

# THE HOMILETIC REVIEW.

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## REVIEW SECTION.

### I.—THE RECONSTRUCTED PULPIT.

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THE suggestions which I shall make in this paper are in some respects so unfamiliar to the ministerial mind that I shall ask the opinion of my brethren upon them before affirming their accuracy in too positive a tone. I feel that the time has come when we stand face to face with some very startling facts in the development of the Christian ministry. Things are not now what they were in days long gone by. The pulpit stands nearly where it has always stood, and has left the spirit of natural change to work out its own policy without much heed being paid to it. Certainly I am in no mood to recommend sudden and violent changes in pulpit methods; at the same time I am as far as possible from the ignorant idolatry which bows down before a pulpit simply on account of its shape and age. Men who are willing to accept the leading of the Holy Spirit should prove their willingness to work as directed by inspiration and by their disposition to consider all suggested changes in good temper and in a hopeful state of mind. We must never forget that an institution is not good simply because it is old, for then disobedience and self-rule would become the very ornaments of human history. On the other hand, when an institution has vindicated its claim to confidence and attention century after century, the centuries should be counted as constituting a large part of its claim to be permitted to continue any policies and methods which it has proved to be good.

There are two things to be taken into account in estimating the present position and influence of the Christian pulpit. The first of these is that the pulpit has for many centuries had a whole day once a week set apart almost entirely for its own use. Sunday is a holiday. In many Christian countries theaters, galleries, museums, and places of popular recreation are closed, and the millions who are excluded are left to discover some way of making the holiday less intolerable.

What an infinite advantage has this been to the Christian pulpit! We shall not know the real hold which the pulpit has even upon the nominal church until it is brought into competition with many other popular institutions and attractions. This is the second thing which must be borne in mind in estimating the position of the pulpit. Not only has it had a day once a week to itself, it may be said to have had that day in many countries without even the appearance of competition. When the actor, the artist, the musician, and the showman have been banished from the field, it is hardly fair to say, "Behold how large an influence the pulpit is exerting on the popular mind!" This is simply unfair, and as a basis of estimate it is obviously absurd. Let the pulpit try what it can do on a week-day if it would know the real extent of its influence.

I venture to think that under competition the pulpit, with exceptions, no doubt, would be simply nowhere in the competitive strife. Preachers have enjoyed almost a monopoly of time. There are indications, however, that the monopoly is about to be broken up, and that preachers will only get the share of public attention to which they have entitled themselves by their divine message, and the delivery of that message with adequate intelligence and burning zeal. In view of this fact I have no hesitation in saying that the reconstruction of the pulpit has become an urgent question. Again and again I would insist that we have not the very congregations which sit before us, in any fast and binding sense; in many instances they are sitting before us because on the Sunday they have nowhere else to sit. I know of no greater impertinence of a social kind than that of a man standing up to preach who has nothing to offer but sundry inventions and perishable theories of his own. Why should one man try to play moralist in the face of another if the morality he preaches is only a passing phase and sense of righteousness of which he himself is the principal judge? To preach to another man is, at least apparently, to assume superiority over him. Hence in a superstitious degree the Christian minister has become a kind of idol, a divinely surrounded and divinely protected inventor and patentee of divers ethical conceptions.

It is clear that the Bible is the first source of authority upon questions which come within the sphere of revelation rather than the sphere of intellectual reasoning. There are certain great topics upon which preachers know nothing except what they have been told by the volume which they have accepted as inspired. Man knows nothing about God, Redemption, Immortality, and Destiny except what he has learned from the Bible. Biblical preaching, therefore, must never cease from the Church. Biblical teaching is very different from text-mongering. A sermon may be full of the spirit of revelation without having a text even at the beginning, in the midst, or at the end.

The second source of authority is Experience. We must not regard Electricity as a fact, and Experience as a myth. The one is at least

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as factual as the other. Only men who have put divine truth to human uses can affirm that truth with adequate emphasis. "Come all ye that fear God, and I will declare unto you what he hath done for my soul." That was the way of the Apostle Paul. On every occasion he stood boldly up and told the story of his own conversion. That was the way by which opponents and sneerers were put to shame and silence in apostolic times. "And beholding the man which was healed standing by, they could say nothing against it." Experience is argument. We know the truth of Christianity by the discipline through which it conducts the soul. The Gospel is not a dream which lingers and broods in the fancy; it is a discipline and a spur in all the activity and service of life. I put the Bible, therefore, and Experience together as constituting the Authority under which the Christian minister conducts his holy work. This being the basis of the pulpit, it should also be the very substance and tissue of its individuality.

Instead of this, it has been greatly endangered by the vicious system of selecting "texts" for more or less agile and ingenious analysis and manipulation. Texts have ruined the very finest qualities of preaching. The thing we should be most anxious about is the context, not the text; that is to say, the very spirit and genius of the surrounding and illuminating argument. What wonder if, having given ourselves up to text-chopping, we should have fallen into mechanical forms and so-called homiletic treatment! We have actually set up professors of homiletics! I can hardly imagine anything more opposed to the spirit of Christ's teaching. We are in danger of educating a set of text-carpenters; small pulpit cabinet-makers, who can turn out very ingenious contrivances out of the smallest possible material at the smallest possible notice. If I could have my way, I would put down all so-called systems of homiletics. This is but eternal scaffold-building without any attempt to put up the temple of God. We have actually set up what may be called an Orthodoxy of Homiletics! We now know, at least by pretense, which is the right way and which is the wrong way of dividing and subdividing a line or two of all Holy Scripture! Can anything be more monstrously opposed to the spirit of the Scripture which is thus dishonored? I have often ventured to imagine how the Apostle Paul would feel if he entered one of our places of worship whilst one of his own "texts" was being handled by a clever sermon-plotter. I have had no hesitation in concluding that the most bewildered man in the whole assembly would be the Apostle Paul himself. Ideas which are attributed to him never occurred to his own mind, and I should feel no surprise if he rose in the midst of the audience and disclaimed all responsibility for their murkiness, or for their want of reason and dignity.

It is by reason of this treatment of detached portions of Scripture that it has become quite customary to regard the sermon as of infinitely more importance than the "text." The exact contrary should be our

standard of estimate. Taking the Bible as an inspired volume, there can be no doubt that the text is infinitely more precious than any sermon that can be preached upon it. Preaching should not be an exercise in homiletic analysis; it should be breathing, music, sympathy, and the very sum and force of the holiest prayer. If the Church could come to some such understanding as to its estimate of preaching, we should get rid of all that is mechanical and conventional in this part of public worship. As the matter now stands, the preacher must at a regular time give out a regular text, and occupy a regular period frequently in misinterpreting it. Great preaching should take no account of time. A great sermon may be preached in ten minutes, and a very poor sermon may be spread over an hour. It is not to be wondered at that if preachers have fallen into a very mechanical style people should estimate them by formal mechanical standards. Now the hearer tests the preacher by the preacher's own clock. The hearer declares with amazement, and even with dissatisfaction, that the preacher occupied thirty-five minutes in the delivery of his sermon! If the hearer had been in the right disposition and the sermon had taken the right course there had been no consciousness of time in listening to the divine message. But if preachers will be mechanical it will be difficult for hearers to be spiritual. I daily pray for courage to sit down when my message is finished. Striving after the occupation of a conventional duration spoils all that is best and noblest in pulpit exercises. I have not hesitated to advise young preachers to sit down the moment they are done, and to suggest that they may have been done some time before they had the courage to conclude. As a minister who has been preaching for more than forty years, I can not recall many instances in which the hearers have complained of the sermon being too short.

Merely intellectual preachers are tempted to consider the sermon from its artistic rather than from its spiritual side. They study proportion in the distribution of their matter. They labor after the acquirement of what they term polish and finish. They are tempted to admire a discourse from the architectural point of view. They should consider the condition in which people generally come to hear a sermon. Taking hearers in the mass, they are not artists, architects, or worshippers of mere literary form. They are wearied, disappointed, perplexed, and broken-hearted. They do not come to an academy of art to gratify their fancy and their taste; they come to what should be a fountain of living waters for the satisfaction of the soul's burning thirst. When men want art they can go to the academy. When men come to the church to hear the Gospel it should be presented to them in the most direct and sympathetic way. So long as there are broken hearts in the world so long will evangelical preaching be needed. I have no doubt that in the progress of evolution the time will come when he who most tenderly delivers the Gospel of the love of God will

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not only be the greatest, but actually the most original preacher in the world.

Many will advise young preachers to identify themselves with questions of social education and progress. There are many men in the ministry of Christ who are never heard of as preachers of the Gospel. We hear of them as politicians, debaters, statesmen, liberals, Tories, and agitators; but as for their preaching, we seldom hear a word about it! This is, to say the least of it, remarkable, and I can not but regard it as painfully instructive. Are ministers, then, not to take any interest in the questions of the day, and in the subjects and problems which are interesting and vexing the common mind? I am far from answering in the negative. I am as deeply interested in social questions as most of my brethren, but I would approach their consideration and solution from a different point than that which they have selected. I believe it is possible to preach righteousness, temperance, and judgment to come without once naming Felix and Drusilla. I believe it is possible to preach upon capital and labor without naming either of them. We have now special Sundays for special subjects; such as Temperance Sunday, Peace Sunday, College Sunday, Municipal Sunday, and the like. For my own part, I pay no attention to any of them. Every Sunday is to me temperance Sunday, and peace Sunday, and a Sunday devoted to the whole idea of social development and progress. We are not made to be dividers and judges as to social questions, but to reveal a kingdom which will bring all contention and confusion to final reconciliation. We must not be tempted to consider and treat symptoms without first deeply probing the seat of the disease. When a man is suffering from heart affection it will do him small good to attend to the condition of his toilet. We must read and understand the heart itself if we would do any substantial and permanent good to the patient. I am old-fashioned enough to believe that if the Gospel of the grace of God as shown in the life and teaching of Jesus Christ will not settle all questions of temperance, peace, war, and the like, no invention of amateur reformers will ever touch the great necessity. The preacher has no interest in classes regarded strictly as such; his interest is in Man; and if he be faithful to that charge, he will touch every class as the sunlight touches the face of the whole earth.

Of course it will require not only great courage, but great wisdom, to change many of the forms and methods of pulpit life. Nothing is to be gained by sudden and violent transitions. The great change must begin in the preacher's own heart and in the preacher's own way of looking at the vastness of the Kingdom of God as revealed in the infinite philosophy and tenderness of the Gospel of Christ. My own ministry has tended strongly in the direction of assuring me that there is nothing in the revelation of Christ that has not its root and confirmation in human reason and experience. I regard faith as reason

at its best, and then as reason abandoning itself in a supreme effort to reach the living God, and to prove the good faith of that effort by daily devotion to the true spiritual service of men. Faith is reason, and it is infinitely more. But the whole kingdom of Christ takes hold of the whole kingdom of reason and leads man upward from his own assumptions and axioms to the full revelation of the divine wisdom. For example, prayer is not a theological invention, it is a necessity of reason. Prayer is not a phantasy, it is an unquenchable instinct of the heart. Or again, faith is not an ecclesiastical trick, it is confirmed by all that is deepest, truest, and largest in civilization. Sacrifice is not something utterly unknown to the human heart, it is found throughout the whole sphere of civilized life. Wherever mothers are found working out all the mystery of their love, it ought not to be difficult to find the Christ of God working out the greater mystery of the world's redemption. If preachers will show that their Gospel is not an intellectual phantasm or recreation, but a grand sanctification of all that is best in human instinct and reason, they will enlarge and ennoble their whole sphere of influence. The world is tired of superstition; it will never be tired of sympathy. Let amateur reformers do what they can with the stream, be it ours as the ambassadors of Christ to purify the fountain. We have to deal, not with defiled hands, but with polluted consciences. The whole head is sick. Not reformation, but regeneration, is what the whole world needs. Do we really know that there is a Holy Ghost? Do we realize that this is the age and dispensation of the Spirit? Oh, for Pentecostal fire! For the wind from heaven! For the culture of God!

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## II.—PALESTINE OF THE TIME OF ABRAHAM AS SEEN IN THE LIGHT OF ARCHEOLOGY.

BY PROFESSOR A. H. SAYCE, D.D., D.C.L., F.R.S., ETC., OXFORD, ENG., AUTHOR OF, "FRESH LIGHTS FROM THE ANCIENT MONUMENTS," "RACES OF THE OLD TESTAMENT."

THE last few years have brought with them many surprises, but no surprises greater than those which have awaited the historian of the ancient East. The excavator and the decipherer of ancient inscriptions have united to restore a history of the past which had seemed lost forever, and some of the results of this restoration are startling in the extreme. We are beginning to discover that civilization, at all events in the East, is very old, and that the world of Abraham was a world that was highly literary, and already had behind it a long civilized past.

It is mainly from the cuneiform inscriptions of Babylonia that the light has come. Babylonia was the China of the old Oriental world; it was a land where writing and reading had been practised for un-

numbered centuries, and from whence the elements of culture had been disseminated throughout western Asia. Its cities contained libraries stored with clay books, and the exploring expeditions which have been sent from Europe and America have made us acquainted with some of them. Two such libraries, which were formed before Abraham was born, have been discovered within the last half-dozen years: one of them by the French explorer, M. de Sarzec, at Tello in southern Babylonia; the other, and the more important—tho only fragments of it have been preserved—by Mr. Haynes working in behalf of the University of Pennsylvania at Niffer, the ancient Nippur, in the northern part of the country. Some idea may be formed of the extent of these libraries, and at the same time of the materials that are being accumulated for the historian, by the fact that the number of tablets found at Tello is estimated at 33,000, while those discovered at Niffer reach an almost equally high figure.

One of the facts we have learned is that long before the days of Abraham Babylonian armies and traders made their way to the shores of the Mediterranean and introduced into Canaan not only Babylonian rule, but Babylonian culture as well. As far back as B.C. 3800 Sargon of Akkad had conquered the greater part of western Asia, including "the land of the Amorites," as Palestine was then called, and had united his dominions into "a single empire." His son Naram-Sin continued the conquests of his father, and marching along the high-road that led southward of Canaan, past Kadesh-barnea, he invaded Magan or the Sinaitic Peninsula, and took possession of its mines of copper. But Sargon was not the first Babylonian conqueror who had made his way to the distant West. The discoveries of the American expedition at Niffer have revealed to us one still earlier, a certain Loyal-zaggisi, who lived, according to Professor Hilprecht and Mr. Haynes, as long ago as the fifth millennium B.C. Loyal-zaggisi was the son of a high priest of Mesopotamia, "the land of the Bow" as it was then termed, and his first capital was probably Harran. But he made himself master of Babylonia, and therewith of Babylonian culture and power, and his victorious career ended in the creation of an empire which extended from the Persian Gulf to the Mediterranean Sea.

When Sargon of Akkad marched into Syria, the dominant people there were the Amorites. The whole country therefore as far as the southern frontiers of Palestine came to be known to the Babylonians under their name. The fact is a striking testimony to the truth of the Old-Testament history which similarly makes the Amorites the leading people of Canaan before the days of the Israelitish invasion. In the fourteenth chapter of Genesis we read of Amorites at Hazezon-tamar on the edge of the Dead Sea, and in the time of Moses there were Amorite kingdoms on the eastern side of the Jordan. The use of the name "Amorite" in the Pentateuch, where we should rather have expected "Canaanite," has been declared to be the mark of a special

document and of an ignorance of the real history of the past; but we now find that it is the critics who have been guilty of ignorance, and that the employment of the name takes us back to the age of Babylonian influence in western Asia, that is to say, to the age before the Exodus.

The Egyptian monuments have shown us what the Amorites were like. Like the Libyans of northern Africa, who are anthropologically allied to the so-called Red Kelts, they were a tall, blond race, with fair skins, blue eyes, pointed beards, and reddish hair. They thus formed part of a race which was spread along the northern coast of Africa and extended through western Spain and France into the British Isles. As in Africa, so, too, in Palestine, they lived by preference in the mountains; the hot and enervating air of the plains did not suit them. Between the Amorite and the Canaanite there was an essential difference of race.

The Canaanites were Semites, and "the language of Canaan," as Isaiah (xix. 18) calls it, was what we term Hebrew. The fact was first made clear by the Phœnician inscriptions; the cuneiform tablets found at Tel el-Amarna in Upper Egypt have carried back the history of the language to pre-Mosaic days. A large part of the tablets consists of letters in the Babylonian language from the Egyptian governors and vassal-kings of Canaan, and in some of them the Canaanitish equivalents are given of Babylonian words. In all such cases we might substitute "Hebrew" for "Canaanitish."

It is true that in one or two points the Phœnician or Canaanitish differs from the Hebrew dialect. Hebrew, for example, has developed of itself what is called the *waw conversivum*, and has borrowed the article from a north-Arabian dialect. But otherwise between Hebrew and the Canaanitish language, which we can now trace back to the century before the Exodus, there is substantially no difference. How it came about that the "language of Canaan" was also the language of the Israelites we can not at present fully explain. But the early contract-tablets which have been discovered in Babylonia throw some light on the question.

A century or two before the birth of Abraham, his birthplace Ur, now Mugheir, was the capital of a dynasty which claimed rule over the rest of Babylonia, and made military expeditions against "the land of the Amorites." On its fall, Babylonia was divided into more than one state, the rulers of which were independent one of the other. One of these states was Babylon, where a dynasty from southern Arabia had mounted the throne. They bear names that are not Babylonian, but are found in the inscriptions of south Arabia, and, it may be added, in the Old Testament as well. The sixth king of this "First Dynasty of Babylon," as the native chroniclers entitled it, was Khammurabi or Ammirabi, who eventually succeeded in overthrowing his rivals and making himself supreme master of Babylonia.



An immense number of contracts and other commercial documents has been discovered, written on clay and dated in the reigns of the kings of the Dynasty of Ur and of the First Dynasty of Babylon which followed it. In these we find evidence that colonies of "Amorite"—or, as we should say, Canaanite—merchants were settled in Chaldea. They had certain districts assigned to them, which were accordingly called "districts of the Amorites" (*Amurri*); they were allowed to buy and sell property, to act as witnesses, to bring suits against native Babylonians, and even to rise to high official posts. They had, too, judges of their own, who sat in the gate of the city which was dedicated to the goddess of the Amorite-land. These Amorite colonists had usually adopted Babylonian names, but by the side of the latter we also find names which are specifically Hebrew, even Israelitish. Thus not only do we meet with names like Abdiel and Ishmael, but also with Jacob-el and Joseph-el, while, in a contract drawn up in the reign of the grandfather of Khammurabi, one of the witnesses is "an Amorite, the son of Abi-ramu," or Abram.

Consequently there were Canaanites living in Chaldea at the time of Abraham's birth, and speaking there the language of Canaan. Even the dynasty which ruled in Babylon at the time was of foreign origin, and the names of its kings show that the language they spoke was akin to Hebrew rather than to Babylonian. It is therefore historically quite possible that the family of Terah already used the Canaanitish tongue.

At any rate, the Babylonian monuments prove that between Canaan and Babylonia there was close and constant intercourse. A high priest of Tello who lived in the early period of the dynasty of Ur imported stone from the Lebanon for his buildings at home, and Khammurabi and his successors claim to be kings of the land of the Amorites as well as of Chaldea. Soldiers and merchants, scribes and officials, constantly trod the high-road that led past Harran from Babylonia to Canaan, and Babylonian law and culture, language and writing, had long since been introduced into the West. The introduction went back to at least as early an age as that of Sargon of Akkad, perhaps even to that of Loyal-zaggisi. An essential part of this culture were the libraries of clay books for which Babylonia was famous, and we should therefore expect that similar libraries would be established in Canaan.

The Tel el-Amarna tablets have shown that such was actually the case. They have shown that throughout Canaan the official and educated classes continued to write upon clay in the Babylonian language and system of writing even after the empire of Babylonia had been superseded by that of Egypt. This implies the existence of schools and libraries where the foreign literature could be taught and studied; it also implies that these schools and libraries must have existed for centuries. A long-continued literary influence can alone explain why the difficult script and foreign speech of Babylonia were still employed

in Canaan nearly two centuries after the establishment there of Egyptian rule.

As long as the cities lasted in which the old libraries were situated, and as long as there were those who could read the clay documents stored up in them, there would be no lack of contemporaneous records for the historian of Canaan. Clay is practically imperishable, and several of the ancient cities of Canaan remained uncaptured by the Israelites down to the time of David and Solomon. It was consequently quite possible for a writer who lived as late as the age of Samuel to have access to historical materials which had been written centuries earlier; such access would have been still more possible for Moses, who was "learned in all the wisdom of the Egyptians"—wisdom in which, as we may gather from the Tel el-Amarna correspondence, a knowledge of the Babylonian language and script was at that time included.

The contents of one such clay tablet seem to lie before us in the fourteenth chapter of Genesis. At any rate, the account of Chedorlaomer's campaign recounted in the chapter, discredited tho it has been by skeptical criticism, has been strikingly confirmed by cuneiform research. The name of Arioch, Eri-Aku, "the Servant of the Moon-god," in the cuneiform texts, has long been known to Assyriologists. He was king of Larsa (now Senkereh) in southern Babylonia, a name which is evidently the same as the biblical Ellasar. We learn from his inscriptions that he was of Elamite extraction, and that he was supported on his throne by Elamite power. To his father, an Elamite prince, he gives the title of "Father (or Judge) of the Land of the Amorites," implying that Canaan, like Babylonia, must at the time have acknowledged the supremacy of Elam. This supremacy was brought to an end by Khammurabi of Babylon, who shook off the yoke of the Elamites, overthrew Eri-ku and his Elamite allies, and made himself sole monarch of Chaldea.

Thus much has been long known, but the tablets recently discovered in Babylonia have now revealed a good deal more. Mr. Pinches has found fragments of four, in which the war between Khammurabi and his enemies is referred to, and in which for the first time we read the name of Kudur-Laghghamar, "the Servant of the god Laghghamar," who is called in them the king of Elam. The Chedor-laomer of Genesis has thus been recovered from the grave of the past. In the same tablets mention is also made of Tudghula, the son of Gazza (ni), a name which is letter for letter the Tid'al of Genesis. As Kudur-Laghghamar is said to have summoned to his aid the Umman Manda or "Nakoris" of Kurdistan, who were also subject to his sway, it would seem that it was over them that Tid'al was king.

Within the last few months Dr. Scheil, working among the tablets that have come from Niffer to the Museum at Constantinople, has completed the task of discovery. Among the tablets at Constantinople are letters from Khammurabi to his faithful vassal Sin-idinnam of

Larsa. Sin-idinnam had been despoiled of his ancestral kingdom by the Elamites, and Eri-Aku was placed upon his throne. He fled accordingly to the court of Khammurabi, and when the war of independence broke out against the Elamites rendered signal service to the king of Babylon. Khammurabi subsequently restored him to his principality, and one of the letters refers to the statues and other presents which the king of Babylon bestowed upon him "as a recompense for his valor on the day of Kudur-Laghghamar's defeat." The name of Kudur-Laghghamar is here spelt out in full.

It is clear from all this that Khammurabi must be the Amraphel of Genesis. His name was also pronounced Ammirabi, and like many of the Babylonian sovereigns of that period he was deified, being addressed as *ilu Ammirabi*—"the god Ammirabi." A German scholar, Dr. Lindl, is therefore doubtless right in suggesting that Amraphel is merely Ammirabi-*ilu*—"Ammirabi the god."

The history of Chedo-laomer's campaign has thus been verified in a very complete manner, even to the forms of the proper names which have been handed down in the Hebrew MSS. with remarkably little corruption. The fact is an encouragement to those who believe in the historical credibility of the Pentateuch, and it is also one which those who belong to the school of skeptical criticism will find it impossible to explain away. It is like the verification of another part of the same chapter of Genesis which we owe to the cuneiform tablets of Tel el-Amarna. The "higher critics" had assured us that the name of Jerusalem or Salem did not come into existence until the time of David, and that the story of Melchizedek, the priest-king, was a pure myth. But several of the Tel el-Amarna letters which were written more than a century before the Exodus were sent to the Pharaoh by Ebed-Tob, king of "Jerusalem," which was already an important fortress and the capital of a territory. Its name is written *Uru-Salim*, "the city of Salim," the god of Peace, *uru* being explained in a cuneiform tablet as having the signification of "city." Ebed-Tob declares to the Pharaoh that he was not like the other governors of Canaan, that he had not inherited his royal dignity from his father or his mother, but had been appointed to it by "the mighty king." The "mighty king" is contrasted with the "great king" of Egypt, and must have been an old title of the god of Jerusalem. As Professor Hommel has pointed out, it is the equivalent of the *El Elyōn*, the "Most High God," of Genesis. As late, therefore, as the age of the eighteenth Egyptian dynasty there was still a priest-king in Jerusalem, appointed to his office, not by the Pharaoh or through inheritance from his father and mother, but by the Deity himself. Like Melchizedek, Ebed-Tob was priest as well as king, and like him, too, in his official capacity he was "without father, without mother." Some day, beneath the rubbish which fills the Tyropean valley at Jerusalem, we may find the contemporaneous records of both.

## III.—THE HARMONY OF SCIENCE AND REVELATION.

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GOD has made two revelations to man, and they can not be contradictory. God is the author of nature and God is the author of the Bible. The Bible is a supplement to the revelation of nature touching points upon which it is all important for man to be properly informed, but which are not revealed with sufficient clearness in the general works of the Creator.

Possibly all truth is present in the undulations of the luminiferous ether filling each cubic yard of space. But man does not possess the delicacy of sensation or the capacity of interpretation necessary to extract the meaning from these symbols. With the microscope and the spectroscope and the photograph and the arrangements for catching the various electric impulses, such as the Roentgen rays, man has done much to penetrate the mysteries of nature. Still, what man knows is as nothing to what he knows not.

Under the limitations of man's existence in this world it is easier for him to obtain confidence in a direct message from his Creator than it is to ascertain by natural means either the substance of the message or the full reasons for sending it. We can properly *believe* much that we do not know. On examination, moreover, it appears that our knowledge of nature rests on faith as really and as fully as does the knowledge which we obtain from the Bible.

The mysteries of the Christian religion are no more absolute than are those of science. The Newtonian theory of gravitation is merely a formula for stating a certain class of facts. According to this theory, all material objects are attracted toward each other directly as the product of their masses, and inversely as the square of their distances from each other. But neither Newton nor any of his followers has ever been able to solve the mysteries connected with that statement of fact.

Is this tendency of material objects to approach each other the result of a *push* or of a *pull*? To say that they pull each other is to say that they act where they are not, which Newton in his earlier years said was an absurdity so great that no well-balanced mind could entertain the thought. Yet when he tried to explain it as a push, Newton had to suppose all space to be full of ethereal matter increasing in density with increasing distances from the center. But as this would involve infinite density on the margin of the universe, and as a universal material medium would retard the motions of the planets, he gave up the theory and confessed that the force of gravitation was an

insoluble mystery—yes, even a paradox, involving material conceptions that in their verbal statement were self-contradictory.

The prevalent theory of the atomic constitution of matter lands the man of science in conclusions which are equally incomprehensible and paradoxical. The theory supposes that all material substances consist of atoms of indefinite smallness which are indivisible and in constant motion. The atoms in motion form molecules which are like nothing else so much as the swarms of gnats which we often see in the air. If one runs his head against them, he meets resistance resulting not merely from the inertia of their weight, but from that of their motion. The same particles of water may appear as ice or as steam. The difference is caused by the different amount of molecular motion produced by the different degrees of heat to which they are subjected.

But as these atoms in their ceaseless evolutions must often collide with each other, there would follow a loss of motion and a consequent loss of pressure. For the pressure on the piston of a steam-engine is supposed to be nothing but the combined force of the impact of the ultimate molecules of water set in motion by heat. But nothing is more certain in chemistry than that a given volume of gas when kept in a room of uniform temperature maintains a uniform pressure. There is no such diminution of pressure as there ought to be if the ultimate particles of matter are absolutely hard and inelastic.

To avoid this difficulty, Lord Kelvin and Clerk-Maxwell, two of the greatest physicists of the age, have "invented" an ether without weight and without ultimate particles. This ether is supposed to fill all space and to be set into all sorts of whirlpools and revolutions like the rings of smoke that we often see coming out from the chimney of a locomotive. Somehow these whirlpools (or "vortex rings," as they are called), in a fluid which has no hardness at all in itself or any other physical qualities, becomes hard and heavy in spots by reason of the motion. This is really making something out of nothing, which has always been a paradox in the orthodox conceptions of the original creation.

The efforts of the scientific men to give a consistent statement of the nature of life, and of the cause of variations and heredity in plants and animals, are no more successful. Life in its ultimate analysis is traced down to microscopical cells, each of which seems to have a more or less independent existence. Each living plant or animal is a sort of a republic in which an incredible number of independent individual cells are performing their separate functions contributory to the general result. How this can be accomplished, what power can unify the movements of these cells, and, most of all, how this invisible power can transmit its peculiarities to successive generations, are mysteries as profound as any which meet the theologian in his efforts to formulate statements concerning the compound nature of Christ.

So completely are scientific men baffled in their attempts to give

expression to their ultimate conceptions of life that no two of them can agree, and no one seems able to make others understand his own statements. Darwin's theory of Pangenesis was so fantastic that no one else could accept it, or indeed understand it. At first he thought it had some resemblance to Herbert Spencer's theory of "mutual affinities" between molecules of similar kinds, but Spencer indignantly denied the resemblance. The latest attempt to define life describes it as inhabiting and animating a fluid rather than a cell.

Even a cursory reading of the recent literature upon this subject is ample to convince one that biologists who deny the possibility of the miraculous conception of Jesus live in glass houses, and believe many things every whit as wonderful as that miraculous event, but whose marvelousness is disguised to the vision by the frequency of their occurrence.

The root of a large part of the unbelief of the present time lies in erroneous conceptions of God's relation to nature. Unbelief is about equally divided between Deism and Pantheism, or theories that are closely akin to these. The Deist regards God as simply a great machinist who has done nothing except through the original organization of material forces. Pantheists and those who press the doctrine of divine immanence to undue lengths banish second causes entirely from the universe, and regard all things as the direct and immediate manifestation of divine energy. By the Deists, miracles are ruled out by God's supposed bondage to ideas of mechanical order. To the extreme advocates of divine immanence, miracles lose their meaning by being resolved into a class so comprehensive that everything is included in it. Where everything is supernatural, nothing is really so.

The central fact from which to demonstrate the incorrectness of both these extreme theories is that of the relation of man's will both to nature and to God. If there is one thing which is established by scientific observation better than another, it is that the human will has power over the material forces of nature. Man can and does modify nature. The determinations of his will unlock and direct the molecular forces of the brain so as to accomplish results that do not inhere in the material mechanism of the universe. Man plants trees in one place, and destroys them in another. He digs canals in one country, and closes up water-courses in other countries. Through irrigation he makes some deserts blossom like the rose, while by his improvidence he in other regions turns the fruitful plain into a desert waste. That man's thought should thus modify the course of nature is as mysterious as that God's thought should do so.

That there are, through God's creation, independent second causes every one knows from the independence of his own will. Man is the architect, if not always of his own fortune, certainly of his own moral character. In the moral choices of the human will we see an independent second cause in operation in a kingdom with whose sovereignty

the Creator does not choose to interfere. In this direct knowledge which every man has of an independent second cause in his own will he is made familiar with a greater mystery than that which pertains to the existence of second causes in the material world. The true conception of nature is that of a system of second causes to which the Creator has left the ordinary course of things, and with which He interferes only on special occasions when the exigencies of His moral universe require it. A miracle differs from acts of the human will in its interference with nature in degree rather than in kind. The one, however, is as mysterious as is the other.

The assumption that God can satisfy the wants of man by a mechanical universe with which He does not Himself interfere is not based on satisfactory evidence. We do not know that it is possible to satisfy so great a being as man is with material mechanism, however grand and perfect. It certainly is not thought to be possible for an earthly father to make a house so perfect and so well provided with modern improvements that his own presence in it is an impertinence. A house so perfect that there is no need of the parental bodily presence in it is a self-contradiction. It is a God near at hand, and not afar off, which is needed by mankind.

This is just what Christianity supplies. Over and above all the provisions made for man in the marvelous material mechanism of the universe, God has personally revealed Himself in three modes of interference with these processes. Infrequently, and only on occasions of world-wide significance, God has revealed Himself in miracles. More frequently He has certified His presence to us in special providences, numbers of which almost any one can reckon up in his own experience. While in His gracious manifestations in connection with the Church and its ordinances, God's presence is felt wherever His truth is proclaimed and wherever two or three are gathered in Christ's name.

Christianity is a well-ordered supernaturalism. The earliest as well as the latest unbelievers have urged against the supernatural claims of Christianity that its miracles were so infrequent. This objection of the celebrated infidel Celsus in the second century has been reiterated by John Stuart Mill in the nineteenth. But miracles too oft repeated would cease to be miracles. Their very infrequency in the Bible is a sure mark that the narratives are not fictitious. But

"Peace hath her victories  
No less renowned than war."

In the ordinary operations of grace shown in the conversion of men and in the comforting of their hearts in connection with the truths of the Gospel and the ordinances of the Church, God is no less present, and in no less convincing power, than He was in the miracles which attested the more general revelations of His Word.

Modern science has really raised no new difficulties to faith in the

Christian revelation. If it had done so, the company of Christian believers would not be adorned with that remarkable galaxy of great scientific lights which is so conspicuous in modern times. Beginning with Sir Isaac Newton and ending with Faraday, Lord Kelvin, and Clerk-Maxwell in England, and a number of other great mathematicians and physicists who so impressed Professor Romanes among the Cambridge graduates, the roll of science has never failed to be adorned with Christian believers of the most pronounced and childlike character. Joseph Henry, Asa Gray, J. D. Dana, Le Conte, and Professor Young are but a few of the names that suggest themselves at once as we run over the list in America. Those who have drunk deepest from the wells of science are those who have thirsted most for the waters which Christ alone has supplied.

The most of the apparent specific difficulties between Science and Revelation readily disappear when the facts of both are properly interpreted. It is the interpretations, and not the facts, which contradict each other. A specific case offers itself in the question of the antiquity of man. In the first place, Prof. William H. Green, of Princeton, on the strength of his vast knowledge of Hebrew, shows, from careful examination of its forms of speech, that no hard-and-fast limits are set in the Bible to the antiquity of the human race. The forms of speech in Genesis permit us to place Adam as far back as the earliest date for which we shall find satisfactory and specific evidence; while, on the other hand, the extravagant claims which were made a generation ago for the age of various human remains are becoming very generally discredited.

