

# THE HOMILETIC REVIEW.

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## REVIEW SECTION.

### I.—THE PREACHER AND THE PREACHING FOR THE PRESENT CRISIS.

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#### 2.—THE PREACHER'S MESSAGE.

II. *The Preaching of the Law.*—The message of the preacher should most assuredly embrace both the Law and the Gospel—the Law of God and man's lost condition under it, and the Gospel as the divine provision for salvation. It must go without saying, among evangelical Christians, that the preacher's message, in both its matter and authority, rests back on the word of God. It behooves him to inquire diligently and first of all: "What has the divine word to say on this all-important subject of the way of salvation?"

The pages of the Bible obviously abound in incidental presentations, literal and figurative, of the nature and method of salvation. But, as this is the one all-important subject of revelation, it is not left to mere incidental illustration. In the Old Testament it is the heart of the whole sacrificial and priestly system and ritual, on which the religion of Judaism rested or of which it mainly consisted. In the New Testament three of the principal epistles of Paul are devoted to the doctrine of salvation, with the purpose of exhibiting the truth on that subject, and of guarding against the three errors into which Jew, Greek and Roman—the world-races of that age and the representative and typical men of all time—were peculiarly liable to fall. In the Epistle to the Galatians, it is shown for the Jew, the representative of religious forms and ceremonies, that man is not to be saved by the observance of the ceremonial law, in which he was inclined to trust; but by faith in Christ and "circumcision of the heart." In the Epistles to the Corinthians, it is made clear to the Greek, the representative of reason and philosophy, that salvation is not to be obtained by human wisdom, on which he was accustomed to rest his faith; but by faith in "Jesus Christ and Him crucified," "who

of God is made unto us wisdom, and righteousness, and sanctification, and redemption." In the Epistle to the Romans, it is demonstrated for the Roman, the representative of activity and works and law, that salvation cannot be secured by any human acts or works, in the observance of any law whatsoever; but that, "being justified by faith, we have peace with God through our Lord Jesus Christ."

Of these three epistles, that to the Romans manifestly approaches nearest to being of universal application,—partaking of the character of a systematic treatise, and in its sweep taking in the whole range of law, human and divine. Moreover, it has peculiar applicability to the English-speaking peoples—the modern representatives of law, in free governmental institutions and vast extent of rule, and of works, in the development and extension of industrial enterprise and the solution of the great industrial and social problems. For us especially, and in this age, the Epistle to the Romans may, therefore, be taken as God's presentation, according to Paul, of the preacher's message, in the business of saving mankind. Preaching that omits any of the great features of this Epistle, or that fails to give prominence to what it emphasizes, must be in so far defective.

*The Law the Starting-Point in the Message.*—The preacher must lay the foundation for the saving power of the Gospel by presenting the Law, in all the length and breadth of its requirement, and in all the solemnity and awfulness of its sanctions,—in fact, with the very definiteness and clearness and with the divine authority of the word of God.

The generation past, in this country, has heard but little of the law of God. "Come to Jesus;" "Come to Jesus;" "Go work;" "Go work"—this has too often been regarded and affirmed as making up the sum of all necessary and helpful theology. It is in fact mere shallow sentimentalism,—totally inadequate, either to rouse any one to a sense of his need of salvation, or to develop anything like Christian character. As in Paul's preaching to the Romans, so now, in the preaching of Bible Christianity as a saving power, the law of God needs to be presented in various aspects and relations, and emphasized.

i. It needs to be presented fundamentally as *the law of God*, binding every moral being in duty *to God* and *to God alone*, and thus furnishing the only basis for sound morality.

There are two essentially different theories of morality,—the pagan and the Christian. The essence of the pagan morality, whether taught in heathen or in Christian countries, is selfishness, and its results are inevitably demoralizing and destructive. Christian morality, on the other hand, is God-centered. In the Christian dispensation, God becomes Christ in His relation to man in redemption, and Christ is the sovereign or Lord in the Kingdom of Heaven. See Matthew xxviii. 18. In the view of the Word of God, *righteousness*, or conformity to the will of God, is the supreme thing to be



sought in human conduct. The call of the law, from this point of view, is a call to duty and to obedience.

In the view of the word of God—which is directly contrary to the popular view of the day—all duty and morality turn Godward and Christward, rather than manward. Egoism and altruism, as usually understood, are, the one immoral, and the other nonmoral. All duty is owed *to God*, and *to Him only*. It may be performed, according to His directions—*toward* oneself, in which case it is selfish and moral; toward one's fellows, in which case it is social and moral; or toward God, in which case it is theistic and moral. If not done as *to God*, selfish actions become selfish and immoral; social actions, altruistic merely and nonmoral; and all alike are directed to selfish or merely humanitarian ends.

From the general theistic point of view, that alone is morally good which is intentionally conformed to the will of God; from the specific Christian point of view, that alone is morally good which is conformed to the will of Christ the Lord. Failure to recognize and to emphasize this has been the perverting and fatal defect of very much of the moral teaching from the pulpit and in the schools, since Hobbes and the days of the English Restoration. In the last century, Paley crystallized the principles of selfishness for the church, by making "virtue" "consist in doing the will of God for the sake of everlasting happiness." Others have followed, who have taken out the hypocritical feature of the happiness-theory, and, in thereby saving it from being immoral, have left it purely heathen. Sometimes "the dignity of human nature" has taken the place of the will of God, as the ground of moral obligation. Sometimes the principle has appeared as "the greatest good of the greatest number;" sometimes as "the greatest good of the individual himself." Recently it has been exploited as "*altruism*," or, in its materialistic form, as judicious advice to man to avoid injuring other people lest they should injure him. And, so far as morality, so-called, has been preached from the pulpit, for generations it has largely been this heathen so-called morality, which is in fact debasing immorality.

The legitimate outcome of this ethical system has been manifest in the exaltation of wealth and money-getting as means to the happiness and culture that are set before men as the great ends; in the underestimate of manhood and character; in the increasing tendency to ignore God and think that His laws will not work; in the materialization and brutalization of humanity and civilization. Hence, the great problems of capital and labor; of caste and communism; of the church-going people and the lapsed masses; of public and private corruption everywhere. It is impossible to overstate the fact, that a large portion of the so-called moral teaching is totally and distinctively pagan and immoral; and that, so long as it is continued, the schism in society can only widen and the yawning chasm grow deeper.

All this false theorizing is in the face of the fact that the law of the universe is a law of righteousness primarily and of happiness only secondarily; as well as of the fact that conscience never fails to exalt the *right* to the place of supremacy over the *pleasurable*.

On the basis of such false theologizing, eudemonism is the only ethical theory logically possible, and universalism the only ultimate orthodoxy possible. The natural outcome from teaching such so-called morality is immorality on the broadest possible scale, and the perversion of all human and Christian relations. The universal corruption prevalent in this nation to-day, and reaching every phase of life, and every position from the lowest to the highest, is the natural and inevitable product of such teaching and preaching. The only remedy is to be found in "Back to the law," as the *law of God*—not as the battle-cry of reform merely, but as a call to duty, repentance, and salvation.

2. In the preaching that makes for righteousness, the law needs to be presented as *God's law for all organizations and associations of men*, in the family, community, and state, in industrial, commercial, and civic pursuits.

Men have largely been accustomed to separate their social and business relations from what they consider their moral and religious relations. It has become a common saying, that "corporations have no conscience." The natural and inevitable result of such a theory, constantly reiterated, is infidelity and corruption in all these social and business relations. To be made aware of the real condition of things, one needs but to run the eye over the issues of the daily press of some metropolitan city, as New York or Chicago, and note the long list of marital and domestic infidelities, infelicities and scandals; the startling record of peccation and speculation and defalcation, of extortion by trusts and monopolies and syndicates, of legislative and Congressional bribery and corruption, of quarrels and rows and murders—lists and records extended enough on any day of the week, and especially on the Sabbath, to fill any soul with horror.

It is high time for the preacher to call a halt in this mad career of lawlessness. It is high time for him to insist that Christian morality binds all human societies and corporations in their dealings with mankind, by the same principles that it lays upon the individual in his social duties; that there is required of them the same strict regard for the rights of man to life, liberty, property, truthfulness, and the offices of human brotherhood, that binds the individual man in his conduct—and that all this is the *requirement of God*. Genuine social and political reform can be reached in no other way than by bringing men up to these requirements of God, and making them understand that they *are* requirements of God,—not to be escaped by shrewdness and not to be neglected with impunity.

*Problems of Society.*—It is at this point that the preacher comes

into connection with the great industrial, social, and civil problems, that are so prominently before the public mind, and is called upon to mark out his course in dealing with these problems. There are certain things to which he will do well to attend.

1st. His message will need to guard against the new positivist sociology arising out of the atomism and materialism of the age, and everywhere exerting its demoralizing influence upon public opinion and law. The materialistic method, in excluding all rational and moral facts, principles and considerations, leaves out everything that is of any real importance and scientific value in social science, and shuts out all possibility of human improvement on such a basis. Its affirmation of the absolute heredity of crime; its denial of free will and consequently of human responsibility; its assertion that there is no such thing as absolute crime, the so-called crimes being merely infractions of social rules made for convenience or self-preservation in certain conditions of society, and changing with those conditions, so that even chastity may be "an artificial and conventional virtue;" its regarding of crime as a matter of condition and environment, rather than of character; and the embodiment of all this in a positivist criminology by Lombroso and his school, constitute one of the threatening phenomena of the day. The elaborate fooling by disciples of these men—in detecting and classifying criminals by physical marks rather than moral, and in presenting "surer methods of detecting the criminal by the observation of tattooing, anthropometry, physiognomy, the psychophysical conditions, the data as to sensitiveness, reflex activity, vasomotor reactions, the extent of the field of vision, etc.;" their settled purpose of reconstructing on this basis the whole theory of crime and punishment, and the system of law applicable to them; and the palming off of all this as "the latest science"—would be simply laughable, were it not that, with materialism in the air, it is ominously threatening and terribly demoralizing.

It will not be enough for the preacher to scout all this as unscientific even though it be so to the last degree. He must find the message of the law of God in the Bible with which to meet it. He must enforce with renewed distinctness and emphasis the teachings of that Bible concerning man's spiritual nature and his freedom and responsibility; the sacredness and absolute character of right and virtue, and the inherently despicable character of wrong and crime; the dependence of character upon the man himself, rather than upon his environment—of all of which, with all the kindred and related principles, innumerable illustrations will be found in the preacher's text-book, the word of God. If the moral atmosphere, that is so hazy with secularism and animalism, is to be cleared; if the mad, unprecedented rush of vice and crime that to-day dazes Christendom is to be stayed; and if the mawkish sentimentality in dealing with crimes and criminals,—that has reached such a pass that, as Dr. Andrew D.

White says, "the only taking of life that Americans object to seems to be that which is done by judicial process"—is to be swept out of existence,—these Scriptural principles will need to be persistently presented and enforced, after Christ's method of enforcing principle, until something of the old moral foundation is restored, through the quickening of conscience and the enlightening power of divine truth.

2d. The preacher will also need to understand the situation of the English-speaking, or perhaps Teutonic, races, and their special relation to the problems of the age, and to shape and direct his message accordingly.

The fact of the giving of the wealth and commerce of the world, and the power of machine-production, into the hands of Protestant Christendom as represented by the Teutonic peoples, and especially by those of Anglo-Saxon descent, carries with it a vast meaning, that has probably attracted the attention of few persons. Cunningham—in "Politics and Economics," a book of rare insight and breadth—has given a glimpse of its meaning in connection with Great Britain. He says:

"Each great race has made a notable contribution to the development of the civilization of the world: we owe a debt to Egypt for some measure of skill, to Greece for the triumphs of Art, to Rome for the vigour of her Law. We English, too, have a destiny to fulfil, a duty thrust upon us by Him whom we profess to serve, a heritage to bequeath to all future generations and all other races. We are a nation of shopkeepers; a nation whose triumphs and whose position are inextricably bound up with commercial success. And therefore it is that the problems of industrial and social life lie before us for solution, that it is in our progress and our poverty, our bitter misery and our struggle with it, that the world may learn about the evils of grinding competition and pitiable luxury, of the race for wealth and the failure to enjoy it. These are the questions with which the Sphinx has set us face to face, and by our answers to these will our place as a nation be judged in the ages to come."

In order to get a full conception of the meaning of the fact thus presented, the view and scope of Mr. Cunningham must be somewhat widened, and some new factors in the problem must be taken in. To begin with, "the Anglo-Saxon peoples" needs to be substituted for "we English." Possibly an extension may soon be needed, as already suggested, to take in the Teutonic peoples; but for the present the Anglo-Saxons hold the place of supremacy. The capital factors to be taken in—as furnishing the principles and standards of judgment and adjustment—are the open Bible and free democratic institutions. With this new breadth and light, the special mission of the Anglo-Saxon peoples, of whom we form a very large element, is to solve for mankind the problems of industrial, social, and civil life, by the aid of Bible Christianity and under free, democratic political institutions. The things of special account are, essential manhood, and free development under the sway of Bible principles. The precepts of the divine word must therefore furnish the standard

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These considerations open the way to an understanding of the preacher's message to men regarding present and pressing problems. They make it plain that manhood and character are the things to be sought and regarded supremely in this world. Not wealth, not commerce, not material progress, not the State—but man, and his immortal nature and character that are to remain his only permanent belongings, are the supreme things from the Bible point of view. The moral and Christian precepts laid down by God and Christ are the governing principles, equally applicable to all spheres and all problems. The preacher is therefore to unfold and enforce these in his message in all their sweep of meaning and application.

He is to present the moral law as *supreme over all questions of society and social position and relation*. High manhood and womanhood, character, attainment, and achievement in service and self-sacrifice, are to be impressed, by Scriptural precept and illustration, as the only titles of nobility and aristocracy in the Kingdom of God. In the precepts of the divine word he is to supply the test and touchstone of all social usages, amusements, entertainments, and the like; ruling out thereby all that is detrimental to true manhood and womanhood, and to the interests of humanity, and seeking to mold everything in accordance with the spirit of Christ and His religion.

He is to find in the divine law the *supreme rule of economics*—applicable to all industrial questions, whether concerning supply or demand, labor or capital, employee or employer. He will need to make deadly onset with "the sword of the Spirit" upon the "age-temptation," and to make it perfectly clear that wealth is not an adequate *summum bonum* for man or society. He will need to ponder well the real condition of things, until he understands and appreciates the exact dangers that just now threaten the Anglo-Saxon peoples from their long-continued defiance of the righteous laws of the universe. Mr. W. S. Lilly, Secretary of the Catholic Society, in his book "On Shibboleths," has uttered a note of warning, that may give a glimpse of the foreboding of one clear thinker and seer. He says (p. 212):

"The law of the world—whether stated in theological phraseology or not—is justice: yes, *retributive* justice. It rules absolutely throughout the universe, in every sphere of action of all intelligent being. Fraud upon workers, fraud upon buyers, *must*, by the very nature of things, entail the destruction of any society which tolerates it: nay, which blesses and approves it with the names of competition, supply and demand, the course of trade. Who, that has eyes to see, can fail to discern even now the handwriting upon the wall—the Mene, Tekel, Upharsin of this great Babylon which we have built? Socialism, Communism, Nihilism—think you they portend nothing? Do not think it. These should need no Daniel to expound them. Their interpretation is plain enough. Different expressions of one and the same movement, they mean 'red ruin and the breaking up of laws' for a society which has enthroned Mammon as the supreme object of human affection and worship, which sets up as the all-sufficient rule of

life the principle of self-interest, which accounts of man as a mere wealth-producing animal. They mean the negation of country, of history, of liberty, of property, the destruction of all that constitutes civilization in the highest sense."

In escaping such fate, the preacher will find no help in the materialistic platitudes and mummeries of the Spencerian social science, or in the inane mutterings and babblings of a positivist sociology. He will need to resort for such help to the word of God; to bring from that the simple principles that fell with the weight of omnipotence from the inspired lips of Moses and Paul and John, and from the divine lips of Christ; and to present these to men for their guidance, and to be applied by them, with the united wisdom of the church of Christ, and the higher and silent wisdom of the Holy Spirit, to the solution of the intricate and perplexing problems now demanding attention. He is to find in the same law the supreme rule in politics and statesmanship, and to unfold and enforce its principles in all the civil and civic relations. In this way alone is the remedy to be found for the slavery that has come from the brutal despot upon a throne in the Old World, and for the slavery and bottomless political corruption combined that have come from the "brutal individualism" of the "sovereign people" in the New World. Necessity will be on him to hold up the divine standard, with absolute clearness and distinctness, until every citizen shall feel the weight of obligation resting upon citizenship, and hasten to the performance of his duties, in the primary, in the political meeting, at the polls, in public office and trust, in short in all his civil relations; until every citizen shall understand that he is individually responsible, and accept the responsibility, for the character of politics and of the legislators, and of public officers and rulers; and until every office-seeker shall be made to understand that, as "public office is a public trust," it should never be committed to a rake or to a drunkard, to a mere politician or to a sheer scoundrel—whether that one be an impecunious lawyer, a fat saloon-keeper, or a multi-millionaire.

So desperate a case as that which confronts him the messenger of God will never reach by any advocacy of mere reform measures. He will need to summon men to the judgment, "to the law and to the testimony," and then to urge evermore Christianity as a divine saving power for their deliverance.

In fine, the preacher's message is to bear from the word of God the appropriate moral principles that are to be applied by the church to the complicated problem that has been committed to the Anglo-Saxon peoples for solution, and that is clearly insoluble except by the application of Christianity as a divine law and a regenerating power. The other phases of his message will aid him in this task; for, if he succeeds in impressing upon the church her duty in the immediate evangelization of the world; in bringing her to right views regarding this vast wealth in her possession as given for this end; and in lead-

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ing her to consecrate her sons and daughters, her untold treasures of silver and gold, and her almost limitless energies and administrative power, to the immediate carrying out of the Great Commission as her one duty; the world will be speedily revolutionized, since the causes of the industrial, social and political evil and corruption—human greed and ambition—will be swept away by the new spiritual power, or swallowed up in grander hopes and enterprises for the glory of Christ in the salvation of the world.

3. Especially must the preacher present the law of God as *the law of judgment*, by which the natural man is to be judged here and by which, if he remain impenitent, he must stand or fall at the bar of the final account.

It is in the presentation of this aspect of the law that much of the preaching of the present day is confessedly and peculiarly defective. Apparently, men have almost ceased to think of the law of God as the standard of judgment for their conduct, and have almost forgotten that there is a judgment to come. They do not willingly listen to preaching that hales them to the judgment bar. Preachers preach such preaching hesitatingly, if at all. In many so-called revivals, the old stress of a conscience roused by the appeal to the teachings of God's word concerning the judgment is no longer deemed a proper means of leading men to repent and accept the Gospel; hence, the demand for the introduction of some outside influence, or the bringing to bear of some new method, so as to accomplish by means of machinery what the message of the preacher and the Spirit of God should bring about.

The same subtle pride and infidelity, the same supercilious disregard of God's law of judgment, that characterized the age of Edwards, are prevalent in this age; and, if the Gospel is to do its full work now, there is again needed something of the old-fashioned preaching that made men mad and roused conscience and brought the sinner trembling before the bar of God. Repentance in view of the coming judgment, is one of the essentials in all preaching that is to lead souls to Christ. We have almost lost it out of our teachings and of our thought; but note the stress laid upon it in the confessions of the Church, and its prominence in the preparatory preaching of John the Baptist, in Christ's own early teachings, and in the view of the Apostles. Salvation is salvation *from* sin. It cannot be had without *turning from* sin. In other words, there can be no such thing as salvation *in* sin, that is, without *stopping law breaking*. The Bible as law addresses rebels against God, and calls upon them to throw down the weapons of their rebellion. It was in the taking up of this Bible call to submission and repentance that largely lay the power of Finney's revival preaching, that had such efficiency in bringing strong men to humble themselves before God—in some cases, as in the city of Rochester, completely transforming the professions by reaching

doctors and lawyers and judges alike. Upon this necessity for repentance, that great theologian, Dr. Henry B. Smith, was accustomed to lay special stress; and in connection with it he strongly insisted upon holding up the divine side of this great matter, rather than the merely moral, human side, in preaching,—the call to the sinner being: "Repent; submit to God; yield to your rightful sovereign;" not, "Come; save yourself from the consequences of sin."

The preacher's call to repentance *backed by most forceful presentation of God's law* should always ring out with no uncertain sound. Nothing less than such preaching can furnish a thorough preparation for the saving faith that lays hold upon Christ; and the largest infusion and strongest expression of the law element are called for to-day. Such preaching alone will prepare sinful men for the appreciation and reception of the Gospel. With such preaching faithfully done, there can be no such thing as a too earnest or a too free presentation of the grace of the Gospel, and no limit can be set to the results of the preacher's message.

II.—THE OLD SYRIAC GOSPELS RECENTLY DISCOVERED AT MT. SINAI.

BY REV. CAMDEN M. COBERN, PH.D., ANN ARBOR, MICH.

It is a strange thing—one of the romances of history, perhaps we might say one of the divinely foreordained synchronisms of history—that the mountain that gave to the Israelites and to all nations the law that is to-day the basis of the laws of all civilized countries, should in these last times give to the world the Gospel. Sinai is the mountain from which God has sent forth the proof, hidden there for more than one thousand years, that the record which the New Testament bears of His Son is not a cunningly devised fable, but a record of facts that were not done in a corner.

It ought long ago to have been thought of that the Convent of St. Catherine on Mt. Sinai was one of the most likely places in the world for finding such treasures. The convent is old. It was built by the Emperor Justinian, nearly 1,400 years ago; so near the origins of Christianity that choice manuscripts might easily have been hidden within its safe walls—manuscripts so old that they might have been written by those who had seen the autographs of the Apostles. Even before the convent was built, Mt. Sinai was a holy place, with a church to which the Christians even then made pilgrimages. Indeed, it happens that a journal of one of these pilgrims is still in existence, describing the journey of St. Sylvia to Mt. Sinai, during the reign of Theodosius, between A.D. 385 and 388. When she visited the church and monastery on Mt. Sinai it was less than three hundred

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years since John, the "beloved disciple," died. The MSS. of the Gospels then on Mt. Sinai may have been transcribed from the originals. But in our day a visit of far more importance has been made to this ancient sanctuary. The fact that Tischendorf, in 1842, had discovered there the oldest Greek uncial of the New Testament, and Prof. Rendell Harris of Cambridge University had in the winter of 1889 discovered there the lost Apology of Astrides, filled the hearts of two cultured Cambridge ladies with an eager desire to visit Mt. Sinai, chiefly because of the hallowed associations, but also in the hope that they might discover some valuable treasure. Professor Harris encouraged their hopes and taught them the art of photography and lent them his own camera. These twin sisters were specially equipped for this discovery; they could speak modern Greek fluently, and Mrs. Lewis, who had previously studied Arabic and Hebrew, made special preparations for this trip by studying Syriac, that she might be prepared for whatever Providence might throw in her way. Having reached Cairo, January, 1892, they won the good-will of the Greek Archbishop of Mt. Sinai, who gave them his blessing and the coveted permission to examine the Sinaitic library.

In the very heart of the mountains, in Nature's profoundest solitude, amid scenery unsurpassed for wild and stern grandeur, stands the stately Convent of St. Catherine. What unknown manuscripts—Greek, Slavonic, Syriac, Arabic, Iberian—lie hidden behind those walls! It was famous half a century ago because it had given to the world many of its oldest Greek manuscripts; the choicest manuscripts of Hephæstion, the speech of Isocrates, the first three books of the Iliad, the "Medea" of Euripides, the Tragedies of Æschylus, and especially the great Sinaitic Codex of the New Testament.

The introduction borne to Galakteon, the librarian, from Prof. Harris, together with the Archbishop's permit, and their own good use of the beautiful native language of the hegoumenos and the librarian, soon opened everything in the convent to the inspection of these enterprising investigators. February 8, 1892, they began their work, examining, copying, and photographing such works as appeared to them of special value, particularly Greek, Arabic, and Syriac texts. The most ancient of these manuscripts were kept in dark closets, and the damp leaves were stuck together, so that they had to be worked with the fingers or steamed over a kettle before they could be opened. One great discomfort connected with their work was the bitter cold wind which swept upon them constantly, as there was no glass in the windows of the library.

One day in this month of February, as Mrs. Lewis, Mrs. Gibson, and Father Galakteon were searching through the rare, old, unbound parchment that had probably not even been looked at, and certainly had not been looked through, for centuries, they came upon a Syriac palimpsest of 358 pages, that was so old and its leaves so glued

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together by time, that the "least force used to separate them made them crumble." What is a palimpsest? It is an ancient manuscript that has been partially erased, having been scraped with a knife or abraded with pumice-stone, and then written over again as if it were a blank sheet. This was done, of course, because of the scarcity of parchment and other writing materials. The over-writing in this case bore the date 778 A.D., and consisted of the lives of female saints who had lived before that time; the under, or more ancient, writing was in Syriac, and altho many of the words had been wholly obliterated or obscured by the later writing, yet the keen-eyed ladies detected the words "da Matthi," "da Marcus," "da Luca," etc., on its pages, and jumped to the correct conclusion that this oldest writing must be an ancient Syriac text of the four Gospels, which was, of course, older than the upper writing, but how much older they could not tell. They photographed this work entirely, and left the convent on the 8th of March.

Having reached home they developed their 1,000 photographs and showed them to various Syriac scholars, but without finding any one who could make out the blurred writing, or even saw that it was of any special importance, until they finally showed their photographs to Mr. F. C. Burkitt, a young scholar of Cambridge, who in turn showed them to Professor Bensley, lecturer in Aramaic, a man who was just finishing a new edition of the oldest Syriac version of the four Gospels (the Cureton). He recognized at once that this was another copy very much like that, and very much more complete.

Professor Bensley was much excited over the discovery, and within twenty-four hours he and his wife, Mr. Burkitt and his wife, and Professor Harris, university lecturer on paleography, had agreed to accompany the discoverers on a trip back to Sinai where they could accurately transcribe the manuscript word for word. February 8, 1893, found them at Mt. Sinai, where they were received with great cordiality by Galakteon, the librarian. To their great delight they found that experts, such as Professors Harris and Bensley, could easily trace the words in the under-writing of the palimpsest, especially after Mrs. Lewis had applied to it a chemical reagent (hydrosulfate of ammonia). After forty days of steady labor they were able to return to England bearing with them a complete copy of this most precious document.\*

The Syriac text itself, and also a translation,† were published in the later part of 1894. In this paper we have compared this Syriac version with our Revised Version, and with the Diatessaron (or Harmony of the Four Gospels) of Tatian (circ. 140-160) which was published last year.

Turning attention to the manuscript itself—when was it written?

\* For the previous statements see chiefly "How the Codex was Found," by Margaret Dunlop Gibson. Cambridge, 1893.

† "A Translation of the Four Gospels from the Syriac of the Sinaitic Palimpsest," by Agnes Smith Lewis, M.R.A.S. London, 1894.

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No one can tell exactly; it is variously dated from 350 to 500 A.D. The handwriting resembles that used in another manuscript in the British Museum, written 411 A.D. All agree that it was written not later than the fifth century.

But the age of a manuscript does not settle the age of a text. No one doubts that we have essentially the correct and original text of the Greek and Roman classical writers, altho there are but few manuscripts that come nearer than a thousand years to the time of their original writing. The oldest complete manuscript of Euripides is only 700 years old, the oldest of Homer is only 600 years old, the oldest of the Rig Vedas less than 400 years old; while this manuscript is at least 1,400 years old. But more may be said, for a Syriac version of the Gospels did exist not later than the middle of the second century, and probably much earlier, and the very greatest Greek and Syriac scholars are agreed that our MS. is either that primitive Syriac Gospel, with some slight modifications, or else it is a child, a legitimate successor, of that "earliest and most important version," which, even if it could not be traced back any further than 150 A.D., would yet date within fifty years of the death of John, *i.e.*, as near to the crucifixion as we are to George Washington and the Revolutionary war.

Further than this, long before any of these Gospels were written, the Gospel was spoken; that was the method of teaching in those days, and there cannot be a shadow of doubt that the burden of the first teachers of Christianity—the Gospel which they preached before the Gospels were written—was the account of the acts and words of Jesus.

I cannot resist the temptation of adding that if the Vedas were never committed to writing until 1500 A.D., and they could be carried for 3,000 years in the memory, as Max Müller affirms, and if, as Professor Müller also says, the youths of India can even now repeat them, word for word, giving the accents and critical points, then it ought not to be thought to the discredit of the Gospel records even if they were carried in the memory alone for twenty or thirty years, or even to the time when the Syriac Gospels were published, fifty years after the death of John. But no one claims that. All scholars agree that there were *written* records at that time, records that had become so settled and authoritative that they were accepted both by the orthodox and the heterodox; as is proved by the fact that Tatian gave these four Gospels (just the four that we have, with the omission of the genealogies for doctrinal reasons) as the accepted standards of the Church in his day, 160 A.D. Nor were these Gospels, previous to Tatian, merely "talked," they were written, as is proved by Justin, who says they were read in the churches on the Lord's Day together with the words of the ancient prophets. Nor were they in Tatian's day read only in Greek; for few people would deny that a Syriac version of the Gospel did at that time exist, and the only ques-

tion is whether the learned editor of the Diatessaron is right when he even dates it back into the Apostolic age, saying, "It seems incredible that the Gospels were not translated into the Syriac in the first century." Now, if our Mt. Sinai MS. is not this earliest version of the New Testament it is at least a descendant of it, and is especially valuable because it was written in the very land and in the very language in which our Lord and the Apostles talked.

It is easy to see how Gospels written in the common language of the home and the street would be more popular than those written in Greek or old Hebrew, and it is easy to see now the peculiar value of this particular version of the Gospels. This was the language that Jesus learned at His mother's knee, and while, doubtless, He spoke Greek in His miscellaneous addresses in Jerusalem, yet it is almost certain that in His private talks with His disciples and in His addresses to His countrymen He could talk to them in their home tongue. It is worth remembering that in moments of great mental excitement it was this language—the tongue that He had first learned—that leaped naturally to the lips of Jesus when He cried out upon the cross "Alah(i), Alah(i), —lemana shabactani" (Mark xv. 34),—words which our Greek Gospel has to translate, but which stand here in their proper place with no need of translation. They were the words Jesus used, and these Syriac readers had no need of being told what they meant. [Compare also Mark vii. 34; v. 41.]

These Gospels being written in the native language of Palestine, it is just what might have been expected to find here in many instances a free translation of the Greek, instead of a rigid, literal, mechanical translation. Especially is this noticeable in proper names. Thus instead of Alpheus we read Halfai; for Judas Iscariot, Juda Scariota; for Peter, Cepha; for Lazarus, Lazar; for Boanerges, Beni-Ragschi ("sons of thunder"); for Annan, Hannar; for Nain, Ain Nun ("fishing spring"); for Siloam, Shiloah; for Mt. of Olives, Beth Zaita ("the house of Olives"); etc. etc.

The fact is that these Syriac names, in many cases, do probably represent the local pronunciation better than the Greek, which was itself a translation or modified transcription of these native names.

Some other changes that possibly may be due to this thorough acquaintance with the language spoken by Jesus and his apostles are as follows:

John viii. 57. "And hath Abraham seen thee?" This seems more natural than the usual reading "and hast thou seen Abraham?"—John ii. 25. "He needed not that any should testify of the works of man for he knew the heart of man."—John xiv. 22. "Judas not Iscariot" is called in the Cureton, Judas Thomas, in this new Syriac version Thomas simply.—Matt. v. 7. "Blessed are they that do hunger and thirst for justice."—Matt. xi. 30. "My yoke is *gentle* and my burden is *small*."—Matt. x. 42. "Whosoever shall give a cup of cold water in the name of *discipleship*," etc.—Mark x. 50. Timai Bar-Timai "*took up his garment*."—Mark xiv. 5. "They murmured against her *in their teeth*."—Luke

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iv. 20. "And he *rolled up* the books."—Luke ix. 44. "Put these sayings *in your ears*."—Luke xi. 36. "Also thy body when there is in it no lamp that hath shone, is dark; thus while thy lamp is shining it gives light to thee."—Luke xi. 53, 54 reads, "And as he said these things against them in the sight of the people, he began to be displeasing to the scribes and to the Pharisees; and they were disputing with him about many things and were seeking to lay hold of an accusation against him."

This hardly seems to be a direct attempt at translation of the Greek, and there are several other places in which a paraphrase rather than a translation is given—just as is sometimes the case in the Septuagint version of the Old Testament. Especially is the freedom of translation manifest in the quotations from the Old Testament. Nor is this surprising. The surprising thing is that in a text so old as this, and especially one written in the vernacular, we find ordinarily such literal adherence to the order of words and sentences as given in the Greek uncials. Another thing very surprising is the fact that we do not find here, in the Palestinian version of the Gospels, any of those uncanonical but common stories and sayings of Jesus which in that early time must have been going from Christian to Christian and from family to family.

The most striking change in name is found in Pilate's question, "Which will ye that I release unto you, Jesus Bar Abba or Jesus called the Christ?"—a reading which adds an antithetic force to the question, making Pilate say "Which Jesus will ye have? Jesus the thief, or Jesus the king?" Jesus may have been the name of Barabbas, it was a common name in those days; yet, if so, I can hardly think it would have been omitted without cause from our other manuscripts. It seems rather to be a sign that this text, old as it is, is not as pure or old as our great Greek manuscripts from which our English translation is made.

There are many indications that the Syriac reading is a later explanation or paraphrase of the Greek text. A few of these will now be put in evidence, italicizing the change made in the Syriac.

