being myself a Bulgarian.

SOCIAL SECTION.

SOCIAL STUDY AND SOCIAL WORK.

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

LINCOLN spoke with affection of "the common people, whom God must love because He has made so many of them."

"Where the intellectual level is low, charlatans rise to distinction. They are like those rocks on the seashore which only look high at low water."—PETIT-SENN.

"Party spirit will cause the greatest men to stoop to meannesses that are supposed to be the monopoly of the vulgar."—LA BRUYÈRE.

"The individual no more exists for himself than by himself; his real progress and destiny are intimately connected with the progress and destiny of humanity."—BUNSEN.

"Generally speaking, it is no longer the ambition of monarchs which endangers peace; the passions of the people, their dissatisfaction with interior conditions and affairs, the strife of parties, and the intrigues of their leaders, are the causes."—MOLTKE.

Rowland Hill understood the pervasive character of the Christian religion when he said: "I would give nothing

for the Christianity of a man whose very dog and cat were not the better for his religion."

Since the family is the basis of society and the primary school of virtue, religion, intelligence, and patriotism, we have reason to lament the many causes which interfere with its unity and efficiency, particularly the rapid increase in the number of divorces in different countries. They are more frequent in the United States than in any other land. The rate of increase in this country is seen in the following statistics. Out of 100,000 families there were divorces:

1867–70	158.7
1871–75	175.3
1876–80	195.8
1881–85	235.3
1886	249.9

The divorces were most numerous in the Western, the Northern, the Southern Central, and the Northeastern States, and least frequent in the Southeastern States.

In "Selfhood and Service," Mr. D. Beaton says:

"Thomas G. Shearman estimates the wealth of America" (the United States) "as $95,000,000,000. His figures concerning the concentration of this wealth have not been seriously disputed. In 1889 he showed that 45,000 persons owned more than half of all the wealth of America. On the basis of the tax returns, 218 families owned $43,000,000,000; 1,200,000 families owned $7,000,000,000, and 11,620,000 families owned $11,215,000,000 of the national wealth."

Social Wisdom in Proverbs.

Much of the concentrated wit and wisdom of society percolates through ages and nations in the form of proverbial expressions. Their creation is of course due to individuals; but they receive their final form and become immortal by passing from mouth to mouth. The thought and experience condenst in them, living from generation to generation, contain precious treasures both of antiquity and of modern times. Humanity itself seems to give to these sayings the weight of its authority; hence with an air of triumph a proverb is used to clinch an argument, to settle a dispute, and to solve a knotty problem. In connection with myths and folk-lore, the study of society has given emphasis to proverbs as embodying the sentiments of a race or a people. Force is often given to a thought by extreme condensation, by quaint style, by alliteration, rime, or figure. Half-truths or downright errors may thus be popularized and perpetuated; but whether true or false, proverbs are among the best examples of a people's convictions. Often they contain deeper wisdom than those who use them grasp.

Time does not linger; but the flight of years leads to the deepest reflection on time. The old Romans said, "Time has a forelock, but is bald behind," to express the idea that "Time lost is lost forever." "Time is money" is a saying that belongs to different peoples and reveals their passion. Allied with it are the sayings: "Money makes the mare go"; "Nothing prevails against wealth"; "Beauty is potent, but money is omnipotent." The receding years also leave deposits of blessing. "We become wiser as we grow older," the Latins said. In English we have the sayings, "Time is the best physician"; "Time and thinking tame the strongest grief." It is the great revealer: "Time brings all things to light"; "Time is the herald of truth"; "Time is the great teacher." Deepest of all are the impressions made by the rapid flight and the devastations of time. "Time and tide wait for no man"; the Germans say, "Time is not tethered to a stake." We are also told that "Time conquers all things"; "Time devours all things"; "Time is the file that wears and makes no noise."

Here is wisdom for the abettors of evil at the polls, not that these proverbs were originally intended for politics; but the value of these sententious sayings is heightened by their manifold

application. "He who holds the ladder is as bad as the thief." We are indebted to the Latins for this: "A rogue says 'Yes' to what a rogue says." Unscrupulous voters may have reason for regrets: "Breed up a crow, and he'll pick out your eyes."

It has been affirmed that it is among the most evident lessons of history that no one heeds the teachings of history; yet experience is prized as the best of teachers. "Experience is good if not bought too dear"; "Experience keeps a dear school, but fools learn in no other"; "Experience teaches fools, and he is a great one who will not learn by it"; "Experience is the mother of science." But some are incorrigible. This the Latins exprest by saying, "The course of a river is not to be altered," and also in speaking of "Making a black man white," or "Washing the Ethiopian." Similar sayings abound in English. "Crows are never the whiter for washing themselves"; "To lather an ass's head is only wasting soap"; "Wash a dog, comb a dog, still a dog remains a dog."

We close with one from the Gælic: "The priest should be learned, but learning won't make a priest."

Method of Sociological Study.

Much attention has been given to this subject in THE REVIEW, and frequently questions on sociological study have been answered. Yet every month new questions are askt respecting the investigation of society and social affairs. Pastors in the West seem to be most deeply interested. A letter just received from a Presbyterian pastor in Wisconsin says: "I am much interested in sociology, and believe the intelligent people of every community ought to give the subject some systematic study. To that end it is my purpose to organize a club for study and lectures. Will you kindly give me some hints with respect to course of study, books, periodicals, etc.? Is there a periodical primarily devoted to the discussion of sociological topics which you would recommend?"

These numerous letters are a proof of the growing interest in social study. It is not only a living theme, but it must also increase in the estimation of students in proportion as society is investigated. There can be no question that those students of the times are right who think the future belongs largely to this study. The following suggestions are intended to meet the needs of many inquirers.

1. Study the importance of society. We are born into a family, a community, and a state, all of them social forms. The language we use, the education we receive, the literature we read, the faith we cherish, the culture we appropriate, the manners and customs we adopt, are all social products. Our forms of thought, our intellectual systems, our notions of truth, of beauty, and of goodness, and our institutions, have been wrought out for us by many generations. They are culminations of the entire past, just as the fruit is the culmination of the tree's growth. In these creations and products there is a wealth of social truth which can be understood only by the student of society. Schiller was right when he said that all we can give to society is insignificant when compared with the debt we owe to society.

The importance of society is likewise seen in social action. In education, in missions, and in all its general operations, a church acts as a unit; and in this unity is its power. An association of every kind acts as a unit. The force of an army is concentrated in its united action. In peace and war a nation of seventy millions moves as a single force. It is difficult at first to grasp the idea of society; but that society is a reality is made evident in all great social movements. The crushing weight of an army reveals its social power.

2. The ultimate social products, such as a church or a state, are always complex and difficult of comprehension.

They can be understood only by analysis; that is, by discovering the elements of which they are composed. It is like going to the chemical elements in the study of natural objects. This question should be answered: What are the component parts of a community? It has individuals, families, social groups of various kinds, economic and political organizations, churches, and schools. Thus a large and complex society is composed of individuals and of simpler societies. The rule should be to study what is simplest first, and to pass from this to the compound. Among the most fruitful inquiries is that of the relation of the individual to society. This relation is fundamental; it is the root of all social relations. In his own social relations the individual has in epitome the social relations of humanity. What is society to him, what he to society? He gives and takes, and so does every human being; and in this giving and taking, on the part of individuals, we have the very essence of society. The social elements are found in individuals, and there only. Hence the modern emphasis on psychology as the key to the mastery of society.

3. Society can be studied in the social forces. These are found in individuals and are the ultimate social factors or elements. God and nature act on society through the individuals of society. Therefore sociology does not lose or minimize the individual, but exalts him and makes him immeasurably more valuable than the vulgar individualism of the day. The times are made by the men of the times; the spirit of the age is the spirit of the people of the age. The social forces of a nation are nothing but a union of the forces found in the individuals of the nation. Thus we pass from social myths to social reality and to the social substance. Among the social forces of individuals which determine the character of society we name particularly the affectional, the economic, the political, the intellectual, the esthetic, the ethical, and the religious. In the nature, the source, and the working of these forces we have the causal interpreters of society.

4. Bewildering as the first views of society are, on account of the vastness and complexity of the subject, the method indicated will soon bring order out of chaos. So remarkable a likeness prevails throughout the social forms that the study of any one gives revelations respecting all. In some measure all society is discovered in every society. Certain types are universal, others are very general. In the government of the family we have a type of all government, including that of the largest nation; and so far as we can trace the history of all government, it had its origin in the family. Every organization, from the lowest to the highest, has a striking unity with all the rest, such as members, a specific purpose, a constitution or some other tacit or written basis, certain officials, and definite means or organs to accomplish its aims. Thus in every association we behold the associated world in miniature.