So constantly has the Bible withstood the shock of the attacks prematurely brought against it by neophytes in science that we may well possess our souls in patience when new enemies arise. The believer may, indeed, be called upon from time to time to revise his interpretation of subsidiary points in the divine revelation contained in the Bible (for no man is altogether infallible in his interpretations); nevertheless, the foundation of God standeth sure, and the certainties of the Christian religion are so plain that he who runs may read and understand them.

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#### IV.—THE COMING REVIVAL—HOW TO SECURE IT.

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In two previous articles we have discussed the characteristics of the coming revival and the signs of its coming. The crucial point of the subject is now reached in attempting to answer the question, how to secure the revival which we seek. The answer to the question is far from simple. To make the discussion of the subject profitable re-



quires clear thinking and straightforward speaking; requires a careful analysis of a complex subject and a frank statement of facts that we would prefer to omit. We venture, however, modestly to name some requisites essential to securing the revival we are discussing.

1. The first requisite is that the Church should have a faith that holds to the possibility of such a revival at the present time. We must take care that we allow no subtle theory to insinuate doubts as to whether it is in God's plan and purpose to give to His Church under the present dispensation the mighty conquests to which we have alluded. There are worthy Christian men who hold to a faith which forbids their cherishing any high expectation of great spiritual victories under the existing order of things. One of the most eminent of these godly men is widely reported to have given recent utterance to the belief that the world is growing worse. This beloved brother's heart is undoubtedly nearer right than his head. If rightly understood, it is a part of his creed, and the creed of those who believe with him, that the world is growing worse and must continue to grow worse until Christ comes and assumes different relations to His Church. According to this creed, the present is a dispensation of waiting rather than of successful working, a dispensation of defeat rather than of victory. How, then, can the Church cherish any hope of large success? We can not pause to discuss this subject at length. It is only alluded to here because of its vital connection with the question at issue. The Church must be aflame with a holy enthusiasm, it must be inspired and stimulated by an earnest hope and expectation, if it is to be successful in inaugurating the great coming revival which we predict. It must hold tenaciously to the doctrine which we unqualifiedly believe, that Christ's present relations with His Church are all that is needed to secure the victories we seek. He is now in possession of the "all-power" with which He has promised to endow His people. He is now the mighty Conqueror, ready to lead on His conquering hosts from victory to victory. I can not believe that it is His will that His Church should wait in hopeless despair until evil has culminated in a yet more sad catastrophe. The emphatic "now" which we press upon the sinner with such cogency of application is equally applicable to Christ's Church, and its force must be felt by that Church in order to a realization of great results. "Behold, now is the accepted time; behold, now is the day of salvation!" is the Bible message to the Church to-day.

2. The Church must accept the doctrine that responsibility for the revival is entirely with human agents, and in no sense can it be attached to its Divine Leader. Let us not misunderstand this vital point. We emphasize, and rightly, the fact that the Holy Spirit is the prime and principal agent in every religious work on the human heart, but we assume also that this divine agency is ever active and all-sufficient to produce those results which we designate a revival wherever there is a consenting mind and a cooperating Church. We

must take care that we do not shift the responsibility for the presence and efficient work of this supreme agency from man himself to God. There is often a passive but a most pernicious belief that revivals come to churches and communities in sovereign independence of human agencies, like summer rain or winter storm. In contradistinction to such a view, we hesitate not to affirm that revivals are as much subject to laws and conditions within the range of human powers as success in physical husbandry, or in any pursuit in life. Let Christian people everywhere, then, understand that beyond all question it is God's will that the revival we seek should come to us, and that the present is God's time. The only question is whether the Church will cooperate with God in this sublime work.

3. Christian people must clearly perceive and frankly acknowledge the present condition of the Church and its imperative need of a great awakening. A correct diagnosis of the case is necessary to recover from any serious physical ailment; nor is it less essential in moral and religious matters. Unfortunately, there are not a few good people who question the wisdom of anything like free and faithful dealing with the Church of to-day. The man who makes a clear analysis of the situation and announces it in frank terms is often regarded as an enemy of the Church, or, at best, a pessimistic Jeremiah. As in national matters, the man who points out any injustice in the existing economic order and the discontent of any class of people is assailed as an "alarmist," not to say an "anarchist," so in the Church, whoever acts the part of the old prophets and lifts up his voice against existing evils is likely to meet with the prophets' fate. Nevertheless, it is a prime necessity, if the revival we predict is to become a realization, that Christian people should know existing facts and should feel their full force. Count no man an enemy who sounds a bugle blast in the ears of a slumbering Church, and calls it to "awake to righteousness, and sin not." Yet in doing this needed work we have need to pray for the wisdom that cometh from above, that is "pure," "peaceable," and "gentle"; and we should avoid rash denunciation on the one hand, and blind apology on the other hand.

4. We must keep in remembrance the character of the revival needed and sought if we would wisely work for its coming. THE HOMILETIC REVIEW, in its Editorial Notes, has emphasized the fact that the work should not be a "merely emotional and sporadic revival, but rather that it should have the solidest rational, Scriptural basis." In our first article in the January number, in giving its characteristics, we specially emphasized the fact that it will be a revival of original Christianity, a revival of individual righteousness, a revival of corporate righteousness, a revival of social righteousness, a revival of civic righteousness, a revival of missionary zeal and missionary activity—in a word, a revival that will regenerate the Church, and, through a regenerated Church, regenerate society.

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5. This brings us, then, to a matter of vital importance, viz., the Church is the objective point in the coming revival. President Charles G. Finney, one of the greatest revivalists of his age, and possibly of any age, and a man whose beneficent influence the whole country has felt, is quoted as having uttered this sentiment: "Until we can put away from the minds of men the common error that the current Christianity of the Church is true Christianity, we can make but little progress in converting the world." That is a serious statement—so serious that we hear it with a shudder, and wish we were able to controvert it; but it is to be feared that it is incontrovertible; and in making this admission we do not acknowledge that the Church is farther from Christ than it has ever been before, or that we have joined hands with the pessimists. On the contrary, we may well believe that the Church is making some progress toward a higher ideal. Nevertheless, we sorrowfully admit that the "current Christianity" of the Church is not, in any proper sense, "true Christianity." The Church itself, then, is first the subject, and next the agency of the great revival to come. The Church must be reached, stirred, quickened, transformed. In saying this we do but voice the sentiment of the best men in the Church. An editorial in *THE HOMILETIC REVIEW* truthfully says: "It is generally acknowledged that there needs to be a waking up and a reformation in the Church at large. Christians need to go back to the Pentecostal sense of their mission for souls and for the world."

6. But what specifically is to be aimed at and what methods employed in seeking to make the "current Christianity" of the Church "true Christianity"?

(1) The supreme task of the Christian ministry to-day is that of reaching and stirring the consciences of Christians. The tap-root of the evil that blights our churches with worldliness and unlikeness to Christ is a slumbering conscience, an unawakened spiritual nature, irresponsive to ordinary pulpit appeals and to Christian influences. All the artillery of the pulpit must be turned against these slumbering consciences. Unless they can be aroused and startled from their lethargy, all other labor will be comparatively in vain. This work is fundamental and all-essential, because the basis of all revival work in all classes of men is an awakened conscience. And when once the consciences of Christian men are so stirred as to produce the fruits of repentance and of godly living in their private and public relations in life, that fact alone will open the way to effective appeals to non-professors and to non-church-goers, which the revival must ultimately reach and sweep into the Kingdom of God. Any exhibition of an awakened conscience seeking to atone for past guilt by works of righteousness is the most hopeful forerunner and most effective agency of a revival. Because of this fact one may well deprecate the almost entire absence of what is called discipline in the Church of to-day. More wholesome discipline, more manifest application of the requirements of Christian-

ity and of Christ's Church to His professed disciples, even in rebuke or penalty, might tend to open the eyes of other offenders both within and without the Church. God Himself seems to have set His seal upon this disciplinary work in a most positive way, when Ananias and his wife fell beneath His withering curse because of their hypocritical conduct; and what followed that act of discipline is significant. "By the hands of the Apostles were many signs and wonders wrought among the people, . . . and believers were the more added to the Lord, multitudes of both men and women."

(2) Those who call themselves Christians must be led to accept Christian standards. The Church calling itself by a Christian name must in fact be a genuine Christian Church; or, to put the thought in other words, the greatest necessity of our times is the Christianization of Christianity. No mark of weakness and impotency to grapple with the great problems of our times and to do the sublime work which Divine Providence calls the Church of to-day to do, is more notable or more humiliating than the lamentably low and unchristian standards too often found dominating professedly Christian people. If the Church of Christ is to win the mighty victories which we have predicted, it will win them by following unswervingly its Divine Leader; it will win them by loyally accepting and unhesitatingly obeying His divine teachings. A Church professing to be Christian, yet practically semi-pagan in its character, setting aside the standards given by the Master, and setting up its own standards in conformity with prevailing worldly sentiments and customs, is not only a pitiable sight, but is an agency utterly powerless for bringing in the Kingdom of Christ. The ministry of to-day must voice "the mind of the Master" in their appeals to the Church, and must be able with the Spirit's help to make that mind dominate the Church.

(3) Through the agency of an aroused conscience and the general acceptance of Christian standards, the whole life and work of the Church must be transformed and lifted up to the New Testament plane of discipleship. And this transformed Christian life will not have the narrow limits that it has too often had in the thought of the Church; it will not be confined to the traditional sacred territory of Sabbath days and sanctuary worship; it will embrace the whole wide range of every man's life, giving a sacredness and a divine potency to all that has hitherto been regarded as merely secular. It will include all that we have comprehended in the characteristics of the coming revival—whatever is covered by the Christian man's business, or social, or political relations; whatever belongs to his corporate as well as to his private acts; and it will put the emphatic stamp of Christianity upon whatever he is, or has, or does.

(4) What, then, must the Church of Christ, that is to be the prime subject and the chief agent in this coming revival, be? We repeat, with emphasis, it must be a converted Church. It is an impossible

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task to save the world through an unsaved Church. There is no greater stumbling-block in the way to the larger success in establishing the Kingdom of Christ than an unregenerated membership in the Church. We shall never save the world by becoming like it. First of all, then, we must start the old awakening cry, and sound it in the ears of the Church, "Ye must be born again." To wage successful warfare with the world we must have a thoroughly regenerated Church, loving what Christ loves, hating what He hates, seeking what He seeks, sympathizing with what He sympathizes with—in a word, a Church like its Divine Master. We must have a Church furnishing to the world convincing evidence that its members believe in God. It has been claimed that the American people do not believe in God, and that the American Church does not believe in God; and we would that there were no evidences at hand to establish the claim. What would happen if the great body of professing Christians actually did show by their daily conduct in most convincing ways their supreme and overmastering faith in God? What if the twenty-five million Christian communicants, which we are now told the Church of Christ—Protestant and Catholic—has in this country, should undertake the task of leavening the life of this whole nation, of putting Christian salt into every community—into all its business, its politics, its laws, its social walks, and its public acts? This done, and the glorious revival we have predicted—nay, a revival greater far than we have ever dared to hope for—would sweep over the land. What if professing Christian people should begin actually to carry out the divine command, "Seek ye first the Kingdom of God and His righteousness"? Fancy the merchant conducting his daily business on that principle, and the manufacturer, and the banker, and the wage-earner, and the farmer—every one making the first object of his business the promotion of the Kingdom of God, and giving his time, his money, his strength, as the interests of the Kingdom demand. Imagine a Church that makes love to God the ruling motive, and love to man the ruling passion in all its daily life; a Church whose faith is expressed in every form of practical righteousness; a Church that is ever busy in promoting justice, equity, purity, and truth; a Church united in a sacred alliance for a holy crusade against all united evil. Oh, for such a genuinely Christian Church! Give to our Divine Commander a Church of this type, and He will speedily lead it on to mightier victories than the world has ever seen.

(5) What, especially, can the minister do to promote such a revival? Get himself in readiness for his transcendent work. He must be possessed by the truth, led by the Spirit, overmastered by the love of Christ, inspired by an all-conquering faith, aflame with the "enthusiasm of humanity," unswervingly loyal to higher Scriptural standards. Thus equipped and endowed, he is ready to preach. How? Not professionally, not conventionally, not perfunctorily, not declamatorily, not recitatively. He must preach as a brother man talking to brother

man about matters of immediate and paramount importance. Somehow, the minister must break down the barriers between the pulpit and the pew; he must get at the people, and talk to them face to face about the eternal verities which seem so little to affect them. He must go before them as a lover of men, showing a knowledge of their conditions, of their wants, and with a profound and Christly sympathy with them. He must go to them as a messenger of God, bearing a message which they must be made to feel they will neglect at their peril; he must go with the meekness of a child, and yet with the authority of a prophet. It is difficult to make a modern congregation feel that the preacher speaks with authority. In some way this difficulty must be overcome. While the Gospel minister is more than was the old prophet, he must not consent to be less than the prophet. He must make the people feel that he is so near to God that he does actually give voice to God's own thought. This is the greatest need of the preaching of our times; it must be something more than essay reading, something more than discussions of interesting social or political questions, tho the pulpit may and must often have to do with these subjects. Every subject must be treated from the Christian standpoint; every utterance must be made to have the weight of a "Thus saith the Lord." A distinguished minister of Christ, at his installation not many years ago, in urging his people not to make too large social exactions upon him, consuming his time and dissipating his thought, said to them kindly and wisely, "Let me rather dwell more apart and be to you a voice and a conscience." Yes, brethren in the ministry, the preacher of to-day must be a "voice" and a "conscience" to his people. And to be that he must be so like the Master and so near to the Master that his voice is recognized as the echo of Christ's voice, and his teaching accepted as a safe guide for the conscience.

What shall the minister of to-day preach to secure the coming revival? A John the Baptist message, "Repent ye, for the Kingdom of heaven is at hand." A Gospel of preparation for the coming of that Kingdom—preparation for the individual, for outside sinners and for inside saints; a call to the world to repent, and a call to the Church to repent and to do its first works, that the Kingdom may come in power.

He must preach a message direct from Christ. "Back to Christ" is the trend of our times, back to original Christianity—a Christianity that is thoroughly Christianized, as we have already said. That must be the message, the Master's word given to the Master's people, and beyond that there shall be no controversy. He must preach a personal Gospel, a Gospel to save every man that can be reached, and to so save him that he himself shall become the savior of other men. He must also preach a Gospel of righteousness in all relations and all duties in life; a Gospel that strikes at all that is evil and at everything that hinders the coming of the Kingdom.

By the exercise of all available wisdom, by the presentation of all Christian truth, the minister must get his people in readiness for the coming revival. He must bring them back from worldly standards to Christian standards, from semi-pagan ethics to Christian ethics. He must inspire them with the spirit of the New Testament, and free them from the spirit of the world. He must bring them into a living sympathy with a living Christ.

The minister must also train his people to Christian activity, impressing upon them that the present is a dispensation of working, and not of waiting. He must wage war on the army of do-nothings that have too long been the impedimenta of the Christian army. He must insist that there is an individual duty for every individual Christian, with no excuses accepted at the final tribunal.

While pressing the duty of individual activity, he must organize his people for most efficient activity and for the best possible results.

Having thus barely outlined the work to be done, the question recurs, Shall the glorious revival predicted become a still more glorious realization? Yes, if the people of God so will. Let the minister sound along the lines of the organized army the word of command, "Forward to the conquest of a sin-thralled but Christ-redeemed world!" Let those who bear the name of Christ arise, girded with a divine strength, and enter at once upon the holy campaign, and the whole nation shall see, as never before, that God is with His conquering host to give them possession of the land. A divinely anointed ministry, faithful, fearless, spirit-filled and spirit-girded, beseeching men to be reconciled to God; a consecrated Church, whose humblest member feels that he is called to a holy service, and whose motto is, "All for Christ" and "Christ for all"; a Church whose daily effort is to bring men to a personal present acceptance of Christ as Savior and life-partner, and to apply the teachings of Christ to the whole social structure; a Church, one with Christ in spirit and purpose—these are the agencies which God will honor, and which, faithfully employed, will chase away the night of sin and wrap this darkened world in the white robe of light.

If, notwithstanding the signs which we have pointed out, and the forces effectively at work in society to produce the desired results, it still seems incredible that such a revival should soon become historic, let one other cheering thought inspire our hope. Let us not forget that in the spiritual and moral world, as in the physical, two classes of forces are operative—the uniformitarian and the cataclysmic, the ordinary and the extraordinary. Geologists find them in the physical. So in the moral world; besides the ordinary forces which govern conduct and shape character, there are other mighty spiritual forces which sometimes sweep in upon these, producing moral upheavals and revolutions beyond the power of ordinary agencies. They are a part of God's great plan. It is my firm belief that the Church of Christ is on

the eve of such a mighty spiritual and moral upheaval, the incoming of a power that will make the Church truly Christian in thought as well as in name, and sweep the world forward toward the millennial dawn. For this the whole Church should pray, and in expectation of it move forward to the speedy conquest of the world for Christ.

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

BY PROFESSOR J. F. MCCURDY, PH.D., LL.D., UNIVERSITY COLLEGE, TORONTO, AUTHOR OF "HISTORY, PROPHECY, AND THE MONUMENTS."

##### THE DECLINE OF ASSYRIA.

Isa. x. 12, 13, 14, 25, 26, 33, 34.

OUR last survey of that spacious field of Oriental history which is illumined by the Bible and the monuments alike brought into view the pastoral tribes of ancient Arabia as their fate was disclosed to the Hebrew prophets. Perhaps nothing better illustrates the unifying and clarifying function of Oriental archeology than this single theme, which once seemed so obscure and unpromising. We found the greatest of the prophets concerning himself with the fortunes of certain Arabian peoples, whose isolation and unobtrusiveness would seem to put them outside the circle of any far-reaching interest. But the annals of the last great kings of Assyria have, so to speak, made for us a highway through the desert. They have shown that the detached and widely scattered pathways, that seem to lead no whither, are parts of an unbroken course of historical progress. They enable us to see the guiding thread that runs through the ancient history of the peoples of the East. And at the same time they explain why so many apparently trifling matters of geographical and ethnological detail are taken note of in sacred prophecy, the interpreter of history. We found that the tribes in question had taken part in the greatest unsuccessful revolt that ever threatened the integrity of the Assyrian Empire. As intermediaries between Babylonia on the east, and the states of Syria and Palestine on the west, as cattle-raisers for the markets of the great cities on the borders of the desert, as incense-growers and merchants for the unnumbered temples of the gods of the Semitic world, their allegiance or hostility to Assyria formed a most important factor in the complicated political situation of Western Asia in the seventh century before our era. The revolt was crushed, as we have seen; Babylonia and Elam, and the Chaldeans by the sea, were broken, scourged, and desolated. These less accessible tribes of Arabia, secure as they felt themselves in their wilderness retreats, were pursued and spoiled after a campaign of terrible severity. Manassch of Judah was dragged from his throne, humbled and reclaimed to better things, after tasting the bitterness of an Assyrian captivity.

Thus ended the great revolt. But could the forced submission of so many peoples endure forever? Could an empire based on force alone maintain its hateful tyranny over such various hostile nations, unified in little else than in their unwilling acknowledgment of the supremacy of Asshur, and in the still more irksome employment of swelling the revenues of a common oppressor? Two main conditions were unfavorable to the perpetual sway of Nineveh. The one was the process of internal decay and collapse, the other was the growing aggressiveness of enemies old and new.

The story of the decline and fall of Assyria is one of the most impressive and at the same time one of the most instructive of all national histories. Next to the fall of Babylon, it most engrosses the attention of the watchful seers of Israel. One book of the Old Testament, the prophecy of Nahum, is wholly devoted to



this theme, while the fate of Assyria points the moral of some of the most drastic and telling discourses of Isaiah. Thus in the passage which we have taken as our text we are told that: "When Jehovah shall have performed his whole work against Mount Zion and Jerusalem, I shall punish the utterances of the stout heart of the king of Assyria and the pomp of his haughty looks. For he hath said: By the strength of my hand I have accomplished it, and by my wisdom. For I have been wise and I have removed the bounds of the peoples, and have spoiled their treasures. . . . Be not afraid of the Assyrian. . . . For yet a very little while, and my indignation shall have run its course, and my anger against the world shall be fully wreaked. And Jehovah of Hosts shall rouse up against him a scourge as in the slaughter of Midian at the rock of Oreb."

This precise and formal declaration had its fulfilment partly in the scourge that fell upon the army of Sennacherib while awaiting the fall of Jerusalem. But its full significance can be apprehended only in the light of later and larger events. "Prophetic insight discerns the essential weakness, and the elements of decay and retribution, in the only enduring empire as yet known to men, and prophetic foresight outruns a century's further march of conquest, and countless processions of captives and hostages who should come to kiss the feet of mightier monarchs than Sennacherib. . . . The warriors of Asshur were as the trees of the forest, and their leaders as the cedars of Lebanon; but 'behold the Lord Jehovah of Hosts lops off the bough with a terrific crash, and the tall of stature are hewn down; the lofty ones shall be brought low, and he shall cut down with iron the thickest of the forest, and by the majestic One Lebanon shall fall.' It is evident that the prophet was accustomed to walk with Jehovah on rare and commanding heights of observation and prevision."<sup>1</sup>

First, as to the process of internal decay and collapse. A single brief phrase may explain Assyria's decline: the lack of moral cohesiveness. Imperial power can never be enduring which rests on force alone. Oriental monarchies are notoriously short-lived, and that for the twofold reason that there is a lack of morality in the administration, a lack of morality also in the very spirit and method of their government. The history of the Assyrian Empire might be summarized by saying that so and so many peoples were forced into vassalage, and then, after repeated chastisements for rebellion, deprived of their autonomy and their native rulers and directly incorporated into the empire; that the central administration was normally oppressive and rapacious; that the outlying provinces were drained for the aggrandizement of Assyria proper; and that lethargy and decay finally struck in upon the overfed and congested body politic. Before the fatal malady could complete its steady progress, dissolution was accelerated by fierce and repeated assaults from without.

When the Assyrian kings relate with wearisome iteration how the same tribes or nations were over and over again subdued, their tribute increased, and their lands devastated, they unconsciously write down, not their own boasted "wisdom" (Isa. x. 13), but their short-sighted folly. Such, however, is the essential blindness of the lust of power and riches, and tho' the lesson is as old as the civilized world, it is still only half learnt by the most advanced of the nations. No government can endure without morality, and the primal essence of morality is consideration for the welfare of others. The Ottoman Empire is, in some cardinal features, a worsened representation of the Assyrian, and it would have fallen long ago, but that it has been propped up by self-interested nations of Europe, one kind of immorality thus acting as a foil to the other. The rule of Assyria was, to be sure, of some advantage to many of the subjugated peoples. They were kept by its strong hand from their perpetual wars with one another. They partook of the benefits of a great common administration, public works, great roads, enlarged conceptions of the world. But these benefits did not come within the

<sup>1</sup> "History, Prophecy, and the Monuments," vol. ii., p. 315.

scope of the system contrived for the exaltation of Asshur and his land. They were rather the overflow of the stream whose channel had been diverted that it might enrich Assyria alone.

But there was also a baleful lack of morality in the spirit and principles of the Assyrian government. It has always been difficult for Semitic peoples to apprehend or put into practise the idea of delegated power. The subordinate officers of the government in the kingdom proper, or in the provinces, are minions of the supreme ruler, and responsible directly to him or to his court, which itself is composed, as a rule, of his creatures. No system could be devised so adapted to encourage those natural tendencies of human nature, selfishness, greed, cruelty, so intrinsically noxious, so easily growing by what they feed on—so fraught, I may add, with misery and ruin both to the governed and the governing. The reader may be reminded how the rule of Cyrus the Persian was hailed by the great Prophet of the Exile, as that through which the pleasure of Jehovah should be performed (Isa. xlv. 28), and, as a matter of fact, it was, in spite of its crudeness and imperfections, distinguished from the type of government which preceded it, in this very quality of representative and vicarious administration. And very significant is it that the name of "benefactors" was given to those viceroys of Cyrus who replaced the tax-raisers and intermediaries of the immemorial Semitic régime in Western Asia—a name whose grateful associations were perpetuated for many centuries in the language of peoples to whom the renown of Cyrus had become merely a pleasing romance (Luke xxii. 25).

It would be only to prolong this brief paper by many pages if I were to quote from the inscriptions of the kings of Assyria and Babylon utterances which portray their spirit and their policy to the life, and amply illustrate the denunciations of Holy Writ. A few may be given, chosen almost at random. Asshurnasirpal, in the ninth century B. C., calls himself, "The mighty flood-tide, who is without an adversary, who subjugates the unruly, who lays low the whole of the peoples, the heroic, the powerful, who treads on the necks of his foes, who tramples down all his opponents, who shatters the combination of his enemies, who in reliance upon Asshur strides along, and whose hand takes possession of all countries, who lays low the mountains in all their ranges, who receives tribute, takes hostages, and wields sovereignty over all the nations." Similar are the boastings of Sennacherib, the desolator of Judah (*cf.* 2 Kings xix. 11 *ff.*, 23 *f.*). Another extract may be appropriate, as it bears upon the fate of the Arab tribes with whom our last essay was chiefly concerned. It is spoken in the name of Asshurbanipal (668-626 B. C.): "The people of Arabia asked one another, brother to brother, 'Why has Arabia received such an evil fate?' 'Because' (was the reply) 'we did not observe the solemn oaths made to Asshur, and we sinned against the weal of Asshurbanipal. . . . The goddess Ishtar, whose seat is in Arbela, who is arrayed in flame and habited in splendor, rained down fire upon Arabia. Gira, the warrior god, set the conflict in array, and pierced through my enemies. Adar, the war-lance, the mighty hero, the son of Bel, with his sharp arrows cut off the lives of my foes; Nusku . . . took his stand before my troops, and overthrew my adversaries."

It is surely a boon to the world that the historical inscriptions of Assyria and Babylon have been brought to light, with shocking cruelties immortalized in sculpture, and the remorseless temper and purpose of the kings still revealed in their pitiless faces of stone. Not that they were sinners above all other nations, pagan or Christian; but because their career and its motives, so solemnly dealt with in the ancient Hebrew Scriptures, are monumentally attested in providential autobiography, "for our admonition, upon whom the ends of the ages have come."

In our next paper we shall consider the other side of the biblical moral, and inquire into the outward causes of the decline of Assyria.

## SERMONIC SECTION.

### REPRESENTATIVE SERMONS.

#### THE DEAD AND THE LIVING CHRIST.

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*I am he that liveth, and was dead: and, behold, I am alive for evermore, amen; and have the keys of hell and of death.*  
—Rev. i. 18.

THESE are the words of the glorified Jesus to the exiled John. We have in this connection a magnificent description of Christ as He appeared in glory, standing in the midst of the seven candles, clothed with a long garment, and girt with a golden girdle. His hair was white as snow, His eyes were as a flame of fire, His feet like unto fine brass, and His voice like the sound of many waters. In His right hand He had seven stars, and from His mouth went a sharp two-edged sword, and His countenance was like the sun in its dazzling splendor. John, overawed by the sight, fell at His feet as if he were dead; but the glorified One lays His hand tenderly upon the Apostle, exhorting him not to fear, and assuring him that though He, the triumphant Savior, was dead, He is now alive for evermore, and has the keys of hell and death. We are not surprised that the Apostle, recognizing the presence of a divine being, is greatly alarmed; neither are we surprised that when he recognizes in this glorious Personage the Lord Jesus, whom years before he had known so well and loved so tenderly, his fears are allayed, and his soul is filled with peace and joy.

I. The text teaches us, in the first place, that Christ was temporarily dead. This description at once identifies the glorious Personage who thus appeared to the astonished Apostle. To none other would this remarkable description apply. Jesus Christ had

been truly put to death; He was certainly dead. On this point there can be no doubt. This account carries us back at once to the history of Christ in the gospels. After He had uttered His seventh saying upon the cross His head sank upon His breast, and soon the Lord of life and glory was dead. The marvel to all who were familiar with crucifixions was that He should die so speedily. He had been on the cross but about six hours; and we know that often the crucified lingered two or three days before death came to relieve their sufferings. How shall we account for our Lord's speedy death?

Several considerations enter into this answer. The exhaustion incident to that long and checkered "night in which he was betrayed" has its part in this answer. We have only to think of the sorrowful passover, of the bloody sweat, of the cruel arrest, of the illegal trials before Annas and Caiaphas, of the arraignment before Pilate and Herod, of the brutal scourging, of the taunting mockeries, and of the physical pain on the cross, to discover reasons for His death so unexpectedly soon. There was also a deeper reason, one which mere natural causes will not explain. Our Lord was bearing our sins in His own body on the tree; in the hiding of His Father's face, as evidenced by his own agonizing cry, there was a sorrow which no human tongue can explain. Mere physical causes will not account for the early death of One whose proper life gave sound health and a vigorous body. It may be true, as Dr. William Stroud and others have argued, that He died of literal rupture of the heart. This supposition will explain solemn prophecies in the 22d Psalm, as well as some of His own exclamations while upon the cross. This idea has received the indorsement of some critics who are

among the ablest physicians, as well as the most reverent believers of our time.

We know that the Romans were accustomed to allow the bodies of the crucified to remain on the cross until they were devoured by birds of prey, or wasted away by decomposition. This fact was one of the elements of the fearful degradation of this form of death. But by a special law the Jews took down the bodies of the crucified before sunset; it is certain that this course would be pursued in this case, as the next day was not only the Sabbath, but the Sabbath of the great Passover feast. The next day was "an high day," and no time is to be lost; but a few hours at most remain before the sun shall set, as it is now fast westering. We are told that the authorities besought Pilate that the death of the victims might be hastened, so that there might be no desecration of the sanctity of the Sabbath by permitting the dead to remain upon their crosses upon that day. Pilate yielded, and gave the necessary orders, and soldiers were sent at once to give them effect. The action of these soldiers in hastening the death of those upon the cross was called a *coup de grace*, as the blow of the heavy mallet which the soldiers used in breaking the legs of those upon the cross resulted in immediate death. The soldiers break the legs of the robbers, but we are told that when they came to Jesus "they brake not his legs," and the reason assigned is that they "saw that he was dead already." This is one proof of the actual death of Jesus. These soldiers little knew that they were fulfilling a prophecy which was uttered fifteen hundred years before—a prophecy which the Evangelist John records, "a bone of him shall not be broken." But there was a bare possibility that Jesus might have swooned, and that He was not really dead. To make assurance doubly sure, "one of the soldiers with a spear pierced his side, and forthwith came there out blood and water." These soldiers must faithfully perform their

duty. This scene produced a profound impression on the mind of the sensitive John. Years after, when he records the event in his gospel, the solemn occasion is reproduced in all its vivid details; and still later, when writing in his epistle, he says: "This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood."

We shall not stop here to discuss the physiological details which this solemn fact suggests, nor to dwell upon the arguments which have arisen in connection with it; but we can not help noticing that this incident fulfilled another prophecy, of which the same Evangelist speaks: "They shall look on him whom they pierced." The flowing of the water and the blood is of great importance in establishing beyond a doubt the reality of Christ's death. The spear-thrust did not cause His death. He was already dead; but if He had not been dead, that spear-thrust would certainly have produced death. By anticipation two heresies which afterward sprang up were refuted by these solemn occurrences: one heresy was that He only swooned; the other, that of the Docetæ, that His body was not real, but only apparent. It would seem as if there was a divine design in the anticipation and refutation of these two heresies. John could appeal to his own consciousness for the truth of the solemn statements which he makes. His positive and repeated statements of the facts connected with the spear-thrusts and the flowing stream of blood and water leave no doubt as to the fact that our Lord had a veritable body, and that that body was for a time truly dead. Yes, the Son of God, the Lord of life and glory, was dead.

Shall He be buried in a malefactor's grave? Remarkable providences prevent this humiliation. God proposes to give honor to His Son, who has now completed the work of atonement. A Jewish senator and a Jewish rabbi appear upon the scene. The disciples timidly and surprisedly watch their

approach. The wealthy Joseph of Arimathea goes to Pilate to secure the body. His request is granted, and Nicodemus and he assist in taking it tenderly from the cross and preparing it for burial. Wealth will furnish appropriate spicery, and love will give becoming gentleness. Lovingly, even if hastily, the body is wrapped in the sheet thus secured. Joseph will open his new and costly tomb for its reception. In that tomb it is laid, and thus another ancient prophecy is fulfilled.

The sun goes down, the darkness deepens, and Mary of Magdala and the other Mary sit over against the sepulcher where the Lord is laid. In that tomb of rock, motionless, dead, the mighty Redeemer lies! No child of Adam was more truly dead than was the Lord of life and glory! Well may He say to the Apostle John, reminding him of the scenes he had witnessed at the cross, "I am he . . . that was dead."

II. But we observe, in the next place, that this same Jesus is "alive for evermore." So He affirms in His interview with the Disciple whom He loved. Death is no more to claim Him as its victim. Evermore He lives to bless His people and to comfort them with this glorious assurance. In that wonderful chapter, the 15th of 1 Corinthians, the Apostle Paul makes the death and life of Christ the very substance of his gospel. He affirms "that Christ died for our sins, according to the Scriptures, and that he was buried, and that he rose again the third day, according to the Scriptures." The fact of the resurrection of Christ is stated to the Apostle John as a reason why he should not fear. This Apostle was the first person in the world who ever believed that Christ had risen from the dead. On that glorious morning when he ran together with Peter to the tomb and beheld that the tomb was empty, that the napkin was folded in a place by itself, that every indication showed that the tomb had not been rifled, and that the Lord had

not made a hasty exit, an incipient faith in the great event dawned in his heart. That early faith, strengthened by the subsequent appearances of Christ during the forty days, is now emphasized as he beholds in his matchless glory the same Jesus whom once he had seen laid in the tomb. John is especially the Evangelist who speaks of Christ as "the Life." Again and again he speaks of Him as the Life and the Light of men; he also presents Him as the Resurrection and the Life. Fittingly, therefore, is he now chosen to publish the fact that Christ is alive for evermore. Our Lord affirms with a solemn amen the fact of His possession of unending life. This strong affirmation is also quite in harmony with the records given by this same Apostle. Again and again he reports the solemn utterances of his Lord, preceding them with his familiar truly, truly, or his amen, amen.