Matt. v. 36. "Neither shalt thou swear by thy head, for thou canst not make one hair *of the hair on it* white or black."—Matt v. 41. "Whosoever shall compel thee to go with him a mile go *again* with him *other* twain."—Matt. xiii. 48. "They choose the *very* good fishes."—Matt. xxvi. 23. "*Not I surely* Lord."—Matt. xxvi. 70. "I know not what thou sayest, *neither do I understand*."—Mark viii. 32. "Then *Simon Cepha* as *though he pitied Him* said to Him, *Be it far from thee*."—Mark xii. 43. "And there came a *certain* poor widow, she threw in two mites *which make two farthings, which make an eighth*."—Luke i. 7. Zacharia and Elizabeth were blameless *in all their manner of life*."—Luke i. 14. "Thou shalt have joy *and glory*."—Luke vi. 22. "Blessed are ye when men shall reproach and *cast upon you the name of evil*."—Luke vi. 35. "Love your enemies . . . and do not *cease hope of men*."—Luke vi. 40. "The disciple is not perfect as his master *in teaching*."—Luke vi. 48. "And when there were floods *and the rivers were full*."—Luke vii. 2. "A certain centurion was *very* sick."—Luke vii. 37. "She took an alabaster box of *sweet* ointment and *bathed* his feet with her tears."—Luke vii. 29. "He brake his bonds *and cut them*."—

Luke viii. 47. "And when the woman saw that *even this did not escape him*, she came trembling and falling down *worshiped him*."—Luke xi. 1. "He appointed of his disciples other seventy-two."—Luke xvi. 14. "And the Pharisees derided him *because they loved silver*."—Luke xviii. 30. "Shall receive a *hundred fold*." [Tatian says, "twice as many."]—Luke xix. 39. "Rebuke thy disciples *that they shout not*."—Luke xxii. 25. "They that have authority *and do good* are called benefactors."—Luke xxii. 29. "Ye shall sit on *twelve thrones*."—Luke xxiii. 9. "Herod questioned of him in *cunning words*, but Jesus returned him no answer."—Luke xxiii. 48. "Returned smiting their breasts *saying, 'woe to us, what hath befallen us. Woe to us for our sins.'*"—John iii. 7. "That which is born of the spirit is spirit, *because God is a living spirit*."—John iii. 26. "*Many* came to him."—John iv. 11. Thou hast *not even a pitcher*" (to draw with). (Tatian, "Thou hast no bucket.")—John xv. 1. "I am the *vine of truth*."—John xviii. 18. "Peter warmed himself *for it was freezing*."—John xviii. 19. "The High Priest asked Jesus about his disciples *who they were*, and about his teaching *what it was*."—John xxi. 7. Peter "cast himself into the lake and *was swimming*."

These examples, which could be indefinitely extended, prove that this Syriac text is not as pure and old as our Greek text. It is the short and simple text, without explanation or attempt at display, that is the more ancient. The Greek, "Ye call me Master and Lord, and ye do well" (John xiii. 13), has in the Syriac grown to the unnatural, formal expression, "Ye call me *Our Master and Our Lord*, and ye do well;" while the Lord's words, "Feed my lambs, feed my sheep, feed my sheep," (John xxi.) have been reasoned over and made more symmetrical in the Syriac text, which has, "Feed my lambs, feed my sheep, feed my *Flock*." The Syriac form is beautiful; but if it were the primitive text no one can explain how it could have been changed into the present text, while it is easy to see how, quite innocently, the new Syriac reading might have arisen.\*

Certain of the variations in the Syriac text seem to make it positive that it was derived from the Greek text. For example, in Luke iv. 29, where the Greek declares that the people of Nazareth took Jesus to the brow of the hill that they might throw him down headlong, the Syriac text has, "so that they might hang him," which is plainly a misreading of *κρημνίσαι* for *κρεμασαι*. So in John xi. 29, where the Greek says Mary "rose up quickly," the Syriac says she "*was amazed*," and it is suggestive, to remember how nearly alike these two Greek words are—*ἀνέστη, ἐξέστη*. It also seems probable that the curious reading, in Luke ii. 36, "and *seven days only was she with her husband*," may be due to the scribe's blunder, who perhaps mistook *ἔτη*, "years," for *ἔτι*, "yet," and guessed at the meaning, "seven (days) only," etc.

Not only does our examination prove that the Syriac is not a better text than the Greek, but it seems to indicate that Tatian did not use this text; for only a small proportion of these strange readings

\* Tatian in his "Harmony" shows a slightly different variation: "Feed my lambs, feed my rams, feed my sheep." Here is to be seen the same reasoning process with analogous results.

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can be found in Tatian. Again, it seems very doubtful whether this text is better than the other Syriac texts; for of these peculiar readings differing from the Greek, a very large per cent. are original modifications not found in the Cureton.

After this preliminary examination of the new text in places where such an examination can be made unbiased by any doctrinal considerations, we are now prepared to look steadily and intelligently at its very queerest readings, readings that are so unorthodox as immediately to prove its antiquity—to some critics. "Joseph (to whom was betrothed the virgin Mary) *begat* Jesus who is called Christ." Matt. ix. 16.—"And Joseph took his wife and *she bare him a son*, and *he* called his name Jesus." Matt. ix. 25.

Joseph is here distinctly called the natural father of Jesus. At the first news of these strange readings, there were those who were ready by the next mail to send off notice to the world that orthodoxy had received its death-blow, and that these new texts settled it beyond doubt that the account of the virginity of Mary in our New Testament was but a "pious fraud," a later materialization of a philosophical, Platonic myth. Regarding such theory it can be said:

1st. This manuscript stands alone in this new reading, and is contradicted not only by the old Greek uncials, which we have seen are certainly older than this version, but by our other old Syriac text (Cureton), and also by Tatian's Harmony based upon the old Syriac, heretical though it was in other directions.

2d. In this manuscript itself there is as emphatic affirmation of the virginity of the Virgin, and of the miraculous character of the birth of Christ, as of the natural and unmiraculous birth. "And the birth of Christ was on this wise: when Mary his mother was espoused to Joseph, when they had not come near one to the other, she was found with child of the Holy Ghost. Then Joseph her husband, because he was just, did not wish to expose Mary and was minded quietly to repudiate her, but while he thought of these things the angel of the Lord appeared unto him." Matt. i. 18-20.

Here is not only the assumption but the direct affirmation of the miraculous birth of Christ, in the same chapter in which occurs the statement, "Joseph begat Jesus." Which is the older statement? Which is the interpolation? Only the text-critics have the right to an opinion here.

Prof. J. Rendell Harris of Cambridge, who is one of the greatest of the text-critics, has reached the conclusion, after an examination of all the variations in the different manuscripts and versions, and after a full examination of the whole question of virginity in the early church, that these naturalistic statements could not have given rise to these variations, and therefore that this could not have been the primitive text. Professor Sanday of Oxford, from a purely text-critical view-point has reached the same conclusion. It does not

seem, however, to the present writer that orthodoxy is so much involved in the decision that may be rendered on this point as some would insist.

Really there is nothing in this new MS. much more distinct than that Mary was in wedlock, and it could not have been to many friends that she would whisper any such private experiences as are given with so much modesty and simplicity in the Gospels. She must have "hid these things in her heart," and the other view of Joseph's true fatherhood must have remained the common one, until in the course of time it would be seen that the incarnation and miraculous birth were merely the natural beginning of that miraculous life and death and resurrection and work of salvation (Matt. xiii. 55; John iv. 45; Luke ii. 48). At any rate it is most important that we get an explanation of this new reading that will account for the variations in the manuscript, and not one that is devised in order to force the facts either into harmony with the orthodox or the heterodox view.

One thing is already settled, viz., that these Syriac Gospels are not rivals of our Greek Gospels, any more than a very early translation of Chaucer, or Milton, or Shakspeare, would be a rival of the English text. No scholar doubts that the Gospels, with the possible exception of Matthew, were written originally in Greek, not Syriac. This new discovery adds only another proof of the integrity of our Greek text. Before Tatian's "Diatessaron" was discovered, unbelievers said that Tatian could not have written a harmony of our four Gospels, because they were not in existence in his day (160 A.D.); but his work was discovered and, when published last year, was seen to be our four Gospels,—Gospels that were so old when Tatian wrote (about sixty years after the death of John the Apostle), as to be accepted the world over by heretics, as well as orthodox Christians, as the authoritative writings of the Apostles and their companions.

These new Syriac Gospels have the same story to tell: they are our four Gospels and these only, containing not a single extract from the Gospel of Peter or any other private memorandum of events.

In fine, the Greek text is confirmed even by the mistakes of this manuscript, for its mistakes prove, as we have seen, the earlier authoritative text. In these Syriac Gospels are to be found all the miracles, all the facts, all the doctrines, contained in the Greek text, with scarcely any verbal variation even in the narratives, and with none, we might say, when the words of Jesus are reported.

Nowhere is the Divinity of Christ more absolutely affirmed than here. All his titles are here. All those strange texts like "the Father and I are one," all those acts of power, even the power to forgive sins, are recorded here. All his assumptions and implications of his Deity are here. In this text Mt. Sinai has given new proof that all the Gospels were written with the aim set forth by John (xx. 31).



## III.—SENSATIONAL PREACHING.

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THE terms *sensation*, *sensational*, and *sensationalist*, as applied to preachers and preaching, are in such current use amongst us that they have become familiar and even commonplace. They are on everybody's lips. They answer to mental concepts that seem to us clearly defined. They have the power of calling up the most vivid emotions of reprehension. The sensational preacher is an odious character. His presence profanes the pulpit. His performances merit and receive the severest denunciation. But what is a sensational preacher? Wherein does his preaching differ from that of other popular preachers whom we approve and commend? We shall probably find it difficult to give a sharp-cut, clearly defined answer.

If we turn to the dictionaries to help us we shall be greatly disappointed. Webster gives, as the nearest approach to a definition of "sensation," in the sense in which we use the word, "a state of excited interest or feeling." "Sensational" he defines as "that which is attended by, or fitted to excite, great interest." Of "sensationalist" he gives no definition that approaches at all the meaning we currently give it. We are waiting with great anxiety for the appearance of the second volume of the great "Standard Dictionary." It will doubtless give us definitions more suited to our wants.\*

I have called attention to these definitions, however, principally for the purpose of illustrating the fact that there is a very just and proper sense in which all real preaching must be more or less sensational. The direct aim of the true preacher, especially in that class of sermons which is more hortatory in character, must be to produce a "state of excited interest or feeling." A discourse which was not "attended by, or fitted to produce, great interest," might lay claim to be a theological disquisition, or a philosophical essay, or a sentimental rhapsody, but it could not with any propriety be called a sermon. It is of the very nature of the sermon that it seeks to persuade men, to arouse them to action; and this can only be done by bringing them into a state of excited interest or feeling. The fatal defect in much that is called preaching is that it fails to be, in this sense of the lexicographer quoted, sensational. It is neither attended by nor fitted to excite great interest. The preacher himself never attains to any excited interest, and you would as soon expect gunpow-

\*Since this article was written, Volume 2 of the "Standard Dictionary" has been issued. One of its definitions of "Sensationalism" is as follows: "The exercise of sensational methods, particularly the publication or proclamation of that which gratifies improper curiosity or satisfies desire to be startled or strongly moved; also, that which produces such sensations; as, *sensationalism* invades even the pulpit."

der to explode at the touch of an icicle as to expect excited interest under his preaching. He tells the wondrous story of the Cross in the same impassive manner and with the same drowsy monotone as if he were reciting the dimensions of Ezekiel's temple, or reading a genealogical table from the Book of Chronicles. There are men with whom the thermometer of emotion never seems to rise above the freezing-point; who, as Professor Phelps says, "preach on the atonement as Agassiz would have lectured on an Amazonian fish, or on the glacial theory." Who that has ever heard one of these cold, sensible, imperturbable men, fastidiously and elegantly crooning a congregation into a state of both natural and spiritual somnolency, has not felt an almost irresistible impulse to cry, *fire!* or do something else sensational, to break the dead and dreary calm. When the heart of a church has fallen asleep; when the conscience is no longer aroused, and the spiritual emotions are no longer quickened under the preaching of the word; the truth which comes in thunder-tones of threatening or denunciation, if it be winged by the power of the Holy Spirit, must produce a sensation. And so the great preachers of all ages of the church have been in this sense sensational. They have broken in upon the dull, stately round of religious ceremonies and proprieties like one shouting, *fire!* in the midst of a staid and silent worshipping assembly. The prophets of the Old Economy, the Apostles who "turned the world upside down," the great friar preachers of the Middle Ages, Luther, Knox, Whitfield, Wesley, Chalmers, Spurgeon, all have been amenable to the charge of sensationalism, all have been, in the best and truest sense, sensational preachers.

It may be asked then, where lies the difference between the preaching of these men and that of those whom we condemn? What is there peculiar in the sensation that the latter affect? I answer that the distinction is threefold—found in the nature of the feeling excited, in the end for which it is excited, and in the methods by which it is excited. Let us look at each of these for a moment.

First, as to the nature of the feeling excited; it is evident that it makes a profound difference whether the emotion aroused by the speaker is sensitive, esthetic, scientific, or whether it is moral and spiritual. In either case, if the emotion be suddenly and skilfully awakened there is a sensation, but how different the character and value of the sensation and consequently of the preaching that produces it!

Now our first count against the preaching that is popularly termed sensational is that it appeals, almost exclusively, to the lower and less rational class of emotions. One can never arouse to too great excitement the emotions of love to Christ or hatred of sin. But these emotions lie deep. They are hard to reach in the hearts where they now exist, harder still to enkindle in hearts that are strangers to them. "This kind goeth not out but by prayer and fasting." There is another class of emotions that are much nearer the surface, and yield

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themselves much more readily to the hand that would play upon them. There is, particularly, a class of sympathetic emotions well known to the tragedian and to the masters of the comic art. To one who understands the laws that govern these emotions it is comparatively easy to make men weep and to make them laugh, to carry them suddenly and startlingly from one extreme of feeling to the other. The exercise of this power is exhilarating. A reputation for it makes one popular; and so there is a great temptation to exert power in awakening and controlling these natural emotions to the neglect of those profound spiritual emotions upon the cultivation of which the whole spiritual life depends. On the occasion of a visit made by one of the most popular pulpit orators of the day, to the church of which I was then pastor, I asked a lady of unusual intelligence and culture her estimate of him as a preacher. Her answer was, "I have heard him on various occasions and in different places. I never want to hear him again; he is too cruel." On my expressing surprise, especially at the last clause, she added: "I like for a man to make me cry, but not when he always has to kill a baby to do it." It is needless to add that when the great orator came, and, in his sermon, introduced with matchless skill the deathbed scene of a little child, with the agonized parents bending over it, and the audience was bathed in tears, just such tears as an actor could have drawn, the remark of the gentle critic came to my mind and spoiled all the pathos for me. It was a criticism once made by Rev. Dr. John H. Rice upon another great pulpit orator, that he "always overlaid the Divine with the human in his preaching." He had reference to the same thing, the play upon the merely sympathetic, human-nature emotions of the hearers. And yet how much of the popularity and power of the sensational preacher is to be attributed to this source!

Again, this popular sensationalism differs from the true in object or aim. The true preacher arouses emotion, of whatever kind it may be, not for itself; not for the sense of conscious power which it gratifies, nor for the answering emotion which it arouses in his own heart, but as a means to a higher and nobler end. In holy forgetfulness of self, and with burning zeal for the salvation of souls, his only object in arousing emotion is that he may stimulate to action, that he may stir the will to such righteous and holy volitions as shall bring it into line with all God's purposes and plans in redemption. You can see at once what an immeasurable difference there is between the man who, having his soul penetrated with the thought of the lost and perilous condition of his audience, should stir such emotion as Jonathan Edwards did in his famous sermon at Northampton, and the man whose aim rises no higher than that of throwing his audience for the time into a state of pleasurable or tender emotion. How much of what is known as the popular preaching of the day partakes, if not in methods at least in spirit, of this dramatic character! How much

of the popularity of the preacher depends on his being to the people "as one who has a pleasant voice and can play well on an instrument,"—even the tender chords of sympathetic human hearts!

But it is time we should pass to consider the last and most conspicuous point of difference, namely, that of method. I purposely use the word *conspicuous* because, while this form of sensationalism is the most flagrant, and therefore the most obnoxious to public criticism, it may be seriously questioned if it is really as harmful as the one we have just been considering. Its open disregard of the sanctities and even the proprieties of the sacred desk, shocks the religious sentiment and offends the cultivated tastes of those who would otherwise come under its power, and in this way it is kept from working the demoralization that it would otherwise produce.

These sensational methods are so well known as to require little explanation. There is, for instance, the choice and announcement of a sensational theme. Some novel and out-of-the-way subject is selected and advertised so as to catch the popular eye. It may be a professedly Biblical one, as "The Funeral of Adam," etc.; or, more probably, it will be some hobby of popular literature, popular science, or popular reform; or, more probably still, some recent and exciting event, the death of some public man of the nation, the sinking of some unfortunate ship at sea, some great conflagration, some railway disaster, or something of that kind. The sensational preacher of this class, instead of searching the Scriptures through the week for a theme for the Lord's day, makes the daily papers his Bible. With the eye of the vulture and the scent of the jackal he is on the lookout for his prey. It is often a question if some great national calamity is not hailed as a godsend by spiritually impecunious preachers of this order, more even than by the sensational class of reporters for the secular press. The choice of a theme of this kind is an advertisement to the public of the fact, that in the judgment of the preacher the great themes of the Gospel have lost their interest for the people, and that something more attractive than religion must be found to draw them to the house of God.

Another of these sensational methods consists in taking an appropriate Scriptural theme and tricking it up in fantastic garb. This was probably more popular a hundred years ago than now. Thus we read of such subjects announced as "Beelzebub Driving and Drowning his Hogs," "Baruch's Sore gently Opened, and the Salve Applied," "The Church's Bowel Complaint," "The Snuffers of Divine Love," etc., etc. But those old divines are not without their imitators at the present day. To refer to but a single instance, we have volumes of sermons from a noted living divine with such catchpenny titles as "Due-Bills Presented," "Fishing too Near Shore," "The Battle of the Pitchers," "The Religion of Ghosts," etc.

There is another form of this sensationalism in method which may

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perhaps be most fitly characterized as the quixotic, in which the preacher makes himself the champion of some cause which is the expression of a popular, but unthinking and unreasonable, prejudice. Such an uprising of prejudice is the golden opportunity of the sensational preacher. Instead of aiding to stem the tide, he rides into popularity upon it, as the ambitious Jeroboam rode into power upon the grievances of "the dear people" in Israel. A conspicuous instance of this was seen on the occasion of the first issue of the present Revised Version of the Scriptures. It will be remembered how, on the Sabbath following, when the minds of the common people were disturbed with apprehension that the new version would in some way impair faith in the inspiration of the Bible, a prominent Brooklyn pastor, after an advertisement that had drawn an immense crowd, went through the dramatic action, at the proper point in his sermon, of hugging to his breast his great pulpit Bible and lugging it around the platform with the avowal of his determination to defend at all hazards the old Bible upon which his mother had pillowed her head, etc. Now it will be seen at once that if the Bible had been in any real danger; if those men who met in the Westminster chamber had been infidels bent on destroying the faith, and not reverent Christian scholars, seeking to confirm it, his action would not in any improper sense have been sensational. If a man should rush out upon the sidewalk of a city street, seize a woman by the arm and drag her, frightened and astonished, into the doorway just in time to save her from the jaws of a mad dog, you would not call his act sensational; but if he should do the same thing to keep a few drops of water from falling upon her spring bonnet, I think we should characterize his act as sensational in the highest degree. Now it is this kind of quixotism, this running tilts with religious windmills, this want of intense spiritual purpose, which makes much of the preaching of the day, in an evil sense, sensational.

The last and most disgusting of these forms of sensationalism is that which, as its pulpit claptrap, makes use of ludicrous anecdotes, stale jokes, and pulpit slang. There are men among us whose stock of pulpit attractions consists almost exclusively of anecdotes, witticisms, and numerous conceits, that are offensive alike to good sense, pure taste, and true Christian feeling. These men are the mountebanks of the pulpit. They bring to it all the arts of the patent medicine vender on the street-corner with his gaping crowd around him. No amount of excoriation, through the press or the pulpit, seriously disturbs these men. It is rather of the nature of a free advertisement of their cheap wares. And yet what honest man can keep from crying out against the buffoon who, in the name of religion and under the solemn sanctions of the ministry, makes of his pulpit a mere harlequin-booth, or a comic stage, on which he may swagger in fool's buskin with grin and grimace to tickle the risibles of the gaping crowd?



From all such pulpit drollery and clerical buffoonery we turn again to that true sensationalism which should characterize the preaching of the man who is to arouse dead souls from their lethargic slumber and to pluck brands from the everlasting burning. The true preacher has no need of the meretricious arts of the comedian and the harlequin. He is the herald of truths of such momentous interest that, if properly presented, they must agitate men's souls to their profoundest depths. What the preacher needs is to have his own soul penetrated with a sense of the supreme importance of the message he brings, to come himself under its full power, and so enter his pulpit under the flowing tide of that spiritual emotion which comes from deep thinking baptized with fervent prayer; and as he thus speaks under the power of spiritual truth and under the baptism of the Holy Ghost, his lips will be touched with an eloquence, and his words will kindle with a fire, that no art of man can rival, and he will be saved from all the pompous platitudes, the florid nonsense, the sickly sentimentalism, the silly story-telling, and the vulgar slang that make the repertoire of the modern pulpit sensationalist.

#### IV.—CHURCH LIFE AND CHURCH WORK: SUGGESTIONS BY LAYMEN.

By THOMAS G. SHEARMAN,\* PLYMOUTH CHURCH, BROOKLYN.

I think that the Church is gradually developing from its own interior action, which makes it more useful than it was a hundred or fifty years ago. There is a certain corporate feeling in churches. What is true in the case of all other institutions—that the men that manage them come to think that the world exists for the sake of the institutions instead of the institutions for the sake of the world—is true also in the case of the Church; but that is inevitable. The Church needs to know that it exists for the sake of humanity and is made to serve the world; it needs to get rid of the old ecclesiastical idea that it is an institution existing for the sake of its own members, taking care of its own interests and treating the world as something for which it is not responsible. But it is growing out of that idea.

In regard to preaching, I do not believe in purely sensational sermons. Still, if a preacher has the gift of vivid picture-making and it comes natural to him to portray gospel truths in a pictorial, coruscating style, I do not think he should repress that gift. I decidedly disapprove of the strained efforts that are sometimes made by men to whom that style does not come naturally.

The disposition of the pulpit in most ages is toward a respectable kind of dulness arising from two causes:

The first is that, as nobody answers the preacher, there is no opposition to stir him up. The people in the congregation who undertake to correct his mistakes are almost invariably a class of grumblers and inferior critics whose suggestions do not do much good. The people who could give suggestions are generally silent. It is surprising that preachers do so well under the circumstances.

The second difficulty is that the pulpit has fallen into the hands of goody-

\* Interview with George J. Manson.

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goody, ineffective young men. The seminaries turn out respectable young men, but there is not much intellectual strength about them. It is made too easy to enter a seminary. There are too many wet-nurses. The young man gets some benevolent ladies to pay his board. The consequence is there are many young men, of no talent, who find preaching an easy way to make an honorable Christian living.

What with Sunday-school teaching, associations, leagues, the secular business of the Church, and the public work that crops out in an active organization, I think there is plenty for laymen to do. The trouble I have is to get time to do it in.

I do not think it is necessary to organize laymen for the purpose of preaching; I think there is preaching enough. Teaching, as distinguished from preaching, is suited for laymen. So far as laymen can do more they should be employed in developing the work of the Church, in practical affairs of social life, and in the helping of different classes. A vast amount of work can be done by laymen in almost any church in stirring up interest among people, both in the church and outside of it.

The work of Dr. Scudder, of Jersey City, in interesting the men of his congregation in reforming municipal affairs, is only a single instance of what may be done under the inspiration of the Church. This clergyman is an admirable instance of a pastor engaged in active Christian work outside of the specific work of the Church. And there are quite a number of other clergymen entering upon similar work.

I do not think that keeping Protestant churches open during the day is going to accomplish very much good. Many-*Episcopal* churches are kept open in this way, and strangers are invited to come in, rest, and pray; but I do not think the plan has proved to be of much benefit; the church becomes a kind of lounging place. It is better to have organizations connected with every church, that can develop work within the church building. There should be a preaching hall, church parlors, etc., and everybody should feel that the church is a social center. That is largely coming to be the case at present, and I think that in this respect we have reason to look hopefully forward to the future.

The Church in the cities is opening its eyes (though I doubt if it is in the country) to the fact that its duty, and the duty of Christians to society, is greatly changed. There is a difference in the conditions. In the early days of the Church its work could be only purely individual. Now, the social work for society and humanity has largely become part of the great duty of the Church, and it is becoming so more and more. The great reforms must be encouraged by Christian men and women. The Church should be the center of such reforms. I do not think that the pulpit is the proper place from which to tell men how they shall vote, or what kind of societies they shall support, or precisely what views they shall take on social questions. But I do think that every clergyman should study these subjects and form definite views of his own which shall inspire him to enthusiasm on the general subject, so that he can stimulate the members of his congregation. To illustrate: while I am a thoroughgoing, absolute free trader, I should not want a minister (unless he were a great genius) to preach a downright free-trade sermon, telling his people, in so many words, that free-trade is a Christian duty, tho I believe it to be so. I think that every minister should be able to preach the duty of men toward one another in such a manner that his congregation will be stirred up to understand the importance of judging all such questions from the Christian standpoint. Let the members of the congregation arrive at their own conclusions.

The Church is here to save the world, to save every individual man. That is its business. Politics and our social relations should be considered by church members in a Christian spirit. The pulpit should inspire men to do that, with-

out going into details, without undertaking to tell business men precisely what kind of business they shall go into, or how they shall manage their business; they should simply be told how to put Christianity into business, politics, and social life. We are entering upon an age of great social reforms, and it is of the greatest importance that the Church stimulate its members to take the most active interest in those questions.

#### V.—LIGHT ON SCRIPTURAL TEXTS FROM RECENT DISCOVERIES.

BY WILLIAM HAYES WARD, D. D., NEW YORK CITY.

##### HIRAM, KING OF TYRE.

Hiram, King of Tyre, is a fascinating character. He was the Pagan friend of wise King Solomon, himself king of a people much wiser than Solomon's subjects in all the arts of civilization. He built Solomon's temple, the building which Jew and Christian have been glad, when they could, to believe the most magnificent ever erected; altho we may recall that when the Emperor Justinian had finished the great Church of Saint Sophia, in Constantinople, he exclaimed: "O Solomon, thou hast been surpassed." Many legends have clustered about the name of Hiram. We are told that the two royal friends sent riddles to each other, and that Solomon showed himself the greater master in this shrewd art, but that he was finally beaten in it by a young Tyrian by the name of Abdemon whom Hiram called to his aid. But this is from a Tyrian source. All we really learn from the Phœnician Menander about Hiram, beyond what is given in the Bible, is that he was the son and successor of Abibaal, that he reigned thirty-four years, and that in the fifty-third year of his life he died, leaving his son Baleazar, that is Baal-ezer, to be his successor. The most extraordinary myth of all that attaches to his name is that which has grown up within a comparatively few years, and which makes him the father and inventor of Freemasonry. The Jews have a story, that tho a worshiper of idols, he was so good a man that he was taken to heaven, and remained there for a thousand years, when he lost his place there by his pride, as did Satan.

This is all we have known of Hiram, the Bible story of his relations with Solomon, his providing architects and workmen and lumber and stone for the temple, the name of his father and son given by Menander, and these old and modern legends. The Egyptian and the Assyrian inscriptions do not mention him, for the very good reason that there were no conquering kings at that time in those countries. Tyre itself has never yet yielded us any important inscription, altho Sidon has yielded several of a much later date.

One single inscription, found not many years ago, raises the question whether we do not have a contemporary mention of Hiram. It has lately been made the subject of careful study by a German scholar, Dr. von Landau. This inscription, whether of the Biblical Hiram or not, is of great interest, as it is doubtless the oldest known inscription in the Phœnician language and writing. It is engraved on a bronze bowl. The form of the letters compels us to assign it to a period more ancient than that of either the Moabite Stone or the more lately discovered Aramaic inscriptions of Senjirli and Gerjin described in THE HOMLETIC REVIEW of August, 1893. The inscription reads "[Name lost]. Ruler of Kart-hadasht, servant of Hiram, King of the Sidonians. Given to Baal of Lebanon, of the first products of bronze. . . ." The inscription is incomplete at the beginning and end.

The name of the town Kart-hadasht, of which the servant of Hiram was viceroy, means New City, and it is familiar as the name of the great city of Carthage, in Africa. But there were other New Cities, so called, and this

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Carthage is the city in Cyprus, also called Kitîon, from which we have in the Bible the name of Chittim applied to all Cyprus. Kitîon was a famous old colony of Phenicia, from which many Phenician inscriptions and much ancient pottery have been exhumed; and this bronze dish was found in Cyprus. The city must have been under the suzerainty of the chief Phenician royal city, which was Tyre. Kitîon remained thus dependent on Tyre until the overthrow of the latter city by Sennacherib, about 701 B.C. A king of Kart-hadasht is mentioned by Esarhaddon as one of ten tributary kings of Cyprus.

The question now is, Was the Hiram, King of the Sidonians, mentioned in our inscription, the same Hiram King of Tyre, who was the friend of Solomon? This is not an easy question to solve. The great "*Corpus Inscriptionum Semiticarum*" and the Assyrian inscriptions make known to us two other Hirams besides the Hiram of the time of David and Solomon.

The fact that the Hiram on this bronze bowl is called "King of the Sidonians" instead of *King of Tyre*, does not indicate that the seat of his throne was Sidon instead of Tyre, where the Biblical history compels us to place the Hiram known to it. In the very story of Solomon and Hiram, the people of the latter king are not called Tyrians, but Sidonians, so that, while Hiram was king of the city Tyre, he was probably king of the Sidonians also; indeed the latter was the general designation when the whole Phenician kingdom or people was spoken of, and not the capital city. Now the three Hirams known to us from the Bible and inscriptions are Hiram I., the friend of David and Solomon; Hiram II., who lived some one hundred and fifty years later, and who is mentioned in an inscription of Tiglath Pileser III.; and Hiram III., a contemporary of Cyrus, who may be immediately dismissed, as the archaic shape of the letters does not agree with the fashion of his time. There remain Hiram I. and Hiram II., between whom we must choose, and either of whom is old enough, for aught we know, to satisfy the paleographic requirements.

This choice is not easy to make. The only evidence not paleographical is found in the designation "King of the Sidonians," instead of King of Sidon or of Tyre. It indicates a time when there was a considerable kingdom of Sidonians, that is Phenicians, which included both Tyre and Sidon, with their dependencies in Cyprus and elsewhere, and at a time when, so far as we know, Tyre was the capital city. After 701 B.C. the designation "King of the Sidonians" could no longer be used, as in this year the Phenician kingdom was broken up by Sennacherib, and Sidon became free of the Tyrian rule. At this time the kings of Tyre ceased to bear the title of King of the Sidonians. That in 729 B.C. Tyre was dominant over Sidon is proved by the inscription of Tiglath Pileser, who mentions the submission of Tyre but not of Sidon, the latter being virtually included. In 803 B.C. Ramaran-nirari mentions tribute received from both Tyre and Sidon, and Shalmaneser does the same in 842 B.C., but we get no clear indication which city was at the head of the hegemony. At this time, however, we are told in the Bible that Ahab, king of Israel, the same who sent a contingent, Shalmaneser tells us, to help Benhadad of Damascus, took for wife Jezebel, daughter of the Tyrian King Ethbaal (otherwise known as Itoba), King of Tyre. Now he is called, in the Biblical account (1 Kings xvi. 31) not King of Tyre, but "King of the Sidonians," a clear indication that Tyre was then the ruling city of all Phenicia. The hegemony of Tyre had then begun as early as 860 B.C. Whether it existed at the time of David and Solomon is less certain. As I have said, the Phenicians are called Sidonians in the story of Solomon and Hiram (1 Kings v. 6), but Hiram himself is not called King of the Sidonians, but King of Tyre. This is regarded by von Landau as an indication that at this time Sidon was independent of Tyre; but this appears to be too violent a conclusion. It is his subjects that are called Sidonians, skilled in cutting lumber on the Lebanon mountains, and Solomon gave him a cluster of cities

in Galilee which did not please him, so that we know he ruled a considerable part of Phœnicia, and it may well be an accident that the compiler of the story in Kings copied in the Chronicles calls Hiram by the name of his city, Tyre, rather than of his people, the Sidonians.

We must then leave it in doubt whether the bronze bowl which carries the name of "Hiram King of the Sidonians," is of the date of the Hiram of David and Solomon's time, or of that of the second Hiram, a hundred and fifty years later. I see no reason why it may not be the former, and yet we lack sufficient evidence to decide. It is very greatly to be desired that we may find inscriptions in the Phœnician, that is, old Hebrew characters, that certainly go back to the time of David and Solomon; but this one bowl is all we have as yet, and that may not be as old as David by a century and a half. The soil of Palestine is yet unexcavated. We have the fine Moabite Stone, from Dibon, of the time of Jehoshaphat; and of about the same time we have the unique Jewish inscription in the tunnel of the Pool of Siloam; but this is all, except it be undated seals, in the Phœnician characters, from Palestine and its neighborhood, of this age. It is true that we have the Tell-el-Amarna tablets with one similar tablet found on Palestinian soil, of a date before Moses; but they are in the cuneiform character, and we much want to know the beginnings of the Phœnician writing as used by the Hebrews. For this we must still wait until the enterprise of money and scholarship shall open the mounds and ruins of Palestine much more than has yet been done. There is some promise in the work now being carried on under the direction of our American scholar, Dr. Frederick Bliss, in Jerusalem, by the Palestine Exploration Fund, but that is now directed toward topographic rather than paleographic results. He is trying to follow the walls of the city and thus settle the site of the Holy Sepulcher and other localities. We live in a state of expectation, not knowing when some new and clearer light may be thrown on the important problems of history suggested in the sacred Scriptures.

## SERMONIC SECTION.

### REPRESENTATIVE SERMONS.

#### A STUDY OF TEMPTATION.\*

By VEN. ARCHDEACON FARRAR, D.D.,  
DEAN DESIGNATE OF CANTERBURY.

*And Balaam said unto the angel of the Lord, I have sinned. — Num. xxii. 34.*

AGAIN in the course of the Sunday lessons have been read to us the magnificent chapters which record the history of the prophet Balaam. If it be right that year after year those stately and thrilling chapters should be read to us, it is a duty that their profound lessons should sometimes be driven home. The pictures of men which, as in great sweeping fresco-strokes, the

\* Preached in Westminster Abbey, Sunday afternoon, May 5, 1895.

Scriptures set before us, are meant for our example as for our warning. The story of Balaam is told for our most solemn warning. Like so many of the mighty narratives of the Old Testament, it is a study of temptation, and temptation in its origin, in its development, in its disastrous consequences.

Now as there is not one of all this multitude before me, not one man or woman, rich or poor, who is not all the life long liable to temptation; as there is not one here, from the youngest boy in the choir or in Westminster School up to those whose hair is gray with years, for whom the conquest over temptation or the subdual by temptation does not constitute the most essential feature of their lives, and the most

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essential factor of their happiness and misery, so there is not one here who, if he will only listen with meek heart and due reverence, may not profit by trying this afternoon to grasp more clearly the meaning of a story written for our learning three thousand years ago.