5. The literature on sociology, already extensive, is rapidly increasing. For a general view of it, and also for particulars respecting the method in sociological study, the writer must refer to his work on *Introduction to the Study of Sociology*. Besides the literature on sociology, the study of economics, political science, and all humanistic subjects is recommended. But in this investigation society itself ought to be the object of inquiry and should be seen in all its products. History is simply an epitome of the world's action in the historic ages; and for understanding society the social study of history, that is, the study of history with the view of discovering society in history, is of great value. But an actual investigation of real society, such as the student himself lives in, is indispensable; he must, however, learn to view society as a totality, including all the social elements,

all the social forms, and all the social movements, not imagining that he has mastered sociology when he has inquired into the pathology of society, such as crime, intemperance, poverty, suicide, and the defective and imbecile classes.

QUESTIONS.*

Can You Account for the General Lack of Enthusiasm in Christian Work and Propose a Remedy? Do You Find Enthusiasm in Christian Social Work?

It may be well to quote what the author of "Selfhood and Service" says on the lack of Christian enthusiasm:

"What Christians need to-day is a divine passion for righteousness in the civilization of their age and nation. Some are wise, dignified, intellectual; others are earnest, spiritual, and generous; while a happy third mingle these gracious traits in healthy proportions. But there is a conspicuous absence of fire and abandon of soul in the interests of some overmastering passion or in pursuit of some fascinating ideal. There is much sense, but little poetry, in the average Christian life."

Religious enthusiasm is not dead, tho it may be less general than on some former occasions. It is manifested both at home and in the mission-field. So far as enthusiasm has lost in ardor, it seems due to the overwhelming power of material interests and the skepticism engendered by physical science and historical criticism. Faith has not yet adjusted itself fully to the new demands made on it by the intellectual advances of the century. Enthusiasm requires construction, and this is not so easy amid the critical, negative, and destructive tendencies of the age. A pessimistic spirit is widespread, and affects Christians as well as the worldly.

There is enthusiasm in Christian social work both in Europe and America. It is found in the Salvation Army, in the Catholic Church, and in a number of the Protestant denominations. For proof, we refer to the extensive Christian social literature and to the sacrificing labors in Christ's name in behalf of the needy. The remedy for the lack of religious enthusiasm is likely to be found largely in the development of this social work by the Church. A revival of faith may also be expected as new constructions take the place of criticism and negation, and Christian belief understands more fully, and adapts itself better to, the new intellectual and practical demands of the day.

What Conclusion do You Draw from the Fact that the Early Christians did Not Continue to have All Things in Common?

The Pentecostal fervor is manifest from the close of the second chapter of Acts: "And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need." The communism thus establisht was evidently merely local, and not binding on Christians. This is seen from the story of Ananias and Sapphira. It was the spontaneous act of brotherly love. We have no account of the success of the experiment nor of the length of its continuance. The first ardor could not last; the practical necessities of life demanded attention; and as Christianity had to be establisht throughout the world, the Christians were scattered and did not find the conditions favorable for communism in the mission-fields, where there was not even a community of Christians. Many of the missionaries, no doubt, like Paul, earned their livelihood. Every Pentecost brings Christians nearer each other, promotes cooperation and a degree of communism; but that early experiment is not laid down as a law for all ages. It is, however, an ideal whose realization is to be sought as far as peculiar circumstances and situations permit.

* Address questions for this department to J. H. W. Stuckenborg, 17 Arlington Street, Cambridge, Mass.

LIVING ISSUES FOR PULPIT TREATMENT.

Colonies, Protectorates, and Dependencies of the World.

And who is my neighbor?—Luke x. 29.

Two fifths of the land surface of the globe and one third of the entire population of the earth come under the designation of colonies, protectorates, and dependencies. Three fourths of these people live in the torrid zone, while all the governing countries lie in the north temperate zone. Except on the continent of America, no important republic or independent form of government exists within the limits of the torrid zone. These statements appear in a new compilation made by the chief of the Bureau of Statistics of the Treasury Department, who gives the following table:

Countries.	Number of Colonies.	Area (square miles) Colonies.	Population. Mother Country.	Population. Colonies.
* United Kingdom	48	11,250,412	30,824,563	344,059,123
France	32	3,617,327	38,517,975	52,642,930
Germany	8	1,020,070	52,279,915	10,600,000
Netherlands	8	862,863	4,928,656	33,911,744
Portugal	9	801,000	5,049,729	9,216,707
Spain	8	245,877	17,565,632	256,000
Italy	2	104,000	31,290,490	650,000
Austria-Hungary	2	23,262	41,221,342	1,568,062
Denmark	3	86,614	2,185,295	114,229
Russia	3	255,550	126,681,312	5,684,000
Turkey	4	564,500	24,126,690	17,488,000
China	5	2,881,560	386,000,000	16,680,000
†United States	4	198,287	75,194,000	10,177,000
Total	136	21,821,382	844,879,541	503,048,824

The statements of British subject territory include India, with 988,993 square miles and 321,292,952 inhabitants, and dependencies in Africa with many millions of square miles. Egypt does not seem to be included in the tabulation.

* Includes feudatory native states of India, whose area is 731,944 square miles; population in 1891, 66,060,479.

† Subject to ratification of pending treaty.

Marvelous Growth of Life Insurance.

But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel.—1 Tim. v. 8.

THE life insurance system is said to have begun in Great Britain near the first of the eighteenth century. In the United States, beginnings are recorded a few years later.

A contributor to the London *Bankers' Magazine* states that—

"During the past twenty-six years the invested assets of English life-insurance companies have grown from $530,000,000 to the enormous sum of $1,170,000,000. This is an average annual increase of $25,000,000, but the increase in 1896 alone was $60,000,000. A similar progression during the next twenty-five years would show invested assets of more than $2,500,000,000, while at the end of half a century the insurance companies would be enjoying an income considerably greater than that of the British Government."

The president of a leading New York life-insurance company states that at the middle of the present century the total life-insurance assets of the United States scarcely exceeded a million dollars. To-day the total assets of American life-insurance companies are said to exceed a billion dollars. The amount of life insurance in force in this country ("Encycl. Soc. Reforms") in 1895, was $13,048,452,664.

Financial Result of the Klondike Stampede.

Take heed, and beware of covetousness.—Luke xii. 15.

AN authorized agent of the United States Department of Labor, Sam. C. Dunham, reports, through the Department *Bulletin*, upon the financial—"the most fascinating"—feature of the unique Klondike stampede, in part as follows:

"It is a common assumption among those

familiar with the uncertainties of mining for the precious metals, that every dollar's worth of gold extracted from the earth costs somebody at least one dollar in money or labor. Applied to the case under consideration, this assumption is so far within the bounds of truth that it presents itself to the mind of every one who participated in the movement as a self-evident fact. By actual count, 40,000 men started for and reacht the Yukon gold-fields during the year beginning with July 15, 1897. It is conservatively estimated that 20,000 more undertook the journey, but were unsuccessful in their efforts to reach the Yukon, a large proportion becoming discouraged and returning home, while many thousands joined the collateral stampedes to various points on the coast, or are still struggling on the trails to the Klondike. It is fair to assume that the average expenditure of these 60,000 men for outfitting and transportation was $500 each, or a total expenditure of $30,000,000. It is probable that the money invested in ocean and river vessels and the organization of commercial companies for operations on the Yukon would add $5,000,000 to this sum. Without considering the large amounts that have been absorbed in the capitalization of Klondike mining companies, a few legitimate and many wildcat, it may safely be assumed that this great movement during the year following its inception cost the participants $35,000,000, and it is equally safe to assume that in the case of 75 per cent. of the individuals involved, their contributions are an absolute loss to them; for having failed in the main object of their venture, mining, the country offers them no other kind of employment, and they must return to the States. As against this enormous outlay, we have for the period under consideration, as indicated by the mint returns, a gross product from the Yukon placers of less than $12,000,000. Altho this statement as to the immediate result of the Klondike 'boom' is true, it is misleading if without qualification. There is now being developt on the Yukon a mineral zone of wonderful richness, which will eventually contribute hundreds of millions of dollars to the wealth of the world."

MISCELLANEOUS SECTION.

VIEWS CONCERNING SOUTHERN WOMEN.