This appearance of Christ carries us once more back to the Gospel narrative. We remember the new tomb with the great stone placed at its mouth. We remember the placing of Cæsar's great seal and the appointment of the night-watch. We see the soldiers as they pace to and fro during the solemn hours guarding the tomb of the mighty dead; but we learn later that the grave is empty and that the Lord of life and glory has burst the bands of death and has overturned the throne of the grim despot who so long had reigned without a rival in the regions of despair and death. No human eye witnessed the glorious resurrection; it has been well said that often God's sublimest works are wrought in silence and secrecy; but of the resurrection there can be no more doubt than of the death. If the testimony of these witnesses can not be taken as conclusive, then no testimony of any witnesses can ever make any historical event certain. The clumsy story of the soldiers and of the chief priests can impose upon no student of the narrative.

Christ's resurrection stands out as

the great, majestic, and sublime fact of Christianity. The corner-stone of the Christian Church is laid in His empty grave. On this glad Easter morning we hail Him as the Conqueror of sin, the Vanquisher of death, and the Ransomer from the grave. His resurrection is the keystone in the sublime arch of revelation and Christianity. The resurrection of Christ has exalted the poetry, the music, the sculpture, the painting, and the literature of the world. It is the proof of all Christ's assertions concerning Himself. He staked all on that event. It is the conclusive evidence of all His prophecies concerning Himself. It also emphasizes and glorifies the story of His incarnation, of His perfect life, and of His atoning death. The Apostles were willing to set that fact forth as a sufficient evidence of the truth they preached. We follow their example. Dr. Boardman, in his volume on "The Epiphanies of the Risen Lord," has beautifully said: "The resurrection stands forth in the apostolic theology as the epitome and very label of Christianity itself. And well it may; for it involves the whole story of the incarnation. He who has risen must have died, and He who has died must have lived, and He who has lived must have been born. Jerusalem's empty tomb proves Bethlehem's holy manger. And so it comes to pass that belief in the resurrection of Christ is the touchstone of the Christian faith, the key to the kingdom of heaven."

The Apostle Paul has taught us that if Christ be not risen, our faith is vain. The resurrection of Christ gives us a living Savior. Others before had been dead and were brought to life, but they now sleep in death. Lazarus is dead; the daughter of Jairus is dead; the son of the widow of Nain is dead, but Christ is alive for evermore. Other religions had their great leaders, but they died to live no more; but Christianity's Founder rises to live forever more. We worship a living, and not a dead,

in art and still more unwelcome in religion. We shall not make less of the cross on which the Lord of glory dies, but we shall make more of the grave from which He rises in triumph. If we are reconciled to God by the death of His Son, we are still more fully saved by His life. From the living Lord we derive our divine life. With these precious memories and exalted hopes we welcome with garlands of flowers and songs of triumph the living and loving Lord on this Easter morning. We give Him a carpet of flowers for His once pierced feet; we give Him a crown of glory instead of the crown of thorns; and because He lives, we know that we shall live also.

His resurrection accounts for the existence of the Church. The Christian Church has been and is; that fact no amount of infidelity can deny. The Christian Church has transformed the world; that fact no amount of infidelity can deny. Canon Farrar has finely shown how the Church has regenerated literature, sanctified marriage, ennobled woman, conquered the world, and glorified God. But how can we account for the Christian Church, except as we admit the resurrection of the Lord? The first preachers went forth affirming their faith in the resurrection. Were they deceived? Who can so believe? Were they deceivers? Who dare so affirm? The resurrection of the Lord Jesus is a sufficient explanation of the existence of the Church. Deny the resurrection, and you can not account for the Church. This fact any man may safely affirm in the presence of any student of history. You may challenge any man who denies the resurrection of Christ to account for the existence of the Church. No sensible man will accept the challenge. The resurrection is the crowning miracle of Christianity. If it be true, all other miracles are credible. To this miracle the Apostles constantly appealed; to it we to-day appeal with the utmost confidence. The Apostle Paul said, "If Christ be not risen your

faith is vain," but he was able to add the glorious announcement, "Now is Christ risen." This truth has resounded throughout the world; it is really the creation of a new heaven and earth. Death is discrowned; the gates of life and glory are open. From the night of death the sun of a new life has arisen upon the world. The brightness of that triumphant morning now shines over the earth. The Apostles attached the greatest importance to the preaching of the resurrection. To be a witness to this truth was one function of their calling. On the day of Pentecost the Apostle Peter said: "This Jesus hath God raised up, whereof we all are witnesses." Later, when questioned regarding a miracle which had been performed, the same Apostle said: "Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole." It was said of the Apostles a little later that with great power they gave witness of the resurrection. Than Paul's reasoning in 1 Corinthians xv., nothing can be more logical or sublime. Every reader of the Gospel has observed what a great proportion of space is given to the events of the three days preceding and following Christ's death—almost as much space as is given to the three preceding years of His life. These facts certainly are remarkably suggestive.

III. Christ is shown by this text, in the last place, to be Sovereign over death and Hades. He is here represented as having the key of death; He holds the key to the vast realms of darkness and death. The word here rendered "hell" refers to the underworld, the abode of spirits, the region of the dead. This imagery of a gate and keys was natural in a country with walled cities and gates. Death is represented as having reigned in that gloomy abode. He was the inexorable tyrant, the autocratic potentate. No

tears could move him, no prayers could bribe him, as he marched forward to receive his victims. Only two in the whole history of our race passed into glory without going through the gates of death. But once there entered a strange visitor into that dark realm: he seemed to yield to the power of the tyrant, but only to make that tyrant's overthrow more conspicuous. Death was astonished; death was discrowned; death was destroyed by the Lord of life and glory. We now have nothing to fear. We are Christ's, and Christ is King. Death lies vanquished at His feet. That dark portal can open only by Christ's permission. We need not fear to enter a world which He entered, and from which He returned in triumph. Because He lives we shall live also. Standing by the empty grave of Christ we take up the triumphant words of the Apostle: "O death, where is thy sting? O grave, where is thy victory?" "But thanks be to God, which giveth us the victory through our Lord Jesus Christ."

This doctrine of the resurrection, then, is a striking proof of our Lord's divinity. If the resurrection be true, our Lord's divinity is assured. Disprove the resurrection, and you rob Him of the crown of His divinity; accept the resurrection, and you must crown Him Lord of all. The Apostles Peter and Paul indorse these statements: Paul affirms that Christ was "declared to be the Son of God with power by the resurrection from the dead." And on Mars Hill he declares that God will judge the world by Christ because "He hath given assurance unto all men in that he hath raised him from the dead." Christ's whole life was a testimony to His divine character and mission; but His resurrection is the crowning glory of that testimony. He foretold His resurrection; He affirmed that He had power to lay down His life and to take it again. The resurrection is the proof of His character as a true Prophet and of a divine Being, for He claimed the power to raise Him

self from the dead, and if He did raise Himself He was God. He rose from the dead; therefore He is God. The atonement was finished, not upon the cross of Calvary, but in the tomb of Joseph. Finely has His resurrection been called "God's amen and the hallelujah of humanity." If His work had not been completed and His atonement accepted, He had never risen from the tomb.

The resurrection is also a prophecy of our resurrection. Christ won this victory not for Himself alone. Through the open grave He has made a way along which all His redeemed may pass. The Good Shepherd goeth before His sheep. Our resurrection depends upon His. When men say that the scientific objections are such that they can not believe in the doctrine of the resurrection, we have simply to ask them, Did Jesus rise? That is a question of fact. Is it true? There are, all admit, difficulties in the doctrine of our resurrection. They are inexplicable; but were there not also difficulties in the resurrection of Christ? The difficulties in the case of a general resurrection are not greater, from a strictly scientific point of view, than those in the case of the resurrection of Jesus. To believe that He died and rose again is scientifically as difficult as to believe that we die and may rise again. He who denies that the dead can rise must also deny that Christ did rise. "But now is Christ risen." Then we, too, may rise. Empty as was Joseph's tomb, so empty shall all the tombs of the world be when the archangel's trump shall sound. All hail, then, Thou risen Jesus! Thou art He who once was dead, but who now liveth for evermore. At Thy girdle are the keys of death and hell. March forward, Thou mighty Conqueror in Thy sublime victory! Let all the bells of heaven ring on this glad Easter morning! With Thee we bear the cross; with Thee we shall be buried in the grave; with Thee we shall rise in triumph; and with Thee we

shall sit on Thy throne to die no more, but to rejoice forever in the triumphs Thou hast won—Thou Christ of God, blessed for evermore!

#### THE REST OF FAITH.

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*We which have believed do enter into rest.*  
—Heb. iv. 3.

"Do enter"—but on a hundred grave-stones you will read "He entered into rest" on such and such a day, as a synonym for "He died." It is strange that an expression which the writer of this Epistle takes pains to emphasize as referring to a present experience should, by common consent, in popular use, have been taken to mean a future blessing. If nominal Christians had found more frequently that their faith was strong enough to produce its natural effects, they would not have so often misunderstood our writer. He does not say, "We, when we die, shall enter into rest," but "We who have believed do enter."

It is a bold statement, and the experience of the average Christian seems to contradict it. But if the fruit of faith is repose, and if we who say we have faith are full of unrest, the best thing we can do is not to doubt the saying, but to look a little more closely whether we have fulfilled its conditions. "We which have believed do enter into rest."

I. So, then, the first thing to be noted here is the present rest of faith.

I say "faith" rather than "belief," because I wish to emphasize the distinction between the Christian notion of faith and the common notion of belief. The latter is merely the acceptance of a proposition as true; and that is not enough to bring rest to any soul, tho it may bring rest to the understanding. It is a great pity, tho one does not quite see how it could have been avoided, that so frequently in the New Testament, to popular ap-



prehension, the depth of the meaning of that one requirement of faith is obscured because it is represented in our version by the word "believe," which has come to be appropriated to the mere intellectual act.

But if you will notice that the writer of this Epistle uses two other words as interchangeable with "belief," you will understand the depth of his meaning better. Sometimes he speaks of our "confidence"—by which he means precisely the same thing. Sometimes he speaks of our "obedience"—by which he means precisely the same thing. So there is an element of voluntary submission implied, and there is an element of outgoing confidence implied in the word. And when he says, "We which have believed do enter into rest," he does not mean, "We who acknowledge that Jesus Christ is the Son of God, and the Savior of the world," but we who, acknowledging, let our hearts go out to Him in trust, and our wills bow down before Him in obedience and submission. We thereby do enter into rest. Carry with you these two thoughts, then—"confidence" and "obedience"—as indispensable elements in the New Testament conception of faith, and then we can understand the great saying of my text.

Trust brings rest, for the trust which grasps Jesus Christ, not only intellectually, but with the reliance of the whole nature upon Him to do for me that which my understanding believes that He will do—that trust brings rest because it sweeps away, as the north wind does the banded clouds on the horizon, all the deepest causes of unrest. These are our perverted relation to God, and the alienation of our hearts from Him. Brother! There is no rest deep as life which does not flow from rejoicing confidence in Christ's great sacrifice by which the innermost source of conflict and disturbance in our souls has been dealt with. Most of us are contented if there be a superficial appearance of calm, like the sunny vineyard on the slopes of a volcano, while

in the heart of it sulphurous fires are bubbling and boiling, and will burst out some day. What is the worth of a tranquillity which only survives on condition of our ignoring the most patent and most operative fact in our lives? It is only when you shuffle God out of your consciousness, and when you wink hard so as not to see the facts of your own moral condition and sinfulness, or when you sophisticate yourself into illogical and unreasonable diminution of the magnitude and gravity of your sins, that some of you know a moment's rest. If the curtain were once drawn aside, and we were brought face to face with the realities of heaven and the realities of our own characters, all this film of apparent peace would break and burst, and we should be left to face the trouble that comes whenever a man's relation with God is consciously to himself perverted and wrong. But trust brings rest; rest from the gnawing of conscience, rest from the suspicion of evil consequences resulting from contact with the infinite Divine righteousness, rest from all the burden of guilt, which is none the less heavy because the man appears to be unconscious of it. It is there all the same. "We which have believed do enter into rest," because our trust brings about the restoration of the true relation to God and the forgiveness of our sins.

Trust brings rest, because it casts all our burdens on another. Every act of reliance, tho it does not deliver from responsibility, delivers from anxiety. We see that even when the object of our trust is but a poor creature like ourselves. Husbands and wives who find settled peace in one another; parents and children; patrons and protected, and a whole series of other relationships in life, are witnesses to the fact that the attitude of reliance brings the actuality of repose. A little child goes to sleep beneath its mother's eye, and is tranquil, not only because it is ignorant, but because it is trustful. So, if we will only get behind the

shelter the blast will not blow about us, but we shall be in what they call on the opposite side of the Tweed, in a word that is music in the ears of some of us,—a “lown place,” where we hear not the loud winds when they call. Trust is rest; even when we lean upon an arm of flesh, tho that trust is often disappointed. What is the depth of the repose that comes not from trust, that leans against something supposed to be a stedfast oak, that proves to be a broken reed; but against the Rock of Ages! We which have “believed do enter into rest.”

Trust brings repose, because it effects submission. The true reason for our restlessness in this world is not that we are “pelted by the pitiless storm” of change and sorrow, but that we resist the change and the sorrow. A grief accepted loses most of its power to sadden, and all its power to perturb. It is not outward calamities, but a rebellious will that troubles us. The bird beats itself against the wires of its cage and wounds itself, whereas if it sat still in its captivity it might sing. So, when we trust we submit; and submission is the mother of peace. There is no other consolation worth naming for our sorrows, except the consolation that comes from submission. When we accept them, lie still; let him strike home and kiss the rod; we shall be at rest.

Trust brings repose, because it leads to satisfied desires. We are restless because each object that we pursue yields but a partial satisfaction, and because all taken together are inadequate to our needs. There is but one person who can fill the heart, the mind, the will, and satisfy our whole nature. No accumulation of things, be they ever so precious, whether they be the gross material things of earthly possession and sensuous delights, or whether they be the higher and more refined satisfactions of the intellect, no things can ever satisfy the heart. And no endless series of finite persons is sufficient for the wants of any one of the

series, who, finite as he is, yet needs an infinite satisfaction. It must be a person that shall fill all the cavities and clefts of our hearts, and, filling them, gives us rest. “My soul thirsteth for God,” tho I misinterpret its thirst, and, like a hot dog upon a road, try to slake my thirst by lapping at any puddle of dirty water that I come across in my path. There is no satisfaction there. It is in God, and in God only, that we can find repose.

Some of us may have seen a weighty acknowledgment from a distinguished biologist lately deceased which strikes me as relevant to this thought. Listen to his confession:

“I know from experience the intellectual distractions of scientific research, philosophical speculation, and artistic pleasures, but am also well aware that even when all are taken together, and well sweetened to taste, in respect of consequent reputation, means, social position, etc., the whole concoction is but as high confectionery to a starving man. . . . It has been my lot to know not a few of the foremost men of our generation, and I have always observed that this is profoundly true.”

That is the testimony of a man that had tried the highest, least material forms of such a trust. And I know that there is an “amen!” to it in every heart, and I lift up opposite to all such experiences the grand summary of Christian experience: “We which have believed do enter into rest.”

II. Note, secondly, the energy of work which accompanies the rest of faith.

There is a good deal said in the context—a difficult context, with which we are not concerned at present—about the analogy between a man's rest in God and God's own rest. That opens wonderful thoughts, which I must not be tempted to pursue, with regard to the analogy between the Divine and the human, and the possible assimilation, in some measure, of the experience of the creature with that of the Creator. Can it be that, between a light kindled and burning itself away while it burns, and the fire which

burns and is not consumed, there is any kind of correspondence? There is, however dim the analogy may be to us. Let us take the joy and the elevation of that thought, "My peace I give unto you."

But the main point for which I refer to this possible analogy, is in order to remind you that the rest of God is dealt with in Scripture as being, not a cessation from work, but the accomplishment of a purpose, and satisfaction in results. "My Father worketh hitherto, and I work," said Jesus Christ. And modern speculation puts the same thought in a more heathenish fashion when it says "preservation is continual creation." Just as God rests from His creative work, not as if either needing repose or holding His hand from further operation, but as satisfied with the result; just as He rests in work and works in rest, so Jesus Christ sits at the right hand of God in eternal indisturbance and repose, in token that He has fulfilled His work on earth. But He is likewise represented as standing at the right hand of God in attitude to help His servants, and as evermore working with them in all their toils.

In like manner we shall much misconceive the repose of faith, if we do not carry with us the thought that that repose is full of strenuous toil. Faith brings rest. Yes! But the main characteristic of Christian faith is that it is an active principle, which sets all the wheels of holy life in more vigorous motion, and breathes an intenser as well as calmer and more reposeful activity into the whole man. The work of faith is quite as important as the rest of faith. It works by love, and the very repose that it brings ought to make us more strenuous in our toil. We are able to cast ourselves without anxiety about ourselves, and with no distraction of our inner nature, and no weakening of power in consequence of the consciousness of sin, or of unconscious sin—into the tasks which devolve upon us, and so to do them with

our might. The river withdrawn from all divided channels is gathered into the one bed that it may flow with power, and scour before it all impurities. So, the man who is delivered from restlessness is quickened for work, and even "in his very motion there is rest." It is possible to blend together in secret, sweet, indissoluble union, these two partial antitheses, and in the midst of the most strenuous effort to have a central calm, like the eye of the storm, which whirls in its wild circles round a center-point of perfect repose. It is possible, at one and the same time, to be dwelling in the secret place of the Most High, and feeding our souls with that calm that broods there, and to be up to the ears in business, and with our hands full of pressing duties. The same faith which ushers us into the quiet presence of God, in the center of the soul, pushes us into the forefront of the battle to fight, and into the world's busy workshop to labor.

So rest which is Christian is a rest throbbing with activity; and, further, the activity which is based on faith will deepen repose, and not interrupt it. Jesus Christ distinguished between the two stages of the tranquility which is realized by His true disciples, for He said "Come unto me . . . and I will give you rest"—the rest which comes by approach to Him in faith from the beginning of the approach, rest resulting from the taking away of what I have called the deepest cause of unrest. There is a second stage of the disciples' action and consequent peace: "Take my yoke upon you, . . . and ye shall *find* rest"—not "I will *give*" this time—"ye shall *find*"—in the act of taking the yoke upon your necks—"rest to your souls." The activity that ensues from faith deepens the rest of faith.

III. Lastly, consider the future perfecting of the present rest.

In a subsequent verse the writer uses a different word from that of my text to express this idea; and it is rather

unfortunate for understanding the progress of the thought that our version has kept the same expression in both cases. "There remaineth, therefore, a rest to the people of God"—which follows a few verses after my text—had better have been rendered, "There remaineth the keeping of a Sabbath to the people of God." Altho probably the writer is pointing to the same facts there as in my text, yet he introduces a metaphor which conveys more clearly than the text does the idea of an epoch of rest following upon a week of toil.

So I may venture to say that the repose of faith which is experienced here, because the causes of unrest are taken away, and a new ally comes into the field, and our wills submit, and our desires are satisfied, is but the germ of that eternal Sabbath day to which we look forward. I have said that the gift spoken of here is a present thing; but that present thing bears in all its lineaments a prophecy of its own completion. And the repose of a Christian heart in the midst of life's work and worry is the best anticipation and picture, because it is the beginning of the rest of heaven.

That future, however it may differ from this present, and how much it differs none know except those who are wrapt in its repose, is, in essence, the same. Yonder, as here, we become partakers of rest through faith. There, as here, it is trust that brings rest. And no change of bodily environment, no change of the relations between body and spirit, no transference of the man into new conditions and a new world, will bring repose, unless there is in him a trust which grasps Jesus Christ. Faith is eternal, and is eternally the minister of rest. Heaven is the perfecting of the highest and purest moments of Christian experience.

So, Christian men and women, the more trust the more rest. And if it be so that going through this weary world you have had but little confirmation of the veracity of the great saying of my

text, do not fancy that it is a mistake. Look to your faith and see that it is deepened.

And let us all, dear friends, remember that not death but faith brings present repose and future perfecting. Death is not the porter that opens the gate of the kingdom. It is only the usher who brings us to the gate, and the gate is opened by Him "who openeth and no man shutteth; and who shutteth and no man openeth." He opens to them who have believed, and they enter in and are saved. "Let us labor, therefore, to enter into that rest, lest any man fall after the same example of unbelief."

#### A LYRIC EPITOME OF FIRST CENTURY CHRISTOLOGY.

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*And without controversy great is the mystery of godliness: God [He, R. V.] was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.—1 Tim. iii. 16.*

EIGHTEEN hundred years ago there was no Christendom. But in the populous centers around the Mediterranean Sea there were little companies of men and women who had embraced the Christian faith and bore the Christian name.

Among the simple exercises of the Christian assemblies of eighteen hundred years ago one of the most characteristic and inspiring was the chanting, or repeating in unison with musical cadence, of these and similar strains, "He was manifest in flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."

Yes, these words are undoubtedly a fragment of an early Christian hymn. The rhythmic movement is apparent even in the English version, but it is still more so in the original Greek.

This, then, is devout theology, a lyric expression of the Christology of the first Christian century.

It will be good for us on this Advent Sunday, with the Nativity festival so near, and its anticipative stir already in our hearts and homes and stores and streets, to dwell upon this stately strain of rejoicing faith, ponder the meaning of its terse and rhythmic clauses, and catch the spirit of its mighty joy.

It is intrinsically most suitable that a Christmas service consist largely of song, even as did the first celebration of the Nativity by the angelic choir. The conception and feeling it awakens call for the sweetest and most exalted forms of expression and ministry. And, if the service be not wholly of such character, surely the reflective and didactic part may most fitly be the unfolding of a song in which the meaning of Christmas has found exultant utterance.

This song has, however, a prose prelude, introducing its stately numbers. "And without controversy great is the mystery of godliness."

Two things are affirmed in this prefatory sentence: first, the absolute certitude of the primary and all-pervading doctrine of Christianity, the Incarnation; and, secondly, the stupendous mystery which that doctrine involves. The Incarnation, which is the fundamental and distinctive element in the Christian system, as history, as doctrine, and as a power in human life and character, is a reality, a fact beyond dispute. It is indeed mysterious, involving the nature of the divine nature and mode of existence, and the relation of God to humanity and to the world. Yet, while the fact, with all that it involves and implies, may not be exhaustively comprehended by the human mind, we may yet be intelligently assured thereof, and may so apprehend it as to realize its sublime moral and spiritual effects. If it were unreality, fiction, there would be no mystery about it, save the mystery of how man came to fabricate so sublime a

scheme and in so superbly simple and noble a form, and the ever-recurring mystery, in superlative instance, of the possibilities of superstition and delusion. If, on the other hand, it were not mysterious, transcending human comprehension, it would be exhausted and outgrown by the natures it was intended profoundly and enduringly to engage and affect.

The assertion of certitude was made upon evidence which the apostle was well qualified to canvass and appreciate; and the evidence has grown stronger with all the extension and influence of Christianity in the world. Nor is the recognition of mystery a reluctant and apologetic admission, but a glad and glorifying declaration. A religion without mystery would fail of enduring interest and power and become effete. There is no philosophy without mystery; no science without mystery. Life involves profound mystery. With intelligence and personality the mystery deepens. Mystery is the commonest thing that man encounters. Shall God's ways in nature, in providence, in the laws of matter, the processes of life, and the intellectual economy in which the process of the world comes to apprehension and effect, be invested with the solemn glory of impenetrable mystery, and yet His ways and works in the higher sphere of moral life and the sublimer process of redemption be devoid of mystery?

But we are pausing too long on this prefatory sentence. Let us proceed to the hymnic body of our text.

I. "God was manifest in flesh."

Such the stupendous fact, the sublime truth—fact and truth both—which the apostle thus introduces. What he here avows is the disclosure—exhibition, obvious appearing—of God in the plane of human life; the coming of God in very deed to dwell with men; the conjunction of Deity and humanity in a personality at once divine and human,—perfectly human; absolutely divine. It is the Deity's answer to the time-long cry of the human: "I beseech thee,

show me thy glory," fulfilling the prayer to the utmost bounds of its seemingly wild and extravagant request, so that men beheld the brightness of the Father's glory and the express image of His person. It is that to which all pagan avatars pointed, that which sages had dreamed of, poets had invoked and conceived, prophets had foreseen, the forecasting vision often focalizing into express prediction, the poor had prayed for, tyrants and oppressors had feared, and men in every phase of character and condition had anticipated with tremulous desire or struggling dread,—the entrance of the Divine Champion, Hero, Redeemer, in the lists of the great world-conflict, with its eternal interests and issues.

The eternal Word was in the world, the life and light of men. The heavens declared His glory. Morning and evening sang, and day unto day uttered speech, of Him. Nature beamed and throbbed with His presence. He was ever coming to men, in glowing theophany and revealings. Each age and people had its special visitation, and of His fulness all received. But all needed the crowning manifestation.

And it came, in actual event, with date and circumstance in the historic process; eyes saw, and hands handled the embodied Life divine, and at once, by intelligence and faith, men "beheld His glory, the glory as of the only-begotten of the Father, full of grace and truth."

The Incarnation! stupendous fact, superb and precious truth! which brings heaven down to earth, and unites earth to heaven; which humanizes God to human conception and feeling, and deifies man by the revelation of his kinship to God; and that assures the redemption of man by the engagement of God therein. The Incarnation! proclaim it, rejoice in it; make it the keynote of religion, the thesis of theology, the basis of faith, the argument and inspiration of devotion. Make it the oriflamme of the church, the banner of humanity. Ring it out in

stately creed and tuneful hymn. Celebrate it in sacred festival and civic holiday. Send the exultant jubilation up to the stars, through the world, and down the ages. Realize it; live it; until Immanuel, God with us, shall be the joy of our redeemed race, attuning our history to the strain of the Advent angels' song and the movement of the moving stars.

## II. "Justified in the Spirit."

That is, the manifestation of God in Jesus Christ was attested and confirmed by the offices and operations of the Holy Spirit. The Holy Spirit descended, with visible symbol, upon Him at His baptism, indicating Him to the prophetic forerunner, and anointing Him for His work. The Spirit was given unto Him without measure because He was fully open thereto, and it pleased the Father that in Him all fulness should dwell. Such was the demonstration of the Spirit in His works that to ascribe them to unholy power was to blaspheme against the Holy Ghost. He was "declared to be the Son of God with power according to the Spirit of holiness by the resurrection from the dead." And further confirmation of His mission was afforded by the Pentecostal baptism in fulfilment of His promise. Thus in manifold ways the Holy Spirit witnessed to the Incarnate God. And thus the incarnation involved and brought to revelation the sacred mystery of the Trinity and showed us God as Father, Son, and Holy Spirit.

Oh, that the celebration of the Nativity might bring, not only the Incarnate Son and Everlasting Father, but also the witnessing Spirit—the applying agent of redemption, who createth the new man, forming believing and obedient souls in the image of Him who created them, even in the likeness of Christ—more distinctly into view, more sovereignly into effect!

Come, O! Thou Attorney of the Christ, thou Paraclete, quickener, cleanser, and comforter of the soul, thou divine angel of the Presence;

come, bring back to us the Christ our cold and faithless hearts have lost, and renew in us the life divine He came to reveal and bestow!

### III. "Seen of angels."

The Incarnation had significance for other worlds than this, and diffused the thrill of its interest, wonder, and joy in other breasts than those of men. Angels announced and celebrated the event, and waited upon the Christ at critical epochs of His earthly career. They saw Him in His manger cradle at Bethlehem; they saw Him in His conflict in the wilderness; they saw Him in His agony in Gethsemane, in His passion on Calvary, in His victorious resurrection, and in His triumphant ascension; and they see Him ever in the glory to which as the redeeming head of humanity He has been exalted.

Thus the Incarnation brings to view the interest of other orders of beings in that which so concerns us, and makes our earth the center of admiring regard to other provinces of God's great empire. Ay, it brings to view those bright and pure intelligences, our brethren by an earlier creation, whom man has ever believed in, often seen, and always loved to think of, when life has been pure, faith strong, and feeling fresh; and who have been his celestial guardians and helpers.

Oh, that the renewal of the Advent joy might bring back to us, with other boons, that of realized angel ministry! Come back to us, ye bright and pure ones, condone our skeptical folly which we thought so wise, overlook our conceited self-sufficiency, and extenuate with your celestial charity our trivial and sordid ways. Come to us as of yore. We are tired of mere physical agents and forces. We want to feel your mystic breathings and to catch glimpses of your gentle faces and shining wings. Ye are disappearing even from our dreams. Come, and make childhood sweet, and youth pure and aspiring, and manhood and womanhood strong and true, and age saintly and serene.

### IV. "Preached unto the Gentiles."

The Incarnation was for the world and not merely for a favored few. Yet it had its historic process of preparation, unfolding, and diffusion. The privilege and probation of the Jews came first. Then in ever-widening circles the light of the world streamed forth to the Gentile peoples. It was preached to the Gentiles first by a star. The Christ Himself preached only to the Jews, and stern indeed must have been the repression by which, in the observance of a divinely ordained economy, He restrained Himself from ministry of a wider range. But He provided for the broader proclamation, trained and commissioned apostles who, when they should have a complete equipment, the cross of atonement and the tongue of fire, should go and disciple all the nations, and be His witnesses in Jerusalem, in all Judea, in Samaria, and unto the uttermost parts of the earth. The ministry of the great missionary apostle who penned these words was specially among the Gentiles. And so, before the close of the first Christian century, not only in a large part of Asia Minor and of the old Eastern world, but in some of the strategic centers of Europe, the Gospel had been preached. The stream of missionary activity has rolled on from that time to the present until it has laved every land; and each recurring Christmastide should renew the impulse and send forth a mightier current, sweeping in broader and grander flood.

### V. "Believed on in the world."

The preaching of the Gospel had not been without effect. Human hearts had responded to the evangel, had opened to the light and power of the Incarnation, had received the Christ as Savior and Lord, and quickened by His Spirit, and transfigured by His fellowship, had proved in actual experience the reality of the great salvation and the blessedness of the new life of faith and love.

Oh, what interest Jesus showed in the faith of men, what hungering and

thirsting for it, what almost rapture of gladness at its manifestations! The Incarnation could come to effect only as men believed on Him. Oh, that new responses of accepting and obedient faith might, here and everywhere, bring new fruitions to the incarnate life, and satisfactions of Savior-joy to the Lord whose advent and dwelling among us we to-day rejoicingly celebrate!

VI. "Received up into glory."

The Incarnation culminated in the glorification of the divine man. "He ascended up on high leading captivity captive." The reception into glory was the Redeemer's personal triumph and guerdon. He had gone down to the depths of human conditions and experience in His humiliation. He had met and conquered the victorious adversary of man. He had atoned for sin by the sacrifice of Himself. He had manifested the life of God in the world, and made that life a possibility to His brethren who had fallen from it. And the work being done, heaven accorded Him recognition and triumph. It was enthronement also for the administration of His mediatorial kingdom. And it was the coronation of humanity in the person of its redeeming Head—the opening of the kingdom of heaven to all believers.

We have read many a story of civic pomp; perhaps have witnessed the actual scene when some conqueror had returned to his country, its capital, or his native city, from the field of glorious and fruitful strife, where great dangers have been braved, great deeds have been done, a great cause been grandly served, great issues been determined, and great ends secured. How on such occasions bells ring, banners wave, cannon boom, illuminations flame, the long procession moves to glory's strain, and joy becomes almost a madness, as civic dignities in formal state, and the people with loud acclaim, receive and welcome the hero. But what are these scenes of stately and rejoicing pomp compared with that when

from earth's scenes of toil and strife the Lord of life returned victorious to His native heaven! Oh, the celestial sheen and splendor, stately pomp and rapturous jubilation! Conceive the scene. See Him escorted by the celestial cavalcade. Hark how His couriers challenge admission: "Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors; and the King of glory shall come in." The sentinels reply: "Who is the King of glory?" And the courier respond: "The Lord strong and mighty, the Lord mighty in battle." The stately form is repeated: "Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in." "Who is this King of glory?" "The Lord of hosts; He is the King of glory." He enters. He passes through the celestial thoroughfares, thronged with legions of bright angels, the thrones, dominions, prince-doms, and powers of heaven, on to the central throne in its veiling splendor of ineffable light; and in the radiance of the deific circle, while heaven rings with triumphant and rejoicing strains, welcoming hosannas, and glorifying hallelujahs, is seated in His throne and receives His crown.

Echo, O earth, the triumphant jubilation in which thou hast so dear an interest, so grand a share! Raise thy responsive voice! Let organ peal and all the powers of harmony resound the hallelujah strain!

#### GOD AS HOLY FATHER.\*

BY REV. P. T. FORSYTH, D.D.,  
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*Holy Father.*—John xvii. 11.

"HOLY Father"—these words belong to the high-priestly prayer of the Master. They are found in John xvii. 11. They could not be found in the Old

\* Abstract of a sermon preached before the Congregational Union of England and Wales, at Leicester, in the autumn of 1896, and printed in full in *The Independent and Non-Conformist* of October 1.



Testament. God was revealed as "Father" to the Hebrew prophet, but He was not known as "Holy Father" till Jesus came and called Him so. It is true that the "Father" of the 103d Psalm is Father in an original and tender way, but the distance is very great to the "Holy Father" of Jesus Christ. He is the Father of Israel in the psalm, the Father of "them that fear him." But especially He is the Father of pity, not yet the Father of holiness.

1. The Father of the 103d Psalm is especially the Father of pity. "Like as a father pitieth his children, so the Lord pitieth them that fear him." And the Father of pity we beautifully understand, for it is the father of our childhood and weakness. We have poems innumerable in which it faces us with infinite pathos. You remember Coventry Patmore's little poem. He had punished his motherless son, and sent him to bed. Sore himself, he went to see the child, and found him asleep, with all the queer and trivial contents of a little boy's pocket set out beside him to comfort him—

So when that night I prayed  
To God, I wept, and said:  
Ah, when at last we lie with tranced breath,  
Not vexing Thee in death,  
And Thou rememberest of what toys  
We made our joys,  
How weakly understood,  
Thy great commanded good;  
Then, fatherly not less  
Than I, whom Thou hast molded from the  
clay,  
Thou'lt leave Thy wrath, and say,  
"I will be sorry for their childishness."

That has a very sweet and poignant pathos. It melts us; it is very sacred. And it is neither too keen nor too kind for the pity of God for His weak children. But there is a tenderer as well as a deeper note than that. It is the "Holy Father" of our Lord and Savior Jesus Christ.

