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THE
HOMILETIC REVIEW

VOL. XIX.

FROM JANUARY TO JUNE

1890.

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PUBLISHERS:

FUNK & WAGNALLS,

NEW YORK:

18 AND 20 ASTOR PLACE.

TORONTO, CANADA:

LONDON:

44 FLEET STREET.

WILLIAM BRIGGS, 78 AND 80 KING STREET, EAST.

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THE HOMILETIC REVIEW.

VOL. XIX.—JANUARY, 1890.—No. 1.

REVIEW SECTION.

I.—MISSIONARY MINISTERS.

BY JOHN HALL, D.D., LL.D., NEW YORK.

WHEN the church had only a few men formally consecrated to the ministry after a three years' course under the great Teacher, they were instructed to go into all the world and preach the gospel to every creature. The obligation to prosecute this work did not become weaker, still less expire, when the church had twelve hundred, or twelve thousand, ministers. By God's grace the Master's command is now being heard by a larger number of men who love the gospel than ever before in human history. There have been periods of great missionary zeal long after "primitive piety" had passed away; but, alas! the spirit of a great ambitious corporation, which combined uncongenial elements with gospel work, superseded to a sad degree the spirit of truth and love, and men were applauded, who, by this agency or that, secured the submission of a tribe or a district to the authority of the Papacy. So, to take an example which ought to be studied to-day, poor Ireland was put by an infallible Pope under the sway of England, as a piece of the political trickery of the time to secure the submission of the Irish Church—then holding much evangelical anti-Romanist truth—to his dominion.

Great and laudable efforts are being made by Christian men and women to raise funds, occupy fields, and sustain on them such laborers as we distinguish from pastors by the name of "missionaries." The object contemplated in this brief article is the removal, in part, of the sharp line of distinction between the minister and the missionary. Of course any missionary, when God has given him some success in the conversion of souls, becomes a pastor. He is bound to feed the souls to whom God has by his efforts given spiritual life. Correspondingly, there are ways in which the minister can combine with the work of the pastor the work of a missionary. This work will be in some forms indirect and in some direct. We begin with the former.

The pastor of a church can create, diffuse and strengthen the *spirit of missions*. Reference is not now made to monthly or other missionary meetings, nor to the organization of bands and societies in the congregation. These have their places, and the pastor does

well to be in the very middle of all such movements. It is in the pulpit that a preacher can wield a great power for missionary ends. Nor is the reference to such purely distinct missionary sermons as ought to precede, and prepare for, the separate offerings to particular causes. It might well create a smile to have a pastor deliver a good sermon on an ordinary Bible doctrine, without any reference to the topic of the announcement, "The collection for foreign missions will now be taken up." When a minister makes this call on his people—busy, hardworking people—one might well say, "I wish he had told us a little about the mission—what it was doing, for what use, and in what way our money is to be employed. That excellent sermon on *The double-mindedness of Felix* was a little foreign, was it not?"

Without specifying details, let a suggestion or two be made in the form of questions. How much of the Scriptures is missionary? How much of the Old Testament prophets, how much of the Acts and of the Epistles in the New Testament, is occupied with missionary themes? Do not the Psalms contain missionary texts, many of them nearly as pronounced as in the Second, the Sixty-seventh, the Eighty-ninth and the One Hundred and tenth? Should these be passed over? Or, to look at it in another light, where can better illustrations of many a Bible truth be found than in missionary literature? Are there not portions of the Divine Word which we have no right to disregard, the clear though humbling truth of which is best proved by the facts of heathen and godless life? Did the Apostle Paul malign Jews and Gentiles in the opening of his letter to the Romans? Has unregenerate human nature changed in its attitude and aspect to the Holy One? And if not, and if the minister brings into contact in the minds of devout hearers the pictures of the Scriptures and the sad realities of men without revealed religion, he is doing much to evoke and to direct the missionary spirit. Nor is it improper to add that on this line he would do something to dispel the illusions which are too common among the devotees of "culture" as to the moral qualities of some of the systems that get a place in books on Comparative Religion.

How much a minister may do by the commendation and pushing of religious literature, giving its right place to the missionary side of the church's life, it is not necessary to estimate. There are many families in almost entire ignorance of the church's aggressive work, and of course without the intelligence that should go with zeal. We now come to the direct methods for missionary pastors. To simplify the idea, let us think of a city ("towns" are disappearing) of 10,000 people, in which four denominations have each a couple of congregations. They might have been so centralized, or, some of them, perhaps, dispensed with at an earlier stage as to have helped religion, on the whole, by a friendly combination among the denominations.