By J. M. Whiton, Ph.D., D.D., New York City, of the Editorial Staff of "The Outlook."

The general improvement of the condition and prospects of the Southern negro begins to be so apparent that the point in which improvement lags, if indeed it exists, is forced upon one's attention, and the question of Christian responsibility therein becomes serious and pressing. A recent visit to the "Black Belt" brought the writer into personal contact with a good many Southern men in various walks of life. Personal observation and the testimony of intelligent people, both white and colored, make him certain of one thing. Whether there is a negro question or not, there is a moral question of the first importance, in which the white and the black race are equally interested, for due recognition and treatment of which the American churches, especially at the South, must answer both to the enlightened conscience and to the Divine law.

Material improvement is evident in the many millions of taxable property now owned by negroes, tho the one-room cabin still remains a curse to the race throughout the South. Intellectual improvement is evidenced by the many thousands of negro teachers in public employ, and the various professional pursuits in which educated colored men are engaged. Social improvement is attested by competent witnesses, both white and colored, who agree that whatever race prejudice exists, there is less of it, that capacity and character win respect regardless of color. Separate waiting-rooms and cars are still maintained on the railroads, but the Charleston *News and Courier* has recently protested against them as unreasonable, in view of the fact that all ride together in street cars. Mississippi plans to reduce the negro vote by an educational test, and South Carolina imitates it, but the President of the South Carolina Colored College

says that it operates to crowd his college with students.

With all this manifest improvement there still remains, through the doubling of the colored population since the war, a mass of illiteracy, and in general of life in debased conditions, about the same as thirty years ago. This, hitherto unresponsive and even antagonistic to the influences of the negro colleges, and the preachers and teachers whom they train, is now hopefully attackt on the Tuskegee plan, with its industrial schools and its conferences of negro farmers for self-improvement, independent land-tenure, decent and comfortable dwellings, better schooling for children, better morals in their teachers and preachers. The testimony of negro leaders to the effectiveness of this work is emphatic. Said one: "It teaches the negro to think as he never thought before." Said another: "It is the best thing done for the negro since the war."

The point of greatest backwardness in the otherwise hopeful forward movement is in morality. One of the speakers at the Tuskegee Conference of Workers last February, where twenty-seven educational institutions were represented, said that while it was not true that the churches had effected no improvement in morals and religion, it was true that the moral condition of the colored people as a whole is very low. An overwhelming mass of evidence for this statement exists, much of it unreportable in print. To touch the point as lightly as possible, the easy virtue of multitudes of colored women is notorious. Many white women in good society regard unchastity in a colored woman either as a trivial matter, or as less reprehensible than in a white woman. This, thus briefly stated, constitutes a pressing case for the Christian conscience to deal with wherever such a condition exists.

A young colored student was listening to a preacher of his own race. He heard him say: "Breddren, is you elected? If you's elected, you can lie, you can steal, you can commit adultery, you can do anything, if you's only elected." The young man's conscience rising in revolt drove him to study for the ministry, that he might carry a pure gospel to his people. A colored pastor at the South told the writer of an argument he had held with another such preacher, who maintained from Rom. vii. 25 that if a man with his mind served the law of God, he was excusable if with his flesh he served the law of sin. These antinomian preachers—and they are many—exert a widely debasing influence. Utterly immoral and pandering to the vices of the people, they promote a religionism consisting in wild, hysterical excitement, to which the negro temperament is susceptible, and successfully disparage with the ignorant multitudes the ethical preaching and rational methods of the genuine pastor, against whom, as an educated man, they find it easy to excite class prejudice of the most contemptible kind. Such a man preaching Christian morality has been interrupted by women jumping up and shouting, "You shut up on dat!" A distinguisht Southern educator, who has succeeded by persevering effort in forming a White Cross League among his negro students, has told the writer of their doubts whether the moral standard of the league could be maintained against public sentiment among their own people, and even whether they themselves could abide faithful to it against opposing solicitations.

Such facts show how broad the downward way, how wide open the gate to it, and, alas! the one restraining force itself perverted into an impelling force, in pernicious conjunction with the evil tendency inherited from the period of slavery, and fostered by the one-room cabin, where decency and virtue are stifled together.

But if it is a downward way for the negro, is it any less so for the white? Many facts, gross and unreportable, related to the writer by a friend for some years recently resident in a Southern

state, show that both races are more deeply involved than many suppose. The same logic which has led Southern people to declare against ballot-stuffing and negro-lynching, as being, in the most indulgent view, suicidal to the real interest of the ruling race, must ere long conclude that the same interest, even if no other, requires some protective barrier to be erected between the white man and the negro woman. At present there is even less of such a barrier than there was in the time of slavery, when masters certainly did not permit unrestricted access to their own laborers. There is no gainsaying the reply made by a colored man to the writer, who had freely exprest regret at the frailty of many women of his race: "Our women are not protected."

The Southern white woman is protected by a much more rigorous public sentiment than exists elsewhere among English-speaking people throughout the world. An aggression upon her honor is resented with swift and unsparing retribution. The homicide who can plead such a provocation is more likely to receive applause than punishment. But what if the homicide be a colored man avenging his sister's wrong? That alters the case. Fortunate, indeed, if he could get away alive. If she is insulted by a white rascal, he must beware of resenting it by menace or blow, else he will learn to his cost that "niggers must not put on airs." For sufferance is the badge of all our tribe.

It is not only a condition but a theory which such facts reveal, an utterly anti-Christian condition and theory, which, so far as the lack of any wide or vigorous protest against them indicates, are tolerated in the midst of a society where Christian churches abound. The condition is, that the white woman's virtue is safeguarded, and the black woman's is not. The black woman is rigidly prohibited from becoming a lawful wife to the white man, but she may become his mistress without serious censure. She may bear him illegitimate children and does, but not legitimate. An effective public sentiment prohibits marriage, but no such sentiment prohibits fornication and adultery, or demands for a multitude born bastards the right of every child to share the life of a true family and home.

The anomaly of such an anti-Christian and essentially non-human condition, prevailing without strenuous protest in the midst of a society where Christianity is widely profest, is explicable only by reference to the theory out of which it grows. That the black woman is thus allowed to form none but an illicit union with the white man follows clearly enough from the theory held when she was a slave, in which Christendom agreed with the law of pagan Rome, that the slave might be her master's concubine, but not his wife. The slave could say, as the queen could not: ". . . Licuit thalami expertem sine crimine vitam Degere, more feræ" ("Like the brute creatur, unwedded and guiltless I might have existed").

"*More feræ*"—"like a brute creature." Such is the contemptuous tone of feeling which still, often unconsciously or instinctively, regards female frailty as less unnatural if accompanied by any trace of African blood, and either presumes upon it as lawful prey, or else cares little to watch and pray for its correction or protection. In short, the theory whence this anti-Christian anomaly in a Christian country proceeds is, that the black woman is not a human person as fully as the white woman is, and equally entitled to immunity in all personal rights. Such a theory is in flagrant contradiction both of the facts of human nature and of the Christian religion.

Recognition of personal rights, however, is quite another thing from the permission of intermarriage. The one is a matter of obligation, the other of expediency. To plead for the one only a puerile judgment could identify with pleading for the other. Intermarriage

of the white American with the yellow Mongolian, or the red Indian, or the black African, is inexpedient in the judgment of a sound public sentiment; let it stand among the *prohibita mala*. But the denial of human personality, or that virtual denial which degrades it by divesting it of its due safeguards, is essential wickedness, a *malum prohibitum*. It inhumanly exposes multitudes of frail and temptible girls to unrestricted seduction. It inhumanly excludes multitudes of children from their right to honorable parentage and nurture in a virtuous family home. Thus the moral sense is blunted and the moral tone lowered through the entire community, which has tacitly agreed to treat a foul vice and wrong as less odious than it is. Dark is the contradiction and fatal the hindrance which such a condition and the theory underlying it offer to the pure Gospel of Christ.

That Southern white women in their hearts assent to the moral and Christian view of the case, as above presented, it would be deeply unjust to deny. Specific cases to the contrary that one may often hear cited in conversation with Southern men could easily be paralleled, were it worth the miserable effort, by cases where men of unchaste life are tolerated in what claims to be good society at the North. That the woman heart is as sound in one part of our country as in another, is beyond a doubt. Nor is there reason to doubt that thoughtful Southern men also see the enormity of the evil, and deplore it for its pernicious effect upon the youth of both races and on the moral fiber of society. They, as well as more remote observers, recognize the solidarity of society, and the diffusiveness of the moral taint that may be allowed to pervade any portion of it. They have sons, and know that in degree as the colored man's daughters are less protected by law and public sentiment from evil than their own, in the same degree their sons are unprotected from that evil.