2. And if "Holy Father" is more than pity, it is also more than love. To our common thinking, while the Father of the Old Testament revelation is pity, the Father in the New Testa-

ment is love. For when we are asked to find the Father of the New Testament revelation, we turn to the parable of the Prodigal Son. But the father of the Prodigal Son is not the Father in heaven. He is carefully distinguished from the Father in heaven. "Father, I have sinned *against* heaven, and *before* thee." He is an earthly father, "before" whom sin is possible, "against" whom it is impossible. He is patient and wise and infinitely kind, a magnified and most natural man. He does not stand for the whole of God, not even for the whole of the grace of God. He stands for the *freeness* of the grace of God, not at all for the cost to a Holy God of His grace. The father of the Prodigal Son is a father of boundless, patient, waiting love; but there is more in fatherhood than that. There is more in "Holy Father" than the love which accepts repentance as atonement, and eagerly cuts confession short: "Let us say no more about it, pray do not mention it."

He came to my desk with a quivering lip,  
The lesson was done.  
"Dear teacher, I want a new leaf," he said,  
"I have spoiled this one."  
In place of the leaf so stained and blotted  
I gave him a new one all unspotted,  
And into his sad eyes smiled,—  
"Do better now, my child."

I went to the Throne with a quivering soul,  
The old year was done.  
"Dear Father, hast Thou a new leaf for me,  
I have spoiled this one?"  
He took the old leaf, stained and blotted,  
And gave me a new one all unspotted,  
And into my sad heart smiled,—  
"Do better now, my child."

3. But the "Holy Father" of our Lord's high-priestly prayer, with all its simplicity, means very far more than just a clean page and a fresh start.

It means a Father who has to do with sin. An earthly father has no authority over sin. We may sin *before*, we can not sin *against* our father upon the earth. For sin implies holiness. Where holiness is not, there is no sin; it is holiness that makes sin sin. Therefore before forgiveness can be given, there must be a reckoning

made with sin. Sin is a rent in the seamless robe of righteousness. The Father who forgives sin must be a "Holy Father," a Father who knows what righteousness is, and knows how to maintain its wholeness and integrity.

Now no one can maintain the wholeness of holiness but God. It is beyond us for ever and ever. It involves a sacrifice which costs more than we sin-struck men can pay. Sin steadily maims the sense of holiness, and therefore the power of sacrifice. And even if man, by any sacrifice or penitence, could mend the moral order that he had broken, it would be an order for him no more; it would be supreme and commanding for him no more. If we could heal our own conscience, it would be no more our king. If we could satisfy the moral order that we disturbed, our self-satisfaction would be insufferable. It would derange that order straightway. We should be, as Luther said, "the proudest jackasses under heaven."

We may be sorry and we may amend; but God alone can mend the rent in the seamless robe of righteousness. He mends it at the cross. This is the first and fullest meaning of the cross. It is a recognition of the integrity of holiness. As Jesus crept the nearer to the cross, this was the thought that most engrossed Him. It was not man's need of Him; it was not His action upon man. It was God's need of Him; it was God's own need of His sorrow, God's holy will for His obedience and death; it was the action of His cross upon the holiness of God.

And when God's holiness has been satisfied, then the repentance comes. For it is atonement that makes repentance, not repentance that makes atonement. Repentance comes because the Father of love has proved Himself a "Holy Father." He has closed the rent that sin had made; He offers a pardon that is a pardon, and that is absolutely free.

## FIVE "ONE THINGS."

BY DWIGHT L. MOODY.

*One thing thou lackest.*—Mark x. 21.  
*One thing I know.*—John ix. 25. *One thing is needful.*—Luke x 42. *One is your Master.*—Matt. xxiii. 8. *This one thing I do.*—Phil. iii. 13.

THE "one thing" that the rich young ruler lacked was eternal life. The only thing a dead man lacks is life. The only thing a sick man lacks is health. The only thing a beggar lacks is money. Take an inch out of that gaspipe; it isn't much pipe, but it means a difference between light and no light. There are a good many rails in one of the great express lines between here and Chicago; take out one, and the train is ditched. The "one thing" a man lacks who is not a Christian is eternal life. Believe in Christ, and then go to work.

"One thing I know." It is a good thing to know "one thing." There are a great many men who partly know a great many things; it would be vastly better for them if they knew one thing and knew it thoroughly. Many of God's children lack assurance. It is well for them to know what the Bible teaches about their salvation.

"One thing is needful." Mary and Martha were both Christians. It is a good thing to serve, but it is also a good thing, a better thing at times, to sit at the Master's feet. There must be fellowship, communion with the Master, and that is experienced when we imitate Mary and sit at the feet of Jesus.

"One is your Master." You can not serve God and Mammon. When a man is trying to please a godless world and trying to please Christ, too, he makes a failure of life.

"This one thing I do." One of the greatest compliments I ever had paid me was when some one said that Moody was a narrow, bigoted man; a man of one idea. I said, "Yes, thank God, I have one idea, and that is to

serve Christ." And another man said, "Yes, he's a man of one book." And I said, "Thank God, that I have one book, the Bible, and one idea, to serve the Master."

There are two words which Christian workers need to prepare them to go to those who are not Christians, and carry to them the Gospel message—"consecration" and "concentration."

### THE CHURCH BEGINNING ITS WORK.\*

BY REV. C. A. VINCENT [CONGREGATIONAL], SANDUSKY, OHIO.

*And when the day of Pentecost was fully come, etc.*—Acts ii.

Beginnings of reforms and world-redemptive missions are critical times.

#### I. Results of the Spirit's filling.

1. Temporary incidents, vs. 2-3.
2. Others were interested, amazed, perplexed, and marveled and mocked.
3. Permanent quickening and a desire to witness, vs. 4, 11.

II. Witnessing is the mission of a Christian and of the Church.

Acts i. 8; Luke xxiv. 46-48.

1. All Christians are such witnesses, Mark xvi. 15.
2. The testimony is Scriptural, vs. 14-21. Illustrations: Peter's preaching, Paul's, Stephen's. Modern effective preachers.
3. Christ is the heart of the testimony, vs. 22-36.
4. The testimony is a call to repentance, vs. 33-38; Mark i. 15.
5. The testimony is a call to public profession and godly living, vs. 38-40.

III. Results of such witnessing.

1. Conversions, vs. 41.
  2. An effective Church.
    - (a) One in spirit and life, v. 44.
    - (b) Unselfish and generous, v. 45.
    - (c) Stedfast in public worship, v. 46.
    - (d) Stedfast in home worship and life, v. 46.
    - (e) Full of joy and praise, v. 46.
    - (f) In favor with the people, v. 47.
    - (g) Daily additions to the Church, v. 47.
- This is God's outline of what every Church should be.

## THOUGHTS AND THEMES FOR EASTER.

### FOR THE PASSION SEASON, FROM THE GERMAN.

The Preparations Made for the Death of Christ.

Text: Matthew xxvi. 29.

I. The wicked machinations of His enemies.

1. By the Chief-Priests, 3-5.
  - a. The method adopted was: to attain a complete understanding with the conspirators; to conspire against all law and order; to scheme for carrying out the project in a shrewd manner.
  - b. The motives were: jealousy of the Lord; fear on account of His popular-

\* The second of a series of twenty-four sermons on the Acts of the Apostles.

ity, John xii. 19; concern for political ascendancy, John xi. 48.

2. By the betrayer, 14-16.

a. He hypocritically remained among the disciples, John xii. 4. b. He plays the rôle of being a friend of the poor, John xii. 6. c. He excites his fellow disciples against the Lord, 8-9.

II. The sorrowful preparations of his friends.

1. By Mary who had anointed Him, 6-13.

a. How it happened. b. The motives: to show her love for the Lord, Mark xiv. 7; to prefigure the anointing of His body, 12. c. Christ's recognition of her action, 10-13.

2. By the disciples who fear the Lord's departure, 17-23.

a. They therefore desire anxiously

to eat Passah with Him before His departure. It is they and not the Lord who introduce this subject, 17.

*b.* They are deeply moved at the treachery of one of their number, 22.

III. The comforting assurances of the Lord.

1. His death is the fulfilment of Scriptures, 24, Luke xxiv. 25 *sqq.*

2. His death brings salvation to His followers, 26-28.

3. His death is for Himself the transition to glory, 29.

#### The Sufferings of the Lord in Gethsemane.

Text: Matthew xxvi. 36-46.

I. The anguish of His soul.

1. Over against His disciples.

*a.* In His gestures of sorrow, 37. *b.* In His words of sadness, 38.

2. Over against His heavenly Father.

He prays:

*a.* On His knees, 39. *b.* Repeatedly in quick succession, 39, 42, 44. *c.* In the same brief utterances, 44. *d.* With drops of blood, Luke xxii. 44.

II. The causes of this anguish.

1. Was this caused by the weakness of His disciples?—

*a.* Who do not watch with Him, 40.

*b.* Who do not watch or pray for themselves, 41. No; already before this He had tasted of the cup, 37.

2. Was it caused by the wickedness of His enemies?—

*a.* Whom He had done no harm, but

*b.* Who nevertheless sought to slay Him? No; for He indeed weeps over their wickedness, Luke xix. 41, but does not suffer anguish on that account.

*c.* What, then, was the cause? He suffers anguish because He is our substitute and bears the burden of our sins, Is. liii. 4 *sqq.*

3. And what should be our thoughts in this matter?

*a.* Those of deepest sympathy for the Sufferer in our behalf. *b.* Those of greatest gratitude for our Redeemer and Lord.

#### The Abiding Love of the Lord for Friend and Foe unto the End.

Text: Matthew xxvi. 47-56.

I. The expression of this love.

*a.* Seen in the question he puts to Judas, His betrayer:—the occasion and contents of this question, 48-49;—the good purposes in putting it, 50.

*b.* Seen in the directions given to Peter, His defender;—the occasion and contents of these, 51-54;—the good purposes in these words.

*c.* Seen in the miraculous cure of Malchus, one of His captors:—who was probably hurt because he was especially aggressive in capturing Christ;—the good purposes in effecting this cure.

*d.* Seen in His admonitions to the multitude that was hostile to Him:—they were words of exhortation, 55-59;—prompted by good will.

II. The effect this love should have in our hearts.

*a.* Should fill us with reverence for Him, for—His love included friend and foe, and continued to the end; our good will generally extends only to friends, and has but little permanence—what a difference!

*b.* Should fill us with confidence in Him; for—He is concerned for the welfare of all mankind; can be trusted under all circumstances.

*c.* Should incite us to follow Him, Matt. v. 41.

#### The Unjust Condemnation of the Lord.

Text: Mark xiv. 53-65.

I. The judges were unjust.

1. They were indeed the lawful body. But

2. They were false judges, because partial, and without conscience.

3. Their doings warn us to be just in our judgment—in reference to Christ; in reference to others.

II. The witnesses were false.

1. Why they were false: partly because they would not tell the truth, 56-

57;—partly because they could not tell the truth.

2. Wherein they show their false character: in their disagreement of testimony, 56, 59; in the silence of Christ, 60.

3. Their doings a warning to us. Cf. the ninth commandment.

III. The judgment was unjust.

1. In its wording, 60.

2. In its substance, because—it did not take into consideration the solemn words of Christ, Matt. xxvi. 63; it was passed in haste and without deliberation; it did not consider the great deeds Christ had done.

3. It is a warning to us to be careful not to judge falsely.

IV. The exposing of Christ to maltreatment was wrong.

1. Wherein this consisted, 65.

2. Why it was wrong.

3. This a warning to us.

#### The Dignified Conduct of the Lord at His Trial.

Text: John xviii. 19-24.

I. He is humble before a judge who had no right to question Him, 19.

a. This judge was Annas, xiii. 14, who had been deposed from the office of high priest by the Romans. To him Christ was first led:—to show Annas honor, and flatter him;—to consume the time until the high priests could be summoned.

b. The humble Savior, who—could either have complained of this and other acts of injustice, or conscious of His innocence, remained silent; but out of humility He does neither, showing thereby His dignity and giving us an example to imitate.

II. He answers boldly to a question that none had a right to put, 19.

a. This question, out of place because asked by one who had no right to do so, concerned—His disciples, Matt. xxii. 21; His teachings.

b. The bold reply of the Lord: the first question, because entirely out of

place, receives no reply; the second question is answered by addressing the proper persons, His accusers, 20, 21.

III. He replies gently to a blow, 22-24.

a. The undeserved blow, Is. l. 6.

b. The gentle Savior; He answers: not with hot words of indignation; but—with a gentle question, 23, in conformity with Is. liii. 7.

#### EASTER TEXTS AND PROOFS.

##### I. Christ's Resurrection Affirmed.

1. In the Gospel Narrative.

Matt. xxviii. 9: "As they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet and worshiped him."

Ver. 18. "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth."

Mark xvi. 9: "Now when Jesus was risen early the first day of the week, he appeared first unto Mary Magdalene."

Ver. 12: "After that he appeared in another form unto two of them, as they walked and went into the country."

Ver. 14: "Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen."

Ver. 19: "So after that the Lord had spoken unto them he was received up into heaven, and sat on the right hand of God."

Luke xxiv. 15: "And it came to pass, that, while they communed together and reasoned, Jesus himself drew near and went with them."

Ver. 36: "As they thus spake, Jesus himself stood in the midst of them."

John xx. 19: "The same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the

midst, and saith unto them, Peace be unto you."

*Ch. xxi. 1:* "After these things Jesus showed himself again to the disciples at the sea of Tiberias."

2. *By the Common Testimony of the Apostles.*

*Acts ii. 32:* "This Jesus hath God raised up, whereof we all are witnesses."

*1 Cor. xv. 15:* "We have testified of God that he raised up Christ."

3. *By the Word of Particular Witnesses.*

(a) *An Angel.*—*Mark xvi. 5, 6:* "Entering into the sepulcher, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted. And he saith unto them, Be not affrighted: ye seek Jesus of Nazareth, which was crucified; he is risen; he is not here; behold the place where they laid him."

*Luke xxiv. 6:* "He is not here, but is risen; remember how he spake unto you when he was yet in Galilee."

*Ver. 23:* "When they found not his body, they came, saying that they had seen a vision of angels which said that he was alive."

(b) *Mary Magdalene.*—*Mark xvi. 9, 10:* "He appeared first to Mary Magdalene, out of whom he had cast seven devils. And she went and told them that had been with him, as they mourned and wept."

*John xx. 18:* "Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoke these things unto her."

(c) *The Women of the Sepulcher.*—*Luke xxiv. 10:* "It was Mary Magdalene, and Joanna, and Mary the mother of James, and other women that were with them, which told these things to the Apostles."

(d) *The Two who went to Emmaus.*—*Mark xvi. 12, 13:* "After that he appeared in another form unto two of

them as they walked, and went into the country. And they went and told it unto the residue."

*Luke xxiv. 35:* "They told what things were done in the way, and how he was known of them in breaking of bread."

(e) *The Eleven Together.*—*Luke xxiv. 33, 34:* "They . . . found the eleven gathered together, and them that were with them, saying, The Lord is risen indeed, and hath appeared unto Simon."

(f) *John the Evangelist.*—*John xxi. 7:* "That disciple whom Jesus loved saith unto Peter, It is the Lord."

(g) *Peter.*—*1 Peter i. 3:* "Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead."

*Ch. iii. 22:* "Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him."

*Acts ii. 24:* "Whom God hath raised up, having loosed the pains of death; because it was not possible that he should be holden of it."

*Ver. 32:* "This Jesus hath God raised up, whereof we all are witnesses."

(h) *Paul.*—*Romans vi. 9:* "Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him."

*1 Cor. xv.:* "Now is Christ risen from the dead, and become the first fruits of them that slept."

*Eph. i. 20:* "Which he wrought in Christ when he raised him from the dead and set him at his own right hand in the heavenly places."

*Col. iii. 1:* "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God."

(i) *The Lord Himself.*—*Rev. i. 18:* "I am he that liveth and was dead; and behold, I am alive for evermore. Amen."

## II. The Risen Christ Seen.

### 1. By the Women at the Sepulcher.

*Mark xvi. 9:* "When Jesus was risen early the first day of the week, he appeared first to Mary Magdalene." *Cf. John xx. 11-18.*

*Matt. xxviii. 9:* "As they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet and worshiped him."

### 2. By the Two at Emmaus.

*Luke xxiv. 31:* "Their eyes were opened and they knew him."

### 3. By Peter.

*Luke xxiv. 34:* "The Lord is risen indeed and hath appeared to Simon."

### 4. By the Eleven.

*Mark xvi. 14:* "Afterward He appeared unto the eleven." *Cf. John xx. 19-29.*

5. By the Disciples who went to the Mountain in Galilee.

*Matt. xxviii. 16, 17:* "Then the eleven disciples went away into Galilee, unto a mountain where Jesus had appointed them. And when they saw him they worshiped him."

### 6. At the Sea of Tiberias.

*John xvi. 1:* "After these things

Jesus showed himself again to the disciples at the sea of Tiberias."

### 7. By James.

*1 Cor. xv. 7:* "After that he was seen of James."

### 8. By Paul.

*1 Cor. xv. 8:* "And last of all he was seen of me also, as of one born out of due time."

*1 Cor. ix. 1:* "Am I not an apostle? Am I not free? have I not seen Jesus Christ our Lord?"

*Acts ix. 17:* "Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me that thou mightest receive thy sight, and be filled with the Holy Ghost."

*Acts xiii. 14:* "The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth."

*Vs. 17, 18:* "It came to pass that when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance, and saw him saying unto me, Make haste and get thee quickly out of Jerusalem; for they will not receive the testimony concerning me."

## HINTS AT THE MEANING OF TEXTS.

[The "Hints" entered below with a pseudonym and \* are entered in competition for the prizes offered in the November number of THE HOMILETIC REVIEW for 1895 (see page 476). Our readers are asked to examine them critically from month to month in order to be able to vote intelligently on their comparative merits.]

### HINTS FOR CHILDREN'S SERMONS.

#### Christ Lifting the Girls.

*He took her by the hand; and the damsel arose.*—*Matt. ix. 25.*

FOUR stories in this chapter of Christ's healing. None more interesting than this. The child of a rich man in a beautiful home, but dying. In his need the father at last went to Christ. The miracle.

Consider the need of the girls, and Christ's power to meet it.

#### I. The need.

The girl was not long dead, but as truly so as the son at Nain, or Lazarus. The young are not so long dead in sin as older ones, but the Bible shows all dead in sin. Girls, as well as older ones, need a Savior who can bring newness of life.

II. See Christ's power to raise to newness of life.

He only touched her and said two words. So He can free from sin. Temper, bad words, impure thoughts, thoughtlessness and selfishness, are some of the signs of spiritual death. Christ ready to meet all such needs.

III. See how Christ is glorified when the young thus lifted.

All was wrong in that home till Christ came. Then all was right. Fame spread abroad. When Christ lifts up a daughter, home is soon made different, and parents are led to Christ too.

D. Uros.\*

#### HINTS FOR COMMUNION SERMONS.

Significance of the Lord's Supper.

*This do in remembrance of me.*—Luke xxii. 19.

OBSERVANCE of the Lord's Supper is a duty as well as a privilege. Danger of clinging to the form, after having lost the spirit—as we have seen burrs clinging to trees after nuts have fallen out. But also a danger of losing the spirit by giving up the form—husk necessary to preserve the ear. Proper thing: observe the form; keep alive the spirit.

For this end the Lord's Supper is:

I. A great mnemonic device. History dotted with memorials. Christ hungered for love and remembrance: erected this monument. Not vanity. Not monument of success, or prophecy of future victory; but "Do you love me? Do this." Bunker Hill monument complete; we can each bring precious stones of remembrance and gratitude to complete Christ's.

II. A great symbolic device. Supper so significant that, if no Scriptural explanation had been given, meanings would have been invented. Mediatorial significance. Message of bread is, "For you, my body broken." Message of cup is, "For many—for the remission of sin."

III. A great social device. "Breaking bread" together means fellowship. We may be close together in space, but widely separated by gaps of sympathy. The Supper bridges great cleavages of society.

IV. A sacramental device.

V. A promise of His Second Coming.

BARTHOLOMEW.\*

#### HINTS FOR REVIVAL SERMONS.

God Demands Repentance.

*Thus saith the Lord God: Repent, and turn from your idols; and turn away from all your abominations.*—Ezekiel xiv. 6.

GOD, through chosen ones, before and after Ezekiel, demanded this; Moses, the prophets, John Baptist, Christ, the Twelve, and Paul urged, taught, preached, testified, and published it. To-day, through God's servants, it is reiterated.

1. The demand is—

(1) Imperative—made by the Omnipotent God, described in Is. xliii.

(2) Definite—plainly stated.—Ezekiel xviii. 30-32.

(3) Through God's mercy and love.—Eph. ii. 4, 5.

(4) Applicable to all whom sin separates from God.—Acts xvii. 30.

(a) Worldly idolaters (note idols and abominations of to-day). (b) Backsliders.—Jer. iii. 22. (c) Holders of false doctrines.—Rev. ii. 16. (d) Dying churches.—Rev. ii. 5.

2. The call is to obey.

(1) By true repentance.—2 Cor. vii. 10.

(2) Promptly, because (a) God loves you.—John iii. 16; (b) Now is the time.—2 Cor. vi. 2; Heb. xii. 17.

(3) Because disobedience incurs a penalty.—Matt. xi. 20-24.

(4) Because obedience is rewarded.—Acts iii. 19; Rev. iii. 19, 21.

Invitation, Deut. xxx. 19, 20.

VOICE.\*

#### Redemption from the Curse.

*Christ hath redeemed us from the curse of the law being made a curse for us*—Gal. iii. 13.

I. The Curse of the Law.

Curse implies a law, law implies a law-giver. Law must take its character from the law-giver.

1. *Its nature.* Penalty. (1) Certain and terrible. (2) Just. (3) Universal. (4) Personal. (5) Present.



## II. Redemption from the Curse.

1. *Nature of it.* (1) Not a mere emancipation. (2) Not simply forgiveness. (3) Not a reprieve only. (4) Execution of substitute.

2. *Characteristics in it.* (1) Universal. (2) Conditional. (3) Personal. (a) Instantaneous. (b) Complete. (c) Certain.

3. *Results.* Bridges impassable gulf. Is the curse certain?—No failure in redemption. Is the curse just?—Redemption enables God to be just, yet justifier of believing sinner.

What will you do with the Redeemer?—One of two things: you must accept or reject Him. JOHN.\*

## A Message to You.

*I have a message from God unto thee.*—Judges iii. 20.

Context and accommodated application here.

I. "I"—Christ's ministers to-day are messengers from God to His people. Luke xvi. 29-30 has a present-day application.

II. "Message"—Man needs a direct message from God. Messages in past. Heb. i. 1; to us, Heb. i. 2.

III. This message is "from God." Gospel a message from a personal God to His children. It satisfies human longing for communion with God; appeals to our reason and sense of justice; awakens our love, and gives us a worthy object of loving. But remember, as it comes from God it comes with His authority. To dishonor God's message is to dishonor God Himself.

IV. "Unto thee"—(a) A personal message—"I have redeemed thee." God cares for individuals. "Even the hairs of," etc. (b) A suitable and satisfying message. Easily understood even by most ignorant.

V. When personally appropriated this message brings—Hope to the desponding. Faith to the doubter. Rest to the weary and heavy-laden. Comfort to the mourner. Peace to the troubled. Light and life to all. XXX.\*

## HINTS FOR MISCELLANEOUS SERMONS.

## God's Presence Needful for Fruitfulness.

*I will be as the dew unto Israel; he shall grow as the lily, and cast forth his roots as Lebanon. His branches shall spread and his beauty shall be as the olive-tree, and his smell as Lebanon. They that dwell under his shadow shall return; they shall revive as the corn, and grow as the vine; the scent thereof shall be as the wine of Lebanon.*—Hosea xiv. 5-7.

I. THE endowment of God's people with His personal presence promised.—"I." Not merely His blessings, but Himself.

This is significant:

1. In relation to its recipients: "Israel. Threefold application: Personal, to Jacob—Gen. xxxii. 28; National—Rom. ii. 29; Spiritual—Rom. ix. 6; Gal. iii. 9, 26.

2. In the analogy employed:—"dew."

(1) Usually imperceptible in its downfall.

(2) Occasionally characterized by remarkable copiousness.

(3) Brings refreshment by contact.

(4) Fertilizing by absorption.

God's visitations sometimes gentle, also mighty (Acts ii.). Without contact neither refreshment nor fruitfulness.

II. Inseparable issues of Divine presence in the Church on the life of the Church:

1. Development: rapid upward growth; weakness, purity, beauty; suggestive of new convert.

2. Aggressiveness: downward growth, undergrip.

3. Expansion: diffusiveness, gradual, extensive, certain.

4. Loveliness: evergreen, long-lived, fruitful, mellowing as age advances.

5. Fragrance: aroma of godly life unequalled.

III. Inseparable issues of Divine

presence and Christian life on the un-saved masses.

1. Outsiders drawn into willing adhesion to the Church: hearers, children, scholars, workpeople.

2. Insures growth and fruitfulness to all who attach themselves: when

saved, same experiences realized—seed sown, springs up, grows, etc.

3. The increased vitality will have unparalleled influence.

No wine leaves such enduring perfume as that of Lebanon; so of religion. KLASMA.\*

## SUGGESTIVE THEMES AND TEXTS.

### Texts and Themes of Recent Sermons.

1. The Sympathy of Nature with Man. "For the earnest expectation of the creature waiteth for the manifestation of the sons of God. . . . For we know that the whole creation groaneth and travaileth in pain together until now."—Romans viii. 19, 22. By Thomas A. Hoyt, D.D., Philadelphia, Pa.
2. Bad Promise Better Broken. "He answered and said, I will not; but afterward he repented and went."—Matthew xxi. 29. By Rev. Kerr Boyce Tupper, D.D., Philadelphia, Pa.
3. All Heaven Looking On. "Seeing we also are compassed about with so great a cloud of witnesses."—Hebrews xii. 1. By T. DeWitt Talmage, D.D., Washington, D. C.
4. Antidote of Trouble. "Let not your heart be troubled."—John xiv. 1. By Rev. S. W. Melton, Baltimore, Md.
5. A City's Ruin, or Civic Responsibility. "And when he was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou at least in this thy day, the things which belong unto thy peace! But now," etc.—Luke xix. 41-44. By Rev. E. A. Orr, Chicago, Ill.
6. The Conquest of the Imagination. "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds; casting down imaginations."—2 Corinthians x. 4, 5. By Louis Albert Banks, D.D., Brooklyn, N. Y.
7. Character: Its Materials and External Teachers. "For I will make a man more precious than gold."—Isa. xlii. 10. By N. D. Hillis, D.D., Chicago, Ill.
8. Christian Life as Necessarily Involving Moral Conflict. "And Jacob was left alone; and there wrestled a man with him until the breaking of the day."—Genesis xxxiii. 24. By James O. Murray, D.D., Princeton University.
9. Woman—Her Virtues and Graces Paramount Forces in Faith and Morals. "Then lifted I up mine eyes, and looked, and, behold, there came out two women, and the wind was in their wings; for they had wings like the wings of a stork; and they lifted up the ephah between the earth and the heaven."—Zachariah v. 9. By George C. Lorimer, D.D., Boston, Mass.
10. Need for Avowed Discipleship. "But whosoever shall deny me before men, him will I also deny before my Father which is in heaven."—Matt. x. 33. By A. A. Berle, D.D., Boston, Mass.

### Themes for Pulpit Treatment.

1. Man's Vision of God in Man. ("Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven."—Matt. v. 16.)
2. The Divine Preparation and Commission. ("He sent a man before them, even Joseph, who was sold for a servant; whose feet they hurt with fetters; he was laid in irons; until the time that his word came; the Word of the Lord tried him."—Psalm cv. 17-19.)
3. The Desires, Despair, and Disgust of Sin. ("And he gave them their request; but sent leanness into their soul."—Psalm cvl. 15.)
4. The Dominion of Man Over Nature. ("He putteth forth his hand upon the rocks; he overturneth the mountains by the roots. He cutteth out rivers among the rocks; and his eye seeth every precious thing. He bindeth the floods from overflowing; and the thing that is hid bringeth he forth to light."—Job xxviii. 9-11.)
5. Delayed Recognitions. ("And the King said, What honor and dignity hath been done to Mordecai for this? Then said the King's servants that ministered unto him, There is nothing done for him."—Esther vi. 8.)
6. The Contagiousness of Cowardice. ("And the officers shall speak further unto the people, and they shall say, What man is there that is fearful and faint-hearted? Let him go and return unto his house, lest his brethren's heart faint as well as his heart."—Deut. xx. 8.)
7. The Mighty Conqueror of Argument. ("When she saw that she was stedfastly minded to go with her, then she left speaking unto her."—Ruth i. 18.)
8. The Divineness of Life's Bestowal and Development. ("And it came to pass, that on the morrow, Moses went into the tabernacle of witness; and behold, the rod of Aaron for the house of Levi was budded, and brought forth buds, and bloomed blossoms, and yielded almonds."—Num. xvii. 8.)
9. A Washing that Does Not Cleanse. ("And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter: but your inward part is full of ravening and wickedness."—Luke xi. 39.)
10. An Old-Time Foe of Christian Development. ("For all seek their own, not the things which are Jesus Christ's."—Phil. ii. 21.)

## SEED-THOUGHT SECTION.

## LEAVES FROM THE NOTE-BOOKS OF THE PROFESSOR.

## OUR DEVOTIONAL CLASSICS.

BY PROF. W. GARDEN BLAIKIE,  
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AUTHOR OF "FOR THE WORK OF  
THE MINISTRY," ETC.

## I. Thomas à Kempis's "Imitation of Christ."

AFTER the Holy Scriptures, the "Imitation of Christ" is said to be the book which has obtained the largest circulation in the world. This is very remarkable, considering the character of the book, and the absence of that variety and general human interest which we find in the Scriptures and in the book which has come next to the "De Imitatione"—Bunyan's "Pilgrim's Progress." For the book of à Kempis is simply and solely a book of religious exercise, designed for no other purpose but to benefit the health of the soul. More than that, it is very uncompromising in its tone and demands, and presents on every page a very high standard of self-denial. Its great circulation is a proof of the grip which religious truth and obligation, seriously and earnestly presented, and not compromised, are fitted to take of the human soul.

Many persons are surprised that a book so full of warmth and devotion should have been written and become popular in that dark, cold, unholy age—the fifteenth century—the age when Huss and Savonarola were burned and Wicliffe silenced. All that can be said on that head is, that we are prone, like Elijah, to miscalculate the number of those who have not bowed the knee to Baal. It is not certainly known who wrote the book. The man who usually gets credit for it is Thomas Hämerken or Hamerlein (in Latin, Malleolus, little hammer), called Thomas à Kempis, from the place of his birth, Kempen, a

town forty miles north of Cologne. He was born about the year 1380, and twenty years after entered an Augustinian monastery, of which he afterward became subprior.

The book of Hamerlein is said to have been written in his sixty-first year, and the first printed edition to have appeared at Augsburg in 1486. Some notion of the number of editions that have since appeared may be gathered from a collection of editions, known as the Büllingen collection, which was presented in 1838 to the Cologne municipal library, and contained four hundred volumes.

In an introductory essay to the "Imitation," in one of Collins's Christian classics, Dr. Chalmers adverts to a current objection to this book, that it does not sufficiently recognize the doctrine of justification by faith. He does not deny the charge, and he owns that this detracts from the value of the book. But Chalmers was so much in the habit himself of fastening attention on but one truth at a time that he could not accept the principle that every good book must contain the whole round of truth. As a powerful and valuable pleading for holiness he owned its value, and (with some modifications) commended it to those who are earnestly following after it. We must remember that the doctrine of justification by faith lay hid in a cloud till it was apprehended by Luther.

A careful perusal of the book will show that the author has a very profound conviction of two things: 1, the thorough corruption of human nature, and utter unworthiness and helplessness of man; and, 2, the grace of God the sole hope of the sinner, and the sole fountain of the power that will make him holy, and enable him to escape from the bondage of the flesh and of the world. If only he had made

it plain that even the holiness attained by the devout believer was not the ground of his acceptance, but only the merit of Christ, all would be well. We must take his book as what it professes to be: not a summary of saving truth, but a help and a guide in the pursuit of holiness; a beacon to warn us against the sins and sinful habits that prevent or interrupt communion with God, and a guide and persuasive to all that enables the soul to grow in grace, and to acquire the image of the Lord Jesus Christ.

But even in this point of view the book is not faultless. Its monastic spirit is apparent all through. It proceeds on the principle that man is surrounded by evil, and among the chief sources of evil are an evil world and an evil body. If he would be holy he must overcome both. As to his evil body, there is but one way of dealing with it—it must be mortified by austerities. As to the evil world, he must try by all means to get out of it. Let him give up all carnal joys. Let him hate riches and love poverty. Let him eschew all worldly consolation, all worldly delights. Let him cultivate solitude and give himself up to meditation and prayer. It is obvious that in the author's view there is no help, and hardly any hope, for those who can not in this sense separate themselves from the world. There is no guidance for that problem that is so emphatically a problem of the present time—and a problem for poor as well as rich—how to serve God in the world, in business, in secular callings, in all the avocations of common life. Nor is there any help for those who, holding with the late Dr. Guthrie, that the only thing bad in human nature is its corruptions, deem it right to promote the exercise and development of the whole of man's nature; not only the religious side of it, but the side of it that might be called secular, deeming it the great point that a due harmony be established between all its parts, that the will of God become the great rule of

life, and that our whole activities be directed to the fulfilment of the great purpose of our life—"man's chief end is to glorify God, and to enjoy Him forever."

Wherein, then, does the value of this book lie? This is the question we have now to answer. And our answer is: the author is clear in detecting and powerful in exposing the root principle of man's alienation from God, viz., opposition to God's will. He is equally powerful in showing that the greatest hindrance to holiness in the Christian is the want of complete surrender of his own will and complete acceptance of the will of God. He urges on us very strongly, at whatever cost, to accept the conditions which alone bring to the soul peace and rest and joy. He is most fervent in setting forth, as inducements to this, the marvellous sacrifice and ineffable love of Christ. And not less so, in dwelling on the joys of heaven, and pressing on us by the sure hope of eternal felicity, to deny ourselves, take up the cross during this short life, and follow our Lord. Let us call up one of his utterances as to our obligation to accept the will of God:

"There is no other cause of perplexity and disquiet but an unsubdued will and unmortified affections.