But never mind ; there they are now. Could not the Congregationalists say, Divide up the city into parishes, each of its two churches having one? Could not that church be guided to inquire how many people in that district, or parish, are churchless, but with Congregational proclivities? Could it not take responsibility for them and give them no rest until they are under the means of grace? And if in the course of the inquiry Presbyterians or Methodists are found, what a good moral impression would be made upon them if the Congregationalists sent the Presbyterian or the Methodist minister to look them up! "It seems to me, what yez are all afther is fillin' yer churches." Such was the plain, but memorable, sermon on practical catholicity once delivered to the writer in Dublin. The spirit of it is too widely diffused, and needs to be allayed. Each denomination could in this way, and for the purposes of its own work, have its district, its parish. If the Presbyterian minister finds families attached to the other churches, his responsibility ends, so far as they are concerned. If he finds Mr. Jones defining his position thus: "I was brought up a Baptist, but the truth is I don't trouble any of the churches," and he puts the Baptist minister on his track, again his responsibility ends. But if Allan McIntosh owns that he "was brought up on the Shorter Catechism, but he has got out of the way of going anywhere," there he is bound to make efforts that will not end till the wanderer has come to act practically on the truth that man's chief end is to glorify God and enjoy Him for ever. The town grows; new congregations are needed by the denominations. Let them be begun, after conference and on a basis of wise arrangement. Let the strong stand by the weak in its weakness, and when it has organic life assign it its parish. No one branch of the church is put into collision with another. Each district is under the care of Methodists as far as its inhabitants have preferences for them; or Baptists, Episcopalians, and so on, as their leanings are; while as far as those who are colorless in this regard are concerned, all have a chance to interest and attract them. We have no State church and no recognized parochial division, but there is no insuperable barrier to our having so much of the benefit of a parochial system. Nor would we lose but gain by the training of elders, deacons, visitors (not in orders, not under vows, not with a distinctive garb), as the lovers of Jesus, and for His sake going after their neighbors in frank, manly, womanly, neighborly ways, and saying, "Come with us and we will do you good, for the Lord hath spoken good concerning us."

A second method of combining the pastor and the missionary may be, possibly, better outlined by a bit of personal and happy history than by a didactic statement. Once again it is a city of 10,000 people, and it has three Presbyterian, one Congregational and three Protestant churches of other denominations. I describe what I know

by experience. Among the announcements of the Sabbath would come something like the following: "I shall visit on Tuesday in the townland of Ballymore, and preach in the evening, at seven, at the house of Mrs. Greer." Ballymore contains, say, a dozen families and the neighboring townlands other dozens. A "townland" there would be a district of less than 1,000 acres, divided up among farmers, more or less large and comfortable. The minister on the Tuesday goes from house to house of his families, talking with the parents, catechising, informally and gently, the young ones, praying with the family, and showing a *human* interest in the affairs, labors, and hopes of the household. By six o'clock in the evening he reaches Mrs. Greer's, where "the tea" is ready in *the* room—at least, nearly ready, for the big, burly, solid loaf it is the correct thing to keep entire till the minister cuts it. A pleasant, homely tea over, in which Mrs. Greer and her family find out that the minister is not a bit formidable or terrific, the people begin to come in. The chairs are all arranged; some are borrowed, probably, from the neighbors. The kitchen in Mrs. Greer's one-story, three-roomed house is soon filled, then "the room," then the other room, and the minister stands where most can see and hear, and preaches, talks—for MS., dignified as it is, would be out of place there—explains, advises, exhorts, prays. He has something to say which he had thought out. He is trying to make it plain to the plainest people. The service over, and the minister leaving nearly the last and after much hand-shaking, a couple of young men say, "Are you walking to town, Mr. Hall?" (There, now! I have let out the name; it had no capital D's after it then.) "Yes, of course." "May we go a bit with you?" "Certainly." It was two or three miles, but they had often to be turned back. They learned to know the minister, and he to know them. Old Mrs. Boyd, as she feels her way home, says, "Well, he must be concerned about us to come out this way and preach to us," and she would be in the church the next Lord's day. "Yes," says Farmer Williams, "I think when he takes this trouble on a week-day, it's little enough we should go to him on the Sunday." And he did, and vacant seats were filled up, and country life got the benefit of it, and this particular preacher (and he only did as his brethren did), could solemnly say to-day that never has there been more real enjoyment than in such services.

"Ah! but all this was in old-fashioned Ulster in Ireland," says some American brother. We are different." Well, some conditions are changed; but, my dear Sir, human nature and the blessed truth have not changed, and, adapting yourself to the conditions, you can with the gospel reach hearts and homes in this way not otherwise accessible.