True as all this is, the question must be askt, What comes of it? What should come of it? One wishes to say that this question is astir in the Southern churches, in their stated conferences and assemblies. But is it the fault of the reporters that at this distance it is not yet known to be astir?

It would seem high time for moral earnestness to gird itself to meet the questions raised by the situation outlined in this paper. They must be met some time, and meanwhile the costs of delay roll up. Indolence says: "Things have always been so, but they will not always be so. It is only a question of time." No, it is a question of loss and shame through loss of time in waiting for leprosy to cure itself. "Things alter for the worse spontaneously," said Bacon, "therefore if they be not altered for the better designedly, what end will there be of the evil?" Mere education can not be expected to end it. Thirty years of negro education have not even mended it. The history of morals shows that mere education has never yet corrected the social evil. More aggressive measures are needed to make head against it. Some one must take the initiative, if ever there is to be a good beginning.

It would seem as if Southern women, in a matter that so deeply concerns the honor of their sex, have a special call to take the initiative. It is of recent memory that when a convicted adulterer sought for his "vindication" a return to Congress from a Southern district, high-minded women of that district took the initiative, and by their efforts averted the public disgrace. Northern women of high character in Leagues for Social Purity are doing much to secure an effective public sentiment supported by and supporting legislation against the evils that menace the foundations of society in the home and the family. Will not many Southern women ere long hear a similar work calling them with a commanding voice? It is an auspicious sign that now in Southern cities col-

ored women draw a line of social exclusion against any woman of their race believed to be improperly intimate with a white man. They need all the strengthening of purpose that the encouragement of white women can impart.

The Southern pulpit has spoken decisively and effectively against the enormity of lynching-mobs. An evil equally abominable to God and shameful to conscience, less shocking indeed in the visible atrocities which horrify the imagination, but far more insidious and destructive in its wide-working virulence, now flaunts before their attention its denial of practical Christianity in a denial to the virtue of the black woman of an equal safeguard in law and sentiment with the virtue of the white woman. It can not be that the responsible teachers of a religion which must stand or fall with morality will fail to deal ere long with this denial of their faith as it deserves. The delay is excusable for a time, which proceeds from the difficulty of choosing the most judicious and effective means of dealing with an evil so deep-seated and complicated. Yet the very gravity of the case shortens the permissible delay. Obviously, it is not a case that sermons suffice for. Organized effort, judicious and persistent, not only arousing conscience, but directing it to the measures necessary for the extirpation of the evil in all its widely ramified roots, can alone abolish the social infamy, the social curse.

The foregoing has been submitted to the judgment of three Southern citizens; the first a minister of the Presbyterian Church South, the second a white lady of culture and social standing, the third a representative colored man highly esteemed as an educator. Their comments are here appended.

I read your article with the greatest interest. I put it in the hands of one of our most intelligent and cultivated ladies, and askt her to express her views on paper. I send you what she has written. She is right. We feel down here that it is not safeguards the negro women need, but elevation. They are only too ready for indulgence. Why not publish as a note in connection with your article the enclosed paper? Would it not be worth while to present the matter from a Southern point of view? MINISTER.

The great need of the negro race is a better and fuller education, especially for its preachers, teachers, and leaders, who have a dominating influence with the masses, such as no white man or woman could ever attain. "A little learning is a dangerous thing," and the majority of negro leaders exemplify it in precept and example. It is amazing the way they pervert Scripture to their own uses, for instance, construing the doctrine of election into the law of license, basing immorality on the history of Solomon, commending theft as the spoiling of the Egyptians, and so on *ad libitum*. Erect safeguards against such teaching, and none will be needed elsewhere. The soil is good and trustworthy. Let in the light of knowledge, and virtues will spring up like plants to meet the sun, the miasma of prejudice will vanish—prejudice not so much against race or color as a low moral status and sanitary condition. People generally, in all ages and countries, respect all who respect themselves. The white women of the South are making feeble efforts against tremendous odds; let the educational work go on, it is their greatest ally. Some injustice has been done the white men of the South in the matter of lynchings. Violence to the innocent only is met by violence to the guilty. Should a white man assault a virtuous colored woman, he would surely pay the penalty, either in loss of life or property, most probably the latter, such as burning of gin, barn, or dwelling-house. Such things have occurred from suspected causes. In the case of a colored man and a debased white woman nothing is done; the rarity of both cases makes the difference on the side of punishment. White men do not find it necessary to resort to force; colored men do. A brighter day is dawning; give them time and opportunities. Evolution is going on.

As for social equality, the negroes do not desire it; they are sufficient unto themselves. Neither law nor custom can ever regulate social equality, which can only exist between the very near and dear; water will seek and find its level always.

Not long since, a policeman in citizen's dress was leading a colored woman to the lockup for disorderly conduct, when they met one of her colored country neighbors, who called out, "Lize, I'm gwine to tell de folks how you's done disgraded yourself, walking down street longside a white man."

LADY.

In my opinion the statements of the foregoing article are entirely just, and require

no modification. The comments of the minister and the lady seem to me to evade the question, and fail of suggesting anything practically helpful. EDUCATOR.

THE PREACHER'S READING OF THE ESSAY.

BY D. S. GREGORY, D.D., LL.D.

THE name Essay has been applied in recent years to so many and diverse forms of composition that it would scarcely be possible, even for one who devoted his life to it, to cover the vast field of reading loosely embraced in it. The only hopeful outlook for a busy man is to clear the field of pretty much everything in it by getting at the true literary form and quality of the essay. If the literature thus arrived at turns out to be of unequaled value for style, impulse, and culture, the trouble of the clearing will be amply repaid.

I. A first question is, *What is the Essay?* Probably the most satisfactory way of arriving at the real sphere and scope of the Essay is to go back to Lord Bacon, who—altho Montaigne and others in the sixteenth century anticipated him somewhat in the thing itself, as had also the ancient Greeks—first gave it its name, popularity, and place in English literature by the publication of his world-famous "Essays." In turning aside from the heavier work to which so much of his life was devoted, Bacon gives his reasons, and suggests some of the essentials of the Essay in form and quality:

> "To write such treatises requireth time in the writer and leisure in the reader, which is the cause that hath made me choose to write with certain brief notes, set down rather *significantly* than *curiously*, which I have called *essays;* the word is late, but the thing is ancient."

But probably the best literary account of the Essay accessible is that made by Francis N. Zabriskie several years since in *The New Princeton Review.** Among other things, he says:

> "The essay is properly a collection of notes, indicating certain aspects of a subject, or suggesting thought concerning it, rather than the orderly or exhaustive treatment of it. It is not a formal siege, but a series of assaults, *essays*, or attempts upon it. . . . The essayist, in fact, is not apt to be burdened with the responsibilities of his theme. . . . He has ideas about it, and he is sure that others will suggest themselves as he goes on. He is interested in the thing, and thinks he sees it a little more vividly than most people; and he expects to interest others and make them see it more vividly. . . . You never know what a genuine essayist will say next. . . . And it is this surprise and unexpectedness which constitute a part of his peculiar fascination and perennial freshness."

These citations suggest some of the qualities that must enter into the Essay, in the stricter sense of the word, if it is to attain to a permanent place in literature. These qualities will enable the reader to put aside a vast mass of writing that has, of course, some—or even much—value, and to give his time to what are perhaps the choicest treasures of the English tongue.

1st. It is to be noted that the only necessary unity in the Essay is that of a single subject. But the treatment of this, to be worth anything, must be largely reflective or meditative, altho not calling for the logical methods of the thinker or the scientific methods of the investigator. The moment the so-called essayist adopts these methods and becomes the professor or the pedagog, he misses his vocation. One can readily understand why Charles Lamb, with essaic nature, was inclined to class Gibbon, Paley, and Soame Jenyns with 'directories, statutes at large, and scientific treatises.' Nor does one who has read the works of a long array of so-called essayists, of more recent day, wonder that Mr. Zabriskie should find scarcely a trace of the genuine essay-flavor in the able and elegant productions of John Foster, Harriet Martineau, Frances Power Cobbe, W. R. Greg, and a host like them. So the publishers by collecting the multitudinous reviews, biographies, criticisms, and dissertations of Brough-

* *New Princeton Review*, vol. iv., p. 227, article "The Essay as a Literary Form and Quality." The present writer would acknowledge his indebtedness to this remarkable production.

am and Alison and Jeffrey and Macaulay and Talfourd and Stephens, and selling them as "The British Essayists," did not make Essays of them. There is scarcely a touch of the essay in the majority of them. "It is one thing to write book notices on an extended scale, or a minor treatise on rhetoric; and it is quite another thing to talk about books and authors with the rich poetic and humorous sympathy of Lowell, or, with Sainte-Beuve, to read the very soul of the writer in his book."