"It is more beneficial to live in subjection than in authority; and to obey is much safer than to command. But many live in subjection more from necessity than the love of God, and therefore pass a life of continual labor, and find occasions of murmur in the most trifling events; nor can they possibly acquire liberty of spirit till with a whole heart they are resigned in all situations to the will of God. Go where thou wilt, rest is not to be found but in humble submission to the divine will; a fond imagination of being easier in any place than that which Providence has assigned to us, and a desire of change grounded upon it, are both deceitful and tormenting."

Some of his remarks on the need of a higher standard of holiness, of greater vigilance in watching against sin, and more earnest endeavors after conformity to the will of God, are useful and impressive.

"If every year we did but extirpate one vice, we should soon become perfect men: but we experience the sad reverse of this, and find that we were more contrite, more pure, more humble and obedient in the beginning of our conversion than after many years' profession of a religious life. . . . We ought every day to renew our holy resolutions, and to excite ourselves to more animated fervor, as if this was the first day of our conversion, and to say: "Assist me, O Lord God, in my resolution to devote myself to Thy holy service; and grant that this day I may begin to walk perfectly, because all that I have done hitherto is nothing."

It needs hardly to be said that in a book of this kind, our obligations to our fellow men have a place only second to our obligations to God. And in our ordinary bearing toward men, much needs to be changed.

"Learn to have no opinion of thine own merit, and always to think well and highly of others. All men are frail, but thou canst reckon none so frail as thyself. . . . So great is human frailty that we are even more ready to believe and speak evil of one another than good. . . . Whatever good thou art conscious of, think more highly of the good of others, that thou mayest preserve the humility of thy spirit. . . . Oh, that man had but one spark of charity! He would then know by an experimental feeling that himself, the world, and all creatures were altogether vanity. . . . If thou beholdest or hearest of good examples, let them kindle in thee an ardent desire of imitation; if thou seest anything blameable, beware of doing it thyself; or if thou hast done it, endeavor to amend it the sooner. As thy eye observeth and censur eth others, so art thou observed and censured by them. . . . We quickly feel and perpetually brood over the sufferings that are brought upon us by others, but have no thought of what others suffer from us. If, however, a man would but truly and impartially examine himself, he would find but little cause to judge severely of his neighbor."

The whole tenor of the book is to probe the heart, detect the sins that spring up there and pollute the life, stimulate the spirit of compunction and contrition, mortify self as the center of our life, and produce all round a more humble, a more genuine, a more childlike submission to God. In the first part of the book, altho there are not wanting references to the marvelous love of God in Christ, and the glorious blessing of redemption through

His blood, yet the element of duty predominates, and one might think that the author was laying too heavy burdens on human shoulders. But to some extent this is remedied in the end. The last part is to a large extent in the form of dialogue between the Savior and His disciple. And here the fountains of heaven are opened, the love of the Savior is dwelt on with rapture, and it is the constraining power of that love that is the great force brought in to induce the disciple to do all His will. The structure of this part of the book is like the structure of the rest, unsystematic, apparently without regular plan, as if the author from time to time had set down his thoughts and feelings just as they arose within him. Of course there are many to whom his gushing words will seem unnatural and fanatical, but, notwithstanding, they have obtained in their favor the verdict of the earnest church in every age. We instance the following:

"Dearest Jesus, most beloved spouse of my soul, supreme source of light and of love, and sovereign Lord of universal nature! Oh, that I had the wings of true liberty, that I might take my flight to Thee and be at rest! When will it be granted me in silent and peaceful abstraction from all created being to taste and see how good Thou art, O Lord, my God! When shall I be wholly absorbed in Thy fulness! When shall I lose, in the love of Thee, all perception of myself! and have no sense of any being but Thine! Holy Jesus, ineffable splendor of eternal glory, sole comfort of the wandering soul, my heart is lifted up to thee, and without voice speaketh to Thee in groanings that can not be uttered! How long will my Lord delay His coming? Oh, may He come to me, His forlorn creature, and turn my sorrow into joy!"

The instructions of Christ to His disciple embrace the whole sphere of life and duty; they show what hinders and what promotes soul prosperity; they urge very strongly self-denial and mortification, and bring out the glorious riches of the eternal reward.

"If thou hadst a true sense of those astonishing glories, which are offered thee as the object of thy faith and hope, and didst suffer the desire of them to enter into the depths

of thy heart, couldst thou dare to utter one complaint of the evil of thy own state? Is any labor too painful to be undertaken, any affliction too severe to be sustained, for eternal life? or is the gain or loss of the Kingdom of God an alternative of no importance? Lift up thy thoughts and thy desires therefore continually to heaven."

I have pointed out the defect of a Kempis in regard to justification; I must add a fault in regard to sanctification. It would sometimes seem to be taught that it is all to be done by strong pressure upon our inclinations, and enormous effort to rise higher. We miss the encouraging words of Jesus: "My yoke is easy and my bur-

den is light." We are not shown clearly how of God, Jesus "is made to us sanctification"; how the power and the will to serve Him are given through the exercise of faith to the believing soul. That view of sanctification which in a former generation was brought out by Marshall, and at the present day by Rev. Andrew Murray, of South Africa, is not to be found, at least not clearly, in his pages. There is a power to be enjoyed through faith, the power that raised up Christ from the dead; and it is when this power is working mightily in us that Christ's yoke is easy and His burden light.

#### SUGGESTIONS FROM EXPERIENCE.

##### MINISTERIAL IMPEDIMENTA.

BY DAVID JAMES BURRELL, D.D.,  
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CITY.

THE world is to be saved under God by "the foolishness of preaching." The phrase is significant. The foolishness referred to is not in the substance of preaching, for that is intrinsically "the wisdom and power of God." It must be in the preacher, then, and in his method of presenting truth.

Our ministry is an inestimable coin of vantage. It is the *pou-sto* for which Archimedes longed, that he might move the world. But are we making the most of it? Is our whole power put upon the long arm of the lever? Is our influence what it ought to be? If not, what hinders? Many things hinder. And the humblest may, without presumption, indicate some of them. It is not necessary that a man should be eight feet high in order to write a disquisition on the children of Anak. The critic's franchise lies in the fact that a cat may laugh at a king.

But there is so much to be said that one scarcely knows where to begin.

Of course we are hindered by our personal infirmities; our indolence, our lack of consecration, our unwillingness to be led and governed by the Holy Ghost. Of course we are hindered and hampered by our narrow views of spiritual truth, our bigotries and prejudices, our self-assurance, our shallow knowledge of Scripture, our inexperience, our worldliness, our neglect of prayer, our default in pastoral visitation. But these are not the *impedimenta* for which utterance is struggling to the birth; some, rather, which are less excusable, but respecting which there is more likely to be a difference of opinion among us.

I. "The Cloth." We, by your leave, are "the cloth." This phrase is abominably expressive. It is a sad comment on human nature and things generally that the most sacred of professions should be characterized by its livery. Garb is more than godliness to the looker-on in Padua. And unfortunately we lend ourselves to the calumny. The minister of Christ should be above all a man among men; as Heine says, "Not a dreamer among shadows, but a man among men." Why, then, does he wear frontlets and phylacteries; or, to be more accurate,

a vest buttoned high? The "clerical cut"! Is it to publish a holy separation? The Hebrew word for Separateness is שָׁרָף, from which, Phariseeism. Why should John Wanamaker be encouraged to furnish us with "garments made after the most approved clerical pattern at ten per cent. off"? Are we any the less men because we are ministers? "Holy orders," indeed! If we are bound to put on sanctimonious airs, we should find some better way. Time was when the priest wore a white tunic from neck to ankles, with a girdle of blue and scarlet, and a tall tiara on his head; but we are come upon better days. Priest is not Presbyter writ large. A Presbyter is something less and something more than a priest of the olden time.

The clerical cut means—I suppose, if it means anything—that we walk apart in an atmosphere of peculiar sanctity or authority, or both; as if to say, "Stand aside; for I am holier than thou"; or else, "I am Sir Oracle, and when I ope my lips let no dog bark." There may be truth in that; but the salt and light of a godly walk and conversation go further in evidence than a shovel-hat. There are wiser ways of proving ourselves in the apostolic succession.

The Carpenter of Nazareth, so far as we know, made no change in his wardrobe when he gave up handicraft for homiletics. And the rude fishermen who followed him would have cut a sorry figure in a clerical outfit. Influence is better than authority, ten times over; and influence is just as great in "hoddin gray" as in

"Silken coats and caps and golden rings,  
With ruffs and cuffs and farthingales and things."

II. *The Pulpit.* This is a relic of medieval pietism, and altogether a superannuated superfluity. The wonder is that the ministry of Christ, swathed in mortuary byssus and boxed up in this air-tight ossuary, should have so long kept its "name to live." No-

where else is logic, eloquence, flashing eye, and earnest voice so handicapped.

It is the strange misfortune of the ministry to have borrowed its name from these ill-born and unshriven twins—the cloth and the pulpit. Thus Cowper:

"The pulpit therefore (and I name it, filled  
With solemn awe that bids me well beware  
With what intent I touch that holy thing)  
Must stand acknowledged, while the world  
shall stand,  
The most important and effectual guard,  
Support and ornament of virtue's cause."

How and where did it originate—this cage, this palisade, this homiletical refrigerator? In the time of Nehemiah? Oh, no. The alleged "pulpit" which he erected by the Water-gate was merely a raised platform—Migdol. And this is the only "pulpit" mentioned in Holy Writ. In point of fact, the origin of this thing was contemporaneous with the clerical arrogance which ushered in the darkest period of church history. It marked with a peculiar emphasis the increasing dignity and pretension of "his reverence" over the unshod people. The platform was too low; it was raised higher and higher on the cathedral pillar as clerical dignity went up; and it must needs be fenced, lest the incumbent should fall out. Here was the pulpit; and here the long stairway which the surpliced "things"—as Cowper calls them—

—"Mounted with a skip, and then skipped  
down again."

But why should we perpetuate it? The minister of Christ has long since found his level. His medieval grandeur is gone. He is no longer supposed to be "a little tin god on wheels."

The pulpit has this triple excuse for being: (1) It holds the manuscript, which it has no business to do. (2) It hides the preacher's inferior parts on the false assumption that the congregation takes no pleasure in the legs of a consecrated man. And (3) It exalts and separates the preacher from his flock. He stands before them like

an angel leaning out of a balcony. But this is precisely what he should not seem to be. For, in the logic of events, he no longer "sits on a hill retired, in thoughts more elevate," but has come down among the people. This is the mind of the Master; He became one among us that He might win us.

III. *The Manuscript.* Preaching is oratory consecrated to God. Reading is not oratory. Not that many of the most distinguished and successful preachers have not read their sermons, such as Gregory and St. Augustine and Chrysostom, Baxter, Edward Payson, and Jonathan Edwards. But were they great by reason of their manuscript, or in spite of it? When Andrew Fuller heard Dr. Chalmers preach, he exclaimed: "If that man would but throw away his papers in the pulpit he might be king of Scotland!"

The main objection to extempore preaching is that it affords room for indefinite indolence and slovenly work. Professor Porson, in contrasting the two forensic masters of England, said: "Mr. Pitt conceives his sentences as he utters them, while Mr. Fox throws himself into the midst of his, and leaves it to the Almighty to get him out." The fact is, however, that Pitt made glorious preparation before he trusted to the moment for his sentences; Fox also delved while others slept, and then pursued on a low plane the highest method, to wit: "When ye are brought before kings and rulers, trust to me, for I will give you a mouth and wisdom which all your adversaries shall not be able to gainsay."

What is preaching? It is jury-pleading. Our client is Jesus of Nazareth; our case, "This Jesus is the Christ"; our jury, the people. Our work, to convince them.

We are, in this view, too scrupulous about our rhetoric. If theological essays were thunderbolts, we would all be Boanerges. It is the *truth* that saves and sanctifies. The more simple and direct, the better. It does not fol-

low that, because God led the children of Israel "around by the way of the wilderness" into the Promised Land, we are to do likewise. Listen to this: "The incomprehensibility of the apparatus developed in the machinery of the universe may be considered a super-eminent manifestation of stupendous majesties, whether a man stand upon the platform of his own mind and ponders scrutinizingly on its undecipherable characters, or looks abroad over the magnificent equipments and regalities of nature, surveying its amplitudes in all their scope and its unfathomabilities in all their profundity." What was this preacher trying to say? This: "When I consider thy heavens, the work of thy fingers, the sun and the moon which thou hast ordained; what is man that thou art mindful of him? or the son of man that thou regardest him?" Then why not say it?

The manuscript must be held in large measure responsible for this sort of thing. Fine writing, well-turned periods, sesquipedalian phrases. Words! Words! A wilderness of words! And somewhere at the center a kernel of truth, like Gratiano's "two grains of wheat hid in two bushels of chaff. You shall seek all day ere you find them; and when you have them, they are not worth the search."

The man who habitually uses a manuscript in the pulpit confronts an almost irresistible temptation to make for himself the reputation of a clever rhetorician, a philosopher, a master of profundities and sublimities. I, personally, owing to natural infirmity, have never been able to succumb; but I have seen others do so. The Gospel is as plain and straightforward as the king's highway. Profundity is bathos; profundity is mud. And it is much easier to be mired with a manuscript than without it. Herbert Spencer defines life to be "a definite combination of heterogeneous changes both simultaneous and successive in correspondence with external co-existences



and sequences." He wrote that, otherwise he never could have said it.

Thomas Carlyle has this to say of the preacher: "Of all public functionaries boarded and lodged on the industry of modern Europe, is there one worthier of the board he has—a man ever professing, and never so languidly making, still endeavor to save the souls of men? But I wish he could find the point again, this speaking one, and stick to it with deadly energy, for there is need of him yet."

Aye, need of him yet and need of him always, until the last sinner bows the knee to Christ. But no need of a preacher or a sermon without point. *Sermo* means a thrust; a thrust with the Sword of the Spirit, which is the word of God.

#### HOW NOT TO PREACH.

BY W. C. CONANT, NEW YORK CITY,  
EDITOR OF "MODERN MEDICAL  
SCIENCE."

"BE animated and interesting! Throw away your manuscript, and get down to the people!"

But there are diversities of gifts and also of givers. There are gifts of the Spirit, and gifts of nature, and gifts of the critic and elocutionist, and gifts of the politician. Let us covet earnestly the best gifts, and those that are fittest for each one in particular, as well as for the peculiar and transcendent purpose of preaching in all cases. And by all means let each one stir up the gift that is in him, if he can discover it, rather than strive to affect some other man's gift.

But how to preach is not the theme on my mind just now, so much as how not to preach, and this is very much on my mind in consequence of painful and multiplying examples, which I can not attribute to gifts of the Spirit or of nature, but trace directly to those of the shallow procrustean critic or of the church politician, who are both far too much in evidence and in reverence

among the clergy of our day. The worst of all these is the gift of cultivated attractiveness, entertainment, or popularity, thrust alongside or even in front of the divine glory in the Gospel, to win, forsooth, the careless passer-by—to what? But this is a big and also a trite evil, and there are others hammering it.

Two of the insidious gifts now much cultivated spring out of one notion, in different shapes, to the terrible deterioration of the pulpit and of its influence. The one root notion is that of the superiority of talking to preaching, unconscious of (nay, denying) the essential distinction of gravity, dignity, and decorum in a public address, as compared with the slippers familiarity of personal conversation. Some persons, perhaps, rather like to dawdle half an hour with a slight conversational discourse (the more discursive the better); but neither they nor serious people can be much moved to any purpose by it.

Still more painfully prevalent, and even more impotent, is the well-meant struggle to "whoop it up," and keep the congregation awake with vivacious and sonorous declamation after the manner of stump orators. I have observed it more particularly of late years in preachers who have begun to be troubled by gray hairs and apprehensions of becoming superannuated. I could name at least two able and honored ministers in this city, who within a few years have exchanged an excellent style of sermonizing, presumably in obedience to the dictatorial injunctions of the daily press (!), and the fear of falling behind the times, for a violent, exhausting strain of free oratory, explosive, resounding, and continuous as a barrel of ignited Chinese crackers—more wearisome to soul and sense, and hardly more edifying or more eloquent. Why not let it be understood that emphasis is emphatic only from fitness with rarity, and that declamation is tolerable only as the efflorescence of true emotion from a stem of thought-

ful discourse? We have known political speakers who could not sermonize when they tried, but could orate from morning to night and from night to morning, and tear a passion to tatters, to very rags, and have so strutted and bellowed without saying anything, that it seemed good to some that the ministers of Christ should take lessons of such models. A style of preaching like that may possibly have its place, if such be a man's peculiar gift and calling; but there is probably enough

of it already to forefend the necessity for making a study of it by others.

The Gospel contains in itself alone the mightiest attraction that man has ever felt, and the element of that power is the transcendent interest of eternal bliss or bale for every soul. He who, under the awful brooding of the Holy Ghost, can realize that tremendous issue and utter all its solemnity, will draw more hearers than human voice can reach, and will not draw in vain. But I am straying again from my theme.

#### SIDE-LIGHTS FROM VARIOUS SOURCES.

##### FROM SCRIPTURE METAPHORS.

BY THOMAS P. HUGHES, D.D., NEW YORK CITY.

THE SEA.—*And there was no more sea.*  
—Rev. xxi. 1.

THIS metaphor is strangely used. It must be a figurative expression symbolic in its meaning.

In the Old-Testament Scriptures the sea is a symbol of mystery, of rebellious power, and of perpetual unrest. Life is a voyage over a turbulent sea. Changing circumstances come rolling along like the billows of the great ocean. Storms and tempests arise. And this is life. But there will be an end of it some day. The time will come when there will be "no more sea"!

I. The sea is a symbol of separation. In modern times, with our great ocean steamers, it is scarcely so. But in ancient times—for example, at the time of St. Paul's voyage to Rome—it was so. And still more recently, when it was a five months' voyage to India, and a month's voyage between America and England. How many sad partings have taken place as a ship has sailed from port to cross the distant seas? But in heaven there will be no more sea. No separation. No roaring waves of mistrust between friends. No moaning sea of death. "In heaven we part no more."

II. The sea is a symbol of unrest. "He raiseth the stormy wind which lifteth up the waves thereof. They mount up to the heaven, they go down again to the depths; their soul is melted because of trouble. They reel to and fro, and stagger like a drunken man, and are at their wits' end" (Ps. xvii. 26). "He maketh the sea like a pot" (Job xli. 31). In heaven there will be perpetual peace and rest. "There remaineth a rest to the people of God" (Heb. iv. 9).

III. The sea is a symbol of danger. "The raging of the sea" (Ps. lxxxix. 9). The sea is a most unmanageable and the most masterful thing with which man has to do. Shipwreck is a familiar word denoting ruin. In heaven there will be no more sea, no danger, no shipwreck. No more treacherous, perilous, storm-tossed seas. "He bringeth them unto their desired haven" (Ps. cvii. 30). The disciples cried, "Lord, save us, we perish!" Jesus said, "Peace, be still."

IV. The sea is an emblem of conflict. The lightnings flash, and for a moment relieve the darkness, and show the seething, boiling waters, as in a tumult of war. "The world, the flesh, and the devil" are like the wind, the wave, and the storm, and sometimes they unite to overcome the Christian traveler. In heaven there is no more sea.

"Sorrow vanquished, conflict ended, Jordan past."

V. The sea is an emblem of change. It is never the same two days together. But in heaven there is no more sea. "I saw as it were a sea of glass mingled with fire, and them that had gotten the victory over the beast . . . stand on the sea of glass, having the harps of God" (Rev. xv. 2). In heaven there will be no more change.

VI. The sea is the symbol of mystery. "Tho they be hid from my sight in the bottom of the sea" (Amos ix. 3). But in heaven there shall be no more sea of mystery. The Lamb is the Light thereof, and we shall know hereafter. "Now I know in part; but then I shall know even as I am known" (1 Cor. xiii. 12).

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#### FROM HISTORY.

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

##### Seizing Opportunities.

THE city of Chalcedon, now the little tumble-down town of Kadi Keni, on the Asiatic side of the Bosphorus, has been known in history as "The City of the Blind." The origin of the title is this. Just across the strait, in plain view of Chalcedon, is the stately site of Constantinople. When the great Emperor of Rome first saw that marvelous location, he realized at a glance that whoever held it would have the key to the Black Sea and the Mediterranean; that the passing commerce of two continents must drop its golden tribute into the coffers of the power that possessed it. He lost no time in securing the spot for his new capital. Centuries later the nomadic Turks detected the same advantage in the location, and did not rest for generations until they had acquired it. Holding a few acres of land at that point, they are able to play their decrepit power successfully against all the odds of European nations. So also the Russians, as soon as they be-

gan to feel the impulse of their expanding greatness, marked even their northern highways with finger-posts pointing to Constantinople, the possession of which would rivet their empire on the southern waters. Any nation of Europe to-day would give its richest province for those ten square miles between the Golden Horn and the Marmora.

But notwithstanding the evident value of this site for strategic and commercial purposes, in the olden time a strong and conquering body of Greeks, seeking a site for the capital of a new nation, chose instead of it the site of Chalcedon. They were led to this selection by the temporary inconvenience of crossing the narrow sheet of water that separated their camps from this, the most queently situation in the world. The Greeks thus gained for their city the contemptuous appellation of "The City of the Blind."

Similar is the mistake many young persons make in not seizing the opportunities of excellence and usefulness which Providence plainly offers them. Because of some insignificant inconvenience at the present moment, some paltry self-indulgence, they build themselves Kadi Kenis instead of Constantinoples: lives exposed to every passing evil, as are the villages bordering the Bosphorus, when they might make for themselves moral security and the domination of other lives for untold and endless good.

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##### Responsibility the Test of Character.

When Saladin was a young man, he was given to self-indulgence, and was regarded by those about him as a trifier. The Calif of Egypt, desiring for his counselor one who would merely echo his own opinions, and who would be nothing more than a servant to execute his master's will, selected Saladin for his vizier. But Saladin had that in him which was electrified by the touch of power. Responsibility compacted his energies as a weight compacts the muscles that dare to lift it;

and he exclaimed, "Away now with all frivolity and dissipation!" His alert self-mastery quickly mastered the Moslem world. We sometimes speak of men as the creation of their oppor-

tunities. It is not so. The strong seize the favoring circumstances. The weak either let them slip or are borne down by the weight of responsibility which they impose.

### SEED-THOUGHTS FOR SERMONS AND PUBLIC DISCOURSE.

BY ARTHUR T. PIERSON, D.D.

**SUBJECT FOR GOOD FRIDAY.**—The narrative of the crucifixion as given by John (ix. 31-36) is itself a very remarkable testimony to the exact accuracy and absolute authenticity of the gospel account and the facts which it embodies. It could not be an invention. Let the student take pains to examine Dr. Stroud's well-known treatise on "The Physical Cause of the Death of Christ," and the confirmatory observations of the Rev. Samuel Haughton, M.D., the famous physiologist of the University of Dublin. Both these testimonies are referred to by Bishop William Alexander in his commentary on 1 John v. 6-16; compare Psalm lxix. 20.

The substance of the testimony of these renowned men is as follows:

The only way to account for any such copious outflow of blood and water (serum) as the result of a post-mortem piercing of pleura, lung, and pericardium, would be actual rupture of the heart. The mode of crucifixion was nailing the feet and nailing or otherwise fastening the hands, with a small projecting bar between the legs for partial support. In such position breathing would be seriously hindered by the strain of the suspended body, respiration being, by the fixed condition of the ribs, almost entirely by the diaphragm. This would make the agony so great that the victim would involuntarily raise himself by bearing down on the nails that held the feet, or swinging himself from the fastenings of the arms, accepting the agony thus caused to relieve the other. And so a strong, resolute criminal would some-

times prolong his life for days. Death was sometimes hastened by using an iron mallet, to break arms and legs near the wrists and ankles, which thus kept the victim from relieving his agony, and brought death sooner. In all such cases, however, a post-mortem thrust of a spear would give forth only a flow of dark fluid blood as when the action of the intercostal muscles has been affected by strychnia, tetanus, or prolonged struggle as in drowning. When John saw first a copious flow of dark blood and then of serum, he evidently could not account for it except as a miracle, and felt constrained to add his personal witness to a fact so unusual and remarkable.

#### An Easter Theme.

A more glorious Easter theme can scarcely be found than is suggested by the first five verses of Revelation xxi. : The vision of the final renovation which is the consummation of Christ's resurrection, and of which that resurrection is the type and forecast. But the whole passage must be taken together to be appreciated, beginning at chapter xx. 11, and extending to xxi. 5. There are two parts or visions which are curiously correspondent and mutually complementary: 1. The great white throne; 2. The new heaven and earth. Each vision has in the Greek about the same number of words (one hundred and thirty), and they are manifestly meant to stand in contrast. In the former we have the grand finale of evil, and in the latter the grand finale of good. The great white throne ap-

pears in both—in one case its glory is that of judgment of wickedness; in the other, it is the seat of a Father who makes all things new. In one, the sea gives up its myriads of dead; in the other, it is no more. In one, the dead appear for final decision of destiny; in the other, death and Hades and all the results of sin are no more seen. They are swept like the refuse of the universe into the lake of fire. In the former, the earth and heaven flee away before the glory of God; in the other, a new heaven and earth take their place, glorious like God, with a heavenly city which likewise reflects His glory.

What a point of view from which to look back to that resurrection of Christ which was the true beginning of the renovation of all things—the preparation of all: but for that resurrection there could be no bride for Christ, no resurrection of saints, no abolishing of death, no new heavens and earth. Easter sermons have exhausted many of the ordinary phases of Christ's resurrection, but here is a new point of view, from which, as from Inspiration Point in the Yosemite Valley, every great peak in the landscape of God's plan can be seen, until in the distant future we catch a glimpse of that soaring summit which overtops all others, lit up with the glory of God—the final goal of the believer's destiny.

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"IF WE CONFESS OUR SINS, HE IS FAITHFUL AND JUST TO FORGIVE US OUR SINS."—1 John i. 9. The language of this promise is among the wonders of the inspired word, "Faithful and just to forgive." What have faithfulness and justice to do with forgiveness? Are they not rather opposed to the pardon, and especially free pardon, of transgressors?

It is of the very essence of good government that the sinner can not escape just judgment. Penalty and reward are the sanctions of law, the pillars that sustain the arch of government. One of the seven sages of Greece ironi-

cally referred to the statutes of men as spiders' webs, in which the little flies get hopelessly caught, but which the great and strong break through and escape. A faithful and just judge is one who never lets a criminal evade or avoid the legal penalty; and this makes society secure.

And yet in the model government of God, faithfulness and justice are arrayed on the side of forgiveness. Had this verse read, "He is merciful and gracious to forgive us our sins," it would have seemed consistent, for it is the province of mercy and grace to exercise clemency; but fidelity is inflexible, and justice is stern and severely exact.

How shall we reconcile the paradox? Let it be remembered that God was not under any obligation to forgive sin until He had so promised. After that, fidelity and justice demanded that He should pardon all who conform to the conditions. He had said:

"Whoso covereth his sins shall not prosper;  
But he that confesseth and forsaketh them shall find mercy" (Prov. xxviii. 13).

And henceforth He is bound by His own word. He must pardon in order to be faithful to Himself, and in order to be just to the expectation He has awakened. And so in Micah vii. 20 we read, "Thou wilt perform the truth to Jacob, the mercy to Abraham which thou hast sworn unto our fathers from the days of old." What was a word of pure mercy to Abraham respecting his seed was a word of truth to Jacob. God was not bound to exercise grace to Abraham's seed until He had so said; then what was originally mercy became truth.

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"UNTO YOU, THEREFORE, WHICH BELIEVE HE IS THE PRECIOUSNESS."—1 Peter ii. 7 (see margin). Both Peter's epistles revolve about that word "precious," which occurs seven times. Precious is the "trial of your faith," "the blood of Christ," "the living stone,"

"the corner-stone," "the meek and quiet spirit," "the like-faith" of all disciples, and the "exceeding great promises."

But the heart of all these, the central crown jewel, is Christ, the Precious One—the sum and substance of all that is most precious. All other things that are precious get their value, beauty, and attraction from association with Him. The faith, in the individual, which is the bond of unity with Him, and the like-faith of the whole body of believers, which is also the bond of their unity and brotherhood—this faith is in Christ. He is the living stone and corner-stone which is so precious to build upon; it is His blood that is the price of this precious salvation; the promises all find authority and attestation in Him; the meek and quiet spirit is but the reflection of the meekness and gentleness of Christ.

And so He is the Preciousness. Faith is more than creed—it is the bond of belief and trust toward God in Christ. Christ is blood to redeem before He is stone to build on. He is the center of faith doctrinally, practically, vitally. His obedience and suffering supply the foundation of all our obedience, service, and salvation.

Is not this the ever "present truth," needing to be proclaimed, received, apprehended? He is the soul of the Word of God, which is the inspired prophecy of the Messiah, the inspired history of the Son of God and Son of Man. He is the atoning Savior whose death bought our life and whose life assures our continuance in life. He is the giver of the Spirit—His ascension gift, crown of all others.

Disciple, come and look in this tower of God, and see your crown jewels, and He the center of all!

#### The Beauty of Obedience.

Lord Nelson had himself mastered the lesson of soldierly obedience, and gave this counsel to his subordinates: "Obey all orders of your superior officers with an alacrity that will not give you time to inquire into their propriety." On the pedestal of the statue recently erected in Prospect Park, Brooklyn, in honor of the gallant Gen. G. K. Warren, who commanded the Fifth Corps of the Army of the Potomac, and was engaged in seventeen great battles and twenty minor actions, are inscribed these simple words: "Everything with him was subordinated to duty."

#### NOTES BY THE WAY.

##### Some Critics Criticized.

##### REPORTORIAL vs. SCIENTIFIC ACCURACY.

"In 999 cases out of 1,000 we have the very words of the autograph copies of the New Testament books."—*Boston Daily Herald*, December 24, 1896.

Dr. George Frederick Wright, of Oberlin, the well-known scientist, theologian, and editor of the *Bibliotheca Sacra*, who has just been delivering the Lowell Institute Lectures in Boston, is represented by the *Herald* as making the statement printed above. We append the doctor's correction, as showing the difference between reportorial and scientific exactness, and as

at the same time a strong and careful statement of the argument for the reliableness of the Bible as we have it:

"To the Editor of *The Herald*:—In your generally accurate report of my Lowell Institute lecture on Monday night one error occurred which is of sufficient account to merit a correction. I am made to say 'that in 999 cases out of 1,000 we have the very words of the autograph copies of the New Testament books.'

"What I said in full was that, beyond reasonable doubt, we have 59 out of 60 of the exact words, and that the mass of variations are so insignificant that in 999 cases out of 1,000 the meaning is not materially affected by the variations. G. F. WRIGHT."

## NOT UP TO DATE.

"Professor Hommel's standpoint, it ought to be clearly understood, differs materially from that of Professor Seyce. Professor Hommel is a critic; he has expressly stated that he agrees with Wellhausen's analysis of the Pentateuch."—*Prof. S. E. Driver, in The Expository Times*, December, 1896, p. 143.

If there is any one thing requisite in so-called scientific writing it is accuracy in statement of facts. And when one writer quotes the opinion of another as an authority in order to base an argument upon it, the information ought to be up to date. How belated Professor Driver's information must have been will appear from the following extract from a letter of December, 1896, from Professor Hommel, the distinguished archeologist of Munich, Germany, to Dr. William Henry Green, of Princeton, N. J. :

"Professor Driver's citation in *The Expository Times* is from a publication issued several years ago, and I no longer hold the views attributed to me. The more I investigate Semitic antiquity, the more I am impressed by the utter baselessness of the view of Wellhausen."

## DENIAL OF THE SUPERNATURAL.

"If Dr. Abbott finds the story of Jonah and the whale only laughable, he does not believe in the Bible; he rejects the supernatural; he is an infidel."—*New York Sun*, February 2, 1897.

The question about the jocularity of Dr. Lyman Abbott's treatment of the biblical account of Jonah and the whale is a very trifling one compared with the real issue. That issue is the one touching the supernatural—involving the free personality of God, miracles, prophecy, etc. *The Sun*, under the title of "Infidelity of Dr. Abbott," presents the case as follows :

"The Rev. Dr. Remensnyder, the pastor of a Lutheran church in Madison avenue, put the case correctly when he said last Sunday that if the story of Jonah and the whale is to be treated as a fictitious narrative, simply because it defies the laws of nature, the whole foundation of the Christian belief must be swept away for the same reason. How is

it possible to escape from these conclusions of the Lutheran clergyman?—

"If we reject Jonah, what about the parting of the Red Sea, the fall of manna in the wilderness, the fall of Jericho when Joshua blew his horn? Not only this, but what shall we do with the miracles recorded of our Lord, and, indeed, what becomes of that crowning miracle of miracles, most momentous and incredible of them all—the death and glorious resurrection of Christ? How is the story of Jonah more difficult to believe than any or all of the others? We must accept or reject them as a whole."

## IS EVOLUTION ASSURED SCIENCE?

"We are animals, and we ascended from the lower animals. Whether we like the fact or not, it is a fact."—*Dr. Lyman Abbott, in The Outlook*, January 16, 1897, p. 242.

That would seem to settle the matter authoritatively. *Ipse dixit!* And yet Du Bois-Reymond, the great German scientist who lately passed away, found "seven impassable chasms" in the way of the scientific establishment of the doctrine of evolution. And Virchow has dubbed the advanced Evolutionists "the bubble companies"! And of Professor Drummond, the silver-tongued lecturer and charming *littérateur*, on whose say-so multitudes are resting their doubts of the Bible and beliefs of the ascent of man from the primordial germ—of Drummond, the scientists say that his science is bad, and the theologians that his theology is worse!

It may be well to remember that the only way in which the doctrine of evolution—in distinction from the doctrine of development—has ever been shown to be true, has been by first assuming it, and then proving itself by itself. Of scientific basis it can have none, in its application to the development of the animal kingdom, until two things are established: spontaneous generation and transmutation of species. The first of these was demonstrated false by Pasteur, Huxley, and Tyndall. The second has not a fact in the universe in its favor, nothing beyond morphological changes having ever been shown.