Toward the close of Israel's wanderings in the wilderness, Balak, son of Zippor, had become the conqueror of Moab. The insecurity of his alien dynasty intensified the terror with which he watched the apparently irresistible advance of the victorious tribes. Already they had crushed King Sihon and wrested Heshbon from the warrior Amorites; already the gigantic king of Bashan had fallen before them with all his people. The Moabites, who had themselves been defeated by the Amorites, now saw the conquest of their conquerors. They were affrighted by the advance, which seemed to be licking up all that was round about as the ox licketh up the grass of the field. There seemed to be no more strength to resist in the warrior's arm; the gods of the terrified nations were impotent to aid. The Baalim and Ashtaroth had met with signal overthrow, and Chemosh had given no signs that he was able to avert the frightful peril of his people. It was under those circumstances of suspense and terror King Balak sent to Balaam. As he looked down from the heights of Pisgah on the countless tents which broke the monotony of the desert, he could think of no aid sufficiently powerful to arrest the progress of Israel, except the enchantments of the splendid sorcerer. There has always existed in the East a conviction of the potency of articulated words to bind men and nations as in unclanking chains and to blight their souls with a spell of curses which let Hell's demons loose. If so, whose words could have mightier influence over the powers which nursed the impatient earthquake than the words of the son of Beor? It was Balak's last hope, his last resource between himself and ruin. So the messengers of King

Balak started in solemn embassy to the shore of the great river, the river Euphrates, with the urgent invitation, "Come now, I pray thee, curse me this people, for they are too mighty for me, for I wot that he whom thou blessest is blessed, and he whom thou cursest is accursed."

Few figures stand forth from the pages of Holy Scripture in such somber magnificence as that of the prophet Balaam.

"O for a sculptor's hand," exclaims the poet of *The Christian Year*, in one of his finest strains—

O for a sculptor's hand,  
That thou might'st take thy stand,  
Thy wild hair floating to the eastern  
breeze,  
Thy tranced yet eager gaze  
Fixed on the desert haze,  
As one who deep in heaven  
Some airy pageant sees.

But before the imagination of the Scripture student Balaam has been sculptured already with a statuesque distinctness which hardly needs the aid of art. An enchanter, yet with eyes which God had opened; a bad man, yet with the fire of genius burning in his soul, the son of Beor had won throughout the colossal kingdoms of the East a reputation that his words would control even the decrees of destiny, and check even the rushing chariot-wheels of apparently inevitable circumstance.

To him were known, so Hagar's offspring  
tell,  
The powerful sigil and the starry spell,  
The midnight call Hell's shadowy legions  
dread,  
And sounds that burst the slumbers of the  
dead!

That was why the elders of Moab traveled the long journey to Pethor and delivered to him the imploring message of their king. Now Balaam did not share the infatuation of his own votaries; sorcerer and Gentile as he was, he yet had sufficient knowledge of the true God to be well aware that the curse, causeless, hurteth no man, but redounds with deadly retribution

upon him who utters it. He knew that the Eternal frustrateth the tokens of the liars and maketh diviners mad. He could at once, had he chosen, have told Balak, as God compelled him to do afterward, that there was no enchantment against Jacob, neither was there any divination against Israel.

### I. *The Besetting Sin.*

But—and here begins the intense and permanent instructiveness of this narrative—the temptation to do wrong came to him with a force which he himself had rendered uncontrollable, for it appealed to his self-cherished besetting sin.

Let us pause there for a moment. Let us take warning that a besetting sin is always the crumbling breach which constitutes for each one of us the weakest point in our line of defense against the powers of evil. The besetting sin differs in different hearts, but it exists more or less in every heart, and the tempting opportunity never fails to present itself to the susceptible disposition. Among the hundreds who are listening to me I am sure that there are many who are ignorant of their own strongest temptation. And I say to you, "Beware of that temptation;" and to that seat of danger drag up your strongest batteries of prayer and watchfulness, for against that weakest point in your souls will the enemies hammer with their fiercest battering-rams and deliver their most terrible assaults. You may be strong to resist all other tampering with or attacks upon the fortress of your moral being, but it will not avail you if you leave power to some secret traitor within you to admit your vigilant enemies by some hidden, undefended postern gate. Balaam's besetting sin was the love of gold. The keynote of the meaning of the whole history is given in the quiet words that "the elders of Midian departed with the rewards of divination in their hands." Now, there would have been for Balaam, if he had chosen to adopt it, as there is for every one of us,

a complete deliverance. He who pleads impossibility of resistance pleads a lie! No temptation ever assails us but such as is human, such as is common and natural to man; God, as the Apostle says, with deep and consoling truth, will not ever suffer us to be tempted beyond our power to resist, but will always with the temptation provide, not only as our Authorized Version has it, a way to escape, but *the* way to escape, the specially-appointed indefeasible way to be delivered not only from temptation in religion, but also from that temptation which we feel to be most full of peril to ourselves; and whatever the temptation be, the soul's safety always lies in the cry of the alarmed moral sense in immediate resolve, in instant, inflexible, determined resistance; the "Get thee behind me, Satan," of the Perfect Man, the indignant exclamation of the fair Hebrew youth, who to all tempted youth gave the glorious example of sensuality indignantly repulsed, the cry, "How can I do this great wickedness, and sin against God"—that is for all of us always the one sure and open way to escape. The devil is daunted and abashed by an unflinching "No." Had Balaam followed his better instincts and dismissed the messengers with the answer that what Balak asked for was impossible and wrong, he would never have made so ghastly a shipwreck of what might have been so magnificent a career. He knew full well that this is what he ought to do, but as he gazed on those gleaming rewards of divination he felt unable to do it. Conscience said unmistakably "You ought," but the bribed and corrupted concupiscence refused to say, "I will not." Balaam played about temptation, parleyed with it, tampered with it, dallied with it, let it glide snake-like into his bosom till it stung his heart. He blinded his moral sense by affecting to hesitate as to the decision of duty. "He who hesitates is lost;" he procrastinates the firm refusal, he does not buy up the glorious opportunity, he must, for

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sooth, wait for a direct vision to show him that wrong is wrong. St. Augustine tells us that in his polluted youth he used to pray to God to deliver him from his sensual passions, secretly hoping that God would not hear him, but would allow him a little longer to indulge his lusts. Such false prayers are never heard. So it was with Balaam. Paltering with the Eternal God for gold, he says to the elders of Midian, "Lodge here this night and I will bring you word again as the Eternal shall speak unto me." Ah, my friends, how many try to get over God's prohibitions! They think, "I shall enjoy the thing;" they plead, "What harm can there be in it?" They say, "Only this once;" they indulge in the self-induced glamour by which they can pretend that the Satan whom they know to be Satan is not Satan, but is after all some angel of light.

## II. *Half-hearted Resistance.*

To all who are tempted—and every one of you is tempted—I give this as a second warning of the story of Balaam. The first is "Be on your guard against the sin which doth most easily beset you;" the second is, "As you love your life, as you value your safety, act at once and resolutely on the first healthy moral impulse."

If you prefer to wait for the side winds of compromise, be sure that sooner or later, and sooner rather than later, they will sweep you to utter ruin upon the reefs of wrong desires.

But Balaam is allowed another chance. Tho his conscience has swerved, he is not suffered wholly to give way. That night—such is the simplicity of the anthropomorphic narrative—God came to Balaam and asked him, "What men are these with thee?" Balaam informs the Divine Questioner, and receives the stern prohibition which has already been delivered to him from the neglected Sinai of his own conscience, "Thou shalt not go with them, thou shalt not curse the people, for they are blessed." Up to

this point he had not been sufficiently corrupted to serve the devil's purpose. He felt unequal as yet to trample down this distinct command. However reluctantly, yet for the time he did faintly push the temptation aside, and, doubtless, congratulated himself on the triumph of his own integrity. Half-hearted as had been his victory, yet, if he had been but a true man, if his imagination had not still gloated upon that tempting gold, if he had not grown half-guilty in his thoughts again and again, this might have been for him a decisive conquest over evil. As the Indian thinks that the strength of the slain enemy passes into his own arm, so Balaam might have gained recuperative force to resist even from this partial check of his besetting sin. But alas! when a man is insincere, when he is constantly hankering after covenants with death and agreements with hell, the original misfeasance and inward treachery produce their own terrible Nemesis in the swift recurrence of a moral crisis; the temptation once fondled, once permitted to seize powerful hold upon the imagination, never yields to the soul so cheap a victory. The demon that has only for a moment been cast out, taketh to himself other spirits more wicked than himself, and they enter in and dwell there, and the last state of that man is worse than the first. A temptation determinedly routed will only return with weakened force against a strengthened enemy; but a temptation gloated over and dwelt upon and mentally rehearsed and rolled like a sweet morsel under the tongue, and only with reluctant fondness half-dismissed, will crouch as if it were a pampered and familiar wild beast, just outside the door of the heart, certain to return with added fury upon its but half-resisting prey—terrible, and with a tiger's leap.

So it was with Balaam, so it will be with every one of us who follow his bad example. The very form of Balaam's refusal, all his gloating talk about "a house full of silver and gold,"

which had never been mentioned, made Balak feel instinctively that the faint, though ostentatious "No" of the prophet's lips did belie the eager "Yes" of his heart. He knew that Balaam was trying to serve two masters, and that a more flattering message and a richer offer would reduce him to prefer mammon to God. So Balak, who himself was desperately in earnest, sends princes more and more honorable, with a more urgent message and more dazzling promises. Once again Balaam deceives himself by the same farce of uncertainty as to God's command. In the secret hope to persuade God to let him do wrong, he professes the same hypocritical desire to be directed when all was so unmistakable and so superfluously plain. When a man acts thus the battle is practically lost. Conscience will not stay with us to be cajoled or insulted; with terrible omen and fearful irony, it smiles into sudden silence.

### III. The Penal Permission.

Mark the next stage then. Sin is made the punishment of sin. The guilty longing is followed by the penal permission. The outraged moral sense suddenly yields to the connivance.

A man wishes to be deceived, and he is deceived. The heart, self-hardened, is left to grow yet harder, in order that sin should be its own avenger. Even the heathen well knew that God sometimes flings the thing we have asked for in our face, a gauntlet with a gift in it. Glaucus, as Herodotus tells the story, asks the Oracle the shameful question whether he may not forswear a deposit which has been entrusted to him. "Do it," says the Oracle, "by all means do it. You will enjoy the money," and then, as in a fearful whisper, added, "Do it, but there is a certain nameless child of ill-doing, it has no feet, yet it always overtakes the transgressor; it has no hands, yet it always clutches and smites him to the dust." Glaucus in wild alarm hurries home and at once restores the de-

posit; but he suffered his conscience to be distorted by the endeavor to obtain a heavenly sanction for a depraved desire, and he and all his family are extirpated from Sparta, root and branch.

### IV. Penal Blindness.

Do we not read in Scripture, "Walk in the ways of thy heart, but remember that for all these things God will bring thee into judgment"? The idolator is answered according to his idols, for when we, in our misery, grow hard—oh, the misery of it!—the wise gods seal our eyes in our own filth, defile our clean judgments, make us adore our errors, laugh at us while we strut to our confusion. And that was what happened to Balaam. God said "If the men come to call thee, arise and go with them." He did not wait for their call, but intoxicated with the penal permission he rose up in the morning and saddled his ass, and went with the princes of Moab. Like a delusive meteor gleamed before him Balak's house full of silver and gold, and he hurried headlong on the path of sin, which is always the path of ruin—*a rectis in pravo, a pravis in vitia, a vitis in precipitio*—from uprightness to depravity, from depravity to crime, from crime to overwhelming destruction." The conscience of a man walking on that drear path may be numbed and paralyzed and seared as with a hot iron, but is he at ease? Ask yourselves! a man may feed on ashes, a deceived heart may turn him aside as one who walks blindly in a starless midnight on the slippery snow at the edge of a precipice, he may defy his peril; but if any of you are thus pressing forward on the path that leadeth to destruction, and nothing is happening to you in consequence, can you really pretend that you are healthy, or that you feel secure? Have you found no glaring monsters lying concealed in those sunless caverns of mystery, of secret iniquity? Do you not feel that the angel of the Lord, though you will not see him, is standing in

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the way for an adversary against you? And if you neglect those twinges of remorse, if the gleam of the avenging sword and the waving of the white robes are lost upon you, it is because, as St. Augustine said, "God scatters penal blindness over unlawful lusts." Remorse, says the historian, may disturb the slumbers of a man who is battling with his first experiences of crime, and when the pleasure has been tasted, and is gone, and nothing is left of the crime but the ruin it has wrought, then all the furies take their seats upon the midnight pillow; but the meridian of evil is for the most part left unvexed, and when the man has chosen his course he is left alone to follow it to the end. Since the warning accident and the sinister omens are ignored, the angel removes a little farther. The eyes that will not see are blinded, the ears that will not hear are stopped, the heart that will not understand is made gross, the iron sinew is stiffened in the neck which will not bend. Ephraim has turned unto idols; what then blighted him as with sudden flame in the scarlet blossom of his sins? Make him sick with smiting him? No! nothing of the kind. Ephraim has turned unto idols; let him alone! There is something terrible in the not uncommon spectacle of a man thus stumbling on toward the drawn sword of the Avenger, with every one but himself aware that the seeming calm in his life is but the unnatural hush before the outburst of the storm. The angels, as one has described it, in the lurid distance are drawing their swords of flame, and the forest leaves are questioning together in their terrified stillness which way the wind shall come, but he will not take heed. There is no escaping that awful adversary. For you, as for Balaam, if you persist in conscious sin, he will soon take his stand more irresistibly, more imperiously, between two walls in a narrow place where you must confront him, where there is no way to turn aside, either to the right

hand or to the left. Ultimately every sinner must face and will have to face the consequences of his sins, and as he has sown the wind he must reap the whirlwind.

#### V. *The Terrible Awakening.*

At that dread hour self-deception is as impossible as escape. "Then the Lord opened the eyes of Balaam." Oh! what a ghastly awakening! The lightning flashes and burns upon the penal blindness; when Mercy has played her part, says an old divine, then Vengeance leaps upon the stage. The comedy is short, but the tragedy is long. Tho this day be like yesterday and tomorrow like to-day, yet one day will come for every sinner, and then woe! woe! woe! and nothing but darkness. And tho God came not to Adam till the evening, yet He came, and tho the fire fell not upon Sodom till the evening, yet it fell, and so comes the Judge. Tho He be not yet come, tho He hath leaden feet, yet He hath iron hands; the arrow slayeth and is not yet fallen—so is His wrath.

"The Lord opened the eyes of Balaam, and he saw the angel of the Lord standing in the way, and his sword drawn in his hand." There is a tendency in acts of extreme wickedness suddenly to reveal the moral law in the heart in terrible and insupportable majesty, and the interior of the conscience is lighted up at once with a fierce glare and microscopic clearness of an unnatural illumination. The guilty act operates with the power of a spiritual light within the dark chambers of the soul, and creates a scene more vivid than even the mid-day sun could do. This is indeed so natural an effect of crime that it must be violently suppressed by many who do not show it, and the brutal force which could repress such an effort under such circumstances is one of the most horrible features in the repulsive mystery of sin. Balaam could not repress it. He bowed down his head and fell flat upon his face; and as he grovels abjectly in



his terror in the dust he is smitten by the awful voice of reproof, and is forced to confess, "I have sinned, for I knew not that Thou stoodest in the way against me. Now, therefore, if it displeases Thee, I will get me back again." "If it displeases Thee"—the hypocrite! He knew full well that his way was abhorrent unto the Lord, and because he is still secretly determined to follow it he is suffered, nay, bidden to go on. After that no angels met him. To the man who sins and means to sin, wilfully, willingly, habitually, the fiat must at last go forth, nay, he must pronounce that fiat upon himself—"he that is unjust let him be unjust still, and he that is filthy let him be filthy still."

And there for the present we must leave that guilty wretch, remorseful, terrified, groveling in the dust, but still impenitent, still under the cruel servitude and fatal sorcery of his wilful and unresisted sin. Only I entreat you, all you who already know by experience, all you who, if you are not on your guard in time, may live to know by fatal experience hereafter the warning lessons we may learn from this study of temptation, to reflect upon them. We have witnessed nine stages of it—first, the peril of a besetting sin; secondly, the added force of temptation which appeals to such a bosom sin; thirdly, temptation harbored and secretly dabbled with; fourthly, temptation only half, and only for the moment, set aside; fifthly, temptation leaping back with crushing and irresistible force upon its weakened and fascinated prey; sixthly, temptation blindly yielded to; seventhly, guilt penally permitted, and finding its ruinous fruition in the guilty deed? eighthly, the call of remorse ignored and the sense of peril insolently defied; lastly, so far as we have yet got in the story, a ghastly and maddening awakening.

This part of the story, like so many in Scripture, illustrates to us the sure genesis of guilt. The rest of the

story, on which we cannot touch to-day, reveals its overwhelming consequences, "Be sure your sin will find you out." Forewarned should be forearmed. At this moment temptation to sin is assailing and will, again and again, assail every one of you. How can you be perfectly safe, how can you be securely triumphant over the tremendous peril? Only by following the example set you by your Savior Christ, when He was in the wilderness forty days tempted of the devil. He said "Get thee hence, Satan;" and like Him you must exclaim "Get thee hence, Satan; thou hast no part in me; my part is with the Lord Jesus Christ." Do this, and by the grace of Christ for you as for Him, "lo, the devil leaveth Him and angels came and ministered unto Him."

I speak to sinners, I speak to the tempted; it is true of every one that the crown has fallen from our heads, for we have sinned. All who have sinned at all are evermore liable to fall into worse sins and darker developments of sin than any which they have yet committed. Seeing that we live in the midst of temptation, without prayer, without seriousness, without watchfulness, none of us is safe at any time, and none of us is safe from anything. And if I be speaking to any who have already sunk step by step from lesser vices to deadlier crimes, and have felt their torturing scourge, I entreat you even now regard your very overthrow as a means intended for your ultimate salvation. God smites not willingly, His punishments are but mercies in disguise, they are but as His appeal, "Turn ye, why will ye die?" Was not the Son of God the friend of sinners? Did any prodigal ever yet get up from amid the rags and the swine and arise and go to his father, whom that heavenly Father did not enfold in the arms of His infinite tenderness, to whom He did not impart His free, His immeasurable, His glad, His healing forgiveness! Cast yourself, poor sinner, at the feet of His mercy, with all

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your cares, certain to be accepted for the sake of Christ, certain to be heard in the name of Christ, and you, even you, shall find perfect peace! "Doubt not, only believe." Man, what is this, and why art thou despairing? God shall forgive thee all but thy despair!

### THE CALF AND THE DANCING.

BY REV. GEORGE A. GORDON, D.D.  
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*And it came to pass, as soon as he came nigh unto the camp that he saw the calf and the dancing.*—Exodus xxxii. 19.

MOSES and Joshua, the legislator and the soldier, had been absent from the camp of Israel for forty days. As they return it is with the gravest fears. They know how weak the people are. They have the anxiety of great and true-hearted men. As they came near both heard the noise in the camp. What does it mean? The different interpretations put upon the tumult are interesting. "There is war in the camp," says the soldier. His mind at once figures an attack from some hostile tribe or a feud among the people themselves. That indeed would be a calamity; but Moses can not resolve the noise into war. "It is not the voice of them that shout for mastery, neither is it the voice of them that cry for being overcome: but the noise of them that sing do I hear." The legislator knew the weakness of the people better than the soldier. His fears were not of attacks from without or of feuds from within. They were of an evil infinitely subtler and more dangerous. They were of base conceptions of God and base conceptions of life. The events showed that he was right. As soon as he came nigh unto the camp he saw the calf and the dancing.

These different interpretations show two things:

1st. They show how much acuter, calmer, wiser, Moses was than the

younger man. They show him the true observer and man of insight. Joshua looks at things solely through the medium of his own experience. All tumult is the tumult of war. That method will go a good way, but not all the way. A thousand voices come to us from the Bible, from history, from our fellow men, from our homes. Many of them we can understand at once, because they describe what we ourselves have been through. The noise is the noise of war. We hear aright; our sword and word of command are in place. Many voices however can be understood only as we suppress ourselves, only as we listen for their peculiar tones and accents. . . . Moses is the self-suppressed and divinely aided listener; therefore he reaches the fact. Joshua is the self-assured listener; therefore he misses the fact. The Church has had so many interpreters like Joshua, so few like Moses. Every tumult is not the tumult of war. The terror is often other and infinitely greater than our idea of it. Break through the circle of your ideas; transcend your individual culture; refuse to live simply upon that which resembles your thought; live also upon the infinite contrasts. Do not force a meaning upon the tumult of existence. Listen and receive its own more terrible meaning.

2d. The meaning of the scene was more terrible than Joshua supposed; that is the other thing. The sufferings that go with conflict are great, but they are not the greatest; the young man fighting to support himself and a widowed mother has a sore battle. But he is thereby freed from many dangers. He is sweetening the fountains of his heart for all time. A family smitten with sickness is thereby thrown upon Infinite help. While it passes through the waters the Divine Presence may be with it. A nation in civil war, one part struggling against the other, both suffering unspeakably, are at last shouting, the one the shout of mastery, the other the cry of them that

are overcome; even in that case the struggle and the sacrifice are a moral purification. The victorious have become so through heroic fighting; the vanquished are driven back upon the fortress of Infinite Pity. Israel's dangers were greater than these. Base conceptions of God and base behavior; these were Israel's perils and they are ours. Our evils, like theirs, are the calf and the dancing.

Read at the start the true meaning of the symbol. Do not load it with any unreasonable burden. The calf that Moses saw was not a living, sportive, useful creature from the field; it was a calf of gold, designed to represent God, the righteous and almighty Being who had led them from bondage to freedom. Do not mistake the second clause. The dancing that Moses saw was not the simple dance of home, of pure-hearted boys and girls, or of young people known to be honorable and under the protection of approval from wise and good friends. . . . It was the dance of wild impulse that Moses saw and condemned, the dance of vile feeling, of self-gratification, of self-abandonment to evil pleasure. Do not misread either symbol. The calf was of gold; the dance was of lawless and base feeling. Keeping the text to its true meaning:

I. Look first at the impoverishment of faith and life under this symbol.

There is the impoverishment of faith. Israel's God is represented by a golden calf. The Divine Intelligence is ignored. There is no reason in a brute. The nature of the Supreme Being is looked on as immoral. There is no conscience in a calf. The only things left in their conception of God are size, or power, and commercial value. The calf is big and it is of gold. God is powerful, and as Israel is the highest bidder for his favor, he is on Israel's side. That favor promises guidance in the midst of enemies and unlimited quantities of quails and manna. Thus far the degradation has come. But it can not stop here. The more thought-

ful and daring will become atheists. This gross image is a mere manufacture of human hands. The Being represented; may he not be a mere creature of human fears and follies? Thus out of base conceptions of God comes the denial of God altogether. Thoughtful minds cannot believe in a brutal deity. Atheism becomes their creed. This is the loss to Israel's faith.

The loss to life is similar; a dance represents it. It has no serious work. It has no great ends calling for tremendous earnestness. It has no beauty to be conserved through self-sacrifice. Life is thus stripped bare of its esthetic, its intellectual, its moral and spiritual worth. It is reduced to a series of evil sensations, a round of evil pleasures, a circle of base enjoyments. It has become a wicked dance.

This is the double reduction that goes on from age to age—the double reduction going on in our own land. The God of the religious, the God whose will founded the commonwealth, the God by whose power our fathers crossed the sea, subdued the wilderness, planted churches, raised up colleges, established schools, tilled the soil and received from it a simple but sweet recompense; this God has undergone strange transformations. To our fathers He was Eternal Righteousness. It was this faith that made them great. It is the impoverishment of this faith among the mass of their descendants that led the poet to sing "We are scarce our fathers' shadows, cast at noon." What is the chief end of life—not among devout Christians, not among those in whose blood the character of godly ancestors still prevails—but among the great mass of the men who are doing business all over this land? Is it not the golden calf? Is their worship not mammon worship? Is not their chief end to be rich? We all can see how naturally this comes about. Material good has its place among human ends. It has a large place. The ministry of wealth may be one of the most benign. Every develop-

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ment of the country's resources, every application of science to the increase of facility in communication among our people, in transportation of goods, in travel, is a national blessing. Large wealth may be consecrated in Christ's name to humanity and thus effect untold good. In its right use gold is a glorious thing. It built the Temple. It secured the first Christian churches. It supported the crusades. It raised the cathedrals. It carried on the Reformation. It made victory possible for Union arms in the civil strife. It feeds the educational institutions of the land. It sustains missions for all mankind. In its right use it is a glorious thing. It is, however, open to abuse. It may be turned into a calf and set up as an end in itself, an object of devotion and homage. It is so set up. Think of the unconsecrated wealth of the land. How enormous it is! Think of the thousands for whom wealth has become the chief end. The old faith was, "Man's chief end is to glorify God and enjoy Him forever." The new faith is, "Man's chief end is to get rich and enjoy it as much and as long as he can." Think how often this thing is found with almost all the other desirable elements of life left out. How densely ignorant many rich people are; how utterly destitute of good breeding, how gross in taste, how absolutely lacking in moral earnestness, in the inspiration of noble ideals, in all the joy that comes out of faith in the Eternal Love. The reduction of the *summum bonum*, the highest good, to mammon, is an impoverishment so great and sad.

It is clear that one distinctive element of power in the Howells' novel lies here. His Dryfoos, for example, is drawn to the life. There is a man with all the higher elements of life gone. There is a family famine-stricken in the midst of plenty. The love of thought, the delight in books, the talent for music, the desire for the graces of a cultured life, the passion for improvement, the enthusiasm for

good works, the zest in heavenly charity; these are not there. Dryfoos' home is an affluent yet a most pitiable home. The supreme object before it is the golden calf. All over the land this type of individual and family prevails. The novelist is a preacher. He reminds us how poor a thing life becomes when its chief object of homage is wealth.

You recall the fable of Midas—hospitable man. In return for generous kindness one of the gods promised him whatever he should wish. He wished that everything he touched might become gold. The god sighed over the folly of the wish, but granted it. Midas went on his way rejoicing. He plucked a twig from the branch of an oak, and it became gold in his hand. He took up a stone; that too became gold. He touched a sod; that did the same. His joy rose to a passion. He ordered on his return home the most splendid repast. To his dismay the bread at his touch hardened into gold; the morsel that he put to his lips defied his teeth. The wine flowed down his throat like melted gold. To the folly of this wish for gold Midas added another. He preferred the music of earth to the lyre of Apollo. For this he was cursed with long ears. If you go among the multitudes who hold the unconsecrated wealth of the land do you not find this fable realized? Piles of gold and long ears in the owner; vast means of transforming life and no dimmest dream of the divine way of doing it; huge revenues and no lofty and beautiful intelligence; no end of money and no soul for the heavenly harmonies. Unconsecrated wealth is ever accompanied by an ignoble mind; mammon-worship by long ears in the worshiper.

Wealth is an image worshiped. It is an image of power, and power is the god of this world. The Eternal Love has suffered this terrible impoverishment in the thoughts of so many. Mere, bare Almightiness; that is their god. The glory of life too, as I



have said, has vanished. Luxury, the wild whirl of gay society, the rush of fashion; its vividness and heart-burnings, its colossal conceit, its disasters physical and financial, its reduction of human existence to dust and ashes; this is the issue where the emblem is the dance. No patriot, no lover of his kind, no believer in the Infinite Love and the spiritual possibilities of man will ignore these facts. Israel had so reduced their conception of the Highest that it could be embodied in a calf. They had so reduced their conception of human joy that its supreme form was the wanton dance. The same impoverishment of faith and life prevails to-day all over our land. The God of absolute Love is symbolized by the golden calf; the glory of the Christ-life by the dance.

II. Consider another fact, the dependence of a noble life upon an exalted faith. How completely suited to each other the two clauses of the text are, the calf and the dancing. Mammon-worship and licentiousness, the immoral deity and the immoral behavior, the belief without ideals and the life without virtues, the faith reduced to infinite commercial values and the life to a wild hunt for evil pleasure; how suitably they go together!

There is a reason for it. A man's life depends upon his faith. If a man is a believer in knowledge he is also, and to that extent, a supporter of education. You see this among the men of science. They are devoted to science. They turn round and want to give science to the people. It is worthy of all honor, this devotion to science, which means enthusiasm for universal education. It is a shining example of conduct conforming to faith. What lies back of and explains the Salvation Army? What is the belief that lies behind Darkest England and the Way Out. It is the faith in a larger measure of comfort and a higher type of character for every human being. This vast organization of General Booth, his vast schemes with their bold benignity,

the wonderful activity of the commander and the corps, are other examples of conformation to the character of belief. The business world is still another. The activity followed reflects the character of the faith. Most men do what on the whole they believe themselves best fitted to do.

A man's activity also reflects his faith. If he reads the poets lovingly he will carry the effect visibly upon mind and feeling. If he does homage to philosophical company he will bear about with him their image and superscription. If the Infinite Healer is his ideal he will be a good Samaritan. If he gives on the cross his life will be a Christian service. And in the same way, if the object of his worship be a golden calf, his life will be a wanton dance. Worship and character are thus related to each other as cause and effect. Find exalted ideals in your sincere faith and you will strive for an exalted life. Drop the ideal out of your belief and your behavior will sink to the animal level. Christian faith supplies the Christian ideal. Be ye perfect as your Father in heaven is perfect. You hold God to be your Father and the Father of all men. Live as He lives. Slowly the life conforms to this wonderful faith. Every one that hath his hope set on Him purifieth himself as He is pure, as the wings bear the bird upward and downward. Belief is the soul's wings. Exalted belief bears it upward; base belief carries it downward.

So belief shapes life. There are men without beliefs. They are like the French fishermen at night off the Newfoundland banks who seldom carry lights. There they toss and flounder in heavy seas and midnight darkness. They live in unrecognized but constant peril. There are men with purely selfish beliefs. They hang up their lights to tell you they are coming and to warn you out of their way, like the ocean steamer. There are beliefs like the sunrise, that throw all the ways of men

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into clearness and beauty, that impart life and power to every vital thing. It is a terrible thing to hold degraded ideas of God. Out of these have come all the human sacrifices, all the religious wars, all the attempts to enthral the conscience, all the rigors of the inquisition. Out of them comes the frightful hypocrisy of men who profess to be Christians. Out of them comes the feeling that God does not care for the quality of life. Out of them comes the life surrendered to pleasure, consecrated to vice. God thus degraded is soon denied. Thus it is that so many live without God, without hope in the world. Why are so many men indifferent to the moral character of the nation, so careless of its high calling, so blind to its sublime opportunities, so wanting in interest in its religious need? It is because they worship not the deliverer of the slave, not the Maker and Preserver of nations, not the righteous Lord, but the golden calf. Their creed includes only commercial values and so their life pursues only commercial ends. The nature of the tree determines its fruit. Do men gather grapes of thorns or figs of thistles? The lover of science becomes the apostle of knowledge; the devotee of beauty, the preacher of art; the believer in mercy, the reliever of misery; the disciple of Christ, the servant of men; the child of the heavenly Father, the helper among his brethren.

As surely as a man follows the sight of his eyes so surely does conduct follow belief. Belief is like the car on the Eiffel Tower. If directed upward, to what an elevation and outlook it carries! When directed downward, the vision is taken away, the earth is embraced. If nations groan under affliction and sigh to God they win freedom. If they worship a golden calf their life becomes an evil dance.

III. Here we come face to face with the mission of the Church. Put Christ in the place of mammon, as Moses put the commandments in stone in the place of the calf. That is the work of the

Church. Then we shall have for a life of luxury a life of sacrifice, for a nation of dancers a nation of righteous doers.

The law of God; that became Israel's faith. Out of this sublime faith came her exalted life. Out of it came her long roll of heroes, her Davids, her Elijahs, her Isaiahs. Out of it came the national glory. "Blot me out of thy book," said Moses, "if my people are blotted out. I hate their calf-worship and their dance. But them I love and I cannot live without them." That is patriotism. Our country's good must become identical with our good. That is the glorious passion of Christian patriotism.

The greatest service Moses did for Israel was to give them the law, the will of God, the transforming faith that he gave them. The greatest gift Christ made to the world was the new and infinitely richer conception of God that he left it. Centuries before Christ came the prophet had said "Doubtless Thou art our Father." When Jesus called upon his disciples to say Our Father, He gave them an idea of God new in the infinite wealth of its meaning. For one color He gave a million tints and shades. For the white light of the Divine Fatherhood of prophecy He gave the rainbow; the same thing, with its wealth of dazzling beauty, now spread upon the face of the sky. He wrought into new richness this conception of God. He went among publicans and sinners. He remembered the forgotten. He came to seek and save the lost. In His presence the seemingly irreclaimable returned to their Father. "Hearts as flint aforetime grew soft in his warmth and light." It was the power of God through the new faith. The faith renewed issued in the life transformed. Jesus came to redeem. He began with the object of worship. For the God of the Pharisee He gave the people God represented by the Father rejoicing over the return of his lost son and feasting him. Give Israel, give the Gentiles, give the world the Christian God, and life will

pass from baseness into the beauty of holiness; that was the Lord's thought.

You want to control the tides on all the seas, in all the zones. Begin from above. Hang over them the moon. They will answer her silver call in ceaseless ebb and flow. You want to reform men. Begin from the heavens. Raise over them the Revelation of the Infinite Father. The changes in human feeling, the ebb and flow of human love, the tides of human activity will answer to the heavenly life and power. The new heavens; that is the first part of the vision. Then the new earth, wherein dwelleth righteousness. The new conception of God, the new object of worship; then the beautiful and abundant life. The golden calf once broken, ground into dust, its seeming divinity forever dissipated—the wretched dance will cease. The tables of stone set up, reverence and purity will return. The Christ of God, the manifested Love of the Infinite Life once raised in sight of the whole land, sordidness will end and heroism begin.

Men in the slums and millionaires in their palaces need to see Christ. Put Christ before them; in horror, not of one sin but all; in love, not of the class but all classes; in love that will not accept a separate existence, or good that will have nothing less than the nation recovered to Christ. This is the appeal to-day. Replace the calf by Christ. For the dance you will have the divine service. We can live only under either of two contrasted conceptions of the universe, and under whichever we place ourselves character must conform to thought. If we live under a huge and shining materialism, if we worship the golden calf, character must become sordid and brutal, the dance must become the emblem of that from which all high seriousness has gone. But if we look towards the Absolute Perfection, if the Infinite Excellence is the object of our homage, life must draw ever nearer in purpose and quality to its Ideal, it must more and more become the apostle and expression of the Eternal Truth and Grace.