"But we have enough to do otherwise." Well, the congregations referred to were average congregations, with, say, two to four hundred

members each. Now let us see yours in the "Minutes." No, we shall not be personal; but with a membership of 80, or 65, or 45, or 30 it would surely be possible to strike out to villages, school-houses, or cross-roads, and combine the work of the missionary with that of a pastor. With the "Minutes" in his hand a friend of mine named a minister known to us both, and read out—"members 39, S. S. scholars 54," and then said, "What in the world does my old classmate do with himself through the week?" I could not answer, but suggested apologetically that his income perhaps needed to be eked out a little. Many dear brethren are, thanks be to God, thus combining in one the pastor and the missionary. We bid them God speed, and commend their example to their brethren. "But does our population need missionary work?" Well, here are facts for which the American Bible Society is responsible. Eight hundred and nineteen families were visited, and two hundred and ten of them were "of no denomination." In another district four hundred and forty-one families were found without a Bible or a Testament, and these were not Germans, Italians or Irish, but Americans. And this was not in Montana or Nebraska, but in New York City. Yes, brethren, there is need for pastors to be missionaries, and holy ingenuity can easily shape the methods.

II.—PREACHING.

BY A. P. PEABODY, D.D., LL.D., CAMBRIDGE, MASS.

A SERMON IS, or ought to be, an official document, prepared expressly in the discharge of official duty, and therefore as definite in its purpose as the charge of a judge to a grand jury. There are many ways in which a judge, from his large and broad culture, might give very valuable instruction to a grand jury; but if he understands the fitnesses of his own position, he will instruct them only as to the range and the legal aspects of matters within the proper scope of their inquest. The minister may have on many interesting subjects intelligence and learning beyond what is possessed by any members of his flock, and there is nothing that he knows or thinks for which he may not find need or use in his sermons; while, if he can institute week-day courses of instruction in literature and science, he at once makes valuable contributions to the cause of education, and secures a more respectful and heedful listening to his sermons. But neither science, history nor geography, not even the geography of Palestine, has of its own right a place in the pulpit. Still less does such a place belong to the transient concerns of social, political or public life, however intensely momentous, except they be viewed solely in their religious bearings. A minister is chosen as the religious instructor and guide of his flock; the sermon is the principal form in which he can exercise

that function ; and however often he may preach, the times when he can command a full congregation—in most churches from forty to forty-six Sunday mornings in the year—are too few for any of them to be wasted in other work.

The occasional sermon—seldom more, often less, than semi-religious—had a certain fitness when people heard from a hundred to a hundred and fifty sermons in the year ; for two or three equally impressive religious discourses on the same day made a palimpsest of the hearer's mind, and it was the most devout members of a congregation who used to complain that the afternoon sermon blurred the impression of the morning sermon. But the day of rest and worship should not be suffered to pass without leaving for the people some solid portion of the bread of life, on which they may feed during the perhaps entire spiritual famine of the ensuing week. Did I attend a church where in every crisis of public affairs, or on every stirring item of intelligence, I was doomed to hear a sermon only constructively religious, I should feel starved out of my due ; and when I preach, I am sure that I have no right to leave the pulpit without having given a lesson in Christian truth or duty which my hearers may find worth taking home and brooding upon, and which may, if heeded, make them wiser, better, or both, as subjects of the divine government and invited heirs of heaven.

Equally little time or need is there for preaching about other people's opinions. There are in every congregation those who know more about what others believe than about what they themselves profess to believe, and who are glad, by controverting what they regard as falsities, to ward off acknowledged truth from their own consciences. In saying this, I would not be understood as disparaging doctrinal preaching. In an important sense I would have no other preaching. Truth is the sole basis of duty. There is no truth worth holding that has not its imperative Therefore. There is no duty which is not an imperative Wherfore of some truth that lies behind it. The best sermons are those which unite the two, which are—if I may use terms that are trite only because significant—both doctrinal and practical. A mere essay, however thoroughly religious and devout in its line of thought, leaves its hearers for the most part unmoved. A mere declamation, however eloquent and fervent, may produce excitement, but to no definite end and with no enduring benefit. Every sermon ought to be founded on some truth, law or principle, appertaining to man's spiritual nature, his religious life or his moral obligation. It will not be always, perhaps not often, a fundamental truth, a largely comprehensive law, an ultimate principle ; but if not, it should be one of the innumerable sub-truths, specific laws, principles for current application, comprised in and derived from the primary and essential elements of religious faith and ethical duty. Dr. Emmons, the last great cham-

pion of Hopkinsianism, had a creed which has hardly survived him, and with which I certainly have no sympathy; but he knew how to preach as few other men have known. He preached on an amazing diversity of subjects, many of them in form as unevangelical as the spiritual kinship of Jeroboam and Thomas Jefferson, or the alleged iniquities of the Democratic party of his time; but he never failed to show how his main proposition is a corollary of some dogma in his regard fundamental, or to draw from it practical inferences for the consciences and the conduct of his hearers.