### Echoes from the Evangelistic Platform.

Rev. Dr. A. C. Dixon, of Brooklyn, who has been conducting the evangelistic services in Cooper Union, New York, since Mr. Moody went to Boston, recently took as his subject, "Men of Power, and How They Got It." His text was Hebrews xi. 24: "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter." In the course of his remarks he took occasion to state and apply the rule of his life, touching so-called questionable amusements:

"The rule of my life that I have tried to live up to for twenty years is, God helping me, never to indulge in any pleasure or business that links me with an evil institution. One reason why I do not go to the theater is that I do not see how anybody can who has any decency left in him, after he had seen the placards. Perhaps there is not as much spectacular obscenity before the footlights as on the bill-boards, but if there is, it puzzles my brain how any modest, pure woman could sit in front of it and watch the degradation of her sex.

"A little girl said to me: 'Why don't you dance?' There is not much brains in it. After you have done the best you can, a monkey can beat you. I'm a little afraid there will be an awful development in the feet of this generation. One reason why you have so many idiotic dudes with eye-glasses, and noth'ng looking through them, is because there is a demand for feet and not for brains. According to a police report of some years ago, three fourths of the abandoned characters in New York traced their fall to dancing. The dance-house is the vestibule of hell."

In a recent sermon in Cooper Union, Dr. J. Wilbur Chapman—the pastor of Bethany Presbyterian church, Philadelphia, which owes its origin to John Wanamaker—set forth the importance of beginning the Christian work at home and with whatever task God may assign us, however small. He said:

"Some may think if they were filled with the Spirit they would be called to preach in Cooper Union or Carnegie Hall; but the Bible says, 'Be witnesses for me first in Jerusalem, then Judea, then in Samaria, and then to the uttermost parts of the earth.' We turn it around, and say, 'We would preach

first to the uttermost parts of the earth, and then at home.' Begin with anything God sets before you to be done, however insignificant it may seem. The first religious work John Wanamaker did was to secure the laying down of a new brick sidewalk before the church of which Dr. Chambers was the aged pastor—a work which the church did not feel able to do. The kiss of affection and the gratitude of his pastor, called out by that, were the inspiration of the life of Christian enterprise that has resulted in Bethany church and Sunday-school, and his vast work beyond. It began with the laying of those bricks."

His comment on 1 Cor. ix. 27—in which "castaway" represents that which is "disapproved" or "cast aside," and may well suggest a man wrecked and stranded in the Christian life—is as follows:

"How many ministers, through many years, present the same illustrations and use the same words, until they become monotonous, and then there is only one word which fits their case, 'Castaways!' How many men, leaders in the church, Sunday-school teachers and superintendents, who are pointed out in the streets as servants of God, have lost their testimony in their homes and in the church. They are cast-aways; they are disapproved!"

There is a suggestion of "practical Christianity" in a recent address of Mr. Moody, that ought to have stirred aristocratic New York, had it been possible for it to reach so far:

"If there are any of you here who attended the Horse Show lately, I say to you, if you want to show off and exercise your fat horses, you can do it by giving drives to the poor in Central Park. I would call that 'Christianity on Wheels.' Dr. John Hall, Dr. Van Dyke, and Dr. Parkhurst are all great preachers, but if the women of Fifth Avenue will but drive poor invalids around the Park they will preach a more eloquent sermon than any of these eminent gentlemen can deliver."

One of Mr. Moody's keenest thrusts was directed at those who attempt to teach without any preparation for it, those who "open their mouths" and expect them to be "filled," which they so often are, with—wind. This was given in one of his earnest exhortations to the study of the Bible:

"This is just the kind of an audience I



want to see at these morning meetings. We want to talk and confer together. A man can't be giving out all the time. He wants to receive something. What the Christian people of this day need is more time to study the Word of God.

"I know of wrecks of Christian Evangelists and ministers all over the land, because they did not get time to study the Bible. A man who does not get at least two hours a day for the study of the Word of God will soon run out of ammunition.

"These secretaries of the Young Men's Christian Association are making a mistake in running about hunting up churches for ministers, and ministers for churches.

"I don't believe any Christian work is worth a snap of the finger that is not based on the Bible. Experience is a good thing, but a little of it goes a long way. The man who is continually talking about his experience has a harp of only one string, and continual thrumming on it becomes tiresome.

"Many people think they are losing time if they stop a minute in the hay-field to sharpen their scythe. There is where they make a mistake. They can work all the faster with a keen blade. Some people keep on drawing at the well, and never give an opportunity for a renewing of the supply. This is the reason why so many squeaky, wheezy pumps are to be heard."

### SERMONIC ILLUSTRATION FROM CURRENT LIFE.

By REV. LOUIS ALBERT BANKS, D.D., AUTHOR OF "CHRIST AND HIS FRIENDS,"  
"THE FISHERMAN AND HIS FRIENDS," ETC.

**THE SONS OF GOD.**—A current magazine writer recalls the fact that when the Prince of Wales visited this country in 1860, he sailed home on a ship which encountered a very severe storm, and was driven far out of her course. The voyage was so long delayed that the food was entirely devoured, except the salt fare of the crew, and the Prince of Wales was compelled to be satisfied with this scanty provision. And yet, the enduring hardship for a time, he enjoyed the consciousness that he was the son of the Queen of England and heir to the throne. Christians suffer trial and hardship in this world like other people, but they are comforted and sustained by the assurance that they are the children of God.

"And if children, then heirs; heirs of God, and joint heirs with Christ."—Romans ix. 17.

**FOR THE GOOD OF OTHERS.**—A gentleman in evening dress on his way to a social party, a few evenings since, saw a brutal truck-driver unmercifully beating a horse with a shovel. He plead with the driver to desist, and offered to assist him, but the only answer was a huge piece of coal hurled at his head. Then he secured a policeman, had the brute arrested for cruelty to animals, and arrayed as he was in evening dress, mounted the coal cart and drove the horse back to his stable. Such men help on the Kingdom of Christ on earth. If the man had been simply looking after his own interest, he would have hurried by to his party on the other side of the street. But his deed was in the spirit of Him who denied Himself His own ease and comfort for the good of others.

**THE WORLD COMING IN LIKE A FLOOD.**—A strange case of a church driven out by trolley cars is just now afforded in Brooklyn. The church in question a few years ago had one of the finest sites in the city, but two trolley lines have converged about it, and the noise is so confusing that the pastor has resigned on account of it, and declares that the church is likely to be ruined, as the property for church purposes is valueless and the congregation is unable to build on a new site. Other churches have been ruined by the din and confusion of worldliness, not exactly in the same way. It is the one great threat, however, against the success of the Church. The Church needs to stand strong in the

promise of God that "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him."—Isaiah lix. 19.

**A PASSION FOR SAVING PEOPLE.**—There is a young man named John Boice, living in New Brunswick, N. J., who has a passion for saving people from drowning. The young man whom he rescued a few days ago was the eighteenth who has owed life to him. In the last three years he has rescued eighteen persons from drowning in the Raritan River. That is splendid, but there is a yet nobler passion which has for its object the saving of the soul. Some people become very daring and skilful in this nobler art, and it may be learned and practised by every one. "Let him know that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins."—James v. 20.

**IN REACH OF THE LIFE-LINE—BUT LOST.**—As the Weehawken ferry-boat neared the Jersey side a few mornings since, the captain saw a man on an upturned boat, drifting rapidly down the river. He reversed the engines, and when the ferry-boat got within fifty feet of the capsized boat, the cries of the shipwrecked man, "Help! Save me!" could be plainly heard. A deck-hand seized a life preserver to which a line was attached, and tossed it to the man in distress. The line fell across the man's shoulder, but he made no attempt to grasp it. Then the deck-hand tied the end of the rope around his own body, and jumping overboard in the icy flood, swam to the upturned boat. When within a few feet of the row-boat he came to the end of the line, and did not dare to loosen himself from it. He could barely touch the clothing of the man, but could not grip him with sufficient strength to take him back with him to the ferry-boat. He cried out, "For God's sake, jump! I'll catch you." But the man remained motionless on the boat, and only moaned. Overcome by the cold and exhaustion, the deck-hand was compelled to go back to his own boat. Then another line was thrown, and coiled about the man on the wreck, and this time he clutched it with a seeming purpose to be saved. Right heartily the crew pulled in on the line, but before he came within reach he let

go the rope and sank forever out of sight. How true that sad picture is to life, in illustrating the fate of many who are shipwrecked by their sins, and are drifting to certain ruin. Tho' the life-line is thrown within their reach, their sins have so benumbed their power to choose, they will not seize it, or if they do, they permit it to drop again from their nerveless fingers. A man's own will is the determining agency in salvation. Nothing can stand in the way of the man who really chooses Christ.

"And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Rev. xxii, 17.

**THE WRECKERS.**—In the recent terrible railway disaster in Alabama, it is believed that the fearful loss of property and life was caused by robbers, who deliberately wrecked the train in order that they might rifle the pockets of the dead and wounded passengers. Immediately after the train fell into the abyss, three men rushed from the side of a hill on the banks of the river, and after robbing the passengers, set fire to portions of the train, and escaped. These wreckers are now pursued, with a heavy price set on their heads. They were not very shrewd. They should have come to New York and taken out a liquor license, and then they could have carried on their work of wreckage and pillage as well, and instead of having a reward for their arrest, every policeman's uniform on the street would have been a pledge for their protection.

"He sitteth in the lurking-places of the villages: in the secret places doth he murder the innocent: his eyes are privily set against the poor. He lieth in wait secretly as a lion in his den: he lieth in wait to catch the poor: he doth catch the poor, when he draweth him into his net."—Psalm x, 8, 9.

**A FAUPER IN THE MIDST OF PLENTY.**—An old German shoemaker died in the hospital in Paterson, N. J., last week, who was supposed to be without money, as it was known he was without friends. His body was turned over to the poormaster, who was surprised on going to the old cobbler's shop to find not only a life insurance policy, but a bank-book showing deposits amounting to \$4,000, and other articles valued at \$500 more. The old man had lived like a pauper, while he might have surrounded his old age with comforts. Alas! that there are so many who follow his example in spiritual things,—men and women who might be clothed with righteousness, and feast on love, and joy, and peace in the Holy Ghost, but who are living like tramps, and will die spiritual paupers. How much wiser to live so that we may inherit it the promise of Paul to the Philippians: "My God shall supply all your need according to his riches in glory by Christ Jesus."—Phil. iv. 19.

**A HUMAN LADDER.**—Notwithstanding all that is said to the contrary, we believe that it is true that there is more heroism in common life to-day than ever before. At a fire in a tenement house in New York city on the evening of December 28 last, the janitor, Charles F. Lorenz, performed an act which places him in the line of heroes. Before the firemen arrived the tenants were having a desperate time on the fire-escapes. The ladder intended to reach the ground was too short by ten feet. People came down to the last platform, and were afraid to venture on the short and shaky ladder, and make the drop to the street. Others were crowding down the escapes behind them, and it looked as if some terrible accident would happen.

Lorenz, the janitor, was equal to the emergency. Standing on tiptoe on the stoop, he managed to reach the bottom of the ladder, and holding it firmly by the lowest round, told the excited people to descend. And thus over his body men, women, and children found their way in safety to the street. That was a heroic deed, and yet it is only a faint illustration of the heroism and self-sacrifice of Him who left all the glory of heaven and came down to earth that we might through Him be saved.

"Surely he hath borne our griefs, and carried our sorrows, yet we did esteem him stricken, smitten of God and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed."—Isaiah liii, 4, 5.

**AN AWAKENED CONSCIENCE.**—The man who commits sin and imagines he can go his own way and be happy, if only his sin is not discovered, makes the fatal mistake of leaving his conscience out of the account. No man can tell when conscience will rise up and shake the accusing finger in his face, and make him condemn himself. This was illustrated recently, when a young thief who had stolen a package of diamonds worth over \$1,000 walked into the West Twentieth Police Station, in this city, and confessed himself a thief in order to save a colored girl who was held for the crime. That mysterious thing we call conscience would not let him sleep or enjoy his stolen goods in peace, but took him by the throat and marched him to jail for his misdeeds. It was like the case of the men who were going to stone the woman to death for adultery, and Jesus said to them, "He that is without sin among you, let him first cast a stone at her." And John, recording the incident, says: "They which heard it, being convicted by their own conscience, went out one by one."—John viii, 9.

**TORN BY THE SHARKS.**—A published letter from Samoa, the island made forever famous by the residence of Robert Louis Stevenson, tells the thrilling story of the almost miraculous escape of a gentleman and two ladies from death by sharks. They were out in an open boat, far from land, when the boat capsized and threw them into the sea. Being expert swimmers, they abandoned the boat and swam toward the shore. The women were pursued by sharks, and only escaped by climbing the anchor chain of a lighter. As it was, their clothing was torn from their bodies, and their limbs painfully lacerated. The gentleman was separated from them in the darkness, and finally reached the shore. He, too, was pursued by sharks, which wounded him in a dozen places. He was found wandering, a raving maniac. Between fits of hysterical laughter and sobbing, he would fight imaginary battles with sharks.

I read this terrible story, and turning over the page, read the story of a man who went to his home in Paterson drunk the night before, and beat his wife and five children in a most brutal manner. The family were compelled to flee to the neighbors for refuge. Then the drunkard took an ax and proceeded to wreck the interior of his house. He was finally arrested and taken to jail, and slept away his drunken spree on the cell floor. The next morning he was in the depths of despair and remorse, as he is a peacable man, and kind to his wife and children when sober. As I laid down the paper I thought that the sharks of Samoa were not more fierce than the shark-like passions and lusts which transform a peaceful home into a hell.

"He that is slow to anger is better than the mighty; and he that ruleth his spirit, than he that taketh a city."—Prov. xvi, 22.

## EXEGETICAL AND EXPOSITORY SECTION.

## HEBREW WORD STUDIES.

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The Word *Sekel* in the Sense of Trained Skill.

THIS stem is one of frequent occurrence in the Old Testament. It is commonly translated by words denoting wisdom, intelligence, etc., but also frequently by the word prosper, or success. The King James Version often has one of these translations in the text, and the other in the margin (e.g., Josh. i. 7, 8; 1 Sam. xviii. 5, 14; 1 Kings ii. 3; Isa. lli. 13). This indicates the characteristic which differentiates the words of this stem from other words signifying wisdom or intelligence. They denote the kind of good sense which renders a man successful. They resemble somewhat such homely English words as "gumption," or "faculty," which we apply to a person who habitually sees what needs doing, and does it successfully.

In the later books of the Old Testament, this word takes on a technical meaning for which its ordinary use admirably fits it. It describes the trained skill which enables one to succeed in some art, especially in the liturgical arts. Note a few instances in which the recognition of this usage at once clears up an obscure passage, and proves the reality of the usage itself.

In the account of Hezekiah's pass-over, we are told that

"The Levites and the priests were praising the Lord day by day, with loud instruments to the Lord. And Hezekiah spake comfortably unto all the Levites that were exercising good trained skill for the Lord."—2 Chron. xxx. 21, 22.

Here the old version has "that taught the good knowledge of the Lord," and the Revised Version has "that were well

skilled [in the service] of the Lord," which gives the meaning correctly. The skill referred to is of course their trained skill in the temple music and other liturgical work.

Ezra, at the River Ahava, found that he had no Levites. To supply this lack, he sent to "the place Casiphia" for "ministers for the house of our God":

"And they brought to us, according to the good hand of our God upon us, *men of trained skill* of the sons of Mahli, the son of Levi," the son of Israel; and [or, even] Sheret'ah with his sons, and his brethren, eighteen, etc.—Ezra viii. 18.

The word here translated "men" is in the singular, but is probably used as a collective, and therefore to be translated by the English plural. The old version has "a man of understanding," and the Revised Version "a man of discretion," with the proper name "Ish-sekel" in the margin. Obviously none of these give accurately the required meaning. What Ezra desired and obtained was a body of liturgically trained Levites, for the temple service.

In the account of Nehemiah's great convocation occurs the statement:

"And they read in the book, in the law of God, distinctly, even *putting trained skill* [thereto], so that they understood the reading."—Neh. viii. 8.

Here the versions have "and gave the sense," which strains the usage of the word, and gives a meaning which every commentator finds to be in need of explanation. The real affirmation is that the reading was done by expert readers, who made what they read intelligible.

In Neh. viii. 13; 1 Chron. xxviii. 19; and in ten places in Daniel (i. 4, 17; viii. 25; ix. 13, 22, 25; xi. 33, 35; xii. 8, 10), words of this stem are used, and the idea of trained skill would fit the context; but in these instances the more usual meaning of success-bringing good sense, is also congruous. The case of the cognate word *maskil*, as

used in the titles to the Psalms, is reserved for a separate note.

#### The Word *Maschil* in the Psalm Titles.

This word, more simply transliterated *maskil*, occurs in the inscription to Ps. xxxii., and to twelve others. In the King James Translation the marginal note explains it as meaning to give instruction. This represents a quite generally accepted conclusion to the effect that the word indicates the didactic character of these psalms. But this is variously explained, showing that men feel that it needs explanation. If these psalms are annotated as didactic, we ought to be able to recognize in them some kind of didactic value in which they are like one another, and different from other psalms. But this is difficult to do. Thirteen psalms, more varied than these, would be hard to find; and most of them are not didactic save in the general sense in which all Scripture is didactic.

Possibly there is a better explanation. The word is a causative participle from the widely used stem *sakal*. In the previous note on the noun *sekel* (see treatment on p. 261), of this stem it has been shown that the word ordinarily denotes the kind of good sense which causes a person to be successful in his undertakings; but that, in the later Hebrew, it takes on the special meaning of trained skill in an art, especially in the singing, reading, and other liturgical arts connected with the temple service (*e.g.*, 2 Chron. xxx. 22; Ezra viii. 18; Neh. viii. 8).

Obviously, this technical use is one which we might naturally expect to find among the other technical terms, in the titles to the Psalms. As a matter of fact, this is probably the actual meaning of the word *maskil* in these titles. It signifies "causing technical skill," that is to say, requiring skilful technique. It is a note of the care and expertness required in the public presentation of these psalms.

This fits well the form in which the

term appears in the Greek: *συνετός, συνέσεως, εἰς σύνεσιν*. If we regard these terms as referring to the didactic character of the psalms, it is difficult to find in them any special applicability to these particular psalms. But if we regard them as directions to take pains, in public recital, to present the psalms intelligently, or intelligibly, no such difficulty emerges.

The word is used once in the text of a psalm, as distinguished from the title:

"For the king of all the earth is God;  
Sing ye praises, a *maskil*" (Ps. xlvii. 7 [8]).

Here the versions have "Sing ye praises with understanding." The margin of the old version has "Every one that hath understanding, sing praises." The margin of the revised version has "Sing ye praises in a skilful psalm." This seems obviously to give the correct meaning. In singing God's praises, sing something that requires trained skill. And this clearly supports the view here taken as to the use of the word in the titles to the psalms.

Why this note requiring trained skill in public rendering should be prefixed to these thirteen psalms, and not to others, is a matter of liturgical detail, which we are under no obligation to explain. In this respect a view which regards the note as liturgical differs from one which regards it as based upon the contents of the psalm.

#### MISTAKES ABOUT THE "PRODIGAL SON" PARABLE.

By H. L. WAYLAND, D.D., LL.D.,  
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THE most truthful, tender, deep, of all the parables has suffered greatly from misinterpretation and misuse. The first mistake lies in the title. It is not the prodigal son who is the hero and the central figure, and who should give the name to the parable. The popular title is no part of the parable, and is of purely human origin. The title should be, "The Loving Father."

This is what the painters would call the *motif* of the picture.

Another mistake affects the central thought and lesson of the parable, its very heart of hearts. I asked a school of average intelligence, "What is the great lesson which this parable teaches?" After a little consideration, one person replied, "The evil of backsliding." Another, "The lesson of forgiveness." Another might have said, "It teaches how unsatisfactory are the pleasures of the world."

The real truth that lies at the core, and that gives its value to the whole, is the infinite, the inexhaustible, the unconquerable love of God. The parable does not necessarily teach the lesson of wisdom. The course of the father might or might not be wise. It may not teach the lesson of justice. The course of the father might or might not be just to the other members of the family. It simply teaches God's love.

A third, a misleading and mischievous error, lies in the view which we take of the younger son. I heard an excellent Christian lady say, "I do like the younger son; he was such a generous soul." Yes, generous, lavish. He spent without limit on his own pleasures, on his own vices. He was generous to a fault—especially to his own faults. He denied them nothing. But there does not appear a spark of generosity, thoughtfulness, self-sacrifice. No doubt, his character was such as might be expected from such a life. Coming from herding with the swine, he was ragged, dirty. Coming from the society of the base and degraded of both sexes, he was no doubt as vile in his character and in his thoughts as in his body and in his clothes. A son might have come home to his father's house with clothing soiled and ragged from honest labor, and there would be no great tax on his father's love to receive him; but *his* vileness went deeper. The motive which urged him to his father's house did not lie in the heart, but in a lower organ—the stomach.

He envied his father's servants, the bread which they enjoyed in abundance, as contrasted with the raw carob pods which he had to share with the swine. And the request, "Make me as one of thy hired servants," had a great deal to do with his recollection of the fact that the hired servants were well-fed.

Incidentally, the favorable estimate of the younger son leaves the impression that prodigality, if not identical with generosity, is of near kin to it. But he who is prodigal with his money and his time rarely has the means of being generous, and as rarely has the disposition. It is the industrious, the frugal, the thrifty, who give. The great benefactions of modern times have come from the elder brothers, from the Scotch, the English, the New Englanders, the Jews—from Peabody, and Hand, and Slater, and Otis, and Isaac Rich, and Low, and Montefiore, and Hirsch, who had something to give, and had dispositions to give, because they have thought of something besides lavish, uncalculating, present self-indulgence.

Another error lies in the conception of the elder brother. I am not, indeed, absolutely sure that the elder brother is intended as a pronounced feature of the parable—perhaps he is merely thrown in to fill up the background, like the inn and the host in the story of the Good Samaritan. But if the elder son is essential, I certainly think that he has had hard measure. He has been held up as the ideal of selfishness. There is no reason to doubt that he had been a faithful, obedient son, on whom his parents had safely leaned, or that his own words, "Lo, these many years do I serve thee, neither transgressed I at any time thy commandment," expressed the exact truth. His very morality has been laid up against him, to place him in an unenviable light as compared with the younger brother. Practically, the lesson has been drawn that affection lay with the riotous, dissolute, impure younger son; the im-

pression has obtained that there is not wanting some merit in such a life as he had led, that the path to eminent piety and usefulness does not lie through a pure youth, an industrious and virtuous manhood, but through the gutter and the gambling-house, and their surroundings; and so we leave the men

whose lives have been spent in the practise of piety, in the study of God's word, in association with the good, to sit, delighted listeners, at the feet of Ned, the converted burglar, or Bill, the reformed pugulist, or Joe, the reclaimed gambler, or Waggles, the permanently located tramp.

## SCHOOL OF BIBLE STUDY.

By D. S. GREGORY, D.D., LL.D.

### THE FIRST PHASE OF NEW TESTAMENT DEVELOPMENT.

ACCORDING to the plan of the New Testament, outlined in the November number of THE REVIEW, it embraces *Two Stages*,\* the Second Stage presenting *three phases*.

*The First Stage*, the Historical Introduction of the Gospel into the World has been found recorded in the *Four Gospels*.

The *Three Phases* of the Second Stage are to be studied in their order.

#### First Phase—Acts of the Apostles.

*The First Phase of Development* in the Second Stage of New Testament Religion is that presented in the *Outward Life and History of the Church, or Kingdom of God*—which took the place of Judaism, as its fulfilment—in connection with the *Three World-Races*. This is found in *the Acts of the Apostles*.

The Acts of the Apostles—the one strictly Historical Book of the New Testament, corresponding to the three times three Historical Books of the Old Testament—appears on its face to be the history of the origin and early development of the Church or Kingdom of God, or of the New or Christian Dispensation.

The writer of the Book of Acts is universally admitted to have been Luke, the companion of Paul, the writer of the Third Gospel, of which

the Acts is professedly a continuation and addressed to the same Theophilus. As in the case of the Gospel, so in the Acts, the aim could not have been simply private and personal. It was probably written some time in the sixties, when Paul's Gospel work in Rome had been going on for two years.

The Book of Acts is apparently so simple in its narrative and structure, and yet really so complex, that its important aim and real scope and significance have often, partially, at least, escaped the investigator and commentator. Concerning it, Dean Farrar has well said :

"The preciousness of a book may sometimes best be estimated if we consider the loss which we should experience if we did not possess it. If so, we can hardly value too highly the Acts of the Apostles. Had it not come down to us there would have been a blank in our knowledge which scarcely anything could have filled up. The origin of Christianity would have been an insoluble enigma."

The Book, in fact, furnishes in large measure the key to the Gospels and the Epistles, which were the products chiefly of the period covered by its history.

*The Gospels furnish the foundation for the Acts* which records the results of the promulgation of their teachings, as the Pentateuch furnishes the foundation for the Historical Books of the Old Testament. The Historical Books record the planting and development of the religion in Canaan; the Acts records the planting and early develop-

\* See HOMILETIC REVIEW, vol. xxxii., p. 448.

ment of the Gospel in the modern world.

*Luke's own statement of his Aim*, as found in Acts i. 1-8, is a help to the understanding of the Book. In this passage—

1st. He represents Christ's work as detailed in the Third Gospel as merely the *beginning of that work*, of which the record in the Acts is a *continuation*.

2d. He furnishes the *corrective of their imperfect or false notions of the coming Kingdom*, by directing their attention to the promise of the Father to give the Spirit (Isaiah xliv. 3; Joel ii. 28, etc.), and the promise of Jesus Himself (Luke xii. 11; John xiv., xvi.),—all of which emphasized the fact that *the Kingdom was to be spiritual*, and not worldly.

3d. He repeats (in verse 8) Christ's own statement of the world-wide sweep of the Kingdom they were to establish when endued with power from on high.

*Certain Salient Features of the Age and History* help in interpreting Luke's statement of his aim, and in completing the key to the Book of Acts.

1st. THE NEW DISPENSATION, THAT OF THE HOLY SPIRIT.—The Holy Spirit descended at Pentecost to take the place of the ascended Christ, and to set up and carry on as His vicegerent the spiritual kingdom that was to win back the world from Satan to God.

The Holy Spirit appears throughout the Acts as the controlling and directing Agent, and especially as the Inspirer of every forward movement. Dr. Arthur T. Pierson has emphasized this feature\*—perhaps unduly, so far as it may lead to an under-estimation of other essential features, but doubtless necessarily in order to secure the full recognition of facts only partially recognized—in discussing the substance of the Book under the title of "The Acts of the Holy Spirit."

The Acts is preeminently *the Book of the Work of the Holy Spirit*, as John's

Gospel is preeminently *The Book of the Doctrine of the Holy Spirit*; and in studying it, the relation of the Spirit to great crises and forward movements should be constantly borne in mind.

2d. THE CARRYING OUT OF THE GREAT COMMISSION.—The carrying out of the Great Commission to evangelize the world, by the Apostles ("apostle" means "missionary"), under the direction of the Holy Spirit, is likewise an essential feature of the Acts.

That Commission is given by Matthew (ch. xxviii. 18-20), and by Mark (ch. xvi. 15). Both emphasize the world-wide reach of the work of those first Missionaries, the Apostles, in carrying out the Master's parting command. Luke, in Acts i. 8, connects it with the endowment with power by the Holy Spirit, and at the same time points out the successive stages by which it was to be carried out: "And ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth,"—which stages correspond with the periods of the actual history.

This will make it readily apparent why the title "*Acts of the Apostles*" came to be attached to the Book. But any view of the Book will be incomplete that leaves out at the same time the inspiring and superintending *Acts of the Holy Spirit*.

3d. THE RELIGIOUS AND SOCIAL REVOLUTION.—Christianity—the Church as the kernel of the New Kingdom—was planted in the midst of Judaism and Heathenism, by the work of the Apostles under the Holy Spirit, to transform that world religiously and socially.

*To the Jews* the Apostles presented Christianity as *the fulfilment and abrogation of Judaism*, and the Christian Church as the successor of synagog and Temple. The new religion introduced new ideas and forces—presenting Jesus as the Messiah already come, the one sacrifice and atonement, and calling for obedience and devotion to Him in the work of proclaiming the

\*"The Acts of the Holy Spirit."

Gospel to all mankind; in place of the familiar features of the old Judaism, the sacrifices and rites and ceremonies, the coming Messiah, and the Jewish exclusiveness. To the Gentiles they proclaimed the deadly hostility of the Gospel to the dreadful sins and vices and idolatries of Heathenism, preaching everywhere *repentance and remission of sins* in the name of Jesus. It was boldly proposed to work an absolute transformation in both Jew and Gentile.

4th. THE TEMPLE AND SYNAGOG SYSTEM.—A most important element in the work of carrying out the Great Commission was the telegraphic system made up of Temple and synagogues, which, in the time of the Apostles, extended over the known world. By means of its constant intercourse was carried on between Jerusalem and the Jews throughout the Roman Empire. The Apostles naturally made use of this system in their work of spreading abroad the Gospel. They preached *Christ Crucified* first always to the Jews and then to the Gentiles. This was true, not only of Peter's preaching, who was the special Apostle to the Jews, but it was also true of Paul's, who was the special Apostle to the Gentiles.

It was their aim, so far as possible, to win the Jews from and through their Judaism to Christianity, and in the earlier period of their work over the world they made use of this extended Jewish system as a scaffolding, so to speak, to aid in the erection of the spiritual structure of Christianity, which was to take its place. In the end, many of the Jews became Christians, and gradually cut loose from the forms of Judaism, while a greater number adhered to the old and time-honored forms, and became the bitterest persecutors of their Christian brethren.

The period during which the Apostles were thus preparing for the Transition from Judaism to Christianity was naturally a period of fierce conflicts and fiery persecutions. In the course of it

they were brought before rulers and kings and emperors in the Gentile world, to testify to their faith, and often to seal it with their blood. In synagog and Temple likewise they were brought to account by the Jews—history recording breach after breach with Judaism, from Jerusalem to Rome, and back again—until with the close of the Acts of the Apostles, the synagog system, which had at first helped Christianity in its progress over the world, had passed beyond its final breach with the new religion, both rejecting it and being rejected by it; had become only a hindrance and a curse, and was ready to be blotted out by Titus in the destruction of Jerusalem, in order to prepare the way for freer progress of the Gospel in the time to come.

All these features will help to furnish the key to the Book, whose history was molded by them.

Making use of the hints thus obtained, we reach the following as—

*The Theme of the Acts.*—The Founding of the Church (or New Dispensation, or Kingdom of God, or Christianity), its Guidance, and its Extension over the world, by the Holy Spirit through the Apostles and their fellow Christians, successively from Jerusalem, the Jewish center, from Antioch, the Greek center, and from Rome, the Roman center.

#### The Plan of the Acts.

[The Plan of the Book may be variously presented. Some simple outlines may be suggested.

1st. *Luke's Suggested Plan* may be followed. This would give the work of the Apostles under the Holy Spirit:

1. In planting the Church in Jerusalem.
2. In its extension throughout Judea and Samaria.
3. In its extension to the ends of the earth.

2d. *The Commonly given Twofold Division* is an obvious one:

1. Peter and the Church among the Jews.
2. Paul and the Church among the Gentiles.]

*The Acts of the Apostles* may, for present purposes, be regarded as made up of an Introduction and Three Parts, em-



bracing the Founding of the Church and its Extension from three Race Centers.

INTRODUCTION.—*The Founding of the Church of Christ or New Dispensation by the Holy Spirit, at Jerusalem, as a Church designed for Israel and for the Whole Human Race.* Ch. i., ii. [A. D. 31.]

*Prefatory Statement*, connecting Luke's Gospel as the beginning of Christ's work, with the Acts as the continuation of that work. Ch. i. 1-3.

I. *Antecedents of the Founding of the Church.* Ch. i. 4-26. This embraces:

[1. *The Ascension of Jesus*, leaving the Great Commission and the Promise of the Holy Spirit as His more efficient Successor. Ch. i. 4-11.

2. *The Waiting of the Apostles in Prayer and Supplication for the Promise of Power, and the filling of the place of Judas.* Ch. i. 12-26.]

II. *The Founding of the Church at Pentecost* by the Outpouring of the Holy Spirit and the Conversion of 3,000 through the Preaching of Peter. Ch. ii. [After 50 days.] This embraces:

[1. *The Pentecostal Miracle* and its attendant Gift of Tongues, and the perverse Explanation of it. Ch. ii. 1-13.

2. *Peter's Testimony and Sermon* and the Conversion of 3,000 souls. Ch. ii. 14-41.

3. *The Blessed Estate of the Primitive Church*, with its unity of spirit and its voluntary Community of Goods. Ch. ii. 42-47.]

PART FIRST.—*The Development and Extension of the Church among the Jews, from Jerusalem as a Center, over Syria*, under the guidance of the Holy Spirit, with Peter as the Central Figure. Ch. iii.-xii. [A. D. 31-45].

SECTION FIRST.—*The Development of the Church in Jerusalem* by a series of Trials and Providential Discipline. Ch. iii.-vii. [A. D. 31-36.]

[A series of disturbances from without and from within constituted a "chain of disciplinary providences" to purify and confirm the Infant Church. During this period—from A. D. 35-39—the Church was apparently confined to the Jews proper or those of home-birth, and to those of foreign-birth (Grecians or Hellenistic Jews).]

I. *The Second Great Public Exhibition of the Gospel to the Jews*, and its Results in Growth and Power. Ch. iii.-iv.

[(1) Occasioned by the Healing of a lame man by Peter and John, in the name of Jesus, the Messiah, of Nazareth (ch. iii. 1-11); (2) Followed by Peter's Sermon, proving to the People the Messiahship of Jesus, and charging them with murdering Him whom God had raised from the dead (ch. iii. 12-26); (3) Resulting in the Arrest of Peter and John by the priests and Sadducees, and their trial and acquittal before the Great Council (ch. iv. 1-22); (4) Ending in great increase in unity, in power, and in consecration of possessions (ch. iv. 23-37).]

II. *The First Great Trial from Within the Church*, growing out of the covetousness, ambition, and hypocrisy of Ananias and Sapphira, in connection with the Voluntary Community of Goods. Ch. v.

[(1) Occasioned by keeping back part of what they professed voluntarily to consecrate, and bringing swift judgment; (2) Followed by greater power of the Gospel, and miracles by the Apostles, resulting in great increase in the number of believers; (3) Leading to the arrest and imprisonment of the Apostles by the High Priest and Sadducees, and their trial before the Great Council, to which Peter boldly preaches the Crucified Jesus, but is set free by the advice of Gamaliel; ending in their continuing boldly to teach and to preach in the Temple.]