### SAUL AND STEPHEN: A CONTRAST.\*

BY REV. A. CARMAN, D.D. [CANADIAN METHODIST].

*And the witnesses laid down their clothes at a young man's feet, whose name was Saul.—Acts vii. 58.*

IN the Scriptures of Divine truth, that inspired record of the moral and spiritual forces of the universe and of the social and moral conflicts of the centuries, God's great men sometimes burst suddenly upon our view like lightning from the cloud of night; sometimes they grow upon the sight like the rising of the morning to the splendors of the day. The loving Father above us, the Ruler of the Worlds, would show us on the one hand parental, ecclesiastical, and national responsibility; and on the other, the direct interposition of providential government and grace. The Divine will would seem to be that education, instruction, discipline, example form the mind, determine the character, and build the commonwealth. This is the normal plan and process. But wherein these fail through the perverseness of men, God in authority, majesty, wisdom, and love, steppeth athwart the misdirections and misgoings of men, and turneth the torrents of wrong into the channels of benevolence, justice, and peace. The wrath of man shall praise him; the remainder he will restrain. . . .

Our first review of Stephen, one of the actors in this scene, is as a man full of faith and the Holy Ghost, a deacon in the Church of God; irresistible in argument, a champion for the expanding faith. And Paul the Apostle leaps upon the stage, a very monster of cruelty and incarnation of bigotry, a fierce persecutor of the saints of the Most High. In his own words we

\* From a Commencement sermon delivered before the Faculty and students of Vanderbilt University, June 16, 1895, by Rev. A. Carman, D.D., General Superintendent of the Methodist Church of Canada.

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have it: "I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth. Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against them. And I punished them oft in every synagog; and compelled them to blaspheme: and being exceedingly mad against them, I persecuted them even unto strange cities."

No wonder these witnesses, this day, "laid down their clothes at a young man's feet, whose name was Saul."

I. Let us look at the moral and spiritual forces here arrayed.

The whole of human nature is here on one side under the power of sin and the devil; the whole of human nature is here on the other side under the power of truth and righteousness and God. The tension is the highest possible; the concentration is the acutest imaginable; the issue is joined. Stephen might well say:

The crisis is upon us; face to face with us  
it stands  
With lips of solemn questioning like Sphinx  
on Egypt's sands,  
This day we fashion destiny; the web of  
life we spin;  
This day for all hereafter choose we holiness  
or sin.  
Even now from misty Gerizim or Ebal's  
cloudy crown  
Call we the dews of blessing, or the blots of  
cursing down.

The contestants are worthy of the cause, and the cause is the greatest in the universe of God. Here is Stephen for the spirit; here is Saul for the form. Here is Stephen for the substance; here is Saul for the shadow. Here is Saul for the ancient and effete; here is Stephen for the evolving and the today. Here is Stephen for the living; here is Saul for the dead. Who shall conquer? In the term of the years and the sweep of the centuries which shall prevail?

1. Ancient authority is here ranged against present individual responsibil-

ity. Institutions against the individual.

2. Ecclesiasticism is ranged against personal freedom—the conflict of this hour.

3. Hierarchical claim against spiritual experience.

4. Bigotry against genuine catholicism.

5. Old creeds against living doctrine.

6. Effete ceremony against bursting life.

7. Immobility against evolution.

8. Power against weakness; mass.

9. Pride against humility.

10. Christ against Antichrist. Partyism, sectarianism, wealth, and power united.

11. God against the devil.

What an array of the forces whose ceaseless strife has surged over all the battle-fields of time!

Saul of Tarsus, the model of fierce persecutors of all these later centuries, hurls all the force of priestly assumption and hierarchical bitterness and wrath upon the devoted Stephen's head. Liberty of speech, liberty of conscience, personal liberty, had dreadful grapple that day with priestly arrogance and despotism. And the conflict is still raging over all this American continent. Over the centuries and over the seas have flocked the fell tyrannies to crush genuine freedom to earth. Oh for moral and spiritual heroes like Stephen, to roll back the alien hosts, or turn them to truth's defenders!

"Make way for liberty," he cried:  
Made way for liberty and died.

Once to every man and nation comes the  
moment to decide  
In the strife 'twixt truth and error on the  
good or evil side,  
Some great cause, God's new Messiah.  
Offering each the bloom or blight,  
Parts the goats upon the left hand and the  
sheep upon the right;  
And the choice goes by forever 'twixt that  
darkness and that light.

Which shall prevail, Christ or Anti-

christ? On which side do we range ourselves to-day?

II. Let us carefully observe the lessons that are to be learned on this side and on that.

Watching the movements of Saul of Tarsus, we see plainly enough:

1. Institutions make men: form their character and spirit.

2. Institutions drift, backslide, lose their soul.

3. State churchism makes bigots: depends on civil force.

4. Power of bigotry over even noble minds as Saul's.

5. Sincerity no justification: Saul sincere and honest enough.

6. Pride and self-satisfaction of persecutors: Saul's good conscience.

7. Need to seize and keep purport, genius, spirit of institutions.

8. Power and majesty of ancient Church, and power of hierarchy.

9. Hence must zealously guard personal and public liberty.

The history of philosophy, the history of art, the history of commerce, the history of politics and government, the history of all the religions, all forcibly illustrate the plastic, impressible nature of man. Manners and customs, beliefs and ceremonies, doctrines and dogmas, policies and politics, dispensations and economics, all help form the character and determine the disposition and life of the people. More than mountains and seas, institutions and governments separate the nations.

In all mankind over all the earth there is a common basis in the universal reason, common aspirations in the one great throbbing heart of humanity, and there are common processes of the universal intellect. There are the absolute, necessary, and universal principles of truth in the framework of every human soul—those eternal principles planted in our nature by God Himself, after His own image, which makes science, government, language, brotherhood, and religion itself, the great possibilities of humanity and the rich possession of the human race.

They are the essential unity of mankind, deeper and stronger than even the one blood of which the great Creator hath made all nations of men to dwell on all the face of the earth.

Yet from the life of these principles, as from the life in the tree, exhaustless variety cometh forth. The institutions that grow upon them are social, political, ecclesiastical, scholastic, and commercial accretions that sometimes harden into huge and shapeless masses, and, like black knot on the cherry, destroy all fruitage and kill the tree itself; sometimes they are cancerous growths that live only by perverting the true life and eating out his nourishment; and sometimes they are barren shoots that darken the tree with shade and rotteness, and give us only a stunted and crabbed produce.

Then, again, institutions, like men, are liable to backslide and lose their souls. They arrest their own normal evolution, and fall short of their sublime destiny. Well meant and well planned by their founders, they are seized by ignoble minds and prostituted to base and ruinous ends. Or they veer and drift till they are at cross purposes with the spirit of their origin, or directly opposed to it. These Jewish institutions at the beginning were stately and generous. Their central ideas were majestic and divine. . . . They pointed to the blood of Christ, who through the eternal Spirit should offer Himself without spot to God.

Why did not the Jews see it? Why did not the learned Saul of Tarsus see it? How plain now is all the significance of type and shadow, of pollution and cleansing, of sacrifice and offering, of priest and victim! How clearly in them are set forth the defilement and desolation of sin; the absolute necessity and indubitable efficacy of the appointed mediation; the all-availing plea of the anointed priest and the commensurate atonement and sacrifice; and the sufficiency and glory of the change of heart and cleansing of the spirit, the

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washing of the regeneration and renewing of the Holy Ghost. Why should the scribes and priests persecute to the death the men that preached these doctrines and proved them in their life? Were they not plainly set forth in their ancient covenant and economy? Why should Saul of Tarsus, with a zeal for the religion of Abraham and Moses and Aaron and Samuel and David and Isaiah, in the shadow lose the substance? in the form lose the essence? in the body lose the soul? in the outward appearance utterly lose the inward life? Alas! it is true! Through the unfaithfulness and selfishness of men, the best of institutions are perverted to the basest purposes and service.

The statesman's eagle eye and the patriot's warm heart and firm purpose in the pulpit and the press, in legislative halls and on the judge's bench, in the forum and the field, must look out from the high towers of civil and religious liberty, and defend and enrich, even at the cost of life, the precious heritage won by the lovers of truth and freedom for this human race. It is not too much to expect the men that go out from these noble universities to stand in the front of this battle for the genuine welfare and progress of mankind. With Ridleys and Latimers, with Luthers and Wesleys, with Penns and Russells, with Washingtons and Jeffersons, with Adamses and Lowells, they must demonstrate and honor the training of their schools and the patriotism and devotion of these high seats of learning.

III. Turning our eyes now to the other principal actor in the sublime tragedy of this decisive day, we gather the lessons the heroic Protomartyr, Stephen the Deacon, writes on the scroll of history for the inspiration of noble souls and the illumination of the coming ages. We see:

1. The necessity of witnessing for the truth.

2. The necessity of suffering, even dying, for liberty and truth and righteousness.

3. The necessity of piercing through all forms and outward coverings and seizing the truth.

4. The necessity of appealing to history; or appealing from the darkness and frenzy of the hour to the reason and justice of the human race.

5. The power of charity and true catholicity that lays hold upon Christ.

6. The power of fidelity, of steadfastness in principle: *Stand*, and having done all things, *stand*.

7. The power of gentleness and meekness as against clamor and rage.

8. The power of forgiveness, even of our persecutors and enemies; that is, of the mind of Christ.

9. The sublimity of the moral conflict, and the certainty of the triumph of truth and right.

Who can tell what had been the condition of the world had there never been men to stand up like Stephen that day and fearlessly witness for the truth even at the sacrifice of life? It was not at the sacrifice of liberty; for there never was a freer man than Stephen dragged to execution and stoned to death. There was the grandest demonstration and exercise of moral liberty; the essence, the triumph, and the glory of personal freedom. Abject souls fawning upon tyrants, ranging their broadest domain, living in luxury and even in splendor, these are not free men. They may be meaner than the most degraded serfs.

He's a slave who dares not speak  
For the fallen and the weak:  
He's a slave who dares not be  
In the right with two or three.

These times, all times, demand men that can see, apprehend the truth, the right; and in the name of God and man stand for it. The blessings of the ages on the faithful souls that suffer for human freedom! Where had been the realm of England but for such men? Where had been the commonwealth of the United States but for the spirits that resisted oppression, and the arms that struck for freedom? Where had been the true, spiritual Church of the



living God but for the majestic souls that have agonized in the dungeons, groaned on the rack, and given their poor bodies to the martyr's fires? Men must witness for the truth; for the truth is of God, and is for the salvation of the human race. Men must die for the truth; for kings and princes, hierarchs and priests, potentate and populace, in wicked ambition and heartless strife, seem set to crush the truth. But as William Cullen Byrant says:

Truth crushed to earth shall rise again;  
The eternal years of God are hers.

### THE MANY GATES OF HELL.

By T. DE WITT TALMAGE, D.D.  
[PRESBYTERIAN], BROOKLYN, N. Y.

*The gates of hell shall not prevail against it.*—Matt. xvi. 18.

ENTRANCED, until we could endure no more of the splendor, we have often gazed at the shining gates, the gates of pearl, the gates of heaven. But we are for a while to look in the opposite direction, and see, swinging open and shut, the gates of hell.

I remember, when the Franco-German war was going on, that I stood one day in Paris looking at the gates of the Tuileries, and I was so absorbed in the sculpturing at the top of the gates—the masonry and the bronze—that I forgot myself. But we shall not stand looking at the outside of the gates of hell. In this sermon I shall tell you of both sides, and I shall tell you what those gates are made of. With the hammer of God's truth I shall pound on the brazen panels, and with the lantern of God's truth I shall flash a light upon the shining hinges.

I. GATE THE FIRST: IMPURE LITERATURE.—Anthony Comstock seized twenty tons of bad books, plates, and letterpress, and, when our Professor Cochran of the Polytechnic Institute poured the destructive acids on those plates, they smoked in the righteous annihilation. And yet a great deal of the bad literature of the day is not gripped

of the law. It is strewn in your parlors, it is in your libraries. Some of your children read it at night after they have retired, the gas-burner swung as near as possible to their pillow. Much of this literature is under the title of scientific information. Then there is all the novelette literature of the day flung over the land by the million. No one—mark this—no one systematically reads the average novelette of this day and keeps either integrity or virtue. Oh! this is the wide gate of hell. A million men and women in the United States to-day reading themselves into hell! I want you to understand that impure literature is one of the broadest, highest, mightiest gates of the lost.

II. GATE THE SECOND: THE DISSOLUTE DANCE.—You shall not divert me to the general subject of dancing. Whatever you may think of the parlor dance or the methodic motion of the body to sounds of music in the family or social circle, I am not now discussing that question. I want you to unite with me this hour in recognizing the fact that there is a dissolute dance. You know of what I speak. It is seen not only in the low haunts of death, but in elegant mansions. It is the first step to eternal ruin for a great multitude of both sexes. You know, my friends, what postures, and attitudes, and figures are suggested of the devil. They who glide into the dissolute dance glide over an inclined plane, and the dance is swifter and swifter, wilder and wilder, until, with the speed of lightning, they whirl off the edges of a decent life into a fiery future. This gate of hell swings across the Axminster of many a fine parlor, and across the ballroom of the summer watering-place. You have no right, my brother, my sister—you have no right to take any attitude to the sound of music which would be unbecoming in the absence of music. No Chicker-ing grand of city parlor or fiddle of mountain picnic can consecrate that which God hath cursed.

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III. GATE THE THIRD: INDISCREET APPAREL.—The attire of woman for the last few years has been beautiful and graceful beyond anything I have known; but there are those who will always carry that which is right into the extraordinary and indiscreet. I charge Christian women, neither by style of dress nor adjustment of apparel to become administrative of evil. Perhaps none else will dare to tell you, so I will tell you, that there are multitudes of men who owe their eternal damnation to what has been at different times the boldness of womanly attire. Show me the fashion plates of any age between this and the time of Louis XVI. of France, and Henry VIII. of England, and I will tell you the type of morals or immorals of that age or that year. No exception to it. Modest apparel means a righteous people. Immodest apparel always means a contaminated and depraved society.

IV. GATE THE FOURTH: ALCOHOLIC BEVERAGES.—Oh! the wine-cup is the patron of impurity. The officers of the law tell us that nearly all the men who go into the shambles of death go in intoxicated, the mental and the spiritual abolished, that the brute may triumph. Tell me that a young man drinks, and I know the whole story. If he becomes a captive of the wine-cup, he will become a captive of all other vices; only give him time. No one ever runs drunkenness alone. There is not a place of any kind of sin in the United States to-day that does not find its chief abettor in the chalice of inebriacy. There is either a drinking bar before, or one behind, or one above, or one underneath. These people escape legal penalty because they are all licensed to sell liquor. The courts that license the sale of strong drink license gambling-houses, license libertinism, license disease, license death, license all suffering, all crimes, all depoliations, all disasters, all murders, all woe. It is the courts and the Legislatures that are swinging wide open this grinding, creaky, stupendous gate of the lost.

But you say, "You have described these gates of hell and shown us how they swing in to allow the entrance of the doomed. Will you not, please, before you get through the sermon, tell us how these gates of hell may swing out to allow the escape of the penitent?" I reply, but very few escape. Of the thousand that go in, nine hundred and ninety-nine perish. Suppose one of these wanderers should knock at your door, would you admit her? Suppose you knew where she came from, would you ask her to sit down at your dining table? Would you ask her to become the governess of your children? Would you introduce her among your acquaintanceships? Would you take the responsibility of pulling on the outside of the gate of hell while the pusher on the inside of the gate is trying to get out? You would not; not one of a thousand of you would dare to do so. You would write beautiful poetry over her sorrows, and weep over her misfortunes, but give her practical help you never will.

But you say, "Are there no ways by which the wanderer may escape?" Oh, yes; three or four.

One way is the sewing-girl's garret—dingy, cold, hunger-blasted.

Another way is the street that leads to the river, at midnight, the end of the city dock, the moon shining down on the water making it look so smooth she wonders if it is deep enough. It is. No boatman near enough to hear the plunge! No watchman near enough to pick her out before she sinks the third time!

No other way? Yes. By the curve of the railroad at the point where the engineer of the lightning express train cannot see a hundred yards ahead to the form that lies across the track. He may whistle "Down brakes!" but not soon enough to disappoint the one who seeks her death.

But you say, "Isn't God good, and won't He forgive?" Yes; but man will not, woman will not, society will not. The Church of God says it will,

but it will not. Our work, then, must be prevention, rather than cure.

Those gates of hell are to be prostrated just as certainly as God and the Bible are true, but it will not be done until Christian men and women, quitting their prudery and squeamishness in this matter, rally the whole Christian sentiment of the church and assail these great evils of society.

### THE REVIVED INTEREST IN RELIGION.\*

BY PRESIDENT E. BENJAMIN ANDREWS, D.D., LL.D. [BAPTIST], PROVIDENCE, R. I.

*I had fainted unless I had believed to see the goodness of the Lord in the land of the living.*—Psa. xxvii. 13.

MEN cannot hold up against the woes of probation unless they believe the world somehow to constitute a divine order. Quite the most significant of contemporary facts is the wide reawakening, among intellectual leaders, of regard for religion. A new age of faith awaits civilized countries. The pendulum which had swung so far out toward the extreme of unbelief, and seemed somehow to be arrested there and destined never to return, is traveling back upon its track and bids fair soon to reach the other extreme.

EVIDENCE OF REVIVED INTEREST AND REASON FOR IT.—A century ago it was fashionable to speak of religion with ridicule, little effort being made to distinguish between true religion and its caricatures. The rise of the evolutionary theory, however, brought a change and the thought became more or less prevalent of considering belief in these supernatural realities as marking a stage in man's upward progress suitable to influence the race when not yet far removed from its brute origin. Darwinian unbelievers, with the more radical infidels preceding, scorned religious conviction as un-

\* Baccalaureate sermon to the graduating class of Brown University, June 16, 1895.

worthy of the modern mind. With modern thinkers, all this is changed, and, to-day, not a recognized leader in science, or an evolutionist of repute, longer stigmatizes religion as a delusion. The assumptions of naturalism absolutely contradict not only our spontaneous moral beliefs and promptings, but also moral convictions that are of vital moment to society, if progress instead of retrogression is to mark its future. Naturalism can give no reason why any sentimental impulse, or conviction, which is of advantage to the race, should be preferred to any other as more worthy of consideration.

If naturalism is the truth, morality is but a haphazard catalog of prudential regulations; beauty is unsubstantial, and even reason is nothing else but a habit, by which our thoughts chance to take one course rather than another. All that gives dignity to life, all that gives value to effort, shrinks and fades under the pitiless glare of a creed like this. It is not simply abstention from wrong that human beings need in order to live well on our earth to-day. It is enthusiasm for righteousness; it is mighty self-denial and heroic sacrifice; not innocence, but nobility; not maintenance upon present moral levels, but inspiration and power to soar to the heights; and it is absolutely certain that naturalism furnishes no motives adequate for these attainments.

SPIRITUAL TRUTHS RECENTLY EMPHASIZED.—Of two truths now specially emphasized, one is the office of religion in promoting civilization and progress; and the other, the fact that in obeying this mighty impulse toward advance, men have, without full consciousness, been guided by a profoundly rational insight. The first of these lessons is nobly set forth by Mr. Kidd; the second by Mr. Balfour. Religion has been a leading, if not almost the sole efficient factor in social evolution. Modern science carries the biological law of the survival of the fittest, of development through strife and stress,

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right up through human life, through the highest reaches of civilization. The tendency of all forms of life is to degenerate, not to advance. Yet rational man has not drifted downward with the tide. He has fallen into accord with the exacting conditions of progress and struggled on from strength to strength, leaving the lingering brute farther and farther behind.

THE BASAL FORCE RELIGION.—The impulses and the rational considerations that prompt men resolutely to enter into the fight of life, resisting for themselves and the race the tendency to run down, are at bottom religious. Progress has not gone on in answer to naturalistic tendencies or selfishness of any kind, but in spite of selfishness. All the lower promptings of our nature oppose it. The motive power is religion.

The proposition of naturalism that the things apparently confronting our senses are the sole knowable realities, or the realities most certainly known, is an out-and-out assumption. Practically sure as we may be that there is a world outside us, we have nothing that can be called proof that there is. Our sensations must have a cause; the suggestion of a world supplying such a cause is natural; and we are justified in accepting that hypothesis when we find that it enables us to forejudge the stream of perceptions, which it is put forward to explain. With Mr. Balfour, I do not believe that any escape from these perplexities is possible unless we are prepared to bring to the study of the world the presupposition that it was the work of a rational Being, who made it intelligible, and at the same time made us, in however feeble a fashion, able to understand it.

EVERYTHING is armed with adjustments. There has to be something in the nature of sympathy between us and the outer truth we are trying to feel or to perceive, before that perception or feeling can become possible.—*Parkhurst*.

## SPIRITUAL POWER IN PREACHING.\*

BY HENRY WARD BEECHER.

*And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power, that your faith should not stand in the wisdom of men, but in the power of God.—I. Cor. ii. 4, 5.*

WHAT was this power?

I. Without analysis or definition the Apostle sets it over against:

1. Personal graces. Ch. ii. 1-4.
2. Jewish superstitions. Ch. i. 22-25.
3. Greek argumentative sophists. Ch. i. 20.

4. Persuasive arts and rhetoric, poetry. See TEXT. In short, without condemning knowledge and culture, Paul had in his mind another element, transcending these, and which was developed by Christ and was the peculiar instrument of the Christian religion in propagating itself.

II. Three developments of Forces.

1. Passions and appetites. The physical has constituted and does constitute the greatest part of the force of society—lower forms.

2. Intellect—which ranges higher—more select—proud—exclusive. Vain but enduring.

3. Spiritual force—or that of the Apostle—of which we shall speak soon.

Under this generalization, it may be said,—in a large way of generalizing:

(1) That Roman mind gave Physical and Sensuous Force its greatest development. Armies, Laws, Government, Engineering, Architecture and Society, imperial, organized and powerful.

(2) The Greek gave to the world

\*This is a first instalment from Sermon Notes, in the handwriting of the distinguished preacher, who in his generation left such a mark upon the world, and especially upon the pulpit of his own country. For them we are indebted to Rev. S. B. Halliday, for nearly twenty years Mr. Beecher's assistant in Plymouth Church, Brooklyn.

Intellectual Force. Philosophy has its roots in Aristotle and Plato.

It is the very spirit of modern science. Not alone making intellect supreme, but demanding that everything shall be able to express itself in terms of knowledge—arrogantly saying nothing is known, which cannot pass the scrutiny of Thinking Force.

(3) The Hebrew People developed Moral Force. Righteousness, or highest development of Man, in purity, affections, Spiritual Power.

He had in his mind—

1. Not power on Material World,—mechanic—engineering.

2. Not on Society—a commonwealth.

3. But, power as exerted upon the individual to change and develop and exalt his nature.

III. The Human Soul, in highest range of faculties under direct inspiration of God—or Divine Enthusiasm.

1. The substance to be inspired.

(1) Take Gal. v. 22—Fruit of Spirit.

(2) Next—1 Cor. xiii.

(3) Then—Phil. iv. 8.

2. These under direct power of Divine Soul,

3. Will constitute an irresistible Force—on human mind. 1 Cor. i. 23-29.

### SIN AND REDEMPTION.

By REV. G. D. BAYNE, PEMBROKE, ONT.

*All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all.*—Isa. liii. 6.

THERE are the two great facts of human history:—Sin and Redemption.

I. The fact of sin.

(1) A universal fact. "All we have gone astray."

(2) Varied as to form. "We have turned every one to his own way."

(3) Foolish. "Like sheep." Prodigal, etc.

(4) An individual matter. "We have turned every one."

II. The fact of Redemption—Sin's cure.

(1) It is divine. "The Lord hath laid, etc."

(2) Actual. The Lord hath laid, etc."

(3) Cleansing. "The Lord hath laid on Him the iniquity, etc."

(4) Effected by Substitution. "The Lord hath laid on Him."

(5) Ample for all. "The iniquity of us all."

Sinner: Redemption is an accomplished fact.

Wilt thou have it? Sin's cure is provided. Wilt thou be made whole?

### LESSONS ON THE SABBATH FOR HOMES AND SUNDAY SCHOOLS.\*

I. The origin of the Sabbath.

(a) It is of God.—Gen. ii. 2-3.

Not man's law but the Creator's who knows best what man needs.

(b) It was instituted at creation.

—Gen. ii. 2-3.

Consequently was long before the Mosaic law and has to do with all men.

(c) It was re-affirmed at Sinai.

—Ex. xx. 8-11.

Part of the decalogue, written by God's finger on the tables of stone.

II. The object of the Sabbath.

Made for man.—Mark ii. 27.

(a) His physical nature demands it.

(b) His mental nature demands it.

(c) His spiritual nature demands it.

III. The observance of the Sabbath.

(a) The negative requirements.

(1) No work to be done.—Ex. xx. 10.

The ordinary daily toil to cease as far as possible.

(2) No burdens to be carried.—Neh. xiii. 19.

(3) No buying and selling.—Neh. x. 31.

\* Prepared for the American Sabbath Union, by Mr. William R. Worrall, secretary of the Union and chairman of the Sabbath Committee of the General Assembly of the Presbyterian Church in the United States. It is designed as a series of short lessons to aid pastors, churches, and Sunday schools in their endeavors to give the people, and especially the children, an intelligent view of the Sabbath and its proper observance.

### Texts

1. The S J C
2. God h N P sl Jc Pl
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(4) No worldly pleasure to be indulged in.—Isa. lviii. 13.

(b) The Positive requirements.

1. Keep it holy.—Ex. xx. 8.

(1) By prayer.

(2) By reading God's Word.

(3) By attendance upon religious services. See the custom of Jesus for example.—Luke iv. 16.

(4) By teaching others the Word of God.—Luke iv. 31.

(5) By works of mercy.—Heb. xii. 11-12. Luke xiii. 16.

2. Keep others from working.

—Ex. xx. 10.

(1) Members of same household.

(2) Strangers within thy gates.

IV. The importance of the Sabbath.

(a) To the individual—Self-protection demands its observance.

(b) To the State—It is fundamental to the existence of our republican form of government.

(c) To the Church—The Sabbath is the Church's great day for the proclamation of the Gospel and the instruction of men.

(d) The curse of God rests upon its profanation.—Neh. xiii. 18.

(e) The blessing of God rests upon its observance.—Isa. li. 2.

### SUGGESTIVE THEMES AND TEXTS.

#### Texts and Themes of Recent Sermons.

1. The True Meaning of Freedom. "If the Son, therefore, shall make you free, ye shall be free indeed."—John viii. 36. J. B. Remensnyder, D.D., New York City.
2. God's Use of Suffering. "Master, who did sin, this man, or his parents, that he was born blind? Jesus answered, Neither hath this man sinned, nor his parents; but that the works of God should be made manifest in him."—John ix. 2, 3. Byron A. Woods, D.D., Philadelphia, Pa.
3. God's Positiveness Contrasted with the Uncertainty of Man. "In Him was yea."—2 Cor. i. 19. Paul F. Sutphen, D.D., Philadelphia, Pa.
4. The New Woman. "But the woman is the glory of the man. . . . Nevertheless, neither is the man without the woman, neither the woman without the man, in the Lord."—I Cor. xi. 7 and 11. Henry C. McCook, D.D., Philadelphia, Pa.
5. The Gospel of Love. "Charity never faileth."—I Cor. xiii. 8. Baccalaureate of President Chase, Bates College, Lewiston, Me.
6. The Increment of Life. "Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury."—Matt. xxv. 27. Baccalaureate of William J. Tucker, D.D., President of Dartmouth College, Hanover, N. H.
7. Essential Elements of Success in Life. "Better is the end of a thing than the beginning thereof: and the patient in spirit is better than the proud in spirit."—Ecol. vii. 8. Baccalaureate of President Timothy Dwight, D.D., LL.D., Yale College, New Haven.
8. The Knowledge of God the Supreme Aim of True Education. "That they might know thee, the only true God, and Jesus Christ, whom thou hast sent."—John xvii. 3. W. P. Hellings, D.D., Omaha, Nebr.
9. Combining Religion and Patriotism.—Deut. ix. 9-18. J. T. McCrory, D.D., Pittsburg, Pa.
10. Science and Religion. "The world by wisdom knew not God."—I Cor. i. 21.

T. B. Neeley, D.D., LL.D., Philadelphia, Pa.

11. The New Life. "Marvel not that I said unto thee, Ye must be born again."—John iii. 7. Rev. Walter Thomas Sharp, Thomaston, Conn.
12. This Nation's Debt to God. "He hath not dealt so with any nation."—Ps. cxlvii. 30. Rev. B. F. Leipsner, Philadelphia, Pa.

#### Themes for Pulpit Treatment.

1. The Secret of the Exaltation of Thought and of Life. ("Set your mind on the things that are above, not on things that are on the earth. For ye died, and your life is hid with Christ in God."—Col. iii. 3, 4.)
2. The Importance of Beginnings. ("This they begin to do; and now nothing will be restrained from them which they have imagined to do."—Gen. xi. 6.)
3. Divine Eagerness for Human Welfare. ("O that there were such a heart in them, that they would fear me, and keep all my commandments always that it might be well with them and with their children forever."—Deut. v. 29.)
4. Anarchy a Consequence of Moral Degeneracy. ("And he shall snatch on the right hand, and be hungry; and he shall eat on the left hand, and they shall not be satisfied."—Isa. ix. 20.)
5. Consecration; its Secret and its Sequel. ("And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshiped Him; and when they had opened their treasures, they presented unto Him gifts; gold, and frankincense, and myrrh."—Matt. ii. 11.)
6. The Presence that Expels Grief. ("And Jesus said unto them, Can the children of the bridechamber fast while the bridegroom is with them? As long as the bridegroom is with them, they can not fast."—Mark ii. 19.)
7. The Energy at the Command of Faith. ("That ye may know . . . what is the exceeding greatness of His power to usward who believe."—Eph. i. 18, 19.)

8. A Trinity of Christian Obligations. ("That ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you."—1 Thess. iv. 11.)
9. Fainting Souls and Failing Eyes. ("My soul fainteth for thy salvation; but I hope in thy word. Mine eyes fail for thy word, saying, When wilt Thou comfort me?"—Psalm cxix. 81, 82.)
10. The Secret of Joy in Beneficence. ("Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him; because that for this thing the Lord thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto."—Deut. xv. 10.)
11. Unrighteous Partnerships. ("But there was none like unto Ahab which did sell himself to work wickedness in the sight of the Lord, whom Jezebel his wife stirred up."—1 Kings xxi. 25.)
12. Man's Logic and Woman's Intuition. ("And Manoah said unto his wife, We shall surely die, because we have seen God. But his wife said unto him, If the Lord were pleased to kill us, He would not have received a burnt-offering at our hands; neither would He have shewed us all these things, nor would, as at this time, have told us such things as these."—Judges xiii. 22, 23.)

### HINTS AT THE MEANING OF TEXTS.

#### The Christian's "Coat of Many Colors."

*Put on therefore, as the elect [choice ones] of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering.*—Col. iii. 12.

THE make-up of the Christian's garment:

1. Compassion: as opposed to worldly indifference, or hardness.
2. Kindness: as opposed to worldly cruelty, or coarseness.
3. Humility: as opposed to worldly pride, or self-satisfaction.
4. Gentleness: as opposed to worldly roughness, or inconsiderateness.
5. Longsuffering: as opposed to worldly impatience, which includes unforbearance and unforgiveness (v. 13).

These together make a royal robe. They are the essential characteristics of Christ. The thread that binds them all together in one (v. 14) is love, "the bond of perfectness." Before this "new" garment can be put on, one must "put off" (v. 8) the old; "anger, wrath, malice, blasphemy, filthy communication."

#### Divine Providence a Necessity for Man.

*O Lord, I know that the way of man is not in himself; it is not in man that walketh to direct his steps.*—Jer. x. 23.

THE prophet recognizes the fact that it was God who had guided the enemies of Judah in assailing and overcoming them. He draws a lesson of

principle therefrom. "The way" is the whole course or career; the "steps," are the single acts in that career. The emphatic words are "in himself," "in man." It is not *in man*—not within the scope of his finite wisdom and power—to control absolutely and alone, either his whole career or the parts that make up that whole. Hence the necessity for a providence, both general and special, is grounded in the very nature of man.

#### The Darkest National Blot.

*They have corrupted themselves, their spot is not [the spot] of his children.*—Deut. xxxii. 5.

THIS is properly read: "They have corrupted themselves; not his children, their blot." It was the one foul blot upon any people that they were not God's children; so Moses taught in his Song. It is still the one dark blot upon any people. Is not this blot upon our own people so far as they have repudiated God and corrupted their ways?

#### The Bible Anticipating Science.

*They go up by the mountains; they go down by the valleys unto the place which thou hast founded for them.*—Ps. civ. 8.

THE only proper and grammatical translation is: "The mountains go up; the valleys go down," etc. This is the simplest and most direct statement

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possible of the theory of geological subsidence. The authors of King James's version, in following the imperfect science of their age, violated the grammatical construction, and introduced "they" to connect the verse with the one preceding, thereby taking out all the sense! How much in advance of our science the Bible often proves itself! This is but one of many cases.

#### The Transforming Power of Christ.

*Thou art Simon the son of Jona; thou shalt be called Cephas, which is by interpretation a stone.*—John i. 42.

THESE words are to be interpreted in the light of the principle that words, especially proper names, were originally the expression of facts, of things, of realities, particularly among the Orientals. "Thou art Simon Jona" means, "Thy character is that which is represented by thy name." "Simon," is the "hearkening" one, the one listening for and swayed by report, public opinion, criticism, every outside thing, instead of moved by inward principle. "Jona" is "dove," the symbol of timidity, fearfulness. It means "Thou art, in present character, the unstable, cowardly man." "Cephas" is "stone," or

"rock," the symbol of stability, steadfastness. The words are thus Christ's promise and prophecy that he would transform the fickle, cowardly, time-serving Peter, who had come to him as Messiah, into a man of steadfast moral purpose based on solid Christian principle. "Simon Jona" is the representative sinner in this respect, and Christ promises to work the same transformation in any sinner who comes to him. The best confirmation of this interpretation, both as to Peter's character and Christ's work for him, is to be found in the story of Peter's career.