2d. As a natural result of the facts just noted, the Essay requires "informality and unconventionality of treatment."

It is the spontaneous outcome of a soul with sufficient richness of furnishing to make such communion with it fascinating and profitable. Whatever of artistic unity it may take on is due to the native grace of a superior selfhood naively revealing and expressing itself. "The essayist may tack and drift as much as he pleases, but it must be about a central buoy"—its single subject. Hence its informality is not formlessness or chaos.

To the Essay belong the chattiness and discursiveness of bright conversation of well-furnished minds, as over a book by the fireside. The recent introduction of the French term (*Causerie*) as the title of some such discursive critical productions, as in *The Academy*, seems to indicate a groping for a return from the wide departure from the true purpose of the Essay—adverted to at the opening of this paper—to its real and essential aim and nature.

3d. The Essay, to be of permanent value, must bear a message of catholic and permanent interest gained by the observation of an eye and a soul wide open to take in such a message.

This is characteristic of the great essayists, Montaigne, Bacon, Sainte-Beuve. It is wanting in much of the work of "The Spectator," "The Rambler," etc.; they deal so largely with fashions and follies that are ephemeral, and therefore of no general interest to mankind. Persiflage has its place as a tonic element in the Essay, but vastly more is required to give permanent and universal interest. The Prophets of Persiflage have quickly lost their hold on men of catholic souls. Lord Macaulay could sneer down a Montgomery, and Lord Jeffrey a Wordsworth, but only for their day and clique. Voltaire thought he could sneer Christianity and the great problems of the religious life out of existence, but they are here yet and Voltaire well-nigh forgotten.

Along with this openness of soul when at its best, go naturally an intense human interest expressing itself in utmost concreteness of form, and a wonderful scope of reference and allusion.

It has been remarked in illustration of this that Lord Bacon could not write a page even on such a theme as "'Fortune' without quoting or referring to Appius Claudius, Livy, Cæsar, Plutarch, Cato, Sylla, Timotheus, Timoleon, Agesilaus, and Epaminondas, and citing the customs of the Spaniards and Italians, the science of astronomy, and the verses of Homer."

4th. A tonic and stimulative quality is perhaps, after all, the chief essential in the Essay that is to be of universal and permanent value.

This holds both of manner and matter. As the Essay has been chiefly instrumental in perfecting English style, the Essay is nothing without brilliancy of style and coloring. The essayist needs to be born with a genius for phrasing, in harmony in each case with his own nature. Bacon, Izaak Walton, Lamb, Coleridge, Carlyle, Emerson, Ruskin, each has his own peculiar, inimitable twist of tongue, that in his case and for his ends is a matchless excellence. Nor must this tonic element stop with the style, as many of the so-called essayists seem to have held; there must be freshness and inspiring quality in the thought, without which the brilliancy of style is soon seen to be

what it is, *mere verbosity*. There must be a gospel with power to attach itself to the truest human interests, to make a place for the style that matches it.

To sum up, on this phase of the subject, it is the essaic quality—as made up of such elements as those enumerated—that needs to be understood in order to prepare for profitable essay-reading. To quote again from the writer already referred to:*

> "It is not so much what is written about—all things are the essayist's spoil—as the way of saying it. . . . Hence, as we shall find, essayism pervades every department of literature. We detect its essential attar in the histories and biographies of Carlyle, in the philosophy and science of Cousin and Max Müller, in the poetry of Shakespeare and Cowper, in the novels of Cervantes and Shorthouse, in the orations of Beecher and Phillips, in the devotional writings and homilies of Jeremy Taylor, Wiclif, and Frederick W. Robertson. Even Augustine has the accent of the essayist in his *Confessions*. Bunyan's genius partakes of this quality quite as much as of the romance. And I trust that it will not be deemed irreverent to refer to the fact that our Lord Himself taught not in the form of dissertation, but by suggestion and seed-thoughts, crowded with allusion and free from stereotyped methods."

II. It is not necessary to draw out in detail *the purposes for which* the preacher should be a reader of the Essay. In general, it should be for quickening and inspiring to new thought, for securing the largest power in reaching the interest and commanding the attention of men, and for the mastery of the best style in the presentation of truth to men.

III. It remains to offer some lines of essay-reading for the preacher's use or choice.

It would be quite possible to send the reader to John Ruskin for quickening in artistic thought; to Thomas Carlyle for awakening to the great problems of man; to S. T. Coleridge for rousing to literary thought and criticism; to Addison and Johnson for acquiring some of the qualities of a literary style that aims merely at instruction. But a presentation of some of the more noted groups of Essays and Essayists will no doubt be of most service to the ordinary reader. Moreover, the preacher needs to perfect his companionship with the Essayists as with almost no other class of writers; and this method will bring the whole field under his survey and prepare him to have a few of the choicest names always at his side for use in moments of rest and recreation, rather than for continuous reading.

1st. *Essayists of the Sixteenth Century.*

The central figures in this earliest group are Michel de Montaigne and Francis Bacon. Montaigne set the example and started a host of imitators by publishing the first two books of his "Essays" in 1580, and the third in 1588. They attained immediate and permanent popularity, and were translated into all the principal European languages. A copy of Florio's English translation (1603), containing Shakespeare's autograph, and the only book known to have been owned by him, is now in the British Museum.

Montaigne has exerted an immense influence on literary thought and style. He was the ideal egotist writing out himself and taking his reader absolutely into his confidence, dealing, like Bacon, with permanent human interests. His themes have the widest range—virtue, solitude, old age, books, the art of conversation, the education of children, idleness and drunkenness, physiognomy, the custom of wearing clothes, coaches, cripples, sleep, etc. The writer's genius seemed to be able to give quickening power to any topic.

In 1597, just five years after the death of Montaigne, appeared the first collection of Bacon's Essays. The English writer drew his model and inspiration from the French. His themes follow somewhat similar lines. The title of the last and enlarged edition, in 1625, only a year before his death, was, "Essayes, or Counsels Civill and

* *New Princeton Review*, vol. xi, p. 229.

Moral." In the dedication of it Lord Bacon writes, "I do now publish my 'Essayes,' which of all my other workes have beene most currant; for that, as it seemes, they come home to men's businesse and bossomes." They have continued to do that down to the present time. The "Essays" in their final shape were immediately translated into French, Italian, and Latin. They are acknowledged to be the most marvelous specimens of literary compression ever produced.

2d. *Essayists of the Seventeenth Century.*

One book of this period has always appealed to men of scholarly tastes, and that is "The Anatomy of Melancholy," by Robert Burton (b. 1576, d. 1640). A *cento*, Burton himself called it, but truly a most wonderful cento. While it fascinated the gentle author of "Elia," the stalwart Dr. Johnson declared that it was "the only book that ever drew him out of bed an hour sooner than he would otherwise have got up." Burton lived and died a curate, in the shadow of Oxford, and wrote under the pseudonym, Democritus Junior. The book is a most extraordinary accumulation of out-of-the-way learning interspersed, somewhat after the manner of Montaigne, with observations of his own of every possible nature — grave, humorous, facetious, half-splenetic, all in the most perfect abandon. It was the product of a life-long effort to drive off melancholy, and has furnisht inspiration to many men of many minds, even Milton having built on it two of his finest poems. Burton is probably the best stolen-from author of the ages; some of the plagiarisms, like the shameless one of Sterne in "Tristram Shandy," having been long since exposed. It has been said of him that he was "the profoundest of bookworms without becoming a Dry-as-dust."

Burton was the pioneer of what may be called the "Quaint School" of Essayists. One needs next to make the acquaintance of this school. The always brilliant Thomas Fuller (1608–1661), the ecclesiastical historian of England, has been called the founder of it. The most witty and jokeful of all English writers, Craik has said of his wit: "It is the sweetest-blooded wit that was ever infused into man or book. "The Holy and Profane State," and "Good Thoughts for Bad Times," gave him enduring fame as an essayist. Sir Thomas Browne, M.D. (1605–1682), pleased and profited many generations by his "Religio Medici," The Religion of a Physician. Dr. Johnson says that it immediately excited the attention of the public by its novelty, originality, and brilliancy. It was translated into the Latin, Italian, German, Dutch, and French. Nor must good Izaak Walton (1593–1683) be left out of even the shortest list. "The Complete Angler, or The Contemplative Man's Recreation," of Izaak Walton, with its quaint, simple, genial spirit, and its "pure, easy composition," has been a benediction to successive generations.