III. *The Second Great Trial from Within the Church*, occasioned by the Voluntary Community of Goods, and giving Origin to the Diaconate. *The Deacons now aid the Apostles* in proclaiming the Gospel. Ch. vi.-vii.

[(1) Its occasion in the Neglect of the Widows of the Grecian or foreign-born Jews, in the Daily Ministrations, leading to the institution of the order of Deacons, and increasing progress (ch. vi. 1-7).

(2) The Account of Stephen's wonderful Power in preaching; his Miracles, his accusation and trial by the Foreign-born Jews, and his defense before them; and his death at their hands as the first Martyr (ch. vi. 8-vii.). [A. D. 36.]

This completer organization increased the efficiency of the Church; opened the way to the Synagogs of the foreign-born Jews; led to the preaching of the Gospel beyond Jerusalem; multiplied the disciples; and brought in a great company of the priests who had before kept aloof.]

SECTION SECOND.—*The Extension of the Church over Syria*, in consequence of the Persecution that arose about Ste-

phen. *The Whole Church now Spreads the Gospel.* Ch. viii.-xii. [A.D. 36-45.]

[The process of broadening out was thus begun, in connection with the development by the Holy Spirit of men of broader sympathies—Stephen, Philip, Saul—to meet the new exigencies.]

I. The Dispersion of the Christians by the Persecution, in which Saul was active, leading to the *Preaching of the Gospel throughout Judea and Samaria*, and especially to the *Conversion of a Proselyte from a Distant Country,—a First-fruits of the Gentiles.* Ch. viii.

II. *The Conversion of Saul* as he is on his way to Damascus, intent on blotting out Christianity, and his call and endowment for the *Apostleship to the Gentiles.* Ch. ix. 1-30. [A.D. 36.]

III. *The Formal Introduction of the Gentiles into the Church*, in Cornelius and his family, by the Holy Spirit through Peter, and its vindication by Peter before the Jews of the Circumcision at Jerusalem, and its indorsement by them. Ch. ix. 31-xi. 16. [A.D. 39.]

IV. *The First Extension of the Church into the Gentile World* by the Founding at Antioch of the *Center of the Future Mission Work*—now to be extended from the *Grecians* (or Hellenistic Jews) to the *Greeks*—and its indorsement by the Mother Church at Jerusalem, through Paul and Barnabas. Ch. xi. 19-30. [A.D. 44.]

[The Church at Antioch was no longer made up chiefly or wholly of Jews, home- or foreign-born, but of Greeks or foreigners. It ceased to be, as heretofore, the *Jewish Church*, and became the *Christian Church* (Ch. xi. 26). Its extension was accompanied with *new Pentecostal outpourings* of the Holy Spirit, in recognition of its return to the work of carrying out the Great Commission.]

V. *The Final Breach of the Church with the Jewish State* under Herod, and the substantial closing of the record of the Work of the Church at Jerusalem. Ch. xii. [A.D. 44.]

[Herod killed James and would have killed Peter, but God interposed and blasted the persecutor with judgment. "The word of God grew and multiplied," and Barnabas and Saul, taking with them John Mark, and

leaving Jerusalem at this crisis, returned to Antioch, the *New Center of missionary work.* The Jewish State seems now to have lost largely its power to hinder the Gospel, and was hastening to its own final judgment.]

PART SECOND.—*The Development and Extension of the Christian Church among the Jews and Greeks over the Greek Gentile World*, from Antioch as a center, under the guidance of the Holy Spirit, by successive Missionary Journeys, at the end of each of which Paul—who now became the Central Figure—went up to the Mother Church at Jerusalem. Ch. xiii.-xxi. 16. [A.D. 48-58.]

[This is introduced by the setting apart of Paul and Barnabas for the work by the Holy Spirit, and the reminding of the Church of the world-wide scope of its Commission.]

I. *First Missionary Journey of Paul with Barnabas*, taking in Cyprus and the provinces of Pamphylia and Pisidia in Asia Minor, followed by the visit to Jerusalem and the settling of the question of the *Circumcision of the Converts from Heathenism*, at the *First Synod of the Christian Church* there. Ch. xiii.-xv. 35. [A.D. 45-50.]

[This was the *Constitution of the Church as the Authority*, instead of the Great Council. The Jewish Church here became the *Christian Church*, made up of Jews and Gentile. Another bond of the old Judaism was thus severed; while the prohibition of idol meat, blood, and fornication, tended to keep the Church separate from the Heathen. Henceforth the Church of Antioch is the *Model Christian Church.*]

II. *Second Missionary Journey* of Paul, accompanied by Silas and Timothy, across Asia Minor and pushing the *Gospel into Europe*,—meeting everywhere with opposition from the Jews of the Synagogues and from Greek culture,—ended by a return to Jerusalem. Ch. xv. 36-xviii. 22. [A.D. 51-54.]

III. *Third Missionary Journey* of Paul from Antioch to Asia Minor, Macedonia, and Greece, with *Three Year's Conflict with Heathenism in Ephesus*, and his return to Jerusalem. Ch. xviii. 23-xxi. 16. [A.D. 54-58.]

[In this Paul had the powerful aid of Apollos, and attacked heathen idolatry in its

great center, Ephesus, the capital of Asia proper, where he spent three years. His *Personal Missionary Work for the Greek Gentile world* was now done, and his return to Jerusalem prepared for the transition to his final work at Rome.]

PART THIRD.—*The Providential Extension of the Work of the Christian Church by Paul from Antioch to Rome*, which was to become the center for the spread of the Gospel over the distinctively Roman world. Ch. xxi. 17-xxviii. [A. D. 58-63.]

[This transfer was preceded by a last Appeal by Paul to his own Countrymen and to Jerusalem, by whom he is rejected and delivered to the Romans, and whom he judicially rejects. Henceforth Jerusalem and the Jewish System only waited for destruction.]

I. *The Apostle*, approved by James and the brethren at Jerusalem, but rejected by the Jews, finds Refuge with the Romans, under whose protection Paul makes his *Five Successive Apologies or Defenses*, but is driven at last to appeal to Caesar. Ch. xxi. 17-xxiv. [A. D. 58-60.]

[*The Jews as a Nation* had finally rejected the claims of Jesus to be the Messiah.]

II. *Paul's Journey to Rome and the Establishment of the Third Great Center there among the Roman Gentiles*, after the rejection of the Gospel by the Jews, in which, when the record in the Acts of the Apostles closed, he had broken finally with the Jews, and turned to the Gentiles, and had already preached the Gospel for two years to the Roman Gentiles. Ch. xxvii.-xxviii. [A. D. 61-63.]

The *Acts of the Apostles* closes with A. D. 63, the year in which Paul is now generally believed to have been liberated by the Emperor, and permitted to continue his ministry to the Roman World until A. D. 68, when he was beheaded by Nero. The purpose of the Book seems to have been answered when the *Foundations for the Centers of the Christian Church* had been laid—for its Eastern or Greek Branch at Antioch (later to be removed to Constantinople), and for its Western or Latin Branch at

Rome—and when the Apostle had *Formally Turned Away from the Jews to the Gentiles*.

The *Outline* thus given shows:

1st. The Book is farthest possible from being a mere *Eirenicon* or *Tendency-Writing*. Luke may have proved incidentally that there was "no irreconcilable opposition between St. Paul and the Twelve, between the Churches of Antioch and Jerusalem, between Jewish and Gentile Christians," but all that was merely incidental.

2d. The Acts is *the most wonderful Illustration of Accurate History* in existence. Probably no historical work in existence touches—by reference or otherwise—upon so many points of secular history, and geography, and archeology, and biography, just where inaccuracy is almost inevitable. And yet he makes not the slightest slip.\*

[One remarkable instance of undesigned coincidence is found in Luke's use of the pronoun "we" in the history. He uses it when he is present with Paul in the incidents he narrates, and then only. The "we sections" are Ch. xvi. 10-xvii. 1 (Luke seems to have been left at Philippi, where Paul found him seven years later); Ch. xx. 5-xxviii. 31. Luke was thus with Paul—as appears from this use of "we,"—in both the Cesarean and Roman imprisonments.]

3d. As it was the first history of Missions, so it is still *the best Manual for Instruction in Missionary Work*.

It presents just the needed truths and methods for to-day.

4th. As it began the social regeneration of the world, so it is still *the Only Trustworthy Manual of Social Reform and Progress*. The Book presents and solves for the Church the very problems that to-day confront Christianity.

[NOTE.—In the study of the Acts the following books are some out of a great number that will be found helpful: Farrar, "The Messages of the Books"; Alexander, "The Acts of the Apostles Explained"; Rice, "Commentary on the Acts"; Stiffer, "An Introduction to the Book of Acts"; Pierson, "The Acts of the Holy Spirit"; Conybeare and Howson, "The Life and Epistles of St. Paul"; Baumgarten, "The Acts of the Apostles."]

\* See Paley, "Horæ Paulinæ"; Farrar, "The Messages of the Books," p. 134.

## PASTORAL SECTION.

### THE PRAYER-MEETING SERVICE.

BY WAYLAND HOYT, D.D.

**MARCH 1-6.**—A CONSCIENCE VOID OF OFFENSE.

*And herein do I exercise myself, to have always a conscience void of offense toward God, and toward men.*—Acts xxiv. 16.

MAN is a being set in relations with God and his fellow men.

These relations are the sources of duties. Standing in such relations, a man must feel the obligation of the duties, Godward and manward, springing out of such relations.

Conscience is that part or power in us sensitive to the obligations of the duties multifarious springing out of these innumerable relations.

So conscience is a very high and noble element in us. It is at the door of the conscience God and duty knock. It is into the ear of the conscience God and duty speak.

Our Scripture is a statement of the way in which the Apostle carried himself in his conscience, of the value he set on it, of the scrupulosity of his obedience to it.

(A) Notice the determination and persistence of the Apostle thus to keep his conscience void of offense. It is all in that word "exercise." It literally means to go into training. It is as tho the Apostle said, I am not careless in this great matter. I fight stains from my conscience as gladiators, in training for the arena, fight physical weakness. What my conscience can not approve, that I away with, be it right foot or hand or eye.

A conscience kept thus void of offense is a condition precedent to prevailing prayer.

(B) Notice, further, the Apostle would not trifle with his conscience; he would be honest with it. In his speech before King Agrippa he declares "immediately I was not disobedient to the

heavenly vision." Now that the light of the right had shone on conscience, every worldly thing was thrown aside and conscience was at once obeyed. There were no insincere and dust-throwing disputations with his conscience.

(C) Notice further, what test for life such conscience furnishes. "Whosoever is not of faith is sin," writes the Apostle to the Romans. Whosoever you can adjust with your conscience, lifted and purified as it has been by union with your Lord through faith, illumined as it has been by the inward shining of the Holy Spirit, whatsoever will make no discord with that, it is yours to do freely and joyfully; but whatsoever will not strike in chime with your Christian conscience, you may never do, must flee from—it is sin.

(D) Notice, further, a conscience void of offense involves delicate consideration of the consciences of others. Study the whole matter about eating meat offered to idols, Rom. xiv. (xix. 23), 1 Cor. viii., and see how exquisitely careful the Apostle was about damaging the consciences of others.

(E) Notice, further, as conscientious as the Apostle was, he did not believe his conscientiousness could save him. "I know nothing against myself," he says, no known sin is on my conscience, "yet am I not hereby justified. He that judgeth me is the Lord." And in the light of that judgment he was sure he needed the atoning Christ.

**MARCH 7-13.**—GOD'S PERFECT WAY. *As for God, his way is perfect: the word of the Lord is tried: he is a buckler to all those that trust in him.*—Psalm xviii. 30.

This Psalm is David's even-song. He is an old man. His years are hastening to their ending. He is looking

back upon all the way the Lord has led him—the strange, winding, difficult way. He remembers the sheepfold and the anointing; the Goliath battle and the victory; his life at Saul's court, and the hate and jealousy of Saul; his banishment from court; and all the long years of hiding and wanderings and wars, until the quiet years of peace and possession which now in his old age are his. And, looking back on all of it, and thinking of all the way in which through all God has been leading him, and understanding it now better than he ever could before, as there falls upon it the light of the backward glance—this is what he says and sings, and through all this Psalm illustrates with various imagery: As for God, His way is perfect; His way is best, wisest, most right.

First—The way of God is perfect, because it is an illuminating way. Sings David in this Psalm: "Thou wilt light my candle; the Lord my God will enlighten my darkness." Or, as we may translate it: "For Thou givest light to my lamp; Jehovah, my God, maketh my darkness to be bright." Darkness—that is the frequent plight of man. There is the darkness of decisions, where the paths fork and we must choose one or the other. When we stand there, how much we need light. David was often in such a place, *e.g.*, in the cave at Engedi (1 Samuel xxiv.). But now his determination to do the right was as God's light to him, delivering him from perplexity.

Second—God's way is perfect, because it is a strength-giving way. "For by thee have I run through a troop; and by my God have I leaped over a wall," sings David in this Psalm. David thinks of all the hostile phalanxes he has demolished; of the lofty walls of fortresses he has scaled and conquered. But you will remember it was in the name of the Lord he went forth and got his conquests.

Third—God's way is perfect, because it is a way defending. Sings

David in this Psalm: "He is a buckler to all those that trust in him."

Fourth—God's way is perfect, because it is an adapted way. "Thou makest my feet like hind's feet," sings David in this Psalm. As the feet of the hind are adjusted to the rocks over which it must tread and amidst which it must leap, so will God adapt us to the duties He sets against us. Warrior and king must David be; God fits him for his function.

Fifth—God's way is perfect, because it is a loving way. "Thy gentleness hath made me great," sings David in this Psalm.

Let us learn, with David, to recognize God in our daily lives.

Let us also learn, with David, to give ourselves over to God's way. David was always prosperous when he obediently set his feet in God's way. He was defeated only when he chose willfully his own way.

MARCH 14-20.—SLIME-PITS. †

*And the vale of Siddim was full of slime-pits; and the kings of Sodom and Gomorrah fled, and fell there; and they that remained fled to the mountain.*

—Gen. xiv. 10.

This vale of Siddim was that deep gorge among the mountains in the southeastern part of Palestine. Just now there was such raiding. Worsted in some conflict, here to this vale of Siddim had fled the kings of Sodom and Gomorrah. But it was a bad place to flee to, and to make a stand in, and to fight in. The treacherous overspreading of the semi-fluid bitumen could give no certain foothold. The kings fell into the deeper bitumen pits and perished.

For the successful fight of life, you need good ground to stand on, not slime-pits. Notice some of the slime-pit places amid which men sometimes take their stand, fighting, as they must, the fight of life.

(A) Want of thoroughness is such a slime-pit. This is the trouble with multitudes of men—they will do noth-

ing thoroughly. The world is hungry for good work; it despises shabby work. Said Carlyle: "Genius is an immense capacity for taking trouble." Said George Eliot: "Genius is, at first, little more than a great capacity for receiving discipline." Said William Carey: "I can plod—I can persevere." But so many want to take "short cuts" into the ministry, into other things. And then they wonder they do not better get on. They are slipping upon this want of thoroughness. In another way than Lord Stafford meant it, it is a good thing to have this for your motto: "Thorough."

(B) Voluntary ignorance is another slime-pit and of the same sort. Never despise the most apparently out-of-the-way knowledge. Some day it will come into play. Refuse ignorance whenever possible. Generally speaking, he can who knows. Oh, the boys and girls at school and college, shirking their lessons—what slime-pits of needless ignorance they are making for themselves! How they are damaging their chances of success in life!

(C) Bad reading is another slime-pit. Let the bad, questionable books alone. Says Thackeray: "Try to frequent the company of your betters. In books and in life frequent that which is the most wholesome society; learn to admire rightly. Note what great men have admired; they admire great things. Narrow spirits admire basely, and worship meanly."

(D) Tampering with evil is another slime-pit. "Do you know all the rocks in this channel?" one asked of a pilot. "I know where they are not," was the reply. Such is the best sort of knowledge about evil. Keep out on the firm, standing ground of the right, and refuse the siren-songs. I would advise reading that graphic description in Victor Hugo's "Les Misérables" of the man sinking in the quicksands.

The best safety from slime-pits is the Lord Jesus Christ. He is the rock to stand on. And He offers Himself for

our standing—His atonement for our sins; His strength for our conflicts; His sympathy for our comfort; His heaven for our destiny.

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MARCH 21-27.—ALL RESOURCE IN CHRIST'S ATONEMENT.

*For by one offering he hath perfected forever them that are sanctified.*—Heb. x. 14.

In the beginning of this century, in the little Scotch town of Kilmany, there was, in a measure unwittingly, tried a most interesting and conclusive experiment. There was ordained over that Kilmany parish a young man of great natural parts, of unusual learning, of a most plunging natural enthusiasm. But his enthusiasm did not then run in the line of his ministerial duty, nor did he think it need to. And especially did he preach practical ethics instead of Christ. At last he himself became, in the most real sense, Christian. He accepted Christ as his atoning Savior, and began to preach Him, and Him only. I do not know anything more valuable than the subsequent confession of Dr. Chalmers as to the results of preaching simply practical ethics or an atoning Christ.

"I can not but record the effect of an actual the undesigned experiment which I prosecuted for upward of twelve years among you. For the greater part of that time I could expatiate on the manners of dishonesty, on the villainy of falsehood, on the despicable arts of calumny; in a word, upon all those deformities of character which awake the natural indignation of the human heart against the pests and the disturbers of human society. It never occurred to me that all this might have been done, and yet every soul of every hearer might have remained in full alienation from God. . . . But the interesting fact is, that during the whole of that period in which I made no attempt against the natural enmity of the mind to God, I certainly did press the reformations of honor and truth and integrity among my people, but I never once heard of any such reformations having been effected among them. I am not sensible that all the vehemence with which I urged the virtues and the proprieties of social life had the weight of a feather on the moral habits of my parishioners. And it was not till I got impressed by the utter alienation of the heart in all its desires and

affections from God; it was not till reconciliation to Him became the distinct and the prominent object of my ministerial exertions; it was not till the free offer of forgiveness through the blood of Christ was urged upon their acceptance, and the Holy Spirit given through the channel of Christ's mediation to all who ask Him was set before them as the unceasing object of their dependence and their prayers, that I ever heard of any of those subordinate reformatations which I aforetime made the earnest and the zealous, but, I am afraid, at the same time, the ultimate object of my earlier ministrations. You have taught me that to preach Christ is the only effective way of preaching morality in all its branches; and out of your humble cottages have I gathered a lesson which I pray God that I may be enabled to carry, with all its simplicity, into a wider theater."

And so Dr. Chalmers leaves Kilmany for Glasgow, set on preaching the atoning Christ, and with what results there and in Edinburgh the world knows.

There are numberless panaceas for lifting men into nobler manhood—environment, culture, political economy; but, after all, the true resource and regenerating and uplifting help for men lies alone in the atonement of our Lord and Savior Jesus Christ.

(A) Because, in the atonement, there is undimmed evidence of the divine love. Life is not a hapless, fateful thing if one be certain that God loves him. That certainly can be seen without mists only in the atonement. "For God so loved the world," etc.

(B) Because, in the atonement, there is righteous and complete forgiveness for sin. Righteous, because of the atonement—God can be at once just and the justifier. Complete—the blood of Jesus Christ His Son cleanseth us from all sin. So a man, with all his bad past gone, can begin again, fronting a new future.

(C) Because in the atonement there are the regenerating and nurturing of the soul by the Holy Spirit. The man is not simply forgiven; he is changed and helped by a divine power.

(D) Because in the atonement there is clear revelation of the possible human destiny. The cross culminates in the

Resurrection. And the Resurrection is the certain evidence of a glorious immortality for those who will accept the atonement of the cross.

You can not find a single great motive and help with which to sway and lift a man that is not evident in the atonement—love, forgiveness, regeneration, heaven. Cling to the atoning Christ. Preach the atoning Christ.

MARCH 28-31; APRIL 1-3.—*ABUNDANTLY.*

*I am come that they might have life, and that they might have it more abundantly.*—John x. 10.

Threading the trails through the Maine woods this summer, I was perpetually impressed by the abundance of life. Nature is no niggard. There was not only life, but there was life abundantly. Nature is no niggard.

What is life? The best definition I know is—life is correspondence with environment. And the wider the environment, and the completer the correspondence between the living subject and the environment, the loftier the life.

And now, true life, the noblest sort of life possible, is the correspondence of the soul of man with the highest and noblest possible environment—God.

Now it is the most evident of facts that this noblest, highest, truest sort of life—which consists in the correspondence of the soul of man with God, its appropriate spiritual environment—has been broken into and damaged by sin. And this failure of correspondence of the soul of man with God is the utmost meaning of what the Scripture designates as—death.

It was the mission of the Lord Jesus to reestablish this fractured correspondence between the soul and God, and so to give, in the highest and noblest of meanings—life. He does this:

(a) By the putting away of sin by His atonement.

(b) By the regeneration of the soul by the Holy Spirit.

And now, this life the Lord Jesus

gives, He does not give in niggard fashion. He gives it in abundance. The affluence of life in nature is true symbol of the affluence of spiritual life God gives in Jesus Christ.

(A) This high spiritual life is abundant in its masterfulness. Contrast Paul and Nero. Tho Nero is emperor, he is a poor slave of lusts. Tho Paul is prisoner, he is a free man in Jesus Christ.

(B) This life which Christ gives is abundant in its resources. There are many things against the Christian—his own nature, the world, the devil. But there is more for the Christian—the Holy Spirit, the present ministry of Christ (Heb. vii. 25), the divine promises.

(C) This life which Christ gives is

abundant in its certainty of development. Here there are all sorts of things we think hindrances—poverty, daily toil, sickness, poor chance. But (2 Cor. iv. 17) this life which Christ gives takes hold of the glorious eternities.

This is what Christ means for you—not a narrow, meager, shriveled life; but a life large, abundant.

Why do we not have more of it—more of its strength, joy, peace, power, comfort? We do not let Christ do with us all He wants to. We do not let Him bring us into such correspondence with God, our soul's true environment, as He yearns to bring us into. Our correspondence with God, if we are Christian, is real, but sadly partial.

### PREACHERS EXCHANGING VIEWS.

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

#### Preaching Without Manuscript.

IN the February number of THE HOMILETIC REVIEW, H. D. S. writes as the preaching without manuscript necessarily consisted of "incoherent platitudes" or "ice morsels" of "mechanical frigidity." If such is the case, we had certainly better all preach from manuscript. But why should sermons delivered without manuscript be incoherent platitudes or ice morsels?

In the first place, the sermon should be thoroughly thought out. It should be carefully and logically arranged, and thoroughly fixed in the mind, with every thought, every argument, every illustration in its exact place, until it appears like a map before the mental eye. Then it will not consist of incoherent platitudes. To be sure, this requires far more labor than simply writing the sermon and reading it; but we are not now considering the labor, but the effectiveness. Does the popular lecturer whom we pay fifty cents or a dollar to hear generally deliver his lec-

ture from manuscript? Did the political orators who addressed thousands during the recent campaign generally deliver their addresses from manuscript? Does the lawyer who pleads before the jury for the life of the prisoner deliver his address from manuscript? Did Daniel Webster deliver his reply to Colonel Hayne from manuscript? Did Demosthenes deliver his Philippics from manuscript? Did Peter on the day of Pentecost and Paul before Agrippa deliver their addresses from manuscript? Did the orators in all ages and on all questions, who were intensely anxious to persuade their fellow men, generally deliver their addresses from manuscript? And yet did all such speak incoherent platitudes?

The preacher who, with his heart and mind filled with his sermon, stands before his congregation face to face and heart to heart, throwing into his effort his whole soul and his whole personality, is a true pulpit prince.

W. L. MEINZER.

HOWARD, S. DAK.



**A Sensitive Spot.**

PASTORS are proverbially sensitive. They are often liable to be touched in some very sensitive spot. One is this: A member of the pastor's church dies, and the relatives, for some reason, call another pastor to officiate, and ask the pastor of the deceased to assist. But he does not want to be second in the service. He feels that he has been slighted and abused. He is strongly tempted to stay away from the funeral. At first, he thinks he will. Not a few have done so. But should any do so? Not under ordinary circumstances. There should be something extremely offensive and discourteous in the case, to give one good ground for refusing to assist. Even then, it might give him points of advantage if he should

appear at the funeral and assist in a thoroughly Christian spirit. He has a splendid opportunity to show himself a strong, well-balanced minister. The writer once had a member, at whose funeral the pastor of another denomination was invited to officiate. Between the member and family, and the pastor, good feeling had ever prevailed; but the other pastor was a near neighbor of the deceased, and the family admired him. The pastor was asked to assist, but felt that the treatment was not fair; yet he went, resolved to act the part of a Christian man, and assisted, as best he could, in the services. He was commended for his course and received five dollars for his services. There is a way to cover up sensitive spots in pastors' hearts.

C. H. WETHERBE.

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**SOCIAL SECTION.**
**SOCIAL STUDY AND SOCIAL WORK.**

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

How our age of social perplexity needs an answer to the prayer of Jean Paul: "Bless Thy humanity with great men!"

Yes, it is hard to swim against the current, but it is the only way of getting up instead of going down.

Powder ignites grain after grain, tho its explosion is sudden. The same process takes place in popular agitations and social revolutions.

Need a church be less a worshipping church when it becomes a working church? Was Christ less the Christ because He fed the hungry and healed the sick?

The historian turns his face toward the past, and reads its record; the prophet sees God's hand in the record,

discerns the signs of the times, and turns his face to the future.

Faith in heaven seeks to transform this world, in order that the kingdom of heaven may be established on earth; but the dream of heaven implies that the dreamer sleeps in this life.

The solution of the crisis through which we are passing? The Beloved Disciple helps us: "If a man say, I love God, and hateth his brother, he is a liar; for he who loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"

Social theorists and critics abound. Handboards are useful, but they never themselves take the way they point out. Frederick the Great put his life's experience in the sentence: "It is easy to see evils, but hard to remove them."

Bastian says, Africans declare that apes refuse to think, in order not to be obliged to work, thinking itself being regarded as a severe task. This must not be used as proof of the Darwinian descent of modern society.

Poor Mr. Moody! He is overwhelmed with criticism for criticizing the churches. Some think the Church needs a deeper and broader reformation than that of the sixteenth century. Yet we must not forget that for godly men and women, for grand reforms, and for the world's regeneration, we go to the churches.

Why do we call wealth a "fortune"? Our very language shows that riches are not always earned and deserved, not always the product of intellect and skill, energy and character. The rich man is fortunate and has a fortune; that is, earthly possessions are not always within our control. "I returned, and saw under the sun, that the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favor to men of skill; but time and chance happeneth to them all."

The lowest stage of human development is content with knowledge which serves only purposes of material utility, enabling the savage to shape an arrow or spear, to kindle a fire, to cook food, to discover and kill game or an enemy; but the cultured stage has an interest in knowledge for higher reasons, because it meets the hunger and thirst of the mind as well as of the body, because it answers the yearning questions of reason and promotes the utmost personal development.

Among the most difficult questions in statistics is this: whether the rich are growing richer, the poor poorer, and whether the middle class is losing ground. Some light is thrown on the subject by the statistics of occupations taken in the German empire in 1895. It

was then found that since 1882 the percentage of those who were manufacturers had decreased 9.51; the percentage of those having their own business had decreased 8.60. During the same period the number of those who had to earn their living or help toward that end (chiefly women and children) had increased nearly two per cent. This is justly regarded as evidence of receding prosperity in the middle class and of increasing dependence of the laboring class in that country.

An optimist lately declared that the American laborer has too much sense to rebel against the existing social system. More serious reflection on the situation and on the trend of laborers, however, turned him into a pessimist, and then he pronounced the Gatling gun the solution of the labor problem.

The twenty-six officers of "The Open and Institutional Church League" are a guaranty that its aim will be prosecuted with great vigor. The names of men like Dr. Josiah Strong and William E. Dodge inspire confidence. *The Open Church*, a quarterly, is its organ. The following words from the first number deserve hearty and universal commendation:

"The kindest doors that open on the miseries of this world are the doors of the church. They should be open, as the gates of the Cities of Refuge were open. The needs of people do not come over them only on Sunday. Indeed, they strike hardest during the days of work and worry. Every church—especially in the cities—fronts on a street where heavy and tempted hearts are passing all day and every day. If the church is to be a refuge, it must be accessible. If it is a life-saving station, its lights must be up. If it has help of any kind, that help must be instantly available, for human needs are instant and exigent."

#### Philip Melancthon and Modern Social Questions.

THE four hundredth anniversary of Melancthon's birth, Feb. 16, has directed renewed attention to the friend and colaborer of Luther, and eminent

reformer, Philip Melanchthon. There is much in him as humanist, theologian, schoolman, and reformer which deserves the grateful remembrance of Protestantism. It is our purpose, however, to consider him solely in the light of our social questions.

In distinction from Renschlin, Erasmus, and other humanists, Melanchthon was a theologian as well as a classical scholar, and he used the classics as well as the Bible in his theology. These were the factors which gave theological science new materials and also a new direction. Instead of the old scholasticism, with its useless subtleties and empty formalities, theology became more human and more real. Melanchthon emphasized practical affairs, and was anxious to make theology as well as the classics minister to the welfare of religion and the Church. He emphasized ethics; he wanted the fruit of doctrines to be the test of their value; and he insisted on works as the evidence of the genuineness of faith. Early in his career he questioned the freedom of the will, but afterward he recognized it. This led him to lay great stress on personal responsibility. In this application of Christian doctrine to life, the conditions were given for overthrowing the false social distinctions of the Middle Ages.

Melanchthon was emphatically the schoolman of the Reformation. In the publication of text-books, in the training of teachers, in directing the courses of instruction, in establishing schools, and in determining their management, he had no equal at that time. His work was the more important because it was at the beginning of the Evangelical Church, and the organization of education meant the determination of its future direction and progress. Although it was chiefly the higher education which he influenced, yet the effect was felt in all the schools. Well has he been called "the preceptor of Germany"; but his influence was not confined to that country. The enlightenment and the aspirations of the masses

are largely due to the basis and impulse he gave to education. In making the instruction more human as well as more general, he promoted the appreciation of the human interests which have become so prominent in our day.

The reformers broke with the Middle Ages. They stepped out of the current of traditionalism, made a new start in theology, religion, and life; and this put the Reformation in such marked contrast with the past. It was a creative era. But the planting and the harvest do not come together. Many of our questions did not exist then; much that is self-evident to us was then denied. The divine authority of governments was so emphasized that the divine authority of the rights of the subjects was forgotten. To God were attributed those differences in rank which are now recognized as mere social distinctions. Christian faith was thought to require obedience to rulers, to the nobility, and to those in power, rather than insistence on the liberty of the people. Equality of opportunity was not a burning question. We can therefore understand why, in the Peasants' War of 1525, Melanchthon used the harshest terms against the uprising, and urged the severest measures for its suppression. Then and at other times the rich and powerful were admonished by him of their duties to the poor and suffering; but there was evidently a dread of disturbing the dominance of the privileged classes, lest the Reformation itself might be imperiled. If Luther, Melanchthon, and the other reformers are severely censured for having no appreciation of the burning social questions of our times, the reason is that they are judged according to our age, and not according to the age in which they lived.

The Reformation, however, while first of all religious, also had a social effect. It advocated principles which need but be developed to produce the social agitations of modern times. With the equality of all before God, the social distinctions of the Middle

Ages were doomed. Scripture, as the ultimate appeal, led to the doctrine of the brotherhood of man and to a consideration of what the classes owe one another. The teachings of the Reformation exalted the personality above things. These are the germs which needed development only in order to produce the modern aspiration of laborers. Since the advent of Christ no era has been so powerful in its influence on the exaltation of the personality as the Reformation. That is the epoch which constitutes the dawn of modern ideas.

Melanchthon had a prominent part in sowing the seeds whose harvests we now reap in social movements. In enlarging theology and making it more human, in emphasizing its ethical element and making it the minister of religion, in placing the stress on personal responsibility, and in the establishment of schools and the promotion of education, we have the main factors in his influence for the development of our social questions. For their solution we shall have to apply the very principles which evolved them, such as the exaltation and responsibility of the personality, the education of the people, and the study and application of Scripture.

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#### A Christian Economist—William Roscher.

It is not meant that William Roscher is solitary among economists as a Christian; but his eminence as a teacher and author, and the pronounced character of his religion, make him conspicuous as a Christian economist. Political economy is thought so to concentrate the attention on industrialism as to make its students secular and materialistic to such a degree as to interfere with religion; besides, the specialization in a German university, outside of the theological faculty, is regarded as too exclusive to be promotive of earnest piety. It is often lamented that men as devout as Leopold von Ranke, Ernst Curtius, and William Roscher are so

rare in the philosophical faculty of German universities.

Born in Hanover, 1817, he studied history, political science, and philosophy in Goettingen and Berlin, becoming privat-docent of history and political science in the former university in 1840. Soon he became professor; in 1848 he went to Leipsic as professor-in-ordinary, and remained there till his death in 1894. His lectures on political economy attracted many foreign as well as native students. His introduction of the historic method in this study has made him "the father of historic political economy." His system of economics is published in five volumes; the first volume has passed through twenty-one editions, and was translated into French, English, Russian, and Serbian; other volumes were translated into Swedish, Italian, Polish, and Hungarian. His many other works likewise extended his influence. Honors were heaped upon him by universities, academies, and other learned bodies. The students he trained, the authors he inspired, and his great influence on the study and direction of economics, have led to a comparison of his position at the close of this century with that of Adam Smith at the close of last century. Both in respect to the history of economics and present industrial conditions, his learning was astounding.

The character of the man is seen in the elevated tone which characterizes his works. Not things, but man, he regards as the great concern of economics. Instead of being supreme, the industries are made subordinate, their purpose being to minister to man's intellectual and moral welfare. Therefore we have in economics a human science with a great ethical aim. It is evident that with such a standpoint he can not regard national prosperity as consisting in external conditions, but as dependent chiefly on character.