Note the fact that in the sifting and restoration of Simon Peter, and giving him his commission, on the shores of Lake Tiberias (John xxi. 15-17), Christ addresses him by the old name "Simon Jona," he having fallen back into the old unreliable character: "Thou unstable, cowardly one!" It must have cut to the quick. The name "Simon Peter," strictly used, marks the mixed character of the period of transition from "Simon Jona" to "Cephas" or "Peter." In the Scriptures all these names gradually drop out of use except the last two, indicating that the disciple became in the end what Christ promised and prophesied at their first meeting.

## LIGHT ON SCRIPTURAL TRUTHS FROM RECENT SCIENCE AND HISTORY.

By REV. GEO. V. REICHEL, A. M., BROCKPORT, N. Y., MEMBER OF THE AMERICAN ASSOCIATION FOR THE ADVANCEMENT OF SCIENCE.

HAST THOU ENTERED INTO THE TREASURES OF THE SNOW (Job xxxviii. 22)?—Wondrously beautiful are the art treasures revealed in the snowflake when examined under the astonished eye of the microscopist. Equally surprising are the facts which show it to be one of the most perfect atmospheric purifiers known. Thus God does constantly disclose His marvelous wisdom in His works. We are indebted to Dr.

Coppock, of Camberwell Institute, for the facts that follow.

He tells us that when a flocculent, solid body falls through a fluid like the atmosphere, or a fluid even denser, it drags down, in its falling, all suspended matter. He shows it to be reasonable, therefore, that the snowflake, falling through the air, will cleanse it of all impurities. He has found the present year offering many

opportunities for making particular examination of the snow in this regard, giving us the following not uninteresting analysis, viz :

Total solid matter, about 10 grains per gal.				
Mineral matter, " 5 " " "	5	"	"	"
Carbonaceous matter, " 5 " " "	5	"	"	"
Ammonia (impure) " 8 " " "	8	"	"	"
Oxygen to oxidize, " 1 " " "	1	"	"	"

This analysis was obtained, of course, by first melting the snow, the water readily showing all the impurities mentioned.

A later analysis, after an unusually long fall of snow, which was also very heavy, in January last, gave Dr. Cop-pock almost the same results, with the additional fact brought out, that the snow that fell through the air first, contained the most impure matter.

Much of the impurity gathered by the falling snow is converted by nature into a rich fertilizer for the soil. This gives a twofold value to the snow, leading a writer in *The Chemical News* to say : "In a city where the air is often saturated with carbon—soot—a fall of snow may be regarded as a mechanical contrivance of no mean value."

Yes, a "mechanical contrivance," indeed. But, is that all that can be said of it? Is not the falling snow also another proof that divine "contriving" is more than the perfection of mechanical skill? It is divine wisdom—Infinite, Fatherly foresight and provision.

"I AM FOUND OF THEM THAT SOUGHT ME NOT" (Isa. lkv. 1).—As we hear of wonderful discoveries made from time to time, we are often led to ask, Why does not such revealing of nature lead the inquiring minds of the discoverers up to the thought of Him who created all nature? In many instances, doubtless, the discoverers, most of whom are religious as well as scientific in their thinking, recognize the Creator humbly and with gladness, every discovery in nature only bringing them the nearer to the God of the Universe. Yet, to

some among them, any hint of divine wisdom in nature is doubted, or gives rise to much troubled conjecture.

Where a discovery fails to suggest the Creator to the inquiring mind, there half the best effectiveness of that discovery is really lost, at least for a time. Until a man begins to seek for the Divine Intelligence, he will be apt to close his eyes, and keep them closed, against it.

The above quotation from Isaiah, however, taken as it thus stands alone, renders us a point for consideration, namely: that God is recognized in a man's investigations, oftentimes, even though the man may not have started out with any thought of particularly seeking Him. God appears when and how He pleases, as He did to Moses through the burning bush. That divine appearing was just what Moses was longing for. Who shall say that the recent brilliant discoveries of "argon" in the atmosphere and of "helium" too, by Lord Rayleigh, may not be, to some inquiring mind, a manifestation of Divine Intelligence, opening the heart and understanding to the deeper things of God's favor and love?

While "argon" is entirely new to us as an element in nature's atmosphere, "helium," it had always been supposed, was an element strictly confined to the matter of the sun. Lord Rayleigh found it, however, while "testing a Norwegian rock specimen with sulfuric acid," says a contemporary in *The Scientific American*; "the gas thus evolved containing what he supposed was hydrogen, but which he now proves to be what is termed 'helium.'"

Although the scientific world is much elated over Lord Rayleigh's success, for us the discovery must be turned to some practical result to be fully appreciated. Still, it is God that is to be honored because of the great scientist's discovery. May it lead every profound thinker to recognize Him, who daily opens His mercies in ever-widening and unailing store.

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ANOTHER PHASE OF THE IMMIGRATION QUESTION.—Pastors are taking up the Immigration question from time to time, and, in the search for appropriate material, may not have noticed the following extract, taken from *The Commercial Bulletin*, which presents another phase of this much-vexed problem. As the writer states, it is a phase that appeals purely to business men; a strong reason, therefore, that it should attract the attention of the practical pastor and wide-awake preacher. He says: "The social and moral influences on the American people of the unrestrained horde of Europeans pouring upon our shores are, of course, the most important, but the heavy tax in money thus levied upon us is not to be disregarded.

"According to the last census, in addition to those of foreign parentage, the persons of foreign birth supported at the public charge were divided as follows:

Insane.....	35,300
Criminal.....	15,932
Pauper.....	27,648
	78,880

"The average annual cost of a pauper, a lunatic, or a prisoner, in the conservative and economically managed public institutions of Massachusetts, is one hundred and fifty dollars. The annual cost, then, of maintaining this standing army of foreign-born vagabonds, is not less than \$11,832,000. If to this could be added the expense of maintaining the American-born children of foreign paupers, vagabonds, and criminals, the figures would be even more startling, but, unfortunately, the figures on parentage are defective."

IS ALCOHOLIC INTEMPERANCE THE WORST OF EVILS?—"Sin when it is finished (*matured*) bringeth forth death" (James i. 15).—Listening to the oft-repeated, stirring addresses of temperance reformers, we are sometimes led to think that alcoholic intemperance is the worst of all evils upon

us. Consequently, less attention has been bestowed upon the growing and alarming "cocain habit," which is beginning to attract the attention of the serious physician. Many know what evil the morphin drug has caused. Cocain in excess is likewise making a frightful history for itself.

The particular effect of cocain is to produce the illusion that the jaded victim is enjoying renewal of all his earlier powers. Capacity for long strain in work seems wonderfully to assert itself, and the need of usual, natural sleep seems very greatly lessened. All this, however, soon passes off, even sooner than similar effects produced by other drugs, leaving the now disillusioned in a state of unutterable bitterness of misery. We have frequently noticed that victims of the cocain habit are very careless as to their personal appearance, which may be explained as an outward manifestation of the misery within.

Unhappily, while we notice the growing prevalence of this vice, the drug itself is much cheaper, and therefore more readily obtained to-day, than even ten years ago. Then, it was worth about 75 cents per grain; now, two grains are sold for from five to seven cents.

We can not enter into the details showing by what causes this habit becomes so powerful. But we know there would be less of it, if some persons would not take the drug as they do, for every little pain and ache they may happen to feel. Even a slight toothache is often made an excuse by the addicted one for a large dose.

It is the first state under the influence of the drug that generates that insatiable longing with no promise of abatement, that the judicious physician, often unaided by the victim of the habit, strives to eradicate.

Still more unhappy is the pretense of certain so-called doctors to cure the morphin habit by administering cocain. The effect upon the victim is doubly ruinous. A writer in *The Sci-*



*entific American*, under the head of "The Cocain Habit," has the following:

"A certain lawyer, young and prosperous, being very much overworked, and in great demand, sought renewal of his exhausted energies in cocain. For a long time this served him remarkably well, stimulating his energies and producing an appearance of renewed vitality. Presently his system failed to respond to the usual quantities of the drug; then began the usual increase in the quantities with corresponding reduction in the effect. Finally, the drug seemed to lose all potency, and the subject was completely prostrated. Under skilful treatment he recovered for a time, and all thought him restored, but with returning labor and anxiety came the old craving and morbid desire for stimulus. This he resisted with all his energy, but to no avail. An extreme hunger prevailed in his system, and he could have no peace until this was satisfied. Notwithstanding his former experience, one night he stole from his home and satisfied his longing with cocain. Pleasant thoughts and blissful dreams were the result. And thus he sustained himself from day to day. By stealth his wife obtained some of the drug, and finding exhilaration in its use, continued to administer it to herself, guarding her secret from her husband. To-day, one is a raving maniac, and the other is behind the bars, clamorous for cocain."

How heartrending a tale! Yet nothing more than might be told of others. O pastors! when standing in the pulpit to warn the young against the evils of this habit, let there be no uncertain sound. Assuredly, "Sin when it is finished bringeth forth death."

#### Primacy of Thought Illustrated.

THE following passage is taken from an abstract (in the *New York daily Tribune*, of July 10, 1895) of an address delivered by Dr. Nicholas Murray Butler, of Columbia College, before the National Educational Association, at its recent meeting in Denver. It felicitously illustrates the "primacy of thought" in this age of insight, by the late discovery of argon, a new constituent of the atmosphere; by the work

of Champollion in deciphering the hieroglyphics of Egypt; and by the triumphs of comparative philology.

"Despite the fact that our age is one of unexampled scientific and industrial progress, yet nothing in all our modern scientific activity is more striking than the undisputed primacy of Thought—Thought not in antagonism to Sense, but interpretative of the data of Sense. Idealism, shorn of its crudities and its extravagances, and based on Reason, rather than on Berkeley's analysis of sense-perception, is conquering the world. What Plato saw, Descartes, Leibnitz, Kant and Hegel have demonstrated. The once-dreaded Materialism has lost all its terrors. Modern mathematics, that most astounding of intellectual creations, has projected the mind's eye through infinite time and the mind's hand into boundless space. A discrepancy in the weight of nitrogen extracted from the air we breathe but yesterday led Lord Rayleigh, by an inexorable logic, to the discovery of a new atmospheric constituent, argon. The analytical geometry of Descartes and the calculus of Newton and Leibnitz have expanded into the marvelous mathematical method—more daring in its speculations than anything that the history of philosophy records—of Lobachevsky and Riemann, Gauss and Sylvester. The physicist, also, is coming to see that his principle of the conservation of energy in its various manifestations is a new and startling proof of the fundamental philosophical principle of self-activity.

"But it is not from the domain of natural science alone that illustrations of the all-conquering power of Thought can be drawn. The genius of Champollion has called to life the thoughts and deeds of Amenotep and Rameses, and what appeared to Sense as rude decorative sketches on the walls of temple and of tomb are seen by the understanding to be the recorded history of a great civilization in the valley of the Nile. The cries of savage man, the language-symbols of the early Aryans, and the multiform and complicated tongues of modern Europe, all so seemingly diverse to the ear and to the eye, have been the foundation for the sure laws of comparative philology that the labors and insight of Bopp and Grimm and Verner have built upon them. All these, and the many triumphs like them, are victories of insight: each marks a new stage in the conquering progress of the Reason, by

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which it finds itself in every part and phase of the cosmos and its life. I regard this insight as to self-activity and the primacy of reflective Thought as the profoundest that philosophy has

to offer; and, instead of being urged, as in centuries past, in antagonism to the teachings of science, it is now becoming the joint conclusion of philosophy and science together."

## HELPS AND HINTS, TEXTUAL AND TOPICAL.

BY ARTHUR T. PIERSON, D.D.

### Marginal Commentary: Notes on Genesis.

GENESIS xxvii. This chapter is the natural sequel of chapter xxv. There the birthright was bartered away by Esau for a meal; here the birthright blessing is fraudulently wrested from Esau by subtlety and guile.

1. Isaac was old—just how old even commentators are not agreed—perhaps 137. He was very fond of savory venison, and very partial to Esau, the hunter, whom he besought to gratify his appetite, and to whom he promised his dying blessing, which, in patriarchal families, seems to have been commonly prophetic. While Esau goes to hunt, Rebekah, who is as partial to Jacob as Isaac is to Esau, conspires with him to obtain by fraud the blessing that confirms his birthright.

Human nature presents a curious mixture of attractive and repulsive traits. And so it is here; there is not a party to this transaction that does not win our praise and yet earn our censure. Rebekah remembers how, even before birth, Jacob had been prophesied as the ruler over his wilder brother. She doubtless knew that he had bought the birthright, and now, like many other half-believers, she must help out the plans of God by her own plotting.

The story bears all the verisimilitude of history; and is the more marked by genuineness because no Jew would, unless he were compelled, record what is so prejudicial to the very name of "Israel." She robed Jacob, probably, in the sacerdotal garment that was re-

served for the first-born, counterfeiting by the goat-skins the hairy surface of Esau's hands and neck; and out of kid's flesh made the mock venison.

Jacob brings the false dish to his father and covers over the deception by both a lie and a perjury. Nothing in all Jacob's conduct is so utterly bad. But he gets the blessing, as God meant he should, tho it by no means follows that God approved the means used.

Esau's bitter cry gives awful meaning to the name Jacob, Supplanter, as we have seen. But tho the birthright blessing is given beyond recall, a blessing is given to Esau, and it again proves prophetic. For the Edomites in all their history fulfilled the prediction.

At first Esau seemed to prosper more than Jacob; and the dukes of Edom held their dukedoms before Israel had any kings. The Edomites were glorying in their independence even when the Israelites were groaning under Egyptian taskmasters.

But the Edomites were first defeated by Saul and then conquered by David (1 Sam. xiv., 2 Sam. viii.), and remained on the whole in subjection until they broke the yoke in the days of Ahaz. They were frequently defeated by Judas Maccabæus, and conquered by Hyrcanus, who compelled them to be circumcised so that they were incorporated into the Jewish state, though under the Herods, who were Idumeans, they set up a dynasty of their own which survived until Jerusalem fell.

43-45. The result of this domestic plotting, as might be expected, was strife and hatred, which endangered

Jacob's safety, who as a means of refuge from his brother's fury fled to Haran.

Into a covenant family what a curse may come! Sin and wrong, even in a believing household, sow their seed for a harvest of misery and estrangement. Parents were left in old age alone; their very idols in the household became avengers—their partiality became a scourge. One son was not only left to be a fornicator and profane person, but was disinherited by his own father and wronged by his own brother; the other son was by his own act an exile from home and driven into a life of long servitude in which he reaped the fruit of his own fraud, in suffering from another supplanter a poetic retribution! As Thackeray well says, "We sow a thought and reap an act; sow an act, and reap a habit; sow a habit and reap a character; sow a character and reap a destiny."

We often wonder, how even in a pious family evil seems to spring up in awful harvest. But what know we of the sins which, even before birth, may have left their mark on offspring; or of the inconsistencies, unfaithfulness, unbelief, or even worse evils which corrupt the faith and fidelity of God's professed people!

It is difficult to read this story of Jacob and Esau without seeing at least an illustration if not an allegory.

Esau seems to stand for the man of the world, with his animal life, his sports, his easy-going and often generous temper, his undervaluation of spiritual things, his readiness to barter even birthright privileges for the world's transient pottage—regretting loss but for loss's sake; repenting of consequences rather than of sins; jealous of the prosperity others are likely to attain, and then envious of it when attained; and jealousy and envy combining to produce strife and hatred and even vindictive violence!

On the other hand, Jacob represents the struggle of the flesh and the spirit in the half-sanctified believer. He sees

the value of what the world despises and casts away, and he yearns to possess it, but is not always careful as to the means used to obtain or even enjoy it. Faith and unbelief strive together in the same bosom—there is an acceptance of the plan of God, but a foolish anxiety to make sure His plans will not fail leads to a human scheming, as though God needed help! Honesty is praised and dishonesty is practised—even spiritual good sought by unspiritual means, and the carnal used as a channel for accomplishing spiritual results! This is the mystery of the ages, that a child of God, or a church of God, can hope to obtain a real divine blessing by methods wholly foreign to the word and Spirit of God! And that measures used in a supplanting spirit can really bring the capacity to enjoy and use the good we crave!

Chapter xxviii. naturally divides into two parts—the first really begins with the 46th verse of chapter xxvii. and the latter section with the 10th verse of the present chapter.

xxvii. 45 to xxviii. 9. These verses are so much a parallel to the narrative in chapter xxiv. that what is there taught is substantially reiterated here.

9. It is noticeable, however, that after Esau lost the blessing he went further in his career as a "fornicator" and "profaner," for he married another wife, an Ishmaelite. Whatever his motives, it was another step in estrangement, for Ishmael was Egyptian by descent and belonged out of the line of promise and covenant. Edom and Ishmael have always been wedded.

10-22. This narrative is mainly of interest and importance, as the first instance of prayer terminating on oneself in personal blessing. As Abraham's prayer for Sodom was intercessory, Jacob's prayer for himself was supplicatory, and Bethel belongs by the side of Peniel (xxxii. 24-32). It is also remarkable how the order is a part of the inspiration; we all come to Bethel before we come to Peniel, which

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marks a much more advanced stage of experience.

Jacob was on his way to Haran, and, a solitary wanderer, he passes the night in a comparatively desert place, with stones for pillows.

He dreams of a ladder, or way of ascent and descent, reaching between earth and heaven, and connecting both—it rests on earth, it reaches to heaven—at its base is the pilgrim; at its top, the covenant God, and angelic messengers pass up and down, so that it is a living way—used for communication by living beings. This is a new form of Theophany, the first of its kind; for God reveals Himself to the lonely exile by His covenant name, and in the language of covenant promise, essentially as given to Abraham before him and to Isaac repeated and confirmed.

Happily we are not left to conjecture as to the typical meaning of this ladder. For the Lord Jesus Himself interprets it of Himself (John i. 51) as the *way* of God to man, the way of man to God. The son of man, now the promised *seed* of Jacob as well as of Abraham and Isaac, is He by whom alone man goes to God or mounts to heaven (John xiv. 6).

15. Jehovah, from the summit assures Jacob of His providence—notice the advance of promise:

“Behold,

I am with thee

And will keep thee, etc.

And will bring thee again, etc.

I will not leave thee,

Until

I have done whereof

I have spoken to thee.”

No one can study this structure without being impressed with its brevity, comprehensiveness, and appositeness.

It includes all a believer can ever ask for himself, namely, that God will be with him, keep him everywhere, bring him back from all wanderings, and never leave him; and that all His promises made to him be confirmed in His performance. More promise could not be compressed into one verse.

16. When Jacob waked, the dream

was too vivid to be mistaken for a mere dream; it was a night vision—a divine revelation; it made even the desert populous with God and angels—it made a stone a pillar of God’s house, and the very sky the dome of His temple. He felt now for the first time that God was everywhere, even there; and equally where we recognize Him least. His presence makes every spot dreadful, every place a House of God, and the opening in the hills that leads into a strange land, the gate that leads to a celestial country. Note again the progress of thought:

A dreadful place.

The House of God.

The Gate of Heaven.

18. He now erects the stony pillow into a pillar and pours on it oil of consecration. This is the first instance of affusion as a symbol of setting apart, consecration, anointing. This notion of chrisom runs henceforth through the Word of God, and it is the key that unlocks a thousand passages of scripture. It suggests the very name, CHRIST He who receives the chrisom. It explains the references to anointing, of prophet, priest, king—of believers and witnesses; it prepares us to understand Joel’s prophecy of the outpouring of the Spirit on all flesh, of which the pouring of oil on the stone is the symbol, etc. Possibly this act of Jacob was the origin of the cromlechs and such sacred erections of stone.

Henceforth unction, sanctification, power, service, are to be associated, and oil is to be the special symbol of the Holy Spirit.

19. It is very noticeable also that Jacob called the name of the place *Beth-El*—not House of God, but House of *El*. Jehovah seems to have revealed himself to Jacob by a special name, *El*, not *Jah*. Compare xxxii. 28, 30; xxxiii. 20.

When God gave Jacob his special name, *Israel*, it was *Prince of El*, and Jacob called the name of the place *Peni-El*—face of *El*, and again when he erected his altar he called it *El-El*.



*ohē-Isra-el*—three times the syllable *El*. Abraham built an altar unto *Jah*, Jacob unto *El*. God had accepted him and changed his name to Israel, and now Jacob memorializes the fact calling God his own *El*. The name of the altar

was *El*, the *El* of the Prince of *Ev*, and, again (xxxv. 7) he built an altar at Bethel, and called it *El-Beth-El*. *El*—house of *El*. This reminds of the mystic name which no one knows save he who receives it.

## THE PRAYER-MEETING SERVICE.

By WAYLAND HOYT, D.D.

JULY 29-31; AUG. 1-3.—BARRIERS OVERCOME.—Luke v. 19.

We read a great deal in Scripture about gathering in upper chambers—usually the largest room, a bare apartment, to which many people could bring their rugs and carpets, and, after the Oriental fashion, extemporize sitting-places or reclining-places. It was in some such large upper room the Savior was just now teaching. It is easy to remove any part of such a roof as that which covered him without injuring the rest.

But yonder is coming toward the house, on a padded quilt, or on a *grabatus*, a small low couch, borne by four friends, a man smitten with the palsy. But to get entrance through the throng, and by the usual way, is impossible. They mount the outside stairs. Above the place where Jesus stands these four friends break up the roof. And there, right before the Lord, and right amid the crowd, which now *must* make place for him, these four friends let him down.

The result—the smitten man's forgiveness and healing.

Evident enough is the suggestion of the narrative—barriers overcome.

(A) A very common barrier, seeming to stand between the personal soul and the personal Christ, is the feeling that *the soul must somehow render itself fit for coming into Christ's close presence.*

But this man's fitness consisted in his sin and sickness. This barrier must be simply *overcome*. Dare to take Christ at His Word, and—come!

(B) Another such common barrier is

*want of feeling.* But that is a sad symptom of sad sin. This barrier also must be overcome. You *know* you are not in spiritual health. Come to the personal Christ *on that knowledge.*

(C) Another common barrier is that *some other time of approach to Christ will be more propitious.* And this barrier too must be overcome. The word must be seized notwithstanding. It is dangerous not to seize the word. For, "to choose for the present"—*e.g.*, not to come—"is in effect to choose for all the future."

(D) Another common barrier, hindering from personal approach to the personal Christ, is *dislike of the wrench and break in the usual way of life such approach to Christ would necessitate.* There is no other way than to break through this barrier. Lord Byron said of the Gospel: "The worst is, I believe it." But tho believing it, he did not yield to it, because yielding meant such change in life.

But the outer stairway must be climbed. The roof must be broken through. Christ must be come at. Such barriers must be overcome.

AUGUST 4-10.—WHEN TIMES ARE HARD.—Exodus v. 23.

Many things in this world are easier in their beginnings than in their prosecution. Let not him that putteth on the armor boast as he that taketh it off. Victory is the issue of endeavor. And often the victory is long in coming and must be wrested from the grip of many an obstacle. He is not the best man who can only begin well.

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When Moses, by the command of God, stood before Pharaoh with the divine demand—"Let my people go," he seemed to have piled before himself a vast and shadowing hindrance. What had been just bearable in the condition of the Israelites, became, just because of their obedience of Moses, utterly unbearable. "Who is the Lord that I should obey His voice and let Israel go," answered Pharaoh; "wherefore do you, Moses and Aaron, spread discontent among the people and let them from their works? get you unto your burdens."

And now the people must not simply furnish their usual lots of bricks, but they must hunt the tale of bricks also. And when the impossible could not be done, the lash cut into them, and resounded the old heartless cry of power to powerlessness, "Ye are idle; ye are idle." The mission of Moses looked more like curse than blessing. The people came to think themselves more than ever deserted by their fathers' God, and blamed Moses as the cause (Exodus v. 20-21).

Moses had no answer. He was despairing and heartsick. He can not hide from himself the facts. He can not understand the facts, the inscrutable Providence. He can only moan in his complaint to God. Surely the times are hard.

How true to life is the old book. Providential mystery is a nineteenth century experience, in various shapes.

(a) Of unforeseen obstacle.

(b) Of the apparent unsuccess of goodness and the apparent success of evil.

(c) Of sad affliction.

(d) Of unpropitious environment.

(e) Of peculiar and besetting temptation.

But how are we to manage such hard times, such providential mystery?

First, by *Faith*: If we give way to despair we are lost. The only thing which can keep us from despair is Faith.

But there must be ground for Faith.

Some eminence of reason, lifted upon which it can look beyond the mystery and behold the peace and sunlight on the other side of it.

I think that, even in the presence of the densest providential mystery, there are two such grounds for Faith.

(a) The ground *philosophical*. This is a great principle from the conviction of the reality of which we cannot release ourselves—that what God permits in this world He never permits but for some wise purpose. It is impossible for us, often, to tell the purpose; we can only be sure that there is a purpose.

(b) The ground of the *Divine Promise*. Of promises the Bible is full. Get a promise applicable to your plight and cling to it; God will certainly bring it to fulfilment in your case.

Second: We are to manage such providential mystery by *action* before it. We are to do the next thing. Moses refused to lie there simply complaining, he gathered himself up to do the next thing God ordered. So he triumphed. So shall we also triumph, even tho times are hard.

AUGUST 11-17.—WHAT IS WORTH THE WHILE?—Luke xiii. 24.

It is of entrance into the Kingdom of God that Jesus is just now speaking.

This phrase Kingdom of God or Kingdom of Heaven is the key-phrase of the Master's ministry.

It was no new phrase among the Jews. For long they had had it in constant use. They meant by it the Kingdom or reign of the Messiah.

Only, Messiah's Kingdom would be a merely worldly Kingdom—a grand and conquering earthly Paradise for the Jews.

It was to people filled with such worldly, material notions that Jesus, the true Messiah, came preaching God's true Kingdom. It was to be—

(a) A Kingdom *spiritual* (John xviii. 33-37).

(b) Its seat and reign were to be in the hearts of men (Luke xvii. 20-21).

(c) The true Kingdom of God is one which—beginning here in new purposes, loves, hopes, in a new internal spiritual state—finds its shining end and victory and home in heaven, where the presence of Messiah is manifested.

It is the reign of God in the heart reconciled to Him through Jesus Christ, our Lord and Savior, the true Messiah.

As to *entrance* into this true Kingdom of God, and so into heaven :

(A) This entrance is necessarily a narrow entrance—*strait*.

Illustrations :

The rich young ruler. (Mark x. 17-22). Jesus demanded supreme choice of Himself, who is the King of the Kingdom. But the young man wanted to be devoted to Jesus and to his wealth. The gate was too narrow for such double choice.

The proud Pharisee (Luke xviii. 10-14). The gate of the Kingdom too narrow for such a swollen Ego.

(B) Looking at that necessarily narrow gate we see the reason for the sometimes exceeding difficulty of the first step in religion.

(C) Looking at that narrow gate we see the reasonableness of the injunction that we strive to enter it. Coleridge said there is "a nature in the will." This nature is an evil nature. It means dissimilarity of feeling with God. Against this tendency from God we must strive, *i.e.*, agonize. It is easy to go the broad, natural way which leads toward destruction.

(D) Looking at that narrow gate we see that it is a personal question whether you enter. "Lord, are there few that be saved?" The Lord's answer is "Strive that you enter."

AUGUST 18-24. — WHAT SHALL I DO WITH MYSELF?—John vi. 68.

Take account of certain facts concerning the self. One fact—self is.

The poet John Keats, seeking to discover what answer nature may have for him for the perplexing problems of his life and destiny, is upon the summit of the Scottish mountain of Ben Nevis.

He sings of the mists that shut out the world around him. But John Keats, standing there on the craggy stones, with the mists above, around, beneath, is still certain that he, John Keats, though he may think himself but a poor, witless elf, notwithstanding *is*. The self is—that is a fact unescapable.

Consider also—the self is persistent. That is a most wonderful fact about the self—amid all changes round about the self, and through all changes in the self, the self abides. The years go, the self remains. Experiences change, the self remains.

Consider also—I cannot get away from myself.

That is even a fearful thought sometimes. As long as I exist I must exist myself. I can never rid myself of myself through eternity.

Consider further—the self makes its own environment. And the environment must ever be as is the sort of self. This is the primary object of Christianity—to make the self holy, and so happy, then heaven follows as an inevitable consequence.

Consider further—I must do something with myself. This self I am is a growing self. But grow the soul must. I can only elect the whither of its growing.

Think further, the question—How shall I do best with myself? is a question of an enlightened self-interest; is not a question of selfishness. An enlightened self-interest and selfishness are frequently confounded, but there is a difference heaven-wide between them. It is not to selfishness, but it is to a vital and enlightened self-interest our Lord appeals when he asks—"What shall it profit a man if he gain the whole world and lose his own soul, or what shall a man give in exchange for his soul?"—his real self.

The multitude were greatly moved, on the physical side and secular, by our Lord's miraculous feeding of the thousands in the grassy plain of El Batiah. Next morning, at Capernaum, they sought the Lord with high expect-

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tation for as wonderful and toil-dodging a breakfast. But this is what Christ has for them on that morning. He will now assault and test them with spiritual teaching. And then went murmuring round, "This is a hard saying." They could understand the loaves and fishes, but this talk of spiritual sustenance was too much for them. So then, this, after all, was what Christ had for them; not easy feasts, but stringent discipleship; not food for stomachs, but food for souls. That they did not care for. So the dove turned themselves away. And Christ, looking upon the disciples, asked, "Will ye also, go away?" And Peter makes reply for all: "Lord, to whom shall we go? Thou hast the words of Eternal Life."

And now, in Peter's answer, discover the best possible thing to do with the self. This—at all hazards to set the self clinging to Christ.

Because Christ has forgiveness for us. His blood can cleanse and whiten even the blackest past.

Because Christ has regeneration for us. That is a true word of Professor Drummond's: "Time cannot change men. Death cannot change men. Christ can. Wherefore put on Christ."

Because Christ has sanctification for us; contact with purity breeds purity.

Because Christ is Heaven for us. There is no more radiant word, suggesting the meaning of our possible, limitless, and transfiguring destiny, than this—Forever with the Lord.

AUGUST 26-31.—A BAD SAVING OF TIME.—1 Sam. xiv. 24.

Jonathan had wrought a great deed and deliverance in Israel that day.

And now as the people whirl forth to smite the Philistines Saul plunges in with this thoughtless command, "Cursed be the man that eateth any food until evening, that I may be avenged on mine enemies." See how this bad command caught even the noble Jonathan. 1 Sam. xiv. 25-45.

It is plain enough, this refusing the people time for eating that they might swiftly pursue, was really a pernicious saving of time; was really a hindrance rather than a help. For, through lack of food, the people became so exhausted that they could not pursue.

This bad saving of time is but an illustration of the sort of time-saving many of us are frequently at in these last years of the nineteenth century.

(A) How frequently young people make such bad saving of time when they refuse themselves the food of preparation for future service, by using the time of their youth in too great devotion to other things.

The young man in business whose attention is on the simple getting through anyhow with his duty, whose chief thought is not work well done but chance of shirking work, is making this bad saving of time.

The young woman whose chief care is society rather than thoroughness and deftness in the knowledges and services that specially belong to women, is making such bad saving of time.

They set Michael Angelo at carving a statue in snow. Lost time for the great sculptor, for the statue being finished could only melt! Such as these are carving statues out of snow, and poor ones at that.

(B) How frequently people make such bad saving of time when, like Saul refusing to let the people take time for eating, they refuse to take time for the duty next them, and use that time in dreaming about or dreading the duty.

(C) How frequently people make bad saving of time by refusing to seize the present time for becoming Christians, using the time meanwhile for the pursuit of other things.

A country fellow once jeeringly asked Bishop Wilberforce "Can you tell me the way to Heaven?" "Turn to the right and keep straight on," replied the Bishop. How unwise to put off that turning!

## EXEGETICAL AND EXPOSITORY SECTION.

## Born of Water.

By EDMUND B. FAIRFIELD, D.D.,  
LL.D., LYONS, FRANCE.

*Except a man be born of water and of the Spirit he cannot enter into the kingdom of God.*—John iii. 5.

WHAT is it to be "born of the water"? It is thirty years ago that I saw quoted the opinion of some old commentator that being "born of the water" meant natural birth. I was at that time engaged in pursuing a course of medical study, and had just finished the volume on obstetrics; and remembering the frequency with which the author had used such expressions as "the waters of birth," "birth waters," "the breaking of the waters," etc., in connection with natural birth, it struck me that the old commentator (whose name I have now forgotten), might not be far astray in his interpretation; and I at once set myself to the study of the matter thoroughly. The result was that I became fully convinced that he was right. The grounds of my conviction are these:

1. It falls in entirely with the context. This will appear from a simple paraphrase of the whole passage, which might run thus: "Jesus said unto Nicodemus, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? He certainly cannot enter a second time into his mother's womb and be born; be kind enough to explain. Jesus answered and said unto him, Except a man be born of the spirit, as well as of his mother, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; that which is born of the spirit is spirit." This last verse is plainly exegetical of the preceding: "born of the water" and "born of the flesh" refer to the same birth.

2. This interpretation makes the con-

versation self-consistent. When Christ said to Nicodemus—"Except a man be born again, he cannot see the kingdom of God," he did not intimate the necessity of more than one additional birth; whereas if "born of water" does not refer to natural birth then there are three births spoken of: (1) Natural birth. (2) Born of water. (3) Born of the spirit. And according to this view Christ should have said: "Except a man be born twice more, he cannot see the kingdom of God."

3. Thus far I have assumed the correctness of our accepted version. But with the more accurate translation of the Greek text the argument is still stronger. The word which is translated "again" in the old version, and "anew" in the revised version, is "*ἀνωθεν*," which properly means "from above." Five times out of the thirteen in which it is used it is so translated, one of the instances being in the 31st verse of this same chapter: "He that cometh from above is above all" [see also Jno. xix. 11; Jas. i. 17; iii. 15, 17]. Three times it is translated "from the top" [Matt. xxvii. 51; Luke xv. 38; Jno. xix. 23]. Twice "from the very first," and "from the beginning" [see i. 3; Acts xxvi. 5]. Besides the passage under consideration there is only one other instance in which it is translated "again" [Gal. iv. 9]. And, to speak exactly, in that instance it is not translated at all. Let the reader turn to his Greek Testament, and he will find "*παλιν*" standing alone in the middle of the verse, and "*παλιν ἀνωθεν*" together in the last line. In both cases in the old version the translation is simply "again." In the new version "*παλιν ἀνωθεν*" are rather felicitously translated "over again."

In the passage before us the word occurs twice, and in both instances the alternative translation "from above" is placed in the margin. It should have gone into the text.