One who makes the acquaintance of the books already mentioned will probably be led to further excursion into the literature of the century for writings of essaic quality. To such may be suggested the names of Jeremy Taylor (1613–1667), Sir William Temple (1628–1699), and Archbishop John Tillotson (1630–1694), on the last two of whom Addison modeled his style.

3d. *Essayists of the Eighteenth Century.*

This was the age when the Periodical Essay of the professional man of letters largely took the place of the Spontaneous Essay of the scholar and man of genius. Great stress came to be laid on style and on present and transient impression upon a buying public. Thought was at a discount. Judging from personal experience, the attempt to read the vast mass would to most men be sheer waste of time. What is read should be read chiefly from the point of view of English style.

This may be called the "*Spectator*" *Group*. The names given to the successive productions indicate the passing, rather than permanent, character of their subjects: "The Spectator," "The Adventurer," "The Father," "The Idler," "The Connoisseur" (wholly unfit to be read), "The Rambler," etc. They are the genuine products of the age that came as a reaction from the greatest period of English genius, of the superficial and artificial age of Pope and his friends, in which wit had degenerated from genial braininess into shallow smartness. Drake has enumerated no less than two hundred and thirteen of these periodical papers that ran their course between the opening and the close of the eighteenth century.

To Sir Richard Steele (1671–1729) belongs the merit of introducing this type of literature with its easy and graceful essay style of English prose. He had himself led a life of dissipation, and his subjects were suggested by the vices and fashionable follies of the day, which he aimed to satirize and to remedy by preaching decency. In this the essays of the period departed from the model of Montaigne.

Selections should be read from some of these productions. The "Sir Roger de Coverley" papers found in "The Spectator," present Addison, the acknowledged prince of Essayists of this class, at his best. Dr. Samuel Johnson (1709–1784) is at his best as essayist in "The Rambler," which he publisht (1750–52), in his attempt to reform the Essay which in the long period between "The Guardian" (1713) and "The Rambler" (1750) had lost sight of its original purpose, and become debased. Into it he put the most careful work of his life.

The easy and natural style of Addison and the earlier essayists, it will be seen, needed to be supplemented by a style better fitted for expressing vigorous and varied thought, and so Johnson "built up a grand and imposing style, well fitted for the exhibition of brilliant fancy and powerful thought, but very ill adapted to the common purposes and every-day business of life." By the combination of these two extreme styles—the one at the point of degenerating into mere wordy feebleness, and the other of passing over into orotund bombast—came, in the processes of time and attrition, a complete and powerful style neglectful of neither form nor thought.

4th. *Essayists of the Nineteenth Century*.

The Essay in the nineteenth century entered upon a new creative epoch, in returning to the essaic qualities of spontaneity, catholicity, braininess, and brilliancy, that have been seen to be its essentials. There is barely space to mention a few of the choice works that will be of service to the preacher. For the reader who takes up these, the way will readily open to others.

There are great riches in the earlier half of the century. "The Essays of Elia," by Charles Lamb, will always delight, by their delicate and quiet humor, the scholarly man when he needs an hour of recreation without the stirring of any great moral force. In the "Aids to Reflection," "The Table-Talk," and "Biographia Literaria," of Samuel Taylor Coleridge, one may listen to the more spontaneous utterances of the most highly endowed Englishman of the century. Daily contact with them has proved an education to many of the brightest men since his day. Prof. John Wilson (Christopher North), in "The Recreations of Christopher North," "Noctes Ambrosianæ," and his Miscellaneous Essays, will carry every man of large nature with him, and make him breathe twice as much vital air, by his vast potentialities and the bounding, rollicking spontaneity of one of the greatest of Scotch souls. Nor should Hazlitt and Leigh Hunt and Sydney Smith and Thomas De Quincey and the Hares be forgotten, nor Chateaubriand and Cousin.

Coming nearer to the present time, bare names must suffice as suggestions toward what may turn out to be, by the reader's own active cooperation, wide excursions into the fields of essaic form and thought. Carlyle, in his "Heroes and Hero-Worship" and in his characteristic essays and histories, and Victor Hugo, can not fail to prove exceedingly stimulating. For many finer intellects, John Ruskin, the supreme artist in matching word to thought, will furnish—as he did to Henry Ward Beecher—eyes and ears of new and higher quality. Much of the best for this purpose may be found in the fifth volume of "Modern Painters." To a narrower class, not much intent on logical relations or exact scientific verification, and not keenly apprehensive of the difference between strong assertion and accurate thinking, Emerson's "Representative Men" and "English Traits" will prove quickening, as he is quite alone in the sentential vein. Nor can a weary man afford to pass by the genial fancyings of Holmes in his "Autocrat" books; or Hawthorne's "Passages from American and English Note-Books," so "full of choice bits of description and shrewd observation"; or Thoreau's original and quaint portrayal of Nature and Life in the Woods; or E. P. Whipple's choice observations of men and literature, in his "Essays"; or the "Miscellanies" of Thackeray; or Richard Holt Hutton's admirable art of putting things in his "Literary Essays."

In lighter vein may be mentioned Dr. A. H. K. Boyd, "Recreations of a Country Parson," etc.; Arthur Helps, "Friends in Council," and "Companions of My Solitude"; Philip Gilbert Hamerton, "The Intellectual Life"; Donald G. Mitchell, "Reveries of a Bachelor" and "Dream Life"; George W. Curtis, he of the Easy Chair; Dr. J. G. Holland.

The list may be closed by the mention of two or three books that have proved of peculiar service to many. What man of moderately wide reading does not remember the "Spare Hours" of John Brown, M.D., of Edinburgh, that in "Rab and His Friends," created for one a dog-heaven, on earth at least; and who of such readers has failed to keep it on the handy shelf? It must be about fifty years since Principal Henry Rogers publisht "The Eclipse of Faith"—a book of finest essaic quality—that led the London *Quarterly Review* to feel little doubt that "his name will share with those of Butler and Pascal in the gratitude of posterity." But for the present purpose a more wonderful book by the same author, issued over forty years ago, entitled "The Greyson Letters," had in it for many readers an uplift and inspiration never to be forgotten. It is doubtful if any richer book, by way of laughter-compelling power, or vivid style, or mental quickening, or moral impulse, has been given to the readers of the present half-century. How its pictures live in the memory: the sick man who has reacht the hopeful stage of convalescence, with his "insatiable maw" "as if brain, and heart, and soul, had all gone to reside in the stomach," gloating in imagination over the cooking-books, and at last, in the momentary absence of the nurse, seizing the whole joint (of which he was to have but a scrap) with both hands and devouring it like a famisht wolf!; the dull, prosaic preacher, "employed to itinerate about the country and bring down crowded congregations to *par*," by playing upon them for an hour as an "enthusiasm-extinguisher"! At a later date came the works of the typical French writer of Essays, Sainte-Beuve. One who has the essentials of some French and much leisure will find a rich mine in the forty years of the "Causeries du Lundi" (Monday Chats); and one without these essentials will profit by the translated Essays in the volume of "English Portraits."

Enough has been written to set before the reader the claims of the Essay,

not for science and instruction, but for brightening the preacher's style and quickening his thought. Wise familiarity with it might save many a deeply pious man from becoming an "enthusiasm-extinguisher" in the pulpit.

EDITORIAL SECTION.

EDITORIAL NOTES.

Obstacles Overcome.

THE managing editor regrets to be obliged to apologize for a somewhat late issue of THE REVIEW. Much holiday in a short month, the "Great Storm," and the greater la grippe have interfered with prompt and proper make-up.

Peace and the Philippines.

THE ratification of the treaty with Spain, by a vote of two thirds of the United States Senate, has virtually placed the Philippine Islands under American control. The successive victories, over the forces of Aguinaldo at Manila and over the Visayas at Iloilo, seem likely to bring the islanders to their senses and to prepare the way for the reign of law and order. The great problem is now in the hands of Congress and the American people. In his address on the Philippines recently delivered in Boston, President McKinley made plain the American position. In concluding, he gave happiest utterance to the following sentiments to which every Christian heart will respond:

"No imperial designs lurk in the American mind. They are alien to American sentiment, thought, and purpose. Our priceless principles undergo no change under a tropical sun. They go with the flag. They are wrought in every one of its sacred folds, and are inextinguishable in their shining as the stars.