He regards religion as the basis on which the national life ought to rest. Especially is it essential for republics, in order that there may be due respect

for law and authority. In his work on "Political Science," he says: "Religion is the indispensable condition for every popular sovereignty which is to last. Great historians who were themselves far from being religious have often recognized this fact." Respecting his religious character, a friend and colleague, Professor von Mioskowski, gives an interesting account in the *Deutsche Rundschau*. Roscher, he says, was a man of firm character based on religious convictions. Not only was religion a source of comfort and edification, but to his mind it was also indissolubly connected with the science which was his specialty. For this reason he devoted so much space to it in his scientific works. He regarded living piety as one of the best evidences of national vigor. Still more prominent than in his scientific discussions was his religion in practical life. For forty years he belonged to the Executive Committee of the Basle Foreign Missionary Society, and for fifteen years he was its president. During his professorship of nearly half a century in Leipzig, he also took a deep interest in Home Missions. His Christian spirit was likewise revealed in his sympathy for the suffering and his readiness to help the needy.

As an especial revelation of his religious character is a posthumous volume, "Spiritual Thoughts of an Economist." The portrait published in the volume has this motto: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

It means much in our day of industrialism, commercialism, and materialism, if a man can be an intense and absorbing economic specialist for sixty years, and yet all the time develop his spirituality and make the religion of Christ supreme in individual and national affairs. The son of the eminent economist testifies that his father had the gift of "contemplating temporal things in the light of eternity, and of considering the requirements of the hu-

man soul while discussing material affairs." In distinction from such as base their hope of social reform on changing external conditions while the heart is neglected, he said: "I am firmly convinced that all our plans of social reform, however wisely planned and grandly executed, have no chance of success, if they are not based on a revival of the old religiousness of the people."

For his religious training he is said to have been especially indebted to the unobtrusive piety and devoted faithfulness of his mother, and to the Christian instruction of the pastor of his boyhood, Rev. Petri.

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#### QUESTIONS.\*

##### Which Denominations Have the Largest Number of Laborers?

As there are no statistics, we can give only probability. The Catholic Church, no doubt, has, absolutely and in proportion to its membership, more laborers than any other Church. Next come the Lutherans, with their many Germans, Scandinavians, and other foreigners. The United Brethren, Methodists, and Baptists seem to follow. Judging from its stronghold in Boston, Unitarianism does not appear to have attracted the laboring classes. In many places the Episcopal Church has the reputation of being aristocratic; but it has laborers from England and Canada, as well as natives, and some of its agencies for reaching the masses are among the most efficient.

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##### Is the Class Spirit on the Increase in the United States?

Yes. The consciousness of laborers having been aroused, they realize that they have common interests and that they form a solidarity. They are heeding the appeal of Marx: "Proletarians of all countries, unite!" Those

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\* All questions for this department should be sent to the Editor, 17 Arlington Street, Cambridge, Mass.

who pit the classes against the masses forget that the masses are rapidly forming the most powerful of the classes.

**What Effect is Produced on the Poorer Members of Society by Luxury and Extravagant Display?**

It is expressed by the one word, Embitterment. The theory that they are benefited thereby in that money is circulated and labor demanded, avails little or nothing. It would be different if the money were spent for a good purpose and resulted in substantial benefits. Extravagance, particularly when many suffer want, brings out the glaring contrast between the rich and the poor, and reveals the degraded character of those who delight in vulgar show. The poor will ask why those who have more than they can use properly do not devote it to some worthy object. The exasperation is the greater if the imbecile display is made by such as have not themselves earned their possessions. Foreigners as well as Americans behold one of our greatest dangers in the painful contrast between actual want and extravagant display. Already quite general has become the logic that those who have not the sense to use their wealth aright do not deserve it, and ought to be deprived of it.

**Do Not the Laborers Demand an Equality which Is Contrary to Nature, and Therefore Impossible?**

Some do; perhaps those who deserve least ask to be put on an equality with such as deserve most. But this is not general. Laborers recognize differences among themselves, and know that they have not equal capacity, skill, and deserts. Workingmen have been educated, and are outgrowing some of their past prejudices. They have learned the advantage of natural gifts, of character, of energy, and of economy, in the struggle for existence; and they admit that many deserve the success and commanding position which they occupy. But they complain that the conditions in the struggle are not equal; that at the start of life some have everything in their favor, tho they themselves are worthless, while others have everything against them, so that with the best character and greatest effort they can not compete with such as have earned nothing and possess everything. Intelligent and upright laborers do not ask for favoritism or privilege, and they spurn charity; but they insist on such conditions as shall give capacity, skill, integrity, and energy a fair chance in the race of life.

**LIVING ISSUES FOR PULPIT TREATMENT.**

**A Sweeping Crusade Against Professional Beggars.**

*For even when we were with you, this we commanded you, that if any would not work, neither should he eat.—2 Thess. iii. 10.*

A CRUSADE against the tramp and the professional beggar has been begun in New York city by methods which promise unusual success. For years the Charity Organization Society has attempted to rid the city of these pests, but has failed, largely from lack of cooperation on the part of the civil au-

thorities. In the records of the society are accounts of wealthy beggars which read like romances. Persons who have played upon the sympathies of the public for years in favored localities are known to be worth thousands of dollars. Up to the present, however, they have succeeded in plying their trade without molestation.

But now the Police Department has decided to have a hand in the matter. Numerous consultations with the officers of the Charity Organization Society have resulted in the perfection of a comprehensive plan of action. From

among one hundred and fifty of the best policemen of the force twelve men have been selected, two for each police-court district, to carry out the scheme. These men, dressed in citizens' clothes, devote their whole time to patrolling the city in search of beggars. They report to the sergeant of their station, and are in direct communication with officers of the Charity Organization Society.

If a person is caught begging, he is questioned by the officer and warned that he is breaking the law. If he is a married man and claims that his family are in need, he is referred to the nearest officer of the Charity Organization Society. There his claims will be investigated, and, if found worthy, he will be given aid for immediate necessities and put in the way to find employment. If the records and investigations of the society show him to be an old offender, he will be so reported to the police officer. If the man found begging is unmarried, he is directed to the municipal lodging-house at the corner of First Avenue and Twenty-third Street. There he is given food, lodging, and temporary employment. If a stranger in the city, he is transported back to his home and friends, free of cost.

Should the man be caught begging a second time, much more drastic meas-

ures are adopted. If nothing can be found showing him to be a beggar of long standing, he is sent to the workhouse for three months. If the records show him to be an old offender, he is sent to that institution for a much longer period. The new State law is such that the keeper of the workhouse can hold a person committed to his care until he is satisfied that he is thoroughly reformed.

The workhouse does not offer to the beggar an easy life. Plenty of wholesome, hard work is given him. Should he have no trade, he is compelled to make a beginning at learning one. That the work may be more largely extended, there will soon be opened a municipal farm on Riker Island. The whole system is applied to women beggars as well as to the men.

The advantages of the scheme are many. After a few months beggars of every description—and their name is legion—will be driven from the streets. The street beggar is either deserving or he is not. If he is deserving, the Charity Organization Society is better equipped for taking care of him and his family than the private citizen. If he is not deserving, the sooner he is made to earn his bread by the sweat of his brow the better will it be for the community.

## MISCELLANEOUS SECTION.

### SYMPOSIUM ON THE INSTITUTIONAL CHURCH.

#### IV. As a Factor in City Evangelization.

By REV. CHARLES S. MILLS, A.M.,  
PASTOR OF PILGRIM CONGREGATIONAL CHURCH, CLEVELAND, O.

THE city is universally acknowledged to be the problem of the age. For its evangelization the Christian world labors and prays, and therefore gladly welcomes any suggestions giv-

ing promise of help. In this spirit it has organized the Social Settlement, with its noble cultivation of neighborhood spirit; the Rescue Mission, tolling through the long night-watches, telling the story of the Gospel in word and song while the great world sleeps; the Salvation Army, with its sinking of the individual in the life of a great organization; the Young Men's Christian Association, with its splendid labors on behalf of young men; the Young Women's Christian Association, with its beautiful atmosphere of

kindliness toward young women; and many other enterprises.

Among these factors in evangelization, the Church known as "Institutional" has arisen. Its name is unsatisfactory, but its underlying principles and the success already attending its work are worthy the attention of all students of city problems. The popular conception of its scope often ranges it with the Rescue Mission and the Social Settlement, as suited solely to the lower quarters of the city. But, as a matter of fact, it is found to be as successful in the residence districts as in any other, in churches which have a stable constituency of well-to-do families, as well as in those made up largely of the floating population. It can not, then, be cataloged with efforts limited to special classes. It has a message for the Church at large. It is an expression of a spirit with which every church needs to be filled.

The forms of work vary. The fundamental principle in adoption of methods is that the local community shall be studied and the efforts of the church adapted to the needs thus disclosed. Because of this variance of methods the most important matter just now is the study of the root idea, of which the special methods are the blossom and fruit. These principles may be named as follows:

1. The Church itself is called to the great work of evangelization, and it can not shift the responsibility. It is defined in apostolic language as the body of Christ. Its commission is to preach the Gospel unto all men. It can not work by proxy. To build missions among the poor and depraved is not a complete discharge of duty. It must first and most of all give itself. It can not atone for an atmosphere of social exclusiveness in its sanctuary by what it gives to the unfortunate from its treasury. The more of culture it has, the greater the call of the city for its help. It must make itself a great factor in city evangelization.

2. Since its supreme mission is to

proclaim the Gospel of Christ, the Church must be filled with the largest spirit of evangelism. Not the evangelism which consists merely in the pious exhortation "Come to Jesus," or the parrot-like repetition of pietistic phrases in the prayer-meeting, uttered with superficial and sanctimonious glibness; but an evangelism which permeates the whole Church; which calls out the largest resources of brain and heart; which summons to its aid the eloquent tongue and disciplined mind of the preacher, the sweet voice of the singer, the majestic oratorio, the thousand instruments of praise, and which, having drawn all these into its service, commands them all to speak one message—the Gospel of the Son of God. The ministry to the man in recreation or in educational classes, however extensive, must be absolutely subordinate to this supreme call of evangelism. The highest object is to inspire mankind with a knowledge of the truth. The effort is to charge the Church so thoroughly with evangelism that any one who touches it will find the melody of the Gospel greeting Him in response, and all who come under its influence will be constrained by its very atmosphere to accept Christ as Savior and to follow Him as Lord.

3. If the Church is filled with the purpose of evangelism it will exhibit constantly the spirit of Christian administration. As it is impossible to dissociate our conception of Christ from His works of mercy and tenderness among men, so it is impossible to separate the thought of the true Church from the expected evidence of its kindly deeds. As surely as the grape clusters hang upon the vine, as surely as the apple blossoms appear in the orchard, will deeds of love appear in the Church as the manifestation of the inner life of Christ which it possesses.

But we have yet much to learn as to the spirit of our philanthropy. As Washington Gladden so well points out in his recent book, "Ruling Ideas of the Present Age," there has been



much philanthropy which patronizes the poor in order to make one's self at ease. Many a man has often flung a penny to a beggar for the sake of his own self-satisfaction and with utter scorn of the object of his gift. The ministration which the Church of today needs to exhibit is filled with that simple, generous spirit of kindness and love which seeketh not its own, which enters into the life of those to whom it ministers. It is the spirit which Elizabeth Stuart Phelps has expressed in her story, "A Singular Life," where she makes the knowledge on the part of the vicious that the Christ-worker cares for them the pivot of his success. And the so-called Institutional Church seeks to express this spirit by sending men out, not merely to rescue the drunkard and the vicious, but to speak gentleness and love everywhere, showing that they do care tremendously what the lives of other men are, and want them to share the joys of the Gospel.

4. If the Church is to exhibit this spirit of Christian ministration, it will adapt its life and methods so that it may do the utmost for mankind. The Church known as Institutional, therefore, seeks to cut loose from such conventionalisms as are worth more in the breach than in the observance. It asks whether it is right to bring to the city the spectacle of one man standing at one end of the church preaching, "Ho, every one that thirsteth, come ye to the waters; and he that hath no money, come ye, buy and eat"; and at the other end of the church another standing to intercept the man without money, and to tell him that the best seats are reserved, and to put him in a distant pew, while the more well-to-do in morals and finance and the more influential in social circles occupy conspicuous places. It believes that God owns His temple; that in it the rich and poor are met together, and the Lord is the Maker of them all; that He is no respecter of persons; that there is nothing too fine in His house for His

humblest worshiper; that there is not gold enough in the world to purchase a pew in its sanctuary.

Again, it asks whether the Church ought to show the world this curious sight in the modern city—a saloon on every corner bidding for patronage, the low theater reeking in vice inviting men to enter, all dens of infamy busy with their crafty cunning to entrap men; while the churches, God's representatives, whose spires rise along the same streets, are closed except for a few hours on Sunday, and for a prayer-meeting or two in the week. It believes that to erect such costly plants for so small a use is neither business-like nor Christ-like. It therefore provides for a door open all the time. It declares that the devil has no preemptive rights in recreation and amusement; that the Church is, under its commission, bound to do all it can to save men; that it is intended to be vastly more than a station to rescue men for heaven; that it is to help them to be Christ-like through and through, in play as well as in prayer, in body as well as in soul. It is, of course, possible to do the work in a worldly spirit, to allow educational classes, and newspapers, and shower-baths, and dumb-bells to take the place of the Gospel; but the church that would do that would have a very poor Gospel to offer men anyway. So when some, loving the old ways, conscientiously shudder at the thought of introducing games and a gymnasium into a church building, the new movement asks: if the great essential of the Church, that it is the body of Christ, is blazoned on its banner; if the Church believes that its great mission is to bring Christ to men; if, in its constraining love, it opens its doors that the wayfarer, the boy, the youth, may ever find an open door and surroundings of helpfulness—what has it to fear? It enters this ministry, not because it loves Christ and His worship less, but more.

Again, the movement asks the ques-

tion in this day of a myriad philanthropies and ethical schemes, this day of sociological study, what instrument of social power there is to compare with the Church, and whether in the hunt for means to promote social unity the Church has not been unduly overlooked. The true Church possesses the spirit and power of a social settlement, with a thousandfold greater opportunity, for men may easily come to think of the Church as a delightful community home, where they love to go to meet one another and to promote mutual acquaintance and fellowship and friendliness.

With these principles in mind, the worth of such a church as a factor in evangelization may be easily drawn. Finding a multitude of children about its doors, it is not satisfied with having them for an hour in Sunday-school. It gathers some of them into a daily kindergarten, inspiring them with such thoughts as tend to emancipate them from unfavorable environment. It brings hundreds of girls into its sewing-school and its kitchen-garden, fitting them to care for the home and family. It has for the boys an attractive room, with games, a gymnasium, a boys' brigade, to draw them from the street corners; for young men and young women a fine reading-room, a library, educational classes, frequent socials full of real hospitality, to which they may come with no payment at the door. It has musicales and readings and lectures and concerts, at merely nominal prices. It keeps open always an office, where the perplexities of life may be brought to one wise in counsel and ever ready to serve those who come. What is there in the picture which is not the natural expression of Christian ministration? It does not make the Church a machine or a mere ethical club. But it ethicizes religious teaching, it makes the Gospel speak in the daily life as well as on Sunday, it wins men to listen to the preaching of God's Word, and at the same time it gives in all its week-day

labors that which is well worth having, and which needs no apology.

Churches which have adopted these principles have already found their hopes justified. Some, situated in a down-town environment, have found the new spirit and methods imparting vigor and enthusiasm where there had been weakness and discouragement. The resident membership of one such church has increased in nine years from 337 to 777; another in ten years has increased from 260 to 634; another in eight years from 305 to 897. Another church, in a residence district gaining only slowly in population, has in a little less than five years received 535 new members, and made a net gain of 418, as compared with 140 received in the previous five years, a number scarcely more than sufficient to make good the losses of the period.

At the best, however, figures are utterly inadequate to express the increased influence in the community. To the church the whole population seem to look with great tenderness and joy. The people throng its temple to overflowing. The work calls out the interest of those formerly indifferent, and makes the Gospel more attractive in its practical application to daily needs. It arouses an intense *esprit de corps*, a loving loyalty, an enthusiastic service, an unspeakably tender fellowship.

If the thoughtful student of city life will read between the lines, will look at such work in the large, he will surely rejoice in it as a prophecy of mighty usefulness as a factor in city evangelization, and he can only hope and pray that many churches will adopt these principles and find through them an open door to a larger life and ministry.

[Our readers who are interested in this most important subject will take pleasure in reading Dr. Stuckenberg's note on "The Open and Institutional Church League," on p. 276 of this number of THE HOMILETIC REVIEW. The questions of which *The Open Church* is the organ are becoming questions in the church at large.—EDITORS.]

## PULPIT ELOCUTION.\*

BY ALFRED AYRES, NEW YORK CITY,  
AUTHOR OF "THE ORTHOEPIST,"  
"THE VERBALIST," "ESSENTIALS OF  
ELOCUTION," ETC.

No one, no matter who, can make language really effective in the delivery without giving some attention to the art of delivery, the art commonly called elocution, which Worcester defines as "the manner of speaking; oral expression; pronunciation; delivery; utterance." One writer on the art says that elocution may be defined as simply "the intelligent, intelligible, correct, and effective interpretation and expression of thought and emotion in speech and action." Another says: "It is the appropriate utterance of the thoughts and feelings presented in written language." A definition I prefer to either of these is this: Elocution is the art of speaking language, written or unwritten, so as to make the thought it expresses clear and impressive.

Of the three places where we hear most public speaking and reading—our churches, our theaters, and our courts of law—the place where we hear the best elocution is the last; and the place where we hear, as a rule, the worst is the first. The reason we hear the best elocution in our courts of law is because there the speakers are most earnest, and they are most earnest because there they are most occupied with the thoughts expressed by the language they speak. There, more than anywhere else, the intelligence of the auditor is addressed. There, more than anywhere else, the speakers are eager to convince. There, less than anywhere else, the speakers appeal to the emotions.

The speaker that habitually addresses himself to the emotions of his auditors is in great danger of becoming artifi-

cial, while he that addresses himself to neither the emotions nor the intelligence of his auditors is in equal danger of becoming monotonous; indeed, he is in great danger of becoming a mere mumbler. The Methodist pulpits furnish us with the best examples of the first class of speakers; the Episcopal, with the best examples of the second.

The delivery of no one will be wholly bad if he has thought to convey that is worth conveying, provided he fully comprehends the thought—it may not always be his. The speaker that extemporizes is commonly more effective than the speaker that speaks from a manuscript, for the obvious reason that the extemporizer is more fully occupied with his subject. I say commonly more effective, because it is possible for some persons, persons that have successfully cultivated the art of delivery, to be quite as natural and effective in delivering a lesson con ned as when both thought and language come to them as they proceed. To arrive at this point, however, native aptitude has always to be supplemented with much study.

Altho much importance has been attached to the art of elocution as far back as the history of civilization goes, there is, nevertheless, one class of persons, a part of whose duties it is to speak in public two or three times a week, that appear for the most part to attach no importance to it whatever.\* I mean the preachers. They, at least many of them, seem to care not a whit whether their delivery is good or bad.

In Methodist pulpits it is too often the fashion to vociferate—to rant, as the stage calls it—with all the physical energy the speaker chances to possess; while in the Episcopal pulpits very many go to the other extreme. They go through the entire service, sermon

\* The long and successful experience of Mr. Ayres in training men for the pulpit and the platform, makes his suggestions of special value to the preacher.—ENRONS.

\* The Rev. Dr. Buckley is a notable exception. Dr. Buckley is a staunch advocate of elocution, if it is of the right sort, and was for a time the pupil of an elocutionist named TAYLOR.

included, as tho they thought it quite "the thing" to be as monotonous and automatic as possible. Yet both Methodist and Episcopal profess to have the same mission, to teach the same truths, to be guides in the same paths. It is, or is supposed to be, the mission of both to convince; yet how differently do they go about the compassing of the object in view! And still, as long as there are any men to convince, they will be convinced in essentially the same way. That way, however, is not the way that custom or fashion has introduced into the majority of the pulpits of to-day.

The speaker that would have a following, be he who or what he may, should never lose sight of the fact that the manner has fully as much to do with interesting and holding an audience as has the matter. Nor is the utterance the only thing to be considered; the handling of the body—gesture, bearing—must also be considered, if one would be a pleasing speaker. Oratory is an art, and, like the other arts,

is largely acquirable. How many preachers know anything about what is called stage or rostrum department? How often they appear awkward and ungainly, when by following a few hints they would appear dignified and commanding!

As I have already intimated, elocution is looked upon with disfavor by very many persons. The reason is because the so-called methods are nearly all bad, and because the self-called teachers of elocution, nineteen out of twenty of them, are worse than the methods. Elocution, however, can be taught, and taught as successfully as any other art can be taught.

I have no doubt that if the reading and speaking done in our churches were done really well from an elocutionary point of view, the church attendance would be well-nigh double what it now is.

The success, I repeat, of a speaker before the average audience depends as much on the manner of the delivery as on the matter delivered.

## EDITORIAL SECTION.

### EDITORIAL NOTES.

#### "THE TWENTIETH CENTURY'S CALL."

##### Present Obstacles in the Way of Progress.

In our Editorial Note in the February number of THE HOMILETIC REVIEW, stress was laid on the necessity for a permanent uplift of church life. It was felt that the ends that should be sought by the Church could not be attained by any ephemeral influence or movement, but must depend upon laying a solid foundation for a permanent change in church life and work.

Events of recent occurrence have emphasized this necessity by showing the depths of degradation—moral, social, political, and religious—to which men, even in the churches, have de-

scended. To some illustrations of this matter we directed attention in an Editorial Note in February. Church statistics have been called in, by various writers who have been discussing the condition of things in the religious and daily papers, in order to show how little the Church is accomplishing. The fact that many hundreds of churches, and even thousands, in some of the leading denominations have had no accession to their membership during the past year, has been dwelt upon; but, bad as that is, the worldly condition of very many of the churches that have received accessions is doubtless a much more serious matter. Great efforts have been put forth in many of our cities, large and small, to rouse the indifferent. A genuine,

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practical interest has been awakened in many minds in the forward movement that has been proposed. Many churches and communities have apparently been stirred, and even revolutionized. Intense longing for a great religious awakening and confident expectation of it have been felt in many quarters.

But notwithstanding all this, the great mass of ministers and members are still apparently unmoved. A prominent metropolitan preacher is represented by the daily press as having lately said in substance :

"There is no general religious movement in this city. The ministry and the people are not trembling with anxiety or excitement; they are not even roused to think seriously on the subject. The average Christian does not even know that anything has been accomplished or even attempted, and does not care to know."

The same thing is probably true, even since Mr. F. B. Meyer has come and gone. A few Christians—largely of the deadhead class, it has been suggested—have had a good time, and gone their way. A few churches have shaken off the long-continued lethargy, and roused themselves to fruitful spiritual efforts. Some of the small communities have been greatly refreshed, but the vast majority are still in the same slough of indifference.

We call attention to Secretary Payne's article in this number of *THE HOMILETIC REVIEW*—entitled, "The Coming Revival—How to Secure It"—as making some suggestions regarding what is needed to meet the present exigency. But we wish also to specify from our own point of view some of the obstacles in the way of the movement that must come before progress and uplift shall be possible.

#### SOME HINDRANCES IN THE WAY.

1st. The Bible has been largely discredited in the popular mind by the teaching in some of the pulpits and in some of the seminaries.

Some of the men who have been set for the instruction of the people in the

Word of God, and for the proclamation of the Gospel of salvation, seem to have entirely lost sight of and forgotten their real mission. They have presented nothing that is really new—nothing that was not presented as vigorously a century or even centuries ago in the name of infidelity—but through their connections with the press they have been able to spread their views very widely, and to create an atmosphere of doubt that has led great numbers to conclude that the old foundations had been entirely removed, and so we have had the humiliating—tho, from another point of view, exceedingly cheering—spectacle of the secular papers defending religion against the leading pulpits and the voluble professors! With such a state of things it would be folly for us to expect any great religious awakening and uplift; for in all such awakenings God honors His Word, and insists upon man's honoring it as the principal instrument, "the Sword of the Spirit." In playing with the Bible as curious literature men have forgotten that it is *the word of life*.

It is well to remember, however, that the same state of things existed before the great awakening under the Wesleys and Whitefield in the eighteenth century, and at the opening of the present century, when President Dwight found Yale College given over to skepticism, and when the country was flooded with French infidelity, and also in the years preceding the great later awakening of 1858. God is able to rebuke, and to restrain, and to vindicate His own Word, and will doubtless do it again as He has done it in the past.

2d. Decay of faith in God and the Supernatural, especially in the Holy Spirit as the Agent in Regeneration and Conversion, and in Prayer as the instrument of faith in securing the blessings of salvation.

This is the natural result of the ex-

ploiting of the views of the infidel scientists and superficial scientists who have made men believe that materialistic evolution is assured science, and that force and natural law are the only God. Tho this so-called science is merely a passing fad, yet it has temporarily shaken the faith of vast numbers in God and Christian religion.

An educated and intelligent Christian banker just said to us :

"It is absurd, the notion of these advocates of missions, that the four hundred millions in China can be converted in any short time! All that can be done is to sow the seed and wait for its *natural results* through the centuries."

That man ignored the supernatural power of the Gospel under the dispensation of the Holy Spirit. Probably he had not heard of the rapid transformation of the Sandwich Islands, of the South Sea Islands, of the Karens and Santals in India, and of other equally unpromising races, as the fruit of faith in the supernatural work of the Holy Spirit,—which events show that the power of God is not limited, and that the Word of God is not bound, except by man's lack of faith. In answer to the Church's prayer such faith may become universal, and nations may be brought to Christ in a day.

3d. A resulting failure to Preach the great converting doctrines of the Word of God on which the conversion of men is instrumentally dependent.

The great converting doctrines of the Word of God—if we are to take the testimony of a very large number of witnesses—are not clearly and fully preached, if preached at all. Church and minister seem largely to have lost their sense of their mission to save men from sin by the preaching of the Gospel. The old doctrines of repentance for the remission of sins, of justification by faith in the crucified Christ, and of regeneration by the power of the Holy Spirit, seem to have been almost forgotten in many quarters. We had occasion to advert to this

point in the Editorial Note in the February number of THE HOMILETIC REVIEW. Regarding that note a New England clergyman wrote as follows :

"The Editorial Note for February touches the vital point. If we can get a company, a *large* one, to preach the Bible doctrines of sin, forgiveness, and the ground of forgiveness, we shall have results similar to those in other days. For ten years (ending eighteen months ago) I was a hearer on the Sabbath. Not once did I hear a word about repentance, remission of sins, or justification by faith, so far as I remember, excepting in the case of a young Scotch preacher I heard city and country pastors. With one exception the preachers were believers in the 'old theology,' and earnest workers. They had enough to say about Christ, but principally as our Master and Leader—but nothing to indicate that He bore our sins, and now there is pardon. For twenty-five years I preached that way myself. . . . Could you not print copies of Notes on "The Twentieth Century's Call" in the February HOMILETIC REVIEW, and flood the country with them? By some means or other you must get those facts before the minds of our young preachers."

This testimony agrees with that which has come to us from many quarters. Until there is a return to the preaching that makes for conversion, the conversion of men can not reasonably be expected.

4th. A large resulting element of unconverted members in the churches and of unconsecrated ministers.

It is not necessary to prove that such outcome is inevitable from such causes at work. Hence largely the cry of "too many ministers" and "the worldly Church." Secretary Payne dwells upon the necessity for a "converted Church" if the world is to be converted, or if any great movement in that direction is to be carried forward,—and this is the key to the situation. Large numbers of those who have been brought into the Church without the preaching of repentance for the remission of sins, and the great doctrines connected therewith, have never been brought to a consciousness of their sinfulness, and have perhaps mistaken moral reformation, or joining the Church, for genuine

conversion. Any great work of grace has always had to begin in the Church itself, and with the regeneration of this class of members, and with the quickening and consecration of the indifferent in the ministry. The Church and the minister that have no life themselves have no message of life for lost men. Nothing short of a mighty outpouring of the Spirit of God can remove this perhaps greatest of all hindrances out of the way.

5th. The reign of Bossism and Bureaucracy in the churches.

We have been recently made familiar with the way in which great organizations in the political, social, and business world are able by means of the boss and the bureaucracy to control everything, and accomplish their own purposes, not only without the will of the people, but in spite of the people on whom they profess to depend, and by using them as their instruments. All this seems to be in accordance with the spirit of the age. The same thing manifests itself in the Church and its work. There are many in whom the conviction has taken deep root, that the system of rented pews and a hired ministry has brought both the pulpit and the Christian religion into bondage to Mammon and worldliness which it is far easier to lament and deprecate than to deliver from. We come constantly upon illustrations of this in the churches. A few days ago a pastor preached to his people on the subject of missions. An old man, who belonged to one of the leading families and who had himself always sought to lead in the church, excitedly warned the minister at the close of the service against ever preaching any such thing in that church again! He had his clique of sympathizers, who will make it necessary for that pastor very soon to seek another field of labor. It is likewise too often the case that the great organizations that have come into existence in this age of much organization have largely crystallized into ma-

chines, each with its bosses and its bureaucratic system, out of touch with the people, and able to control the work of the Church in spite of them, so that the Church in a vast deal of what professes to be the work of the Church has absolutely nothing to say in the matter, but is simply expected to offer its contributions for the carrying on of the big machine. Before genuine spiritual progress can come, all the machinery that has lost its inspiration and become mere machinery needs to be re-inspired or—wrecked.

6th. An utter lack—on the part of a large portion of the ministry and membership—of any consciousness of the present condition of things.

"There is always a crisis"; "The condition is not so bad as the writer seems to think";—these are samples of the criticisms of some of the religious papers when one attempts to call attention to the real condition of things, and this while it is true that we have turned into the twentieth century, that some of the great mission boards are threatened with bankruptcy, that the opportunities before the Church are such as it has never had before, that the corruption reaching through all ranks and relations of society is simply amazing. We are not pessimists, but we need to look the facts in the face if we are to seek and find the proper remedy for them. And until the ministry as the leaders of the Church, and with them the membership, are roused to the consciousness of the real condition of things, no real progress or uplift can be expected.

We plead earnestly with our readers for the practical and prayerful consideration of these most serious and important things. If the leaders in Zion will but give heed to the signs of the times and the voices of the Word and the Spirit, we shall find the Church speedily in the midst of a spiritual revolution that will bring the transformation and uplift and consecration

that are needed to make the opening years of the Twentieth Century the years of the conquest of the world for Christ.

#### Sensationalism Run Mad.

"A sensational preacher in Cadillac, Mich., illustrated a sermon on the tobacco habit by poisoning two cats with nicotin and allowing them to die on the platform from which he was speaking. His name is omitted here for the obvious reason that the desire to see it in print was probably one of the strong impulses that led him to this cruelty. Max O'Rell, in one of his books, tells of a preacher who illustrated to his congregation the 'facile descent,' which is said to be often made by way of exit from this life, by sliding down the hand-rail of the steps which led from his pulpit. This was striking and picturesque, no doubt, but the Michigan minister holds the record for extravagant effects in the line of an 'illustrated sermon.'"

We quote this paragraph from one of our leading dailies in order that it may point its own moral. Aside from the fact that such exhibitions of cruelty in the pulpit can never be justified,

they are revolting in the extreme. It is sensationalism run mad!

#### Christianity a Creed for a Life.

The statement is so often dinned in our ears in these days, that "Christianity is not a creed, but a life," that this deadly half-truth often wins acceptance as new and essential truth. The truth is that Christianity is both a creed and a life. It is a life based on a creed, or doctrine, or teaching. Paul exhorted Timothy, first of all, "Take heed to thy doctrine," or teaching. Rational religious life must root itself in religious truth, or doctrine, or teaching. Christianity is a great system of doctrine to be taught for the life of the individual soul and for the life of the world. It is a doctrine for life—that is a truth that should be emphasized just now. If there is to be an increase in the depth and fervor and power of our Christian life, it must come, as in the past, in connection with a great dogmatic revival.

#### NOTICES OF BOOKS OF HOMILETIC VALUE.

**PEOPLE'S COMMENTARY ON THE ACTS.** Giving the Common Version, 1611, the Revised Version, 1881 (American Readings and Renderings), with Critical, Exegetical, and Applicative Notes, and Illustrations from Life and History in the East. By Edwin W. Rice, D.D. The American Sunday-School Union, Philadelphia, 1896. Price, \$1.25.

This full descriptive title shows the large scope and value of the work. It is the fifth in Dr. Rice's admirable series of People's Commentaries, and will be of great service to all practical Bible students and teachers.

**DAVID'S HARP IN SONG AND STORY.** By Joseph Waddell Clakey, D.D., with an Introduction by W. J. Robinson, D.D. Pittsburgh: United Presbyterian Board of Publication, 1896. Price, \$1.

This volume is an exceedingly interesting and valuable presentation, from the point of view of the United Presbyterians, of the wonderful place the Psalms have held in past ages in the Christian worship, and a statement of some of the causes that have tended to their comparative disuse in recent times.

**JUDAISM: An Exposition in Question and Answer.** By the Rev. Barnett A. Elzas, Rabbi of K. K. Beth-Elohim. Charleston, S. C.: The Dargitt Printing Company, 5,656-1896. Price, 10 cents.

This pamphlet of 30 pages gives in succinct form a statement of the fundamental principles of modern Judaism. As the pamphlet is a reprint from the Jewish "Sabbath-

School Companion," the statement may be looked upon as being as nearly official as is obtainable.

**DISCOURSES ON THE EPISTLE OF PAUL TO THE PHILIPPIANS.** By Rev. Frederick A. Noble, D.D., Pastor Union Congregational Church, Chicago, Ill. Fleming H. Revell Company, New York, Chicago, Toronto, 1896. Price, \$1.25.

Several months since we took occasion to notice Dr. Noble's admirable volume of topical sermons, "The Divine Life in Man," etc. The present volume shows that he is equally at home in continuous homiletic exposition of an entire Book of Scripture. He could not have chosen a portion of Scripture better suited to the uplift of his people, to whom the volume is affectionately dedicated, than that Epistle in which Paul sets forth the loving purpose of God in its relation to the ideal Christian life.

**FAITH AND SOCIAL SERVICE.** Eight Lectures Delivered before the Lowell Institute. By George Hodges, Dean of the Episcopal Theological School, Cambridge, Mass. New York: Thomas Whittaker, 1896. Price, \$1.25.

This is the work of a fresh and vigorous writer who has devoted much time to the study of the social problems that he treats, and who has done his own thinking upon them. The volume treats of "The New Forces," "Indifference," "Doubt," "Poverty," "Labor," "Moral Reform," "The City," "The Divided Church." It will be found stimulating and helpful.