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This view is confirmed by noticing that the closely related words "*ἄνω*," "*ἀνωτέρου*," "*ἀνωτεροῦς*," which in the aggregate occur twelve times in the New Testament, are uniformly translated by such words as "up," "upper," "high," "above," "higher," etc.

If now we read the words of Christ: "Except a man be born from above he cannot see the kingdom of God," it is plain that spiritual birth alone can be meant. "Born from above" is born by divine power, not by baptism.

4. To understand the words "born of water" as meaning natural birth is much more in harmony with the "analogy of faith" than the alternative interpretation which makes it refer to baptism. The declaration of Christ—"Except a man be born of water and of the spirit, he cannot see the kingdom of God," is in form a universal proposition; and very emphatic. According to the interpretation above given it is confirmed by every spiritual law of nature and of revelation. But is it true that except a man be baptized he cannot enter into the kingdom of God? Is there any law of reason to uphold any such interpretation? Can there be any virtue in a mere external form to fit a man for the kingdom of God?—so that unless he go through with it, he cannot enter into it?

Is there—leaving out this passage—any inspired scripture to teach such a doctrine? So far as I know, this verse—and no other—is the great tower of defense for the dogma of "baptismal regeneration." Christ says most positively of him who has not been born of water and of the spirit, "he cannot enter into the kingdom of God." Understanding these words to mean, "Unless a man be born of the spirit of God, as well as of his mother, he cannot enter into the kingdom of God," all is easy. The proposition is true—absolutely true, and without exception. The whole "analogy of faith" supports and vindicates this declaration of the Master. It falls in with all the teachings of the Bible elsewhere, and

with all the deepest convictions of the moral and spiritual nature which God has given us. The proposition needs no apology. It meets the demands of the context; for this is entirely a birth from above; there is no taint of mere ritualism about it. In my judgment neither Christ nor Nicodemus ever had the slightest thought of baptism in connection with these words. A reference of them to Noah's flood would be quite as plausible.

5. The order of the two clauses is in favor of this interpretation. Natural birth comes before spiritual; that is the order given here; born of water, born of the spirit. The clauses that follow are in the same order: "That which is born of the flesh is flesh, that which is born of the spirit is spirit." Natural birth first, spiritual birth afterwards. And then Christ adds: "Marvel not that I said unto thee, Ye must be born from above (*ἄνωθεν*). The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, nor whither it goeth; so is every one that is born of the spirit." Spiritual birth to begin with in the third verse, again in the seventh verse; and spiritual birth to end with in the eighth verse; leaving no room for ritualism in any form or degree, either in the lines, or between the lines, till the interpolator puts it there.

6. This view is strengthened by the fact that a similar form of expression is more than once used in the Old Testament to denote natural descent from one's ancestors. Isa. xlviii. 1 is an instance: "Hear ye this, O house of Jacob, who are called by the name of Israel, and are come forth out of the waters of Judah." Ps. lxxviii. 26 is another: "Bless ye God, even the Lord, ye that are of the fountain of Israel" [see new version, and also marginal reading of the old version]. There is no doubt in my own mind that the words of Christ were well understood, at the time they were spoken, to refer to natural birth.



7. I may very properly add that having taken frequent occasion to suggest this interpretation to intelligent Christian physicians, they have with great unanimity accepted it as in all probability the true one. I have found one who had already adopted the interpretation from his own study of the passage. Also, one able professor of theology in a theological seminary, who like myself had been a student of medicine, has assured me that for a score of years he has not entertained a doubt that this was the true meaning of this much-abused scripture.

*Πέτρος* and *Πέτρα*.—Matt. xvi. 18, 19.

BY REV. W. H. TOWNSEND, ELIZABETH, N. C.

By examining every passage in the New Testament where *πέτρος* and *πέτρα* occur, and comparing the same with their meaning in classic Greek, it is ascertained that the former never signifies a rock, while the latter never denotes a stone. The contrary has been taught for centuries, and even by so noted a scholar as Dr. Adam Clarke, and hence a false exegesis has been established and accepted upon the authority of titled names.

*Πέτρος* means "a stone," "a piece of a rock," while *πέτρα* signifies "a rock," "a ledge of rock." We need to keep in mind that a stone is not a rock, nor a rock a stone. Neither our Lord nor the Greeks confounded language in such a manner. A man throws a stone, and builds his house upon a rock. The following passages confirm these statements: "A wise man which built his house upon a rock," the sepulchre "hewn out of a rock," and "the rocks rent." *Πέτρα* is used in every one of the examples cited.

Notice the following: "If his son ask bread will he give him a stone," "And whosoever shall fall on this stone," and "There shall not be left one stone upon another." The word used is *λίθος* in every case.

*Πέτρος*, *λίθος*, and *ψήφος* denote single

stones in New Testament Greek, *λίθος* being most frequently employed. *Πέτρος* but once outside of the text is translated "a stone," John i. 43; in other instances it is rendered Peter.

Some writers say that as *πέτρος* is masculine and *πέτρα* feminine, the former means the Apostle and the latter his confession. The gender is not a sure guide in the matter; for *πέτρος* and *λίθος* are masculine and *ψήφος* feminine. Both in Latin and in Greek the names of winds, rivers, and mountains and things possessing strength and grandeur are generally masculine, while the names of boats, trees, and things of feminine qualities receive the gender corresponding.

It is very probable that when the Master spoke to Peter, He used these words of alliteration—*πέτρος* and *πέτρα*—for emphasis and force. The true idea may have been given by pointing the finger at the object designated, thus excluding every shadow of doubt. If Christ had intended to convey the idea of building His church on the Apostle Peter, it seems that He would have employed the former word in both places. The great teacher apparently took all possible care to teach the reverse. It naturally occurs to one that the Apostle was designed only for a stone in the Christian church, while our Lord was to be the foundation. This view is strengthened by comparing this passage with 1 Peter ii. 6 and Eph. ii. 20, where Christ is called the "corner-stone;" otherwise the passages are contradictory.

The 19th verse only means that Peter was appointed to open the door of the Christian church to the Gentiles, which was accomplished at Pentecost (Acts ii), and in preaching to Cornelius (Acts x.).

As a tree we cast not water upon the branches, but on the root. So strengthen faith. We strengthen love, and hope, and all, if we strengthen faith and assurance of God's love in Christ.—*Sibbes*.

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## THE SOCIAL PROBLEM.

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

## A Boycott.

No one who understands the Social Problem Department of this REVIEW can have any doubt respecting its attitude toward the parties engaged in the social conflicts of the day. It is not partisan, except that it seeks to take the part of right against wrong; it has no class sympathies, unless there is an oppressed and downtrodden class; it believes, yes, it knows that there are noble and base men both among employers and the employed; it wants to discriminate fairly between them, and insists on making one class of the good employers and the good employed, and another class of the wicked employers and the worthless employed. The day for this classification seems to be yet in the future; but the victory over present troubles will be largely assured if we can form one class of the good and another class of the bad, regardless of their industrial condition. So long as honest employers are drawn to dishonest employers more than to worthy laborers, and so long as good workmen find more attraction toward bad ones than to upright men of all classes, the situation is hopeless. So long will conditions and circumstances of men determine their affinities, not principle and character and nobility of heart and all those qualities which make the worth of man and the dignity of life.

We cannot defend ourselves against that disgraceful and culpable ignorance which identifies the social problem with socialism, and classes social specialists with revolutionary agitators and anarchists. We aim to stand firmly on the Gospel; and if professed Christians cannot be true to Christ's uncompromising principle and be as radical as His teachings, then verily the age is guilty of that "flabbiness" with which it is charged.

This is not offered as an apology for the following and similar positive and emphatic utterances, but to prevent misunderstanding. We live at a time when we dare not forget that Jesus, the embodiment of infinite tenderness, said even to a disciple "Get thee behind me, Satan." After this prelude we have no fear that what follows will be misinterpreted.

A manufacturing firm attempts to boycott a church in Massachusetts. The State Board of Arbitration and Conciliation pronounces it persecution. An ecclesiastical association has investigated the case and passed resolutions commending the pastor, besides "calling the attention of the citizens of Massachusetts, irrespective of denominations, to this flagrant attempt to interfere with freedom of speech, of intercourse, of trade, and of worship."

Not in the least are we surprised at the avowed purpose "to drive the pastor of that church out of town," nor at the statement that the representative of the firm "has discharged or refused employment to a number of men and women, acknowledged to be faithful, because they would not withdraw from the church." If this case is as represented, not another word need be said about it; it is a type of a class, and it is that class which every true man must antagonize.

Schaeffle, the eminent sociologist, declares that "the moneyed aristocracy is the most brutal in persecuting those who in any way question their dominion." Suppose that this is true of the old despotisms, shall it be true likewise of our new republic? Or has the time already come when we must say, shall it *continue* to be true? Who that understands the damnable spirit of ungodly and rapacious capital questions for a moment that it is determined to have its own way, regard-

less of the rights and feelings of men, regardless of methods and means? Filthy lucre is a supreme divinity as much as was Diana of Ephesus; legislatures and municipalities and states bow to it and herald its omnipotence; shall preachers and churches form exceptions?

This spirit abounds; its manifestation is only a question of opportunity and expediency. Accustomed to have its own way, it is amazed at the temerity of opposition. The men who are its embodiment pipe, and expect the press, the pulpit, the courts, the governments, to dance to their tune. Before this divinity the tables with God's law must be shattered to fragments. This impudent idol demands that the school be its minister, science its devotee, the preacher its slave. Wo to the man whose righteous scorn so gains the mastery over him that he spits in the face of the worshiped calf!

The tares must ripen to be known; before that they may be mistaken for wheat. Much as we deplore this spirit, we rejoice in its exposure. It is the nature of evils to develop toward destruction in crises; let them culminate that they may rot. Developed and exposed evils oblige men to take sides; they hasten the inevitable and thus shorten the woes of calamitous eras; they bring about decision and judgment; judgment separates the sheep from the goats and consigns them to their proper places.

The enormity of wicked wealth is having its terrible effects. These effects are not exhausted by deep suffering and awful injustice; they are heard in the cries to heaven for vengeance, and are witnessed in the anarchism and nihilism and revolution which stalk through the land. So intolerable has the enormity of this wickedness become, that good men, rich and poor alike, insist that its end be hastened and society made desirable and the country safe. Only so long are nuisances tolerated as they do not make themselves unendurable.

The evil we fight has so far developed that it is pronounced national, that it occupies the highest places, that it exercises supreme authority. There are circles in which the cause of the oppressed, mercy to the needy, and even-handed justice to all, cannot be advocated without offending by such advocacy the leading spirits in society: an effort to help the weak they regard as a personal thrust at themselves. In such circles the man who dares to take Christ's attitude toward the suffering of humanity is denounced as an enemy of capital—just as if it had become self-evident that all capital is brutal!

Let the tares ripen; then they will be gathered together in order that they may be burned.

Can it be that this is mistaken as the wish of a class merely, of laborers, for instance? Away with such a slander on worthy men of means! It is the earnest wish and devout prayer of good and true men of every rank and condition, of all who are animated by patriotism, by humanity, by Christianity.

#### Progress of the Laboring Classes.

WHILE listening patiently to the complaint of labor and weighing fairly its grievances, we cannot agree with those who hold that things have all along been getting worse and that they are sure to do so in the future. Pessimism and optimism are both prone to exaggerate; what we need, however, is exact knowledge respecting the present situation and a sure basis for future work. Taking the total condition of laborers in the United States one hundred years ago and comparing it with their situation to-day, we find that the most encouraging progress has been made. This progress is no apology for the evils that still exist; it rather inspires us with the hope that the process of amelioration will continue.

In his "History of the People of the United States," Professor J. B. McMaster gives valuable facts respecting

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the state of laborers at the close of the war for independence. Some of these we give. Speaking of laborers about 1784, he says, comparing their condition with the present, "Their houses were meaner, their food was coarser, their clothing was of commoner stuff, their wages were, despite the depreciation that has gone on in the value of money, lower by one half than at present." For ordinary unskilled labor the pay was two shillings a day, or, perhaps, a sixpence more when laborers were scarce. Yet at that time the wages are said to have been twice as high as ten years earlier. Ten years later, 1794, we are told that in Vermont good men were hired for eighteen pounds a year or four dollars a month, and out of this found their clothes.

With low wages and the staples of life very costly, the laborer found life for himself and family precarious. He rarely had fresh meat, it being too expensive. "Corn stood at three shillings the bushel, wheat at eight-and-sixpence, an assize of bread was fourpence, a pound of salt pork was tenpence. Many other commodities now to be seen at the tables of the poor were either quite unknown, or far beyond the reach of his scanty means." Fruits and other articles now within the reach of laborers were then regarded as luxuries or perhaps were not at all obtainable. Thus we are informed that the fox grape was the only one in the market one hundred years ago, and was the luxury of the rich.

Not less marked is the improvement which has taken place in the dress than in the table. The few articles of clothing which then constituted the wardrobe of the laborer were coarse and expensive. The development of manufactures has greatly reduced the price of clothing, and he shares fully in the benefit to consumers. At that time the garments now commonly worn by laborers and their families would have been regarded an extravagance even for those in better circumstances.

What is here said of food and cloth-

ing applies also to the home. "In the low and dingy rooms which he called his home were wanting many articles of adornment and of use now to be found in the dwellings of the poorest of his class. Sand sprinkled on the floor did duty as a carpet. There was no glass on his table, there was no china in his cupboard, there were no prints on his wall. What a stove was he did not know, coal he had never seen, matches he had never heard of. Over a fire of fragments of boxes and barrels, which he lit with the sparks struck from a flint, or with live coals brought from a neighbor's hearth, his wife cooked up a rude meal and served it in pewter dishes."

Amid the inconveniences and hardships of the new country the laboring classes were naturally the greatest sufferers. At the close of the war, industrial, political and social affairs were in a state of confusion and even chaos. The development of the natural resources was but a part of the task given to that generation; the foundation of a new civilization had to be laid. It was an era of fermentation, of tentative efforts, and of severe struggles to establish a new order of things. Good roads were almost unknown, steam power was not yet used for navigation, communication was difficult, and transportation exceedingly expensive. The hardships of labor varied with the conditions of different localities. In cities where the development was rapid and the demand for laborers could with difficulty be met, the wages were high. Thus, toward the close of the last century, in New York servants received eight dollars a month, footmen ten, hatters two dollars a day, carpenters tenpence an hour, and common sailors could scarcely be had for twenty-four dollars a month. These favorable conditions seem, however, to have been exceptional at that time. We are told that in the country, on the farms, or wherever a hand was employed on some public work, the laborers were fed and lodged



by the employer and given a few dollars a month. "On the Pennsylvania canals the diggers ate the coarsest diet, were housed in the rudest sheds, and paid six dollars a month from May to November, and five dollars a month from November to May. Hod-carriers and mortar-mixers, diggers and choppers, who, from 1793 to 1800, labored on the public buildings and cut the streets and avenues of Washington city, received seventy dollars a year." But during the first decade of this century unskilled workmen in the neighborhood of the eastern lakes, in New York State, received one dollar a day from sunrise to sunset. At times the wages were such that we cannot claim a decided increase in our own day, certainly not an increase proportionate to the general development of the industries and of the national wealth. "Between 1800 and 1810 the spread of population, the increase in the number of farms, the rush of men into the merchant marine, raised the pay of the unskilled laborer very perceptibly. It appears that during this period men who could drive piles, or build roads, or dig ditches, or pave streets, or tend a machine in any of the factories, or were engaged in transportation, were paid from a dollar to a dollar and a third per day."

In many respects the progress made by laborers is due to the general development of the country and the improvement in social conditions. Our civilization differs greatly from that at the close of last century. Advances have been attained in culture which make certain conditions of that period seem like relics of barbarism. The war for independence by no means established personal liberty and social equality. Old feudal notions continued to prevail, and were only overcome, so far as they were overcome, by a gradual development of the institutions which had just been established. In politics, as well as in daily life, social distinctions were recognized which we cannot possibly harmonize with the

idea of republican institutions. The young republic had its aristocracy, the "well-bred" were spoken of as a distinct class, and the ballot and the power to hold office were dependent on a property test which virtually excluded laborers. Thus the present political privileges of the masses are the result of severe struggle and of evolution. As there were masters and slaves, so there were lords and servants, and they moved among each other as different orders of being. The dignity now attained by labor is a victory after a century of conflicts. In general, that which was then but an idea, a mere bill of rights, it has required a whole century for even a moderate degree of realization. Compared with that time the laborer is a new being, with a different position, with unheard-of privileges and powers. Now he is a man, and as a man he is recognized, theoretically at least, as the equal of any other human being.

It is impossible in a brief article to give an adequate idea of the century's development of civilization, of the humanizing influences in general, all of which the laborer shares. As an illustration, take the liability of being imprisoned for debt at that time, and the horrible nature of the prisons, two facts which serve to give some idea of the advances made. "One hundred years ago the laborer who fell from a scaffold or lay sick of a fever was sure to be seized by the sheriff the moment he recovered, and be carried to jail for the bill of a few dollars which had been run up during his illness at the huckster's or the tavern." And such jails, sometimes horrible dungeons, where persons with no crime but the inability to pay a debt were made companions of prostitutes and the worst criminals! An extreme illustration of prison life is selected; it shows what was possible at that time and throws a lurid light on the civilization of the era. There was in Connecticut a prison which in point of horrors is said to have surpassed the Black Hole in

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Calcutta. "This den, known as the Newgate prison, was in an old worked-out copper-mine in the hills near Granby. The only entrance to it was by means of a ladder down a shaft which led to the caverns underground. There, in little pens of wood, from thirty to one hundred culprits were immured, their feet made fast to iron bars, and their necks chained to beams in the roof. The darkness was intense; the caves reeked with filth; vermin abounded; water trickled from the roof and oozed from the sides of the caverns; huge masses of earth were perpetually falling off. In the dampness and the filth the clothing of the prisoners grew moldy and rotted away, and their limbs became stiff with rheumatism. The Newgate prison was, perhaps, the worst in the country, yet in every county were jails such as would now be thought unfit places of habitation for the vilest and most leathsome of beasts. . . . Into such pits and dungeons all classes of offenders of both sexes were indiscriminately thrust."

Let us thankfully acknowledge the progress attained by leaving such horrors far behind, and let no one minimize the advantages which laborers share. But it should not be forgotten that other problems ought to be considered, such as these: Has the progress of laborers been commensurate with the general progress of the country? Do they get their full share of the national increase of wealth? Is their condition now what it ought to be? These are the cardinal points. Few will hesitate to answer these questions in the negative. Some disadvantages he feels more keenly now than ever. He partakes of the general blessing of the development of machinery; but he justly complains that the greatest blessing has gone to others and that in many instances his toil continues to be excessively severe and long. Now, as never in the past, is he confronted by the great contrasts of wealth and poverty, of luxuries and

sacrifices; if his standard of living has been raised, he believes that the gulf between him and the rich has also been deepened and widened. When the country was new the opportunities to rise were immensely greater than at present. Land was abundant and could be had for the taking; amid the wonderful development of the industries less capital was required than now, and greater chances were opened to men who had only their energy, enterprise, and skill; monopolies and trusts had not yet, like mushrooms, sprung from the virgin soil; emigration had not yet made our country the estuary and the Botany Bay into which the world poured its poor and sent its criminals, to increase the competition of laborers and to reduce the standard of living.

We regard the social problem as largely the product of the progress thus far made. The laborer is more enlightened, more aspiring, has higher ideals, and is encouraged to strive to realize his hopes. In the vast progress made we behold a prophecy of what may be expected in the future. The vantage-ground gained affords the best opportunities for mightier strides forward than were ever made in the most progressive eras of the past.

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#### For the Thinker and the Worker.

**Demagog:** One who professes to strike at capital, but hits labor.

**Law:** An institution founded for the benefit of rogues.

**Bosses:** Saints who undertake the task of government which sinners refuse to do.

**Reformer:** A disturber of the peace, called in Scripture "a pestilent fellow, and a mover of seditions."

**Politician:** A convenient scapegoat; one who makes the strange mistake of regarding his own interest as that of the public.

**Legislators:** Martyrs, abused by those whom they represent for representing them; guilty of not

making the stream rise higher than its source.

Slums: A deposit of the neglect and crime of people called good; the filth that remains after innocence has washed its hands.

The history of the world has thus far been the history of a few; but now the many are striving to act a part that will be worth recording.

Theory of Bentham: The greatest possible happiness of the largest possible number; maximization of pleasures, minimization of pain.

The social question has been called "that inexorable problem of modern life." We may add that the struggle it involves is the "irrepressible conflict."

It cannot be too strongly emphasized that every social student must master the situation. The first condition for success in social investigation is to see things as they are.

Carriere, a philosophical thinker of note, says, that a people devoted to materialism will be ground to powder by the wheels of history; such a people, he says, has given up its soul.

To Frederick the Great this saying is attributed: "Our life is a fleeting moment from birth to the grave. During this brief period, man is destined to work for society, whose member he is."

How can this be otherwise than an age of great problems? Are we not living in an era of reforms? The individual, organizations, society, the church, the state, capital, labor, trusts, monopolies, teem with problems. Men can not wait to untie the Gordian knots, so they threaten violently to cut them.

### The Preacher and Social Themes.

In the secular press we notice attempts to keep preachers from handling social themes. Sometimes this press expresses a fear that the pulpit may become secularized! Not a few worldly men are anxious to make religion so spiritual that it will not touch their business principles or affect their daily life. An abstract religion for Sunday and for heaven meets their hearty approval; but they insist on being let alone in their pleasures, their industries, their politics, and in their social relations. They love the religion kept severely in the Bible, but abhor an applied and practical Christianity.

These men desire a spirituality divorced from morality; they want to realize their aspirations and hopes for the next world, without being troubled about the duties of the present life.

Far more serious is the objection of some preachers and honest Christians who regard salvation in an exclusive or abstract sense as the one theme of the pulpit. This salvation is something which changes a man's relation to God, but the change of his relations to his fellow men is not equally emphasized; it involves love for God, but the love of the neighbor as self is ignored. The thieves of India bring offerings to their god in order that they may the more effectually rob their fellow men. A God-ward religion which is not at the same time man-ward may be made to harmonize with all kinds of earthly abominations.

There surely can be no question about the preacher's relation to social themes. He is not asked to preach political economy; it is not his function to expound the theory of the state; no one looks to the pulpit for a secular sociology; not the husks of morality are to furnish the food of the hearers. The pulpit is not to be secularized, but to be thoroughly spiritualized, so much so that the whole life, with all its relations, becomes spiritual. It is not proposed to go beyond the Gospel,

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but simply to include the whole Gospel, with its manifold practical application. Hardly anything in that Gospel is more striking than the condemnation of Pharisaism which divorces piety from practice, a Pharisaism that worships in the temple, prays at street corners, and fasts, but at the same time devours widows' houses. This was the spirituality which crucified Jesus and which is capable of perpetrating any iniquity in the name of religion.

On no point is there more consensus than that the deepest need in our crisis is the mind of Christ, His love, His sacrifice, His work. "Back to Christ," not away from Him, is the watchword. No plea is more needed now than that the whole Gospel be preached, its doctrine of righteousness, its golden rule, its law of self-denial for the sake of others, its parable of the Good Samaritan, the doctrine of the mammon of unrighteousness, and the teaching respecting the service of God and mammon. We must resurrect the second chapter of James, and the church must reap the harvest of love and the fruits of faith as taught in the epistles. Verily, it is not a question of going outside of the Gospel, but of getting into its depths and appropriating its infinite fullness. How can the admonition, "Be not conformed to this world," be preached on without showing what this conformity means, without exposing the social iniquities which are to be avoided?

The evolution of the Gospel into men and of men into the Gospel has overcome that strange divorce of the spiritual from the physical and from the concerns of daily life, a divorce common a hundred years ago but now becoming, we hope, a curiosity. With astonishment we read that it was formerly a law in New York, Delaware, and Maryland, that no priest, no minister of any creed, could hold a civil office. In Georgia the prohibition applied only to membership in the Assembly. The reason given is sig-

nificant. "The duty of such men was to serve God, not man. They were therefore strictly enjoined to concern themselves with things spiritual, and leave the care of things temporal to laymen." That reads like a tale of the dark ages. We wonder what a religion unrelated to temporal things is worth. As laymen have come to take a deep interest in spiritual affairs, so have ministers learned that they are closely related to temporal concerns, and that the value of religion is not in its isolation, but in that it is a leaven which is to leaven the whole lump of humanity. What true preacher can not echo the sentiment which has come to us from the early church: "I think that nothing of humanity is foreign to me?"

The evangelical preacher is justly regarded as finding his model rather in the prophets than in the priests of the Old Testament, though his mission has functions from both offices. Who can study our times without realizing that among our deepest needs is the prophetic spirit and power in the pulpit? The prophets were inspired, and their calling was determined by their inspiration. They looked to God, and then gave to men what God had given them. Their divine mission made them superior to kings and priests and the masses; they could stand alone with God. In their eyes faithlessness to men was but a particular phase of faithlessness to God. They were as fearless at the courts of kings as in the assemblies of the people. Their worth was in their peculiarity, that they could espouse an unpopular cause simply because it was right, and that for the sake of God and His cause they could defy the mighty ones of earth. They stood for righteousness and applied it to all earthly concerns. They were statesmen because they were prophets; they scourged the rich who oppressed the poor, because God in their conscience would not let them rest otherwise. Surely, none but the wicked would

complain of the pulpit if, like the prophets, it rigorously applied the law of God to all the affairs of life.

The most damaging charge against the pulpit is that it is cowardly; that it lacks the courage, the independence, the spiritual majesty, which characterized the prophets. We do not make the charge; we know that often it is made unjustly. It has, however, become painfully common, and robs the rich and poor alike of respect for the pulpit and its message. "Of all the professions, the preachers are the most cowardly," was said but yesterday, and the speaker was a preacher. Not to face these charges, not to meet them defiantly, would itself evince a lack of courage. And there is but one way of repelling the charge—by that divine boldness which makes the power of the pulpit, and which utters the voice of God, though it be doomed to become a voice in the wilderness. Speak of the pulpit having lost its power! Only so far as it has become false, where it echoes the will of the people instead of being the voice of God. With the pulpit as God's throne among men, with the preachers as divine prophets, and with the church as God's kingdom, the prevalent iniquities in Christian lands would be impossible.

We refuse to consider the church as merely an institution to fit men for heaven. It fits them for the kingdom of heaven on earth and thus makes them heirs of glory. Its relation to business, to politics, to society, to science, is clear; it views them from the spiritual and moral side. It does not dictate, as in the Middle Ages, what science shall teach, but defends itself against the encroachments of science falsely so called. Iniquity in every form is destructive of the church; the very defense of the church means the destruction of iniquity. Its pulpit abdicates its authority if it can not fearlessly proclaim the whole counsel of God equally to rich and poor. That pulpit must be the uncompromising foe of personal impurity, of municipal

rotteness, and of national corruption. It must defend the poor against the rapacity, insolence, and brutality of the rich; and, as it stands for justice, it must defend the rich against all unjust charges from any quarter. If it has the spirit of Christ it will be especially the advocate of the neglected, the outcast, the oppressed, and the needy of every class. The very strength of the pulpit will make it the advocate of the weak. What preacher does not realize that the great need is the boundless sympathy of Christ for suffering humanity?

We do not forget Paul's rule, that all things may be lawful, while all things are not expedient. The more honest the pulpit, the more difficult its task. As there is to be no uncertain sound, so there is to be no unnecessary offense. All things to all men in order to win some, is one rule; we can not but speak the things which we have seen and heard, is another. Discrimination is needed; but also positiveness. There can be no question as to the right course if Christ, His apostles, and the prophets are followed. So unmistakable and so emphatic are the principles of Christ with respect to righteousness and love and sympathy and helpfulness, that their application to the great questions of the day can not be in doubt. And these principles are not only tolerated by believers, but every Christian heart, no matter what the social position, demands their proclamation and application.

The question is repeatedly asked, "How shall we handle the social problem in the pulpit?" Young preachers in touch with the living issues, and anxious to make their ministry most effective, are the most eager inquirers. Peculiar situations involve peculiar responsibilities, and these situations must be carefully considered. But certain principles of Christ are of universal application and everywhere needed. It is self-evident that the pulpit opposes anarchy and violence, the rule of the mob, lynching, and the lawlessness now so prevalent. It is

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no less the enemy of oppression, of slavery, of the tyranny of the strong over the weak, of mammonism, and of every form of selfishness. The prevailing love of pleasure makes the love of God impossible, and the dominant worldliness banishes spirituality. One cannot live in vanity and maintain the earnestness of life. No true pulpit is in doubt respecting these things; yet these involve the points on which the spiritual and moral elements in the social problem depend. The preacher of these clear principles has settled his relation to the social problem. It need not be emphasized that this problem must be mastered, if its treatment by the religious teacher is to be intelligent and helpful.

In dealing with this problem the conscientious preacher may meet with bitter opposition. What else can be expected amid the present excitement and partisan prejudice? But if he is true to Christ the opposition can come only from mistaken believers and from wicked men, the very men who need something else than the preaching of smooth things.

The Old South Church of Boston is one of the most magnificent temples of the land. The character of the building and the appearance of the congregation make the impression that it belongs to those churches in which it is most difficult to speak freely on the subject of worldliness and all that pertains to the social problem. Recently, however, the pastor, Rev. George A. Gordon, D.D., preached a sermon on the worship of the Golden Calf, which was mercilessly severe in its denunciation of the mammonism of the day. Even in labor associations and in socialistic agitations, the iniquities of the spirit and method of unconsecrated wealth could not be more uncompromisingly dealt with. Yet no one could take exception to the revelation of the abominations thus exposed, unless they were the guilty ones and ought to be preached out of the church or into the Kingdom of Heaven. The

speaker discriminated so clearly between righteous and unrighteous possession that no true Christian could take offence. As the sermon will be published in this REVIEW\* it need not be further characterized; but we hail such fearless utterances as among the hopeful signs of the times. If in such a pulpit, why not the same not uncertain sound in all pulpits of the land?

#### With the Specialists.

MONTESQUIEU declares that luxuries are "founded merely on conveniences acquired by the labor of others."

"The life-task of every individual is to develop his capacities and to manifest his essence" (Bluntschli). But how is this possible with present conditions?

"Any attempt to preach a purer religion must go along with attempts at social reform" (Arnold Toynbee).

The eminent historian, Ranke, has a cheering word for prophets, reformers, and workers on the lonely summit. "Strong men, standing alone, towering above the masses, stretch out their hands to one another across distant centuries."

It is said that Sismondi once asked Ricardo: "What! is wealth then everything? Are men absolutely nothing?" This is given as Ricardo's view: "The laborer is regarded as not a member of society, but as a means to the end of society, on whose sustenance a part of the gross income must be expended, as another part must be spent on the sustenance of horses."

Sismondi cherished strong sympathy for the laboring classes; he said he saw what justice was, but did not know how it could be realized in practice. This is the common difficulty of specialists. The main difficulty with

\*For this Sermon see SERMONIC SECTION, p. 133.



the public is that they will not earnestly study the problems themselves. The following may be applicable to other countries than Germany. The philosopher Beneke attributes this saying to Lessing: "We require a century to recognize abuses as such; a second century to reflect on the means for their removal; perhaps in the third, if circumstances are peculiarly favorable, remedies will actually be applied."

Bismarck wanted the state to have an especial regard for laborers. He said "We are not accustomed to treat as a trifle or to regard with indifference the complaints of the poor, which may be desired from the standpoint of the rich. . . . The kings of Prussia have never been especially the kings of the rich. It is possible that they may do something to improve the condition of the laborers. . . . We shall strive to bring it about that there shall be no one or as few as possible who say to themselves, we only exist in order to bear the burdens of the state, but we are not convinced that the state in the least cares for our weal and our wo. . . . I affirm that it is the duty of the state to provide for its helpless citizens." No charge of state socialism could prevent Bismarck from using the power of the state for the elevation of the condition of the laborers.

In a twofold direction we notice the progress of government in recent times. On the one hand, there is a marked tendency of despotisms to become less despotic. The functions of the ruler have been curtailed, while the power of the people in political affairs has been augmented, as is made manifest by the establishment and influence of parliaments and other popular legislative bodies. On the other hand, however, we find that the freer nations have extended the sphere and functions of government and the laws. Attempts are now made in England and the United States to subject to legal

enactments many things formerly left to contract and competition between individuals, and legislatures are eagerly inquiring what more can be done to establish better organization and more harmony in the industries. President Andrews, of Brown University, says: "In the United States, the general Government now exercises authority which the stoutest Federalist of 1789 would have shuddered to foresee, yet does this with the approval of all."

#### The Burning Questions.

THE treatment of the burning questions by different parties is highly instructive. Some can still be found who deprecate their discussion, fearing an increase of public excitement and of destructive tendencies. But their fear is a tacit admission that more light means more danger. The cause that can not bear discussion is a lost cause. Men who have confidence in their position are anxious to have it known, convinced that discussion will but serve to establish and commend it. This dread of discussion is, however, more than a confession of weakness; it is as silly as the chicken that seeks safety from the hawk by hiding its head under its wings. Men whose blindness is their safety build their hopes on ignorance. You can not stop discussion by deprecating it; the millions interested especially in the burning questions will not let them alone. It is one of the chief dangers of the situation that the very ones who ought to concern themselves most of all with the solution of the social problem try to ignore the whole subject.

Meanwhile the popular agitation goes on. There are signs that business is reviving and in various establishments wages are increased. Those who imagine that renewed prosperity will end the labor agitations do not know what elemental forces of human nature and what fundamental principles of the social system are involved.

All classes admit the existence of great evils; all are willing to have them removed, provided that their removal does not demand of them personal sacrifices. Everything is deemed lawful if only selfishness maintains its supremacy. Property is sacred, no matter how obtained; possession is nine points in law, though the possessor be the devil. The mere suggestion that the present system may not be best is treated as rebellion. Here is a cardinal difficulty; the willingness to enter upon a thorough, impartial investigation of the principles involved will yet have to be created.

While privilege dreams itself secure in its castle, the wildest theories of destruction and revolution are preached to the multitude. On the commons of cultured Boston three or four meetings are held simultaneously every Sunday afternoon to denounce capitalism and to inflame the masses by glowing accounts of their sufferings and wrongs. Nationalists, Populists, and Socialists vie with one another in their efforts to prove the worthlessness and hopelessness of the existing order and the need of change. This pessimism is by no means confined to laborers; it has affected students and specialists, who are overwhelmed by the magnitude of the urgent problems.