"'Why read ye not the changeless truth—
The free can conquer but to save.'

"If we can benefit these remote people, who will object? If in the years of the future they are establisht in government under law and liberty, who will regret our perils and sacrifices? Who will not rejoice in our heroism and humanity? Always perils, and always after them safety. Always darkness and clouds, but always shining through them the light and the sunshine; always cost and sacrifice, but always after them the fruition of liberty, education, and civilization.

"I have no light or knowledge not common to my countrymen. I do not prophesy. The present is all-absorbing to me. But I can not bound my vision by the blood-stained trenches around Manila, where every red drop, whether from the veins of an American soldier or a misguided Filipino, is anguish to my heart; but by the broad range of future years, when that group of islands, under the impulse of the year just past, shall have become the gems and glories of those tropical seas, a land of plenty and of increasing possibilities, a people redeemed from savage indolence and habits, devoted to the arts of peace, in touch with the commerce and trade of all nations, enjoying the blessings of freedom, of civil and religious liberty, of education and of homes, and whose children and children's children shall for ages hence bless the American Republic because it emancipated and redeemed their fatherland, and set them in the pathway of the world's best civilization."

The "Canteen" to be Abolisht.

THE Hull Bill, for the reorganization of the United States army, has past the House of Representatives. Before its passage, Representative Johnson, of North Dakota, moved the following amendment:

"That no officer or private soldier shall be detailed to sell intoxicating drinks, as a bartender or otherwise, in any post exchange or canteen, nor shall any person be required or allowed to sell such liquors in any encampment or fort or on any premises used for military purposes by the United States."

Mr. Johnson's amendment was agreed to without division, and the chairman's announcement of its adoption was the signal for an outburst of applause. Now let the people see to it that the Senate passes the same provi-

sion. It is in line with right morals, and Kitchener and Miles heartily approve it as a military measure.

The "Club" a Social Menace.

MUCH has been heard of late of "the poor man's Club," the saloon. Most of it has been supremely foolish, not to say ridiculously absurd. Vast numbers of the best men, civilly, morally, and religiously, in this country, we know to be among these same poor. They want Homes, not Clubs; and it is in the power of the rich to help to furnish these for them, as a business investment and on a paying basis. It is in the power of the Christian churches to beautify and glorify such Homes by Christian influences that shall bind father and mother and children to the church and together in the journey heavenward. Everything for the family and society depends upon keeping the Home intact, pure, united, Christian. He who proposes for the poor man a Club that shall take him away from his family even for a single night in a week should be markt as one of his worst enemies. Let recreations and outings be provided for the whole family, or not at all. The Church can make its prayer and social meetings serve this end, and it always does it where it is what it ought to be.

But the menace of the Club is not for the poor man alone. We know of no greater curse to-day than the Clubs for the rich that fill our cities. Who knows how many of them are centers of luxury, drunkenness, debauchery, and licentiousness? What becomes of the family of a man who is a prominent member of a dozen such Clubs? Who can number the Homes they have wreckt? Many years ago it was the privilege of the writer to spend some of his Sabbaths in one of the most delightful Homes of a great Western city. The husband and wife were cultured and charming; the children were beautiful and docile; everything that great wealth could command was there; and the Sabbath was a Church day for the family. Fifteen years later brought a return to that city. That Home had been desecrated and desolated; the husband, now separated from the wife, had gone far on in a downward career. The secret of it all was that a "rich man's Club" had been built near by; the husband had been drawn away and morally wreckt; the wife's heart had been broken; the children's lives blighted; and everything godlike blotted out! This is only one instance out of many.

Is there not reason for most earnest prayer to Almighty God to save us—poor and rich alike—from the menace of the Club?

Bishop Potter Misconstrued.

BISHOP H. C. POTTER, like Major-General Miles, has "fallen among reporters" They made him say, on the occasion of the opening of a "Squirrel Inn," a coffee-house, in New York city:

> "I may also say that I appear here to-night with a retainer for the saloon. We may anathematize it, abuse it, and deplore it, but it is a social necessity. I repeat that it is a social necessity. I am sorry if I pain some of you when I say it, but the saloon exists in New York because you and I, redeemed by the same Master, have given no better thing in its place. There is need of relaxation and diversion among the poorer classes of the city. It is as just and as righteous a want with them as are the diversions from which you and I have come to-night, or to which we shall go to-morrow."

Bishop Potter, in a recent letter addrest to an inquirer, shows just where the reporters misunderstood him:

> "DIOCESAN HOUSE, LAFAYETTE PLACE,
> NEW YORK, January 21.
>
> "*My Dear Sir:*—You have been misinformed. I have never exprest any opinion as to the 'dramshop.' In a recent address in behalf of coffee-houses, coffee-wagons, coffee-carts, and the like, I stated that something answering to the saloon—that is, place of inexpensive recreation and refreshment—would always be a necessity. I may add that until it is provided, the mischiefs of the saloon, which nobody recognizes more clearly than I, will continue. The saloon

may be driven to cover, but it can not be abolisht. Something better, something wholesome, harmless, undefiled, and undefiling, must take its place, and so expel by substitution.

"Legislation has failed to do this, and Prohibition has failed. Denunciation has failed. It is a case for Christian capital, wisely employed, as the history of the Liverpool coffee-houses has shown.

"Very truly yours,

"H. C. POTTER."

NOTICES OF BOOKS OF HOMILETIC VALUE.

A DICTIONARY OF THE BIBLE. By John D. Davis, Ph.D., D.D., Professor of Semitic Philology and Old Testament History in the Theological Seminary at Princeton, N. J. With Many New and Original Maps and Plans, and Amply Illustrated. Philadelphia: The Westminster Press, 1898. Price, $2 net.

In this important work Dr. Davis has had the collaboration of Drs. Warfield and Purves, his fellow professors in Princeton Seminary. It has thus been possible to maintain comparative unity of purpose. One article is not found immediately contradicted by the next, as has been so often the case in the composite dictionaries. The basis of the Dictionary is the Revised Version. While intended chiefly for popular use, it embraces the latest materials of verified research in every department of Biblical learning. Even the hypothetical criticism has been quite fully and fairly presented in its main outlines. It contains a vast storehouse of information, quite adequate for all ordinary purposes, and while prudently conservative in its spirit and method it is also wisely progressive. Indeed it is a special merit of this Dictionary that it attempts to discriminate. The aim of a dictionary is to record the facts of a language—not the fancies. Hence, Prof. Max Müller recently said truly that "the value of Liddell's Greek Dictionary consists in the consummate sobriety of its author" (*Fortnightly Review*, January, 1899, p. 16). Not long since a distinguisht Berlin Professor objected to a new dictionary of one of the Semitic languages, because it contained so much of lexical and lexicographic guessing that would inevitably be proven false in ten years. The aim of a Bible Dictionary is to record the facts in its sphere concerning the Bible—the *facts*, not the *fancies*. This has been the distinct aim of Dr. Davis. He says, "The book aims to be a dictionary of the Bible, not of speculation about the Bible. It seeks to furnish a thorough acquaintance with things biblical."

THE IMPERIAL REPUBLIC. By James C. Fernald, Author of "The Spaniard in History," "The New Womanhood," "English Synonyms, Antonyms, and Prepositions," etc. With Five Maps. Funk & Wagnalls Company, New York and London, 1898. Price, 75 cents.

This is a worthy companion volume to "The Spaniard in History." It is a most comprehensive summary of a great subject, giving the reader a very complete view of the issues involved in the present providential movement of the American Republic toward territorial and national expansion. It will appeal to many readers, giving them a new and larger outlook.

OUR BLUE MONDAY CLUB.

[*Any clergyman admitted to membership who will send us at least one original story a year which will help to dissipate the Monday blues.*]

A clergyman of Canada once joined together in holy matrimony two persons—British subjects of African descent. The ceremony completed, the clergyman observed a hesitancy on the part of the bride and groom as to what next to do. Hoping to relieve the awkward pause, he proposed to the man: "Now, sir, should you not salute your bride?" With the urbanity so characteristic of the race, the happy groom stept back a pace, and, bowing politely, responded, "After you, sir!" C. E. W.

HAMILTON, ONT.