So far as the burning questions are concerned, the recent commencements were instructive. Frequent reference was made in the speeches to the great problems that require solution and to the demands they make on the educated classes. It is cheering to find so many young men of culture alive to the momentous issues of the day. At the very centers where wealth seeks its education, the graduation orations espoused the cause of the people against the abuses of wealth and the arrogance of omnipotent corporations. It is safe to predict that the coming generation of scholars will enter more deeply than the present into the consideration of the social questions.

On many of the burning questions

the conflict of opinions is such as to confuse the inquirer. In view of this fact it is with peculiar pleasure that we turn to an official report made to our Government, which aims to be thoroughly impartial and scientific. We refer to the First Report of the Commissioner of Labor. There is no doubt that the introduction of machinery has in various ways benefited the laborer; but the question is whether he has as fully shared in the benefits as the owner of the machinery. This question is especially pertinent in an age which insists on the greatest good to the greatest number. The official report says: "If the question should be asked, has the wage-worker received his equitable share of the benefits derived from the introduction of machinery, the answer must be no. In the struggle for industrial supremacy in the great countries devoted to mechanical production it probably has been impossible for him to share equitably in such benefits. That he has shared greatly as a consumer is true." Referring to this subject again it is later declared that it had been stated "that the workman had not yet received an equitable share of the results growing out of the free introduction of power machinery," thus confirming and emphasizing the original statement. Among the most important questions is this: How can the laborer share fully in the results of modern improvements in production?

We frequently hear it stated that the laborers are free in making contracts and that this freedom makes the present condition equitable. The report says: "Much is said of the freedom of contract, that the workman has the same power to make contracts for his labor as the merchant has for the sale of his goods. This idea is purely fallacious, for the merchant need not sell his goods to-day, while the workman must his labor, and he is, as a rule, at the mercy of the purchaser instead of being free to keep his labor if he can not get his price." It is absurd to speak of a man as free when his own

necessities and the sufferings of his family force him to jump at the first chance of employment offered.

Many still cling to the traditional views of the resources of the American laborer, not considering that immigration and changes in the United States have made a change in these resources. Some think that if laborers would only settle on our unoccupied land their troubles would be at an end. The report, however, says "that three fifths of the public domain has been exhausted or taken up, either by settlers or by grants to corporations, but to a very large extent by the latter, and that the remaining two fifths is made up largely of undesirable lands."

#### What is Sociology?

By SAMUEL W. DIKE, LL.D., SECRETARY OF THE NATIONAL DIVORCE REFORM LEAGUE, AUBURNDALE, MASS.

WHEN a science is both new and at the same time interests the people, it is natural that impatience will be shown at the lack of some universally accepted definition of its scope and work. Definition is necessarily slow in any new science. For to define is to know, and to know thoroughly enough to define fully is possible only after a science is well advanced. It is therefore no reflection upon the reality of a science like sociology, that for a long time there is much difference of opinion among authorities themselves and great confusion among the laity about its real meaning. The great test is not to be sought in present uniformity of opinion, but in the tendencies toward it in essentials.

*The Bibliotheca Sacra* for July has an article based on the replies by postal card to a question as to the propriety of the phrase "Christian sociology," that throws much light upon the general subject. The article has been so widely noticed and commented upon that some further remarks by one who

has watched this particular point, as well as the general subject, for many years, may be helpful.

1. For the reason already given, the trend of opinion in regard to the phrase "Christian" sociology is of more significance than its state at any particular time. What most sociologists hold at present is not so illuminating by itself as it is when one comes to understand the movement of their thought toward some more definite point. Often, to know the direction things are taking is an invaluable aid.

2. Discrimination in regard to opinions and their authors also helps clarify our judgments of the progress of scientific knowledge. A postal-card collection, like that of *The Bibliotheca Sacra*, needs careful scrutiny. The opinions of the few men of science in this country who have made sociology their specialty are of the highest value. By their side, or next to them, should be placed the opinions of that section of those doing original or authoritative work in economics, ethics, philosophy, political science, history, and encyclopaedia, whose studies have led them carefully to mark off the boundaries of the various social sciences that touch most closely upon their own particular field. The best authorities among them are those who feel the need of a reclassification all along the line under recent progress in science. Then there is among those who answer the inquiry a goodly number of able heads of educational institutions and many teachers of one or more social sciences. But such are hardly authorities, even on their own subjects. Beyond these, also, we find another class of persons active in social reforms, made up of clergymen and others who are more or less well read in scientific or popular discussions.

Everybody knows, but many forget, that an assortment and valuation should be made of the returns of a hundred postal-card opinions by some such discriminations as these. Opinions in a field like sociology need to be

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weighed rather than counted. The opinion, for instance, of a sociologist like Professor Giddings, is worth that of a dozen mere teachers of political economy or history. Or that of an expert in encyclopedias, like Dr. Hartnft, is worth the opinion of a score of those who are only theologians or preachers.

3. Guided by these two principles and in the light of some knowledge of the books and men who are at work in sociology and its adjacent fields, I venture to say next that while scientific men are still far from perfect agreement regarding the province and work of sociology, or of social philosophy; among those who prefer this latter term, there has been of late a marked progress toward substantial agreement. Perhaps a few able historians, who would make sociology nothing more than history, should be excepted. But among the rest, however, sociology is coming to be regarded as that department of knowledge which deals *in a scientific manner* with the various phenomena or facts, the forms and forces of associated human life, *considered as society and in relation to society as a whole*. I have italicized the phrases of present significance. The various social sciences differ from sociology in that each treats of some one particular aspect of society, like the economic or political, with only a secondary interest in the rest.

Whether sociology is a distinct and fundamental, or at least a conditional, science, or on the other hand is the general social science of which the others are parts, is still somewhat in question. The drift, however, seems to be clearly toward the former position. Perhaps we may yet apply the term social science to the entire field. Then its various divisions would give us the several social sciences; while sociology will be defined as above, and stand related to the social sciences much as biology has been made distinct from botany, physiology, and other physical sciences, and yet a sci-

ence treating of their fundamental principles.

4. Another point is the service which popular writers and speakers may render by a more careful use of the words *sociological* and *social*, as well as of the word *sociology* itself. Suppose we all follow the lead of the scientific men and of the best writers, and make the proper distinction between the words *social* and *sociological* that we are all accustomed to make between the terms *religious* and *theological*. No intelligent clergyman would think of speaking of a religious problem as a theological problem, unless he wished to call attention directly to its theological, in the sense of scientific, aspects rather than to its practical character. A mistake of this sort would betray ignorance or gross heedlessness in writing and speaking. Now, if writers and especially editors, professors of social ethics in our theological seminaries, and preachers—will say simply “social” when that is all they mean, and talk of social rather than of sociological problems and sociological questions when all they have in mind is the practical or generally intelligent treatment of social topics, and not be constantly confusing their readers and themselves by an indiscriminate use of the word “sociological” in both senses, they will do the science and the people a great service. The practise would clear up a good deal of fog.

An aggravating case of the need of this discrimination is now before me. A religious newspaper of good standing gets a professor of sociology (in a theological seminary, it is true, rather than from a university) and an able doctor of divinity to write articles on “the present sociological movement.” They assume, and rightly in all probability, that they are desired to discuss the present social movement, and not the progress in the science of sociology, which alone is the sociological movement. Yet the reader finds in both these writers only an occasional approach in all their articles to any



appreciation of the fact that "social" and "sociological" are words having very distinct meanings, and he will quickly see that their articles would be helpful just in proportion to their careful observance of the difference between them.

5. Christian sociology—as a term used to designate a science, and chairs for instruction, and societies for the diffusion of either scientific or practical knowledge—is in much less favor than it has been. As the name of the science it is widely discredited, and now has very few apologists among American sociologists of rank who, by the way, are generally men of strong Christian faith. Most of the names that can now be quoted in support of the term are outside the ranks of sociologists, and many of these, either apparently or positively, use the phrase as a concession to popular sentiment rather than otherwise. A few, like Professor Heron, I suppose, hold that it is sound from a strictly scientific point of view. But I take him to be more of a reformer than scientist.

For this statement I do not depend on the replies in *The Bibliotheca* alone, but on a pretty wide personal knowledge. A private conference of thirty or more eminent teachers and writers on sociology and its most closely related social sciences was held in New York last winter. The prolonged session was devoted to a study of the definition of sociology and the actual methods of teaching the science. Every one in turn spoke freely on the subject. The term Christian sociology was referred to but once, and then to be set aside as unscientific and practically misleading. Not a word of dissent was heard. The head of a theological seminary—a school of un questioned orthodoxy that has a chair of "Christian sociology"—lately told me that he regards this an unfortunate title for the chair. In recent years the new professorships in theological seminaries are more frequently called chairs of "Applied Christianity" or of "Chris-

tian Ethics" and the like. The reason for this change is easily understood. For sociology, as a science, properly belongs in the college and university, where its presence gains two ends. More and better work can be done in those institutions and the need of it in the seminary forestalled, leaving also more time for the practical uses of social science for the future pastor.

It is an open secret that some of the societies that have been organized to deal with social problems are seriously considering the wisdom of a change of name to conform to the distinctions advocated in this article. The Institute or Society of Sociology properly designates a body having chiefly scientific aims and methods. The term Christian, except in a few instances, mostly in the West, is being dropped from the title of that kind of a society. And where the aim is mainly that of applied Christianity, or applied sociology or social science, more care is taken to avoid the scientific terms, sociology and sociological. These words have been quietly edited out of more than one constitution and program. I must regard this as both sound and useful.

6. Still, Christian sociology is a term that may have a certain but limited scientific value. For the Bible Christianity and the church have a great deal to do with social problems, or with the social problem as the rather vague popular generalization puts it. But their relation to social problems or subjects is one thing, and their relation to the problems of sociology as a science is quite another. The one is chiefly within the field of practical religion; the other comes mainly within the realm of science, where the Bible is silent so far as any positive teaching goes.

Christianity is found in the very warp and woof of human social life. Its institutions are part of the material of human society. Christianity is a tremendous social force, and its sacred books are a mine of rich sociological material, which has been hardly opened

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by the sociologist as it should be. These resources are therefore indispensable to the sociologist. They are so great and important that he may well treat them under the appropriately scientific title of Christian Sociology. But when he does this he will mean by the phrase something like that which is meant when the scientific men speak of Australian Botany, or the Botany of the United States or of Massachusetts. Yet this does not imply that we are to have a Christian science of society, but rather that our science has taken Christianity into its field and as one great section of it, as it should do. To go to work determining the title, principles, and methods of the science by the disclosures of the Christian religion is as foolish as were the old attempts to adjust astronomy and geology to the Bible. The time for that sort of work is gone by, just as chairs in theological seminaries for the adjustment of the relations between science and revealed religion are going out of favor. A robust Christianity has little use for such props.

It is in the practical work of social improvement that we must draw most heavily on the resources of Christianity. Social science will bring us material, put it in its order, and help us to a sound understanding of it, and we shall use it more than ever before. From Christianity, on the other hand, we shall get the highest scientific incentive, inspiration to the love of truth, to docility, and to the diligent use of scientific resources, just as we do in any of the other sciences, but to a greater amount because of the dominance of the social elements in the field of religion.

Christian Sociology as a popular catchword for the science, or as a phrase for those who have lent their minds to certain preconceived theories beyond recovery, will have its run. But unless I greatly mistake the trend of thought, its course among educated people is nearly at an end. And if those who stand nearest the people in pulpit, press, and on the platform, will be careful in their use of terms, the better thought and usage will soon prevail.

### MISCELLANEOUS SECTION.

#### **The Duties of City Churches to the Outlying Population.\***

BY EX-PRES. JAMES MCCOSH, D.D., LL.D., L.H.D., PRINCETON, N. J.

THE Gospel is to be preached to every creature (Mark xvi. 15). This is a command to which all professing Christians are bound to attend. The question arises, How is this to be accomplished in our densely populated cities? There are two ways in which it is supposed that this can be done:

\* This article was of the last from the pen of the lamented Dr. McCosh. His remarkable career as a parish minister in Scotland, before his professorial work in Belfast and his presidency of Princeton College, gave him the right to be considered an expert in the problem he here handles.

what we may call the congregational and the territorial methods.

There is what I call the congregational method. A church is set up in a great city. A popular young minister is called. He is surrounded by a company of assistants, elders or deacons, Sabbath-school teachers, and ladies who delight to visit the poor. He is promised as good a stipend as the congregation can afford. The pews are thrown open to the public at such a rate as will sustain the minister in decency or in luxury and keep up good, if possible elegant, music, and secure good servile work. The minister prepares his sermons with care, and throws into them some sensational passages. He is ready at any time to attend weddings and funerals, and is seen

at the bedsides of the sick and dying. With all this provided it is asked, with confidence, what more can be done? The church is open to all who pay a certain pew-rent. If the people do not come the fault is their own. The friends of the system maintain that by multiplying such churches the end contemplated by our Savior will be gained.

But, on the other hand, the system is liable to be criticized, and its inefficiency demonstrated. Its opponents tell us that this has been the plan hitherto pursued in America, which has issued in the lamentable condition of our lapsed districts where hundreds and thousands, and even tens of thousands, go to no place of worship, are ignorant of the elementary truths of religion, are rearing a race of young people ready to engage in all kinds of immorality, are rearing our criminals and filling our jails.

But they tell us we may send, and we do send, mission agents among them to tell them of Jesus and of a higher morality. Now, I am not to speak against such an agency. It has accomplished some good. It has seized on some wanderers and shown them the way to heaven. The rescue of such a soul is worth immeasurably more than all the money and labor which has been spent in saving it. But fast as these individuals have been taken out of the mass of wickedness their places are filled by other fallen men and women, and the district is as repulsively wicked and destitute as it was before. The mission agent regularly visits his district. But we all know how great is the immigration in such districts. When he comes back he finds a great many of his families have removed, including those in whom he had been most interested and of whom he had cherished the deepest hope; gone probably to some other district, not less favorable to moral improvement. He visits his district as often as possible, say once a month, and produces a good impression. But during his absence

many other and deleterious influences have been working daily, almost hourly, in evil companions, in drink, and other evil communications.

There is the territorial system. It commenced in the second and third centuries after the birth of Christ. It has continued in Europe till this day. A district is allotted to a minister, who gathers around him an assisting agency. The poor as well as the rich are visited. The sick are particularly attended to. Pains are taken to secure that every person attends regularly his parish church. A seat is allotted to him in that church, and where a national church is established, as in most countries of Europe, no money is exacted for that seat. The minister visits from house to house and every one has the Gospel salvation pressed upon him. It is by this agency that the whole of Europe has become at least nominally Christian, having all the while a lapsed population both in the great cities and in the widely scattered country districts.

For the system has its defects. A number of the people may not care for the minister set over them by others, say by their fellow members or in various countries by patrons. The minister, being secure of his stipend, whether he is attentive to his people or not, becomes careless and the whole parish indifferent. We see this lamentably exhibited in various districts of Europe. A lapsed population springs up and settles both in town and country, having no active ministry over them, and not anxious to have any, and in many places resisting and representing any religious interference. We see this all over Europe, both in the great cities and in the thinly peopled rural districts.

The question is strongly pressed upon us in this inquiring age. Which of these two systems is the better? Are not both so far defective? May there not be a judicious mixture of the two, the one supplying what is wanting in the other? Should we not look to both,

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taking what is good in each and leaving out what is inefficient? In particular, while adhering to his favorite congregational system, may not a minister take something from the territorial system? Does he not see that while there may be a pleasant and satisfied people within his church, there may be a neglected people beyond, perhaps at the very door of his place of worship or all around?

A means must be provided of having the whole country divided into districts or parishes (why should not parish be used?), of each of which some minister has charge, so as to secure that every one—man, woman, and child—shall have the Gospel preached. The local ministers will usually be able to secure this. Where it is not done the Evangelical Alliance may come in and take the charge. But in most cases it will be sufficient for a minister to choose his district and to begin to work in it; all the rest will follow. Any minister who declines joining in the plan will find that he is left behind; and the population of the district will flow toward those who have taken an interest in it.

In carrying out this plan there must be certain modifications of the old methods. Under the old parochial systems of Europe there was a jealousy of, often a determined opposition to, any one entering the parish of his neighbor. Under the new system now proposed this exclusiveness must be broken down and removed. Any one must be at liberty to enter any district to look after his people who reside there, to set up a Sabbath-school, or otherwise to do good. In this respect there must be full freedom of action.

All this can not be fully carried out unless there is some sort of cooperation among the various evangelical churches. This does not imply that there be a full union. Any one who has tried this will find how hopeless it is to secure union in the present state of feeling of the churches. But there may be what is called a federation of

the churches to secure that the truth be preached to every one. This federation may be the most effective means of securing that in the end there be a union of the Evangelical churches.

#### The Relation of the Church to Nineteenth Century Reforms.

BY REV. WILBUR F. CRAFTS, PH. D.,  
SECRETARY OF REFORM ASSOCIATION,  
WASHINGTON, D. C.

THE opposition to Senator Hoar's anti-lottery bill, in May, 1894, by Senators Vest and Gorman, in behalf of the Roman Catholics, because the bill did not permit to churches and charitable societies this form of gambling, forbidden to others, will be an interesting ripple-mark among historical fossils when, in the near future, all the Roman Catholic bishops have concurred, as some have already, with the conviction only recently reached by all American Protestant preachers that gambling can not be done to the glory of God.

The incident suggests how tardy has been the development of individual and social ethics, not only in Christian lands but even in Christian churches. The generally received Protestant creed is nearly four centuries old, but our code of Christian morality is yet in its creative stage and is in many points not as old as the nineteenth century.

When the century began, Christian morality did not generally condemn either lotteries or liquors or slavery, and the royal heads of foreign churches were leaders of impurity more than of piety, so making the standard low on that point also. Drunkenness dwelt harmoniously with devotion. In the vicious separation of "secular" from "sacred," it was hardly dreamed that any law except that of supply and demand applied to a Christian employer's relations to his employees and to the public. The sixteenth century reformation had been chiefly a reformation of doctrine. While it had required

purity of its preachers, the great civil leaders of that movement seem to have thought such an ethical heresy as their own adultery was not worthy of attention when such doctrinal errors as "transubstantiation" had not been wholly suppressed. Religion married politics when it should have wedded ethics. The people were given the Bible, however, and so were given the living seed of ethics, and at last morals are coming to their crowning place in religion as the last and best of its family.

But as yet the church does not seem to know its own child as such. Conventions propound the conundrum, "What is the relation of reform to the church?" And, judging by practise, the conclusion is that it is a "poor relation," "a distant relation," entitled to no official support, no assigned place in the church household, but only patronizing resolutions of sympathy. So far as we have been able to ascertain, not one of the denominations has a column in its long list of official benevolences for moral reforms. Several denominations have appointed committees on temperance and Sabbath reform, but have in no case, so far as we know, made any provision for such financial support as would enable them to reinforce these reforms, even with literature and lectures, much less by law enforcement or effective legislative work. Moral reform is a Lazarus at the Church gate, dependent on beggary for the few crumbs of casual charity by which it ekes out a nominal existence.

Let us examine the exact status of current moral reforms.

1. All movements in behalf of social reform and charity were born of Christianity, outgrowths of its divine ideas and ideals of justice and brotherhood. Even when infidels take up these movements it is to be noted that it is always infidels who have been raised in a Christian land.

2. It is chiefly Christians who originate and support humane and moral movements. The publisher of the Di-

rectory of Charities in New York City, a few years ago informed me that he knew of no public charity in that city of ten years' standing, not founded and chiefly supported by those who, as Jews or Christians, had learned humanity from the pages of the Bible. Moral reforms there and everywhere are almost wholly carried on by Christians.

3. But moral reforms and even charities are as yet carried on by a very few Christians as individuals. The majority of Christians have no part in them, much less the churches as such, except that by perfunctory resolutions they annually say, "Depart in peace, be ye warmed and filled; nevertheless they give them not those things that are needful for the body." A few of the churches graciously permit a reformer to speak to them now and then, and in some cases they also permit those who wish to make an "offering at the door" to this Lazarus of reform which is so marked as an "outside matter," having no inside rights in the church household. Even this the church officers are forbidding more and more in the wealthier churches, on the assumption that even the united defense of the Sabbath, without which collections for building churches and educating ministers would be of no avail, is a matter for which the churches have no responsibility. As the home has thrown its responsibility for religious training of the young on the Sabbath-school, and as the laity have largely thrown the active work of a Christian life on the preachers and the women, so the duties of the church to society in reform and charity are thrown upon the few and feeble voluntary societies, that have taken up the work only because the church was neglecting the divine command laid upon it to save society as well as "souls."

4. One result of this neglect of reform and charity is that Christianity loses the credit for what is done by Christians, since they are compelled to do it as individuals through the neglect

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of organized Christianity. One of the most powerful influences in opening heathen lands to the Gospel has been the famine relief and hospitals and schools that have been brought to them in the name of Christianity. If all that is done by Christians for the defective, dependent, and delinquent classes in our land and in the British Empire was done in the name of the church, those who applaud Christ would not hiss and shun the church, but rally to it, as indeed they do to institutional churches where the connection of the humanities with Christianity is made apparent. Some years ago I said to the secretary of one of the largest charity organization societies, who asked me to suggest a design for its seal: "Why not picture the lame beggar at the Beautiful Gate of the Temple, when Peter said, 'Silver and gold have I none, but what I have that give I thee. In the name of Jesus Christ of Nazareth, walk'?" "That," I said, "embodies your idea, 'Not alms but a friend.' Peter lent a hand, put the beggar on his feet, imparted a new spirit, brought him to the transforming Christ." The secretary replied that this very scene expressed perfectly the society's purpose and had been considered for a seal, but rejected because the society could not do its work "in the name of Jesus Christ" while it depended partly on Jews for its support. Christian individuals furnish nearly all the support of charity, but the receivers of its gifts and friendly visits have no occasion to credit it to Christianity, since the church, as such, gives neither support nor direction. Why should not the institutional church idea be broadened and the united church in each community express its loyalty to the neglected command, "Thou shalt love thy neighbor as thyself," by a joint official management of both charity and reform? This has been done in many cases in the matter of Sabbath reform, on which churches are more ready to unite than on movements for temper-

ance, and purity, and against gambling (all of which ought to be coupled with the Sabbath question), because the Sabbath question has a theological as well as a sociological side, and is related to the promotion of Sabbath worship as well as to the suppression of Sunday work. But even with these two motives, the federation of churches for the defense of the Sabbath is, in nearly all cases, more of a farce than a force, being sidetracked for any and every sectarian interest, however microscopic. Even Sabbath reform is a starveling, unable to follow up its magnificent victory at the World's Fair, because the death of its one benefactor has left it a begging cripple at the church gate. Other reforms are in like case. Anthony Comstock, after his magnificent defense of American homes for twenty years, closes his last report with a deficiency of about \$1,500, which means that fraud and lust, both of which he is left by the church to fight with a few volunteers, are to hold high carnival because their pursuer is not supplied with ammunition by the church that sings of "battling for the Lord." The National Temperance Society, approved by all the churches in resolutions, is also half crippled by lack of support. The only reform movement adequately supported is the one which defends the public schools, one in whose organization, management, and support the church, as such, has no part.

5. The local churches cannot be expected to any large degree to inaugurate an adjustment of church organizations, mostly framed in the eighteenth century, to the new social duties of the church as those duties are now seen inside and outside the church. The church should rejoice that Christianity has so leavened the people with ideas of justice and brotherhood that an ever-increasing number is discontented with the domination of society by covetousness and lust and appetite, and looks to organized Christianity with criticism (which is compliment also)

for relief. Let the national conferences give something to moral reform more effective than "whereas" and "resolved," which the churches consider as advice, not law. Let the ethical standard of ministry and membership be made as definite as the doctrinal standard. And let provision be made for a well-supported federation of churches, national, state, and local, not merely to sing "Blest be the tie that binds," but to break some of the "rings" and chains that "bind" men and communities in the slavery of selfishness and vice.

### Some Great Preachers I Have Heard.

BY REV. JOHN BALCOM SHAW, D.D.,  
NEW YORK CITY.

#### I.—SPURGEON.

It was my privilege to hear Charles Spurgeon three times. These occasions were all in the year 1889, shortly after his partial recovery from a serious illness that had prostrated him for several months and brought premonitions of the attack that came two years later and terminated his life. I went to the Tabernacle, naturally, with high expectations, and under the circumstances nothing but the most extraordinary preaching would have produced anything but an unfavorable impression. It was extraordinary preaching I heard; not just what I supposed I should hear—no oratorical flights or flashes, no rhetorical wonders or surprises, no artifices of style or delivery, such as effective popular speakers are usually in the habit of resorting to—but a simple, practical, conversational, at times homely, mode of talking, that took strong hold upon me and made me feel that I was listening to something that I could hear nowhere else, and that I was not likely to hear again after the eloquent lips of this man were sealed in death. It was its simplicity that made it great, its homeliness that gave it power.

My first visit to the Tabernacle was

on a Sabbath morning about the middle of July, the last Sabbath before Mr. Spurgeon's holiday; but even then he had an audience of five thousand people, which was large enough to fill, though not, of course, to crowd, the great auditorium. Mr. Spurgeon entered in a quiet, natural way, and was followed by his board of deacons. The preacher's personal appearance was not prepossessing—quite otherwise, indeed, as I saw him from a seat near the platform; and his officers looked for all the world like a group of good-natured, well-fed butchers and grocers. His opening invocation thrills my soul even now. It was the evident going forth of his soul to God, and, tho it consisted of nothing but the usual petitions of an opening invocation, it affected me as no other prayer ever did, and on its gentle, outstretched wings seemed to lift that great congregation up into the very presence of God.

Then came a hymn, led by that old-fashioned, creaky-voiced precentor, who set the tunes with a fork and started them so wretchedly that not till he had sung half through the first line would a stranger have been able to tell what tune he was trying to sing, had it not been for the congregation, who, used to his voice and repertoire, caught it up instantly and lifted a volume of praise to God like the sound of many waters. Such singing was enough to inspire any speaker, and to bring his audience into sympathy with him at the very start.

Spurgeon's scripture-reading was one of his greatest fortes, and that morning he was at his best. Briefly, interestingly, he transposed the inspired utterances into the language of the present, and applied them to the hearts and lives of his hearers with a discrimination, directness, practicality, and force, that made the Book seem fresher and plainer and more pertinent and helpful than one would imagine it could ever be made to appear.

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sermon. His subject was the place and office of the Law in the history of revelation and in the religious experience of the individual Christian. There was nothing about the structure, style, or language of the sermon that was remarkable, and as I read it afterward as it appeared in the Tabernacle's weekly bulletin, the secret of its power appeared a still greater marvel to me. This is the reason why so many who now read his sermons, having never heard him, think he must have been an overrated man. It needed Spurgeon's voice, his magnetic personality, his sincerity of manner, the expression of his face, and the immediate impact of his soul, to give life and power to the words and send them like so many arrows into the hearts of men. He did something which is rather unusual with a preacher, but which, as I afterward learned, was quite a frequent custom of his. After the briefest introduction he gave the whole skeleton of his sermon, even down to the minor turns of his thought and the minutest division of his heads, telling his audience in detail just what he proposed to do, and then proceeding to take up the analysis point by point and develop it. Most speakers would have lost the attention of their hearers in giving these outlines, or, having given them successfully, their unfolding of them would have proved tedious and uninteresting; but not so with Mr. Spurgeon. Quite the opposite effect was produced by this, and as from time to time I looked over the sea of faces, not one showed any sign of listlessness or diversion, but all were lifted to the preacher in rapt and reverent attention. I left the church at the conclusion of the sermon with the feeling that God had been speaking to my soul, and that in consequence my soul was rested, elevated, and strengthened. This man's chief source of power was without mistake his knowledge of and his nearness to God.

The next time I heard Mr. Spurgeon was at his mid-week service, early in

September of the same year. Fully four thousand people were in attendance at this meeting, and the service did not differ in any wise from the usual service of the Sabbath.

The third occasion was a Sabbath evening service, and this time the Tabernacle was crowded to its utmost capacity. People were sitting in the aisles, upon the steps, and in the pulpit enclosure, standing at the rear of the room and against the window-sills, and filling every nook and corner of that vast auditorium. There were at least seven thousand people who got within the walls of the Tabernacle that night, and, as might have been expected, Mr. Spurgeon, inspired by the mass of humanity before him, was in his finest mood. He preached on the visit of the women to the sepulcher of our Lord, and what a sermon it was! Its impression still stays with me and always will. I think of it now, after five years, as being in some respects the greatest sermon I ever heard. It was certainly the greatest in point of magnetic power, spiritual force and practical exposition. Each of these sermons made a stronger impression upon me than the one before had, and seemed to illustrate more fully the genius of this great preacher, and I thought after hearing him the last time that I could understand the devotion which his people had for him and the reason for its ever-deepening intensity.

After one of these services I went into the little room just back of the pulpit, to which Mr. Spurgeon always retired after the benediction, and introduced myself to him. He received me with great cordiality and interest, and, though the people were flocking into the room in order to take his hand or consult him with regard to questions pertaining to the church, he was as calm and easy as if he had been sitting down and conversing within his private parlor. He expressed his profound interest in America, told of his regret at having never visited it, questioned

me about men and matters here, and bade me good-by with a warmth and strength of feeling that fairly captured my heart and sent me forth with his

benediction resting upon my head. Viewed from any angle, Charles H. Spurgeon was a great man. When shall we look upon his like again?

### PREACHERS EXCHANGING VIEWS.

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

#### Wit and Humor in the Pulpit.

WITH your correspondent, "J. G. F.," (HOMILETIC REVIEW, January, 1895) I abhor witticisms in the pulpit. Joking on the part of a Gospel preacher, "to court a grin," as Cowper has it, on the part of his hearer, is simply despicable. And yet it may not be denied, it seems to me, that in case a preacher be naturally endowed that way, there is a place for wit and humor in the pulpit. There are certain forms of evil that are not only essentially contemptible, but may be best combated by being made to appear so; and may not this latter end be best secured by causing them to appear ridiculous, by so exhibiting them as to cause them to be laughed at?

Again, wit and humor serve an excellent purpose on the part of a preacher, by way of conciliating the prejudiced, and riveting attention. Once a preacher causes his hearer to smile, however concealed or self-poised, he has won that hearer's sympathy. One of the most eloquent and effective preachers it has ever been the privilege of the writer to hear was the celebrated Irish Evangelist, James Caughey. He was richly endowed with Irish mother-wit; and to the chastened play of this faculty he was in no small degree indebted for his pulpit success. Once make a hearer smile or laugh, and not only have you captured him for the time, but made it easy also to make him weep.

I am inclined to think that by classifying H. W. Beecher among the joking preachers, your correspondent has inadvertently cast an undeserved as-

persion upon that greatest of modern pulpit orators. The profoundest impression ever produced on the writer's mind by any one sermon was produced by a sermon delivered by Mr. Beecher one Sunday evening in Plymouth Church. And yet during the delivery of that remarkable sermon there were outbursts of laughter on the part of that vast congregation, whose sound was like that of a mighty rushing wind. These displays of wit were not intentional efforts to amuse, or divert his hearers, but the sudden, irresistible, irrepressible outbursts of an indignant nature intent on overwhelming and blasting some popular but ruinous folly with immeasurable ridicule.

Mr. Beecher, having on a certain occasion said something in his sermon that elicited laughter, paused very solemnly to say: "Some people think that Sabbath and sanctuary are quite too solemn for laughter. There is no place, my friends, too sacred, and no time too solemn for laughter, in case you have something to laugh at. On the other hand there is no time, whether Sabbath or week day, and no place, whether sanctuary or elsewhere, but is too sacred for laughter, unless you do have something to laugh at."

"There is a time to laugh," says the word. Most preachers seem to think that this time can not be in connection with any season of religious worship; they cherish the idea that "the merry heart that doeth good like unto medicine" is inconsistent with hopeful religious impressions. Everything depends on the motive or frame of mind underlying the mirth. True, genuine mirthfulness rises from a basis of rea-



son, ideas, intellect, and is hence consistent with the truest dignity, manliness, and even sobriety, not to say the anticipated judgments of the spirit and eternal world.

R. H. H.

NEWTON LOWER FALLS, MASS.

Mr. Bok on "The Young Man and the Church."

IN a recent number of *The Cosmopolitan* there appeared an interesting article on "The Young Man and the Church," by Edward W. Bok, of some journalistic prominence. It certainly is not free from the marks of freshness and verdancy.

To an up-to-date young Christian the sweep of the article is astonishing. One of the first thoughts that arose in our mind as a first-rate rejoinder to some of Mr. Bok's vaporings, upon reading the article, was the existence of the many young people's societies that stand by their pastors and prove an effective denial of Attwood's illumination of the article, which represents the lambs as fleeing from the pastor who holds the shepherd's crook in his hand! It is indeed to be deplored that so many young men in some of our centers of population are not identified with the church, but the range of observation of this young writer is too limited to support his far-reaching conclusions.

In the third section, headed with a significant cut, or vignette, in which fishes flee from the bait deposited before them, we find a few useful hints for the preacher. Mr. Bok has found some preachers too apt to use the parable of the Prodigal as teaching alone the necessity of the repentance of a very wicked young man, and thus reflecting on the character of many genteel young men who are unchurched. The pastor must, of course, discriminate. It is quite likely, however, that any young men who can find nothing to do in the church are truly prodigals, and perhaps as culpable as the original; for without doubt the intelligent, refined young man who has no faith

and spiritual life in the midst of the gospel light of this age, and who is surrounded with so many incentives that call for work for Christ and the good of men, is in need of a great deal of plain preaching on just the part of the parable complained of. We are not overstating the matter when we say, that some apparently fine young men are to-day eating the husks of the swine in the form of secret and nameless sins, and the reason why they are shy of the church and ministry is quite evident.

But it is probably true that the effort to lure young men to church by preaching on sports, games, society fads, and so forth, as the full subject-matter of discourse, is in the long run, futile. As Mr. Bok says, "the young man knows more about the sports of the day than does the minister." What is more, "he has just enough discrimination to recognize that the subject is simply chosen to attract him."

It is asserted that many a young man cannot find anything of sufficient brightness in the pulpit discourse—often lengthy and unrefreshing—and on this accounts stays at home on Sunday morning and reads some standard work taken from his father's library. A well-stocked library may be, as is asserted, a "rival of many a clergyman," but then is the sermon the only matter of interest? What about worship and work? Says the *Lutheran World* on this article: "We are fallen on degenerate times, indeed, if the gospel of Jesus Christ must be done up in homeopathic, sugar-coated doses so that our dear little weaklings can take it without knowing when they swallow it."

Mr. Bok's assertion that ministers are not in touch with the times and the people is true only in part. Long sermons are the exception nowadays, Mr. Bok to the contrary notwithstanding. But suppose the church does trim things so as to please the fastidious young man and make him a member, it may well be asked, Will he be worth much? Mr. Bok's last words are not without hopefulness.

G. W. McS.

TANEYTOWN, MD.

### Gospel Musical Service.

[The following program is furnished for THE HOMILETIC REVIEW by a distinguished pastor, as illustrating the way in which the musical service of the church may be made a powerful adjunct to the pulpit in preaching the Gospel.—EDITORS.]

#### PROGRAM.

Theme, St. John. Music from Parker's Cantata.

#### 1. The Call of the Disciple: A Preacher of Righteousness.

"And He saith unto them, Follow me! And they forsook all and followed Him."

"How beautiful on the mountains are the feet of him that bringeth good tidings, that publisheth peace; that saith unto Zion, Thy God reigneth."

#### 2. The Love of Master and Disciple: Love's Revelation.

"Now there was leaning on Jesus' bosom one of His disciples whom Jesus loved."

"Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him."

#### 3. The Greatness of the Master given to His Disciple.

"He that is mighty hath done to me great things; and holy is His name; and His mercy is on them that fear Him from generation to generation."

#### 4. The Master Times the Earthly Lives of His Disciples, and Glorifies the Heavenly Lives.

"Jesus saith unto him, If I will that he tarry till I come, what is that to thee?"

"Now are we the sons of God, and it doth not yet appear what we shall be: but we know that when He shall appear, we shall be like Him; for we shall see Him as He is."

#### 5. The Disciple's Vision of the Heavenly Home of the Master.

"And he shewed me that great city, the Holy Jerusalem descending out of heaven from God, having the glory of God."

"And there shall be no more curse; but the throne of God, and of the Lamb, shall be in it: and His servants shall serve Him. And they shall see His face; and His name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun:

for the Lord God giveth them light, and they shall reign forever and ever."

#### 6. The Master the Judge and Rewarder of All.

"Behold, I come quickly: and my reward is with me, to give every man according as his work shall be. Even so, come, Lord Jesus!"

"And they that be wise shall shine as the brightness of the firmament: and they that turn many to righteousness as the stars for ever and ever."

The service was interspersed with appropriate hymns, reading of Scripture, remarks by the minister, and prayers.

L.

EAST ORANGE, N. J.

### Disorganization from Over-Organization.

Is not the present tendency of the church to over-organization resulting in disorganization and dissipation of its spiritual energies? In some churches there are several practically independent organizations, each perhaps with its ambitious "head-center," and all working at cross-purposes. As a natural consequence there is no such thing possible as concentration of attention and energies on the great spiritual ends and enterprises for which churches exist. The forces of these churches are all centrifugal. How can they be made centripetal? In other words—What can be done to prevent this disorganization and dissipation, and to secure unity of aim and effort and increase of substantial results? D.

NEW YORK CITY.

### How to Make an Ally of the Christian Endeavor Society.

I WOULD like to ask my clerical brethren how they manage the Christian Endeavor Society so as to make it a help to the church instead of a kind of "Devil's side track" that leads from the Sunday school and from the prayer meeting. Many pastors seem to be able to turn the Endeavor Society into a feeder for the prayer meeting and the other regular church services, but I regret to say that I have not been able to master the secret. Will not some brother who has mastered it tell us just how he does it?

A TROUBLED PREACHER.

## EDITORIAL SECTION.

## LIVING ISSUES FOR PULPIT TREATMENT.

## Old Age Insurance for Workingmen.

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

ONE of the keenest dreads of the workingman is that his family and himself may come to want when he shall have passed beyond the working age. Assure him that this fear is groundless and much of his social discontent will disappear. So at least reason such social economists as Prof. George Gunton, of New York, Prof. John Graham Brooks, of Harvard, and United States Labor Commissioner Carroll D. Wright. It is for this reason that these men are now pushing forward a plan of old age insurance for workingmen which shall meet this want.

The claims put forward by Professor Gunton for this plan are these: Under the present capitalistic condition wages are governed by what it costs the workingmen to do their work, so that there is no margin for saving against old age. Added to this, the changes in machinery are so rapid that when a man gets along to the age of fifty or fifty-five he is much less able to adapt himself to the newer methods and so becomes of less value.

The live capitalist finds that he must put aside from one to four per cent. every year for a fund to replace his machinery as it grows old or must be replaced by better. The same principle should be applied to the laborer. Society already cares for him in old age, frequently in the form of charity; but the laborer is coming to be impatient of charity and to demand this as the rightful reward of his labor.

Here the proposed system of insurance steps in. A fund would be collected for every workingman or woman

equal to one per cent. of the wages received. When the worker begins to work when fifteen years of age, or older as the case may be, he is insured. He receives a little book to be renewed each year. In this book, at the end of the week, his employer would fix stamps—one cent for every dollar in wages received. These stamps would be furnished at post offices by the Government. This would create a fund to be cared for by the Government and paid out as there was demand for it under the plan. Should the worker become idle because he could get no employment or because of a strike ordered, his insurance would continue in force.

When the worker reaches the age of sixty he may retire from work and receive from that time until death an annuity equal to the wages he is then receiving. The limit, however, would be fixed at \$1,000 a year. Should the worker die before reaching the age limit, his family would receive benefits in proportion to its number—a certain sum for each child until it should reach the earning age and a provision for the widow until her death or remarriage. Similar provision would be made where the worker dies after coming into his annuity.

If the worker should begin work later than at fifteen years of age, or come into the wage ranks at a later age for any other reason, he would receive benefits in proportion to the time served. Should he cease to become a workingman by going into the employing class, he loses all benefits and what he has paid goes to swell the fund. It is presumed that he has bettered himself and does not need the annuity.

From experiments along this line in Germany and other European states, and at Dolgeville, N. Y., for the past twenty years along lines similar to the

proposed plan, it is estimated that the one per cent. of wages will meet all the requirements of the fund. Should there be a surplus, the Government would be reimbursed for the expenses of handling the funds, otherwise the work would be done without cost. All available receipts are to be invested to increase the benefit fund.

It is held that such a system, carefully guarded against fraud for the benefit of the chronic idler, would at once relieve a large part of the demands for charity, would put the retired worker into a position of independence and self-respect, would remove the present social discontent from the workingman by relieving him from anxiety for his family and for himself, and at the same time spur him

by consumers of these intoxicants. The United States Government publishes each year in its annual "Statistical Abstract" the amount of liquors of all kinds, native and imported, that have been consumed during the previous fiscal year, which ends June 30. It is a simple problem then, after assigning the proper retail values to these drinks, to obtain the liquor bill of the nation. Upon the basis of the government report of the amount of liquor consumed in the United States during the year ending June 30, 1894, and the estimated retail cost per gallon by Mr. F. N. Barrett, editor of *The American Grocer*, published in this city, made for the Treasury Department in 1887, the following results are obtained:

LIQUOR BILL OF THE UNITED STATES FOR THE YEAR ENDING JUNE 30, 1894.

KINDS OF LIQUORS.	Gallons Consumed.	ESTIMATED RETAIL COST.		PER CAPITA.*		Internal Revenue and Customs Collected.
		Per Gallon.	Total.	Retail Cost.	Gallons Consumed.	
Distilled liquors, domestic....	190,551,052	*\$4.50	\$407,479,734	\$5.97	1.310	\$85,359,252
Distilled liquors, imported...	1,063,885	8.00	8,516,080	.12	.016	2,447,057
Fermented liquors, domestic.	1,033,378,273	*.50	516,689,136	7.57	15.135	31,414,788
Fermented liquors, imported.	2,940,949	*1.00	2,940,949	.04	.043	776,200
Wines, domestic.....	18,040,385	*2.00	36,080,770	.54	.264	.....
Wines, imported.....	3,252,739	*4.00	13,010,936	.19	.048	3,706,387
Total .....	1,149,227,283		\$984,714,605	\$14.43	16.816	\$123,604,384

\* Estimates of Mr. F. N. Barrett, editor of *The American Grocer*.

† The total consumption of domestic distilled liquors was 89,477,324 gallons, from which was deducted 12 per cent. for alcohol used in the arts, and to this was added 15 per cent. for the water added when sold at retail, making the 90,551,052 gallons of the table.

‡ Population officially estimated at 68,375,000.

on to better work that the benefits in the end should be the largest possible.

#### Our Nation's Liquor Bill.

*They shall be ashamed of your revenues because of the fierce anger of the Lord.*

—Jer. xii. 13.

The total cost to this country in crime, misery, and poverty, caused by the traffic in intoxicating liquors, is far beyond the measure of dollars and cents. Much of the indirect cost of the traffic can be but very imperfectly estimated. It is possible, however, to state with considerable precision the sum of money spent during the year

According to the above estimate it appears that during the year ending June 30, 1894, the people spent nearly one thousand million dollars for liquor, about one-eighth of which went to the Government in the form of internal revenue and customs. Counting women, babies, and all, we consumed an average of nearly seventeen gallons of liquor per capita, and squandered for it an average of nearly fourteen and one-half dollars per capita last year.

AND as a rule we gain more by being overwhelmed by a great truth than we do by ourselves overwhelming a small truth.—*Parkhurst*.



**Age-of-Consent Laws.\***

*Lift up thy hands toward him for the life of thy young children that faint for hunger in the top of every street.—Lamentations ii. 19.*

ATTENTION was first called to the age-of-consent laws in this country, after the astonishing revelations made by Mr. Stead, in 1885, of the crimes against young girls in London. It was then found that in most of the States young girls of ten years were made legally capable of consenting to their own ruin, and that in one State, Delaware, the age was at the shockingly low period of seven years. Since that time changes have been made in the laws of many of the States; they now stand as follows:

\* From the article "Age of Consent" in the forthcoming "Encyclopedia of Social Reform."

At 10 years in Alabama, Georgia, North Carolina, South Carolina—4 States.

At 12 years in Kentucky, Louisiana, Texas, Wisconsin—4 States.

At 13 years in New Hampshire, Utah—2 States.

At 14 years in Arizona, California, Connecticut, Idaho, Illinois, Indiana, Iowa, Maine, Maryland, Michigan, Minnesota, Missouri, Nevada, New Mexico, North Dakota, Ohio, Oregon, Vermont, West Virginia—19 States.

At 15 years in Montana.

At 16 years in Arkansas, District of Columbia, Massachusetts, Mississippi, New Jersey, Pennsylvania, Rhode Island, South Dakota, Tennessee, Washington—8 States.

At 17 in Florida.

At 18 in Colorado, Delaware, Kansas, New York, Wyoming—5 States.

**SERMONIC CRITICISM.**

**Common Sense and Sound Logic in Preaching.**

THE wise preacher says that "*Dead flies cause the ointment of the apothecary to send forth a stinking savour; so doth a little folly him that is in reputation for wisdom and honor.*"—(Eccles. x. 1). The text clearly presents the power of the smallest faults and foibles to mar the character and influence of the wise and good.

Dr. James Hamilton, the celebrated London preacher of a generation ago, once preached a lucid and forcible sermon on this text, taking the simple and obvious view of it as especially applicable to Christian profession. Instances are taken almost at random, since, "like their Egyptian prototypes, these flies are too numerous to be counted." Rudeness, irritability, selfishness are presented. There is not time for him in treating this uninviting subject to speak of the parsimony, the indolence, the egotism, the want of intelligence, the want of taste, by which

many excellent characters are marred, and by which the glory of the Gospel is often compromised.

Several years ago, when there was a rage for preaching from this text, a young preacher drew from it as a subject, "The sins that are destroying the efficiency of the church in her work." He then proceeded to dilate upon these sins in the following order: first, apostasy; second, hypocrisy; third, deadness. The comment of one of the greatest pulpit orators this country has produced, who heard the sermon, ran somewhat on this wise: "I am a plain, common-sense man and have always tried to look at things in a common-sense way. I must criticize this effort from my point of view. The subject that the preacher professedly gets out of this text is not in it. Even if it could be drawn from it, and the three points made by the preacher sustained, they are presented wrong end foremost. The evil condition does not start in apostasy but in deadness. Spiritual deadness leads to hypocrisy to cover it, and results in apostasy. Common sense and sound logic require a man to stick to his text and to put things right end foremost."

5,359,252  
2,447,657  
1,414,788  
776,300  
3,706,987  
3,604,284

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**Catchy Themes.**

EVERYBODY is after "catchy" themes and statements in these days. A well-known preacher, supplying a prominent pulpit in the absence of the pastor, took for his text, "Thy Word is a lamp," pronouncing lamp as if spelled lomp. The divisions of his sermon were: (1) The Word of God is a kitchen lomp; (2) The Word of God is a dining-room lomp; (3) The Word of God is a sitting-room lomp; (4) The Word of God is a parlor lomp. He only forgot to insist that "the Word of God is a sleeping-room lomp." Everything was in keeping, and the people thought it was "as good as a circus." One is sometimes reminded by these pulpit vagaries of Lorenzo Dow's sermon on the Bible text "Top not come down" (Matt. xxiv. 17), addressed to some vain young women in his audience, who took the highest seats in order to show off their new bonnets to the best advantage. Is there not enough to be found that has in-

tense legitimate interest, with which to attract and hold the people?

**Timely Expository Preaching.**

In contradistinction to the preaching criticized above there is a kind of expository preaching that is called for just at the present time, preaching that shall bring out the organic unity of the Bible as a whole, of the single books of the Bible, and of those parts of the books that embody in connected statement the cardinal doctrines of revelation. The editors of THE REVIEW hope to be of special service to ministers in this particular line. Such preaching will naturally counteract the deadening, blinding influence of the atmosphere of destructive criticism that we are constantly breathing. The people feel the need of it. Experience has proved it to be a most popular as well as profitable form of preaching. Farrar's "Messages of the Books" originated in such preaching.

**ILLUSTRATIONS AND SIMILES.**

**THE DAUGHTERS OF NIGHT.**—An allegory in the old Jewish Talmud teaches that the demons are all children of four daughters of Night—Lilith, Naama, Agrath, and Mahalath. Their assembling place is on Mount Nishpah, the Mount of Twilight toward the North. King Solomon rules them all and makes them do his pleasure. Who are those four daughters of the Night, mothers of the demons, and sources of all the vices that degrade and devastate the nature of man? Lilith is ignorance, the mortal foe of childhood and of all instruction. Naama is false pleasure, the mortal foe of all self-discipline, the demon-mother of the widespread shame and horrible misery caused by every form of drink and impurity. Agrath is she who fills the world with foul fiction and every form of corrupting literature. Mahalath is the mortal foe of pure religion and undefiled, the demon-mother of superstition and Pharisaism, and of every form of false religion and false devotion. The offspring of these demon-mothers meet on the dark and dreary mountains, and go to the North, that is, to the region of death and ruin; but Solomon, that is, reason and heavenly wisdom, can subdue them, and make them serve his will. Christianity, with the help of God's grace, can expel the curse of Lilith or Ignorance, by large and loving Christian education; it can make

Naama or Pleasure, the handmaid not of pollution but of innocence and noble self-control; it can make Agrath, Literature and Art, the minister to purity and holiness; it can purge Mahalath or False Religion, from formalism and hollowness and help her to bring forth the fruits of the Spirit which grow on the tree of life in the Paradise of God. It can destroy the offspring of Night, and fill the world with the "children of the Day."—*Farrar.*

**ELOQUENCE FROM THE PEWS.**—True eloquence is forced out of men. . . . The looking people make the eloquent preachers. All the people fastened their eyes upon Peter and John (see Acts xii. 12); and, as the lame man had drawn out of Peter spiritual power by his magnetic look, so the people drew out of Peter still higher power by their marveling—their skeptical yet gracious wonder."—*Joseph Parker.*

**FAITH ESSENTIAL TO LIFE.**—Let us never be so foolish as to think that it makes no difference whether we believe or not. Faith is the soul of conduct; faith is the bloom, the breath, the vital power of religion; without it, virtue is the alabaster box, empty; faith is the precious ointment whose fragrance fills the house. Therefore, without faith it is impossible to please God.—*Henry Van Dyke.*

## HELPFUL DATA IN CURRENT LITERATURE.

PROFESSOR HUXLEY'S CREED. *Quarterly Review*, January, 1895, 29 pp. An exceedingly brilliant and able article just now of special interest. The writer says: "The Gospel of Unbelief, preached among us during this last half-century, has had its four Evangelists—the Quadrilateral, as they have been called, whose works and outworks, demi-lunes and frowning bastions, take the public eye, while above them floats the agnostic banner with its strange device, 'Ignoramus et Ignorabimus.'" "These pillars of the faith unorthodox" of nescience—Herbert Spencer, Charles Darwin, John Tyndall, Thomas H. Huxley—all resting on one foundation, are briefly characterized and contrasted. An extended criticism of the character and spirit, of the scientific and polemic methods, and of the fundamental philosophy of Professor Huxley, makes up the body of the article. In the writer's view, Professor Huxley added to his untenable philosophy of nescience the quality "of a belated Voltairian."

THE GOSPEL OF INTENSITY, by Harry Quilter. *The Contemporary Review*, June, 1895. This article, by a foreign critic, long of recognized standing, is the most scathing detailed exposure of the unclean literature and art that, under the guise of advanced realism, have been puffed and lauded beyond measure in the public press for the past few years. The critic sees a hopeful sign of reaction in this, that "after three years of indiscriminating, vehement, and unmeasured laudation, the various ladies and gentlemen who are kind enough to instruct us, in the columns of the daily press, what we should eat, drink, and avoid, have, in esthetic concerns, wheeled about in an irresolute manner, and are now upbraiding their new divinities." "Estheticism, the pretentious and would-be aristocratic artistic phase of the craze, having run its course, brought forth vulgarity and vice, and culminated in Art in 'living pictures,' and in life in unnamable bestiality, and recently landed its chief apostle, Oscar Wilde, behind the bars of an English prison. The products of the 'new realism,' in the current novels of low life, are simply 'unspeakable.'"

THE ORIGIN AND COMPOSITION OF GENESIS, by Edwin Cone Bissell, D.D. *Presbyterian and Reformed Review*, July, 1895. This was, perhaps, the last thing prepared for the press by its lamented author. It treats a vital topic. He justly says: "The most natural signs of unity are oneness of plan and the mutual dependence of constituent parts." "A general external unity of Genesis is now nowhere denied." The question which he sets himself to discuss and settle is stated as follows: "Is the actual, demonstrable unity of Genesis only of such a sort as to allow the theory of its origin now so widely current, or does it, *per se*, exclude it?" The answer is, it is such as to exclude the modern hypothesis. Genesis "is characterized, not by bare uniformity, or a unity that is outward and in a few points. It has the unity of the landscape," in which the earth, the tree, and the cloud harmoniously blend. There are four great lines of thought running through it, organically connected not only among themselves, but with a multitude of other subordinate lines which contribute to their development." Dr. Bissell admits that there were probably "original fragmentary documentary sources at the basis of the present Genesis," but the present "Genesis represents not so much compilation as strenuous elimination and selection." In his articles in the January and April numbers of the same Review, he had previously pre-

sented an elaborate and scholarly treatment of "The Origin and Composition of Genesis," embracing the various current theories on the subject. Dr. Bissell's book on "The Composite Structure of Genesis," published by McClurg & Co., Chicago, in 1894, gives the best view of the critical divisions that has anywhere been given—making use of different colors to distinguish the alleged different documents. It is invaluable to ministers.

DOCTRINE FOR THE PULPIT, by Emil V. Gerhart, D.D., LL.D. *Reformed Quarterly Review*, July, 1895. This article comes out of the rich and long experience of one of the ablest men in the German Reformed Church in this country. The writer presents the two-fold end of the pulpit, "the edification of believers, and the conversion of the world to Christ," neither of which may be ignored or falsely subordinated to the other. Both ends are to be attained by—and only by—the preaching of doctrine, which is "non-other than a scriptural form in which the mind lays hold of and possesses Christian truth." This doctrine, as Christian truth, addresses the whole man. Three defective modes of preaching are noticed: one being that of looking upon Christianity as a body of doctrinal propositions to be presented to the mere intellect; a second, that of emphasizing only the legal aspect of revealed truth; and a third, that of laying chief stress on the emotional nature, without laying any adequate rational or legal foundation. The one-sided, emotional method is the one now in the ascendant in this country, a fact greatly to be deplored. It is demoralizing alike to preacher and hearer. Some signs of reaction are, however, to be seen in different quarters—the reaction being mostly unconscious. On the principle that the rational soul—like nature—abhors a vacuum, large numbers of sensible men are everywhere demanding that the pulpit shall give them something on which a soul can live and grow, and something fitted to convert men to God. Dr. Gerhart insists that men are yearning for Christian truth as taught in the New Testament, that the churches need it, that all classes—church-going and non-church-going—need it, adjusted to the moral and religious demands of the present age.

WHY DO NOT WORKINGMEN COME TO CHURCH? *Church Eclectic and Anglo-Catholic Monthly*, is taken from the *The Irish Ecclesiastical Gazette*. The question is resolved into two others, viz: (1) Why workingmen have not come to church? and (2) How can we make them come to church? The answers to the first are—(a) The pew system, making the church, in the view of the poorer classes, the exclusive property of the rich. (b) Want of sympathy between pastor and people. (c) The kind of preaching. There are particularly three kinds of sermons that keep the workingman outside the church doors—(i.) The sermon of the tyro, fresh from the schools, who enlightens his hearers on the latest aspects of the higher criticism and of German rationalism. (ii.) "The decimated lecture," in which the learned preacher divides and subdivides, until "one muddles up the first 'head' with the sixth sub-sub-division." (iii.) The "eloquent harangue," which is deemed more pernicious and useless than either of the others. One more among many other reasons is mentioned: (d) The dull and unattractive character of the services.

How can we make them come to church? Not by giving them a parson from their own class; but by proper instruction on spiritual and church matters. Unlike the Athenians, they will not worship an Unknown God.

## NOTICES OF BOOKS OF HOMILETIC VALUE.

**MANUAL OF PREACHING: Lectures on Homiletics.** By Franklin W. Fisk, Professor of Sacred Rhetoric in Chicago Theological Seminary. New York: A. C. Armstrong and Son. Price \$1.50.

This is a revised edition of a work originally published in 1884, and widely used as a textbook. It embodies the results of an experience of more than forty years in rhetorical instruction by one who has kept his eyes and ears, mind and heart, wide open, and who has always been in touch with young men and ministers. Common sense, clearness, sound philosophy, and freshness in presentation characterize Professor Fisk's book.

**GOD'S WORD THROUGH PREACHING: being the Yale Lectures on Preaching for 1875.** By John Hall, D.D., LL.D. New York: A. S. Barnes & Co.; 1895.

This book, like Professor Fisk's, is a new edition of a work that had already proved of great service to a wide circle of readers. It contains the practical wisdom of one who has long occupied one of the foremost pulpits in the world. It is a book of insight from the point of view of the pastor knowing the needs of his people, of the student of the Bible recognizing the Word of God as containing His divine message, and of the spiritual shepherd anxious for the salvation and edification of his charge. What our old friend, L. Leonard Bacon, said of it, may be said of it still: its truths will make those who received them "better ministers, both in the pulpit and out of it."

**THE NEW YORK CHARITIES' DIRECTORY,** issued by the Charity Organization Society. Price \$1 in cloth; 50 cents in paper.

This book contains an account of all benevolent agencies having relations to the welfare of the working and dependent classes of New York City, with their origin, aims, and workings, and a list of leading charity organizations and benevolent societies in the United States and foreign countries. It stands alone as a reference book for those interested in charitable and social work.

**CHRIST AND THE CHURCH: Essays concerning the Church and the Unification of Christendom.** Papers read at the Sessions of the American Institute of Christian Philosophy, at Chautauqua, in the summer of 1894. New York: Fleming H. Revel Company, 1895.

The "American Institute of Christian Philosophy" was founded by the late lamented Dr. Charles F. Deems, for the purpose of counteracting, in part at least, the influence of the skeptical philosophy of the day by furnishing the proper antidote. The title of the book in which Dr. Amory H. Bradford—the successor of Dr. Deems in the presidency of the Institute—has collected and edited the papers read by able men of various religious denominations, in 1894, brings out clearly the aim of the session of that year. The preacher will find all the papers interesting; but we wish to draw attention to that of Rev. J. B. Devins, of Hope Chapel, New York city, and president of the New York Employment Society, as being of special homiletical value. His theme is "The Church and the City Problem." He attempts to answer three very practical questions:

"(1) What are the problems of the city that confront the church in its work among the so-called 'Other Half'?"

"(2) What is the church doing to solve these problems?"

"(3) What may the church do to hasten their solution that she is not doing to-day?"

These are crucial questions, and Mr. Devins puts into their answers the lessons of twenty years among the poor in New York city, in connection with general missionary work and with the *Tribune* "Fresh Air Fund;" as pastor of a mission chapel on Fourth Street, east of the Bowery, in which for years he had the direction and help of that ablest and most sympathetic of men, Dr. Howard Crosby; and as president of the "New York Employment Society," during the recent years of depression and want.

**RELIGION IN COMMON LIFE; or, Topics of the Day regarded from a Christian Standpoint.** Being a Course of Sermons delivered at St. Martin-in-the-Fields, London, by various preachers. New York and Toronto: Funk & Wagnalls Co. 1895. Price \$1.

These plain sermons by distinguished preachers of the Church of England, including Farrar, Wace, Kittó, and others, aim "to show in how many ways the influence of religious truth is felt in the performance of the common daily duties of our life." They deal directly with conditions of English life but only so far as they are common to the English-speaking peoples, so that the principles are applicable generally. They will prove suggestive and helpful to preachers.

No more vigorous and trenchant pen is employed at the present day in discussing the ethical and social problems of the age, than that of Mr. William Samuel Lilly, Secretary of the Catholic Society in Great Britain. In addition to his constant contributions to the great English magazines he has issued a goodly number of volumes of more or less practical value. Preachers will find no more helpful treatment of fundamental morality than in his volume "ON RIGHT AND WRONG," issued by Chapman & Hall, London, 1890. Starting with a chapter on "The Crisis of Ethics," he proceeds to treat in order of "Materialistic Ethics," "Evolutionary Ethics," "Rational Ethics," "The Ethics of Punishment," "The Ethics of Politics," "The Ethics of Journalism," "The Ethics of Property," "The Ethics of Marriage," "The Ethics of Art." The topics show that Mr. Lilly lives intensely in the present age. He is a Roman Catholic, but we know of no discussion of these subjects at once so able and so thoroughly sound.

Another of Mr. Lilly's books—"ON SHIBBOLETHS," issued by Chapman & Hall, London, 1892—is equally able and will be equally serviceable to ministers. He examines "seven Shibboleths which largely dominate contemporary life"—the modern notion of progress, liberty, the people, public opinion, education, woman's rights, supply and demand. He finds the first, "the Shibboleth of Progress, in some sort the parent of the rest. His exposure of the involved fallacies and of the resulting evils is merciless.

These two books of Mr. Lilly may not have much of the "sweet reasonableness" in the sense of literary and religious sentimentalism, that is so popular to-day in certain quarters, but they add to a high literary flavor a power of ethical "light and leading" that can not fail to be stimulating in the highest degree to intelligent readers.

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## EDITORIAL NOTES.

**A Change in the Editorial Staff.**

It is with a keen personal regret that I announce that my associate, Rev. Newell Woolsey Wells, has severed his editorial connection with *THE HOMILETIC REVIEW*. His increasing pulpit and pastoral duties have made this step necessary. It has been a special joy to me to have this brother as a co-laborer, it having been my lot to meet in my editorial work but few men who in personal intercourse, year after year, so fully exemplify Matthew Arnold's idea of the gospel of "sweetness and light." He has that genius which is untiring industry; he is courageous, tactful, and hopeful, one like those of whom the Apostle spoke: "We are always confident . . . wherefore we labor." It is a pleasure to announce that in many ways *THE REVIEW* will continue to have the help of Rev. Newell Woolsey Wells.

An introduction to the readers of *THE REVIEW* of my new editorial associate, Dr. D. S. Gregory, is not necessary. His ability in analytical reasoning, in mental grasp, and in spiritual insight is well known in all the churches. Dr. Gregory will give nearly all his time to *THE REVIEW*.

I feel that I owe almost a personal apology to our readers for having given *THE REVIEW* so little of attention during the past five years. The *Standard Dictionary*, which has absorbed so much time and energy, being completed, I am now free to turn to my earlier joyous labor.

I. K. FUNK.

**Religion in Summer.**

Attention has recently been directed in a practical way to the subject of maintaining the religious services and activities of the churches during the hot weather of the summer. The clerical vacation has become well-nigh universal, and as a consequence it is often

difficult in the city to find a clergyman to marry the living, to administer consolation to the sick and dying, or to bury the dead. The Sabbath service, the prayer meeting, and the Sabbath-school, too, take a vacation, and the unfortunates who are forced to remain in the city are gospel-forsaken and drift into temporary heathenism. After two or three months of comatose condition in the church, the people and the minister begin to straggle back, and then some weeks or months, as the case may be, are required to restore suspended animation. Under such conditions the average church does well if it simply holds its own.

It is high time to look into this matter and to see what can be done to remedy the condition of affairs. Doubtless in this restless and pushing age the settled minister needs a rest, but some method of supplying his place should be devised. We are inclined to agree with a recent utterance of Rev. Dr. Rainsford, of New York City, reported in the *Commercial Advertiser*. He says, among other things:

"There should be no cessation of religious work, least of all in the summer. The church should never be closed in the summer. And clergymen should be at all times accessible. . . . Why, if I permitted my work to cease in the summer, I would be three months catching up in the fall. I have assistants, and the doors of the church never close, no matter how intense the heat. It is in reality our busiest time."

The importance of summer religious work has also been emphasized by Bishop Potter, he having taken up his residence as acting-pastor in his cathedral mission in the tenement region of the city.

There is need to remember that men sin, and die, and go to the judgment in summer as in winter, and to take that most solemn fact into our working-theory of the church.

### The Great Agnostic.

In the death of Thomas H. Huxley, the third of the famous "Quadrilateral" of evangelists of doubt and unbelief of this generation passed to the judgment and final account. The *London Spectator* says truly of him: "There has not often been an Englishman of more brilliant gifts, of richer energies, of higher courage, and more thoroughly English combativeness. He had in him, too, all the qualities of a leader of men." The *London Academy* says, perhaps with equal truth, that some scientists have surpassed him in genius for discovery, while others may have equalled him as a "popularizer of scientific results, on the platform and with the pen; but no other man of science of the first order—with the exception, perhaps, of Buffon—has won such high rank as a leader of thought and as a master of literary style." He was undoubtedly of a kindly nature and often very helpful to his fellow investigators.

He had also that most dangerous gift of sarcasm that characterized the religious discussions of Voltaire, and that in its brutal form, tending toward abuse, marks the utterances of Haeckel in science; and he often rendered this gift more effective by assuming to sneer at religion in the name and with the authority of science, thereby deluding himself with a supposed victory, and plunging his hearer or reader into absolute skepticism or blank despair—a downright sneer being more potent with the average man than a thousand arguments. Moreover, he had always absolute confidence in himself and in his own conclusions, and the full courage of his convictions. This made him a strong *asserter*, and in great partizan expositions and encounters, with the multitudes who have no time for investigation, brass counts for more than brains, an ounce of confident assertion often going further toward producing conviction than a ton of able reasoning. It made him at the same time a brilliant fighter, his method of attack being—as we have somewhere seen it described by himself—that of some small wild animals, that more than make up for lack of weight and strength by the dash and fierceness of their onset.

But while so many accidents favored his quest for fame, certain essential drawbacks prevented his attaining the highest permanent success in either science or philosophy.

First of all, Professor Huxley did not receive in his early years a liberal education, and the conditions of his later life were such as to preclude his remedying this defect. He had only a showy, superficial, "pick-up" knowledge of theology, philosophy, literature, in fact of the whole broad range of special knowledge opened to the scholar by such a liberal education. It is a remarkable fact that of all the "Quadrilateral" only

Charles Darwin received a university training and he in a most superficial way. This fact makes the assertions of Mr. Huxley on all these great subjects of knowledge absolutely worthless except as backed by the most cogent proofs.

Nor was Professor Huxley an exact scientist, in the sense in which exact scientists use that phrase. He was a mere experimentalist and investigator of facts, never dealing with truth reduced to exact mathematical statement according to the method of the physicist. He was, besides, a specialist, dealing with biology; and it is admitted that mere specialists can hardly be otherwise than narrow. Mr. Huxley made himself still narrower by devoting himself to the exposition and dissemination of the biological theory that he borrowed from Darwin. Darwin was his absolute master; Darwinism his dominant idea. This transformed his scientific thought into biological speculation, and changed his induction from facts into deduction from natural selection and evolution. The well-known story of "bathybius" is a case in point, and his fierce contention that man is a "voluntary automaton" is another. On the assumption of the truth of Darwinism, he and his disciples were equally ready to pronounce Cuvier and Owen obsolete and Quatrefages a "fossil." His course helped his influence and reputation in its day; but Darwinism is now scientifically and philosophically discredited, and its day is over.

It was Professor Huxley who invented the term "agnostic" and popularized it, and made "a sort of creedless creed of agnosticism," and made himself notorious by it; but agnosticism, too, has been philosophically discredited and is acknowledged to be far on in its decline. Kidd's "Social Evolution," is the recognition by the materialistic thinking of the age that civilization and progress are impossible without God and religion, and that Christianity is the only adequate transforming and uplifting force in the world.

Like Darwin and Tyndall and Spencer, Professor Huxley was lacking in real logical acumen, and had no command of that exact logical and scientific method, for which the higher spheres of science and philosophy call. This—in connection with his limitations in exact science and his substantial innocence of any clear comprehension of the nature of the problems of theology and philosophy that he attempted to discuss—was sufficient to make his discussions incoherent and inconsistent and his scientific conclusions unsatisfactory. That teaching alone stands the tests of time and scientific criticism that rests on a solid logical and rational basis; that which is lacking in such basis—however brilliant its literary qualities—will soon be remanded to the upper shelf, and sooner or later removed from that shelf to make room for something of real value. Nor, since the apparent scientific basis has been removed, will the banter and the sneers—so freely and effectively used—long delay their final fate. Voltaire was the prince of persifleurs, the absolute master of the sneer, and a thousand-fold more brilliant literary-wise than Huxley; but who reads Voltaire? When the sober second thought comes, even the partizan scientists will begin to see for how slender reasons they apotheosized this dashing knight errant, and Christians whom he so greatly alarmed will see how causeless and unseemly was their terror.

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