The following is a true story: It was during my early manhood days that I was one day driving, or attempting to drive, a balky horse, when it stopt just in front of a neighbor's house. A little five-year-old with whom I was well acquainted came running out of the house as I was vainly endeavoring to start the stubborn beast, and shouted, "Owen, Owen, give it some castor-oil and it will go." I did not apply the remedy, but my rising anger was quickly checkt, as I was compelled to stop and enjoy the joke.

IONIA, IA. O. L. MC.

Two church members, a Baptist and a Presbyterian, were recently discussing Mr. W. J. Bryan. The Presbyterian told the Baptist brother that he had heard that Mr. Bryan, who is a Presbyterian, was going over to the Baptist Church. "Impossible!" said the Baptist brother. "He wouldn't be willing to sink from public view long enough to be immersed."

An assistant rector—one of three—could not agree with the rector. So he determined with one of the other assistants to go to a new field. On the last day of preaching in the old field he took as his text, "Abide ye here with the ass," etc.

The following notice, recently handed a pastor, is a fine specimen of the ambiguous and the ridiculous:

PLEASE ANNOUNCE.

Rev. R—— will deliver his grand lecture on "Dishonesty in Courtship" at the Opera-House, Thursday night, ——, assisted by the City Mandolin Club. Rev. R—— speaks from a sad experience, feeling every word he utters. Let every one come out to hear him, and no one will be disappointed. Reserved seats on sale at O——'s. Come and help the good cause. BY COMMITTEE.

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DISCONTINUANCES.—We find that a large majority of our subscribers prefer not to have their subscriptions interrupted and their files broken in case they fail to remit before expiration. It is therefore assumed, unless notification to discontinue is received, that the subscriber wishes no interruption in his series. Notification to discontinue at expiration can be sent in at any time during the year.

To Our Patrons

"THE IMPERIAL REPUBLIC"

A New Book of Stirring Interest to all Americans *

The author of this work is an avowed and ardent advocate of the policy of expansion. In his preface he says:

"We would widen the range of vision and of opportunity. We would have an outlook for every adventurous American toward all the ends of the earth. We would awaken the seagoing instinct among our people along all our five thousand miles of coast. We would have our flag floating over peaceful commerce in every port of the globe, and a navy sufficient to defend it in any need on any sea. We would have that flag mean everywhere what it means in our own land—civil and religious liberty, industrial advancement, popular education,—the church, the school, the home, in the light of freedom, under the shield of law."

Yet the author does not undertake to urge this view by fervid declamation or as a matter of mere personal opinion, but by solid fact and argument, so that even those who may not accept his conclusions must admit that he has made a strong statement of the side he espouses.

The general scope of the work is indicated by the titles of its twelve chapters: *I. The Ghost of Imperialism; II. Our Traditional Policy; III. Entangling Alliances; IV. The United States as a Sea-Power; V. Trade Follows the Flag; VI. The Imperial Language; VII. The Highway to the Orient; VIII. The Empire of the Pacific; IX. The Debt of Humanity; X. Colonial Policies Contrasted; XI. A True Colonial Policy; XII. Possibilities of Our New Possessions.*

"The Ghost of Imperialism" he disposes of by a definition, distinguishing imperial despotism from that union of a number of States in an imperial domain which aptly describes our own federal union—"*e pluribus unum.*" In such a union is a true imperialism which no lover of freedom need fear. To allay the fear that many express lest the possession of extra-continental territory may endanger liberty, the author proves by a review of history that the world's chief despotisms, as Persia, China, Russia, have been establisht over unbroken stretches of continuous territory. The future of the republic will depend on the character of the people, not on the extent or character of the land we possess. Nor need we be fettered nor alarmed by old-world precedents. "It is for America to do that new thing among the nations, to make an imperial domain a republic." In the discussion of "Our Traditional Policy," the history of successive acquisitions of territory is made graphic by a map showing the original thirteen States, with each subsequent addition delineated with its date. The author shows by extracts from the speeches of leading men of each epoch how each successive step of expansion was opposed. We see Josiah Quincy, of Massachusetts, in 1811, in terror lest "the wild men of the Missouri" or "the mixed race of Anglo-Gallo-Hispano-Americans basking on the sands in the mouth of the Mississippi" should "pour" Senators and Representatives into Congress to overwhelm our liberties. We find Senator McDuffie, of South Carolina, in 1843, wanting to know what return we were ever to get for the "enormous expense [$200,000]"

* **The Imperial Republic**, by James C. Fernald, Author of "The Spaniard in History," etc. 12mo, Cloth. With Five Maps. Price 75 cents. New York and London: Funk & Wagnalls Company.

involved in opening up the territory of Oregon for the whole of which he "would not give a pinch of snuff." All seems like a slight paraphrase of the objections of our own day. Yet these objections have been steadily overruled. The author's summary is "that we have had a traditional *theory* of limitation and repression, with a real *policy* of continuous territorial expansion.

The author's analysis of Washington's Farewell Address brings out what will be to very many the surprising fact that the father of his country did not mention "entangling alliances with foreign nations." Indeed, the book is full of surprises. The author has a way of going to the original documents and scattering traditional interpretations and quotations into thin air by appeal to the actual text. What he does prove is, that Washington himself regarded his policy of seclusion as temporary and provisional, as he said in the closing portion of the Farewell Address:

"With me, a predominant motive has been to endeavor *to gain time to our country to settle and mature its yet recent institutions*, and to progress without interruption to that degree of strength and consistency which is necessary to give it, humanly speaking, the command of its own fortunes."

In the chapters on "The United States as a Sea-Power," "Trade Follows the Flag," "The Highway to the Orient," and "The Empire of the Pacific," wonderful visions of advance and prosperity are set forth; yet these visions are not dreams, for they are supported by an array of facts and figures which even opponents can not lightly put aside. We do not know that it has occurred to any previous writer to mass in one view the resources of the Pacific from Siberia—which is shown awaking from the frozen torpor of ages to a newness of life like that of our own West but one generation ago—southward through China, India, and Australasia, and northward up the American coast till we have a suggestion of the boundless riches of what the author describes as "the Great Sea," destined to dwarf the Atlantic, as the Atlantic has surpassed the Mediterranean. He shows that a part in this great world-commerce involves coaling-stations at the ends of the earth, and urges the point not commonly thought of, that a colony, because productive, is less expensive than a mere coaling-station, and at the same time is more defensible, as the whole Hawaiian group can be defended more easily than the single port of Honolulu could be if hostile powers held other ports in the islands. A map of "Comparative Areas of the Atlantic and Pacific" strikingly illustrates this part of the discussion. Of course the author takes strong ground in favor of what he prefers to term the "isthmian canal," leaving room for consideration of more than a single route.

In treating of "The Debt of Humanity," the author carries the whole discussion up from the material to the moral ground, showing that the real expansion needed is an expansion of ideal. "The distance from Cuba to the Philippines is not to be compared with the distance from the ideal of a hermit nation to the ideal of a missionary nation." He strongly urges that we can neither turn the Philippines back to Spain, nor abandon them as "a derelict in the path of commerce." He pleads for the holding of the islands "till we may trust them to govern themselves, the first republic of the Orient." As between the colonial policies of Spanish spoliation and English development with protection, he urges that Americans must unhesitatingly choose the latter. He would have a Department of the Colonies or (if the name be preferred) of the Territories, with a true statesman as secretary, a thorough civil service, a government strong enough to keep out the vicious classes of our own population, a native army with American officers, popular education, and religious liberty. He would allow the islanders a steadily increasing measure of self-government as "Autonomous Territories of the United States, till they are ready to become Allied Republics."

In his chapter on "The Imperial Language," the author vividly describes the wide dominion of the English speech in its double lap around the earth, till it has become the dominant language of 450,000,000 of people—its power as the teacher at once of liberty and of law, of industrial achievement and reverent worship—and from all this derives a powerful argument for the Anglo-American alliance as a moral necessity for the kindred peoples. The book is written in the style that won so much favor for a previous work by the same author, "The Spaniard in History," and will be found thoroughly readable. Whether the reader accepts all his conclusions or not, he must acknowledge the conscientious care and painstaking research of the author and the strength of his position as he has stated it. The book is in no sense a *resumé* of newspaper articles or congressional speeches, but a thoroughly original discussion from the point of view of a scholar and a student of history who is at the same time a thorough patriot and a firm believer in the power of the American people to reach yet higher ideals of government and civilization, and to extend their benefits over the widest reach of territory that may legitimately come under American control.

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