Do you want to refute error? Preaching against it may be successful. But if you have nothing to put in its place, you leave, it may be, a void in the very region of thought which, on ethical or spiritual grounds, your hearers most need to have filled. Moreover, this region may not remain void. It offers room for any kind, number or range of misbeliefs,—not infrequently for an occupancy like that ascribed to the craft of the evil spirit in the house from which he has been expelled, which he finds “empty, swept and garnished,” all ready for such worse tenants as may seek admission there.

The only fit way of assailing error is, first, to obtain for yourself definite notions on the subject-matter of the error, then to state, explain and prove them, and, finally, to leave the error to its own destruction. Two edifices cannot stand on the same foundation. In the very process of building with materials that will sustain the wear and tear of time, you displace the meaner materials that cumber the ground,—the “wood,” thatched and plastered with “hay and stubble,” which, when its compactness is loosened, is swept out of the way by the first wind. But it is much better that you let the wooden edifice, though mean and shabby, stand undisturbed till you can replace it by “precious” building “stones,” with ornaments in “gold” and “silver.” Such positive wrong belief as an intelligent and devoutly-minded person in this nineteenth century is likely to hold on any important religious subject, is immeasurably to be preferred to no belief at all; for the error, if not itself a half-truth, still retains its place solely by virtue of some element of truth which it embodies, and which its dilution or distortion cannot wholly neutralize.

I would next say to the preacher, Avoid, so far as is possible, writing a sermon simply because you have got to write one. I have known ministers who seemed to look on Sunday as a school-boy or a sophomore regards the day for bringing in a theme. So much decently written matter, with a solemn sound, must be ready before the church bell rings, and heaven and earth are ransacked—earth oftener than heaven—to find a subject on which the required amount can be written. The result may be a well-worded essay, which, if the preacher be still a young man, may reflect no discredit on him. But if he be a parish minister, the fit motto for his pulpit will be :—

"The hungry sheep look up, and are not fed,
But swollen with wind."

Now I do not say that the best and most faithful of preachers may not sometimes, under the forecast shadow of a Sunday morning, be at a loss for a subject; but it ought to be a rare experience, and when it occurs I would advise him to seek an exchange of pulpits or to preach an old sermon. If the experience be habitual, it would be better for the preacher to select some other calling, especially as in the ministry he will have "no continuing city." I have known men of this sort whose single sermons sounded so well that they could always readily obtain a settlement, but whose successive ministries seemed to require for their frequent close transfer in the hymnal from funeral to parochial occasions of the hymn:—

"How short a course our friend has run!"

On the other hand, I would say, Never preach on a subject simply because for the time being it has a strong hold on your own mind and heart; nay, not even though it be an intimately and intensely religious subject. I heard it said not long ago of a minister that one could always tell from his sermon what book he had last read; but it would be strange if his last book always furnished matter of edification for his hearers. I could name men who are always interested and absorbed in the deepest and highest themes appertaining to divine realities, and who never preach a sermon that is not full of profound thought and feeling, who yet, while more than satisfying the elect few of their hearers, fail to interest and impress the average mind and heart, and deplete their congregations by discourses of transcending merit, which only those on their own high plane can understand and appreciate. Steep and rugged paths may lead to the best feeding-ground; but the greater part of the flock will prefer thinner pasturage which they can reach by less arduous climbing.

But I would say at the same time, Never preach what you do not feel. Preach only truths that you have found precious, duties that you deem sacred, spiritual experiences which you have verified. True, you may have to take cognizance of much that has not entered into your own life, especially of sins, of which if you could talk as an expert, though a penitent, the pulpit is not your place. But even here you can draw very near the sinner and the tempted, though from the adverse side, in the sympathy of one conscious of the possibilities of evil which he might have realized but for the shielding providence and the guiding Spirit of God; and again, not on the adverse side, as so justly chargeable, if not with overt guilt, with omissions and shortcomings, as to have craved and learned the blessedness of him whose sins are forgiven.

Preach, I would say, always out of the fulness of your own mind and soul; but put into your sermons only such of your own thought

and feeling as you have reason to believe will be of profit to the minds and hearts of your hearers. The question then is, How are you to know what they need? I answer, only by seeking their intimacy, and especially by entering with them into those experiences, whether of joy, solicitude or sorrow, in which their hearts are open, and they will be glad for you to have their confidence. I am grieved to know that in many quarters the pastoral relation has become less close than it used to be. Its direct benefit is contingent on personal endowments, which many excellent ministers lack. But did one do absolutely no good in going from house to house, it is worth much more than the time it costs in the direction and help thence derived for the pulpit. It saves the preacher from "drawing his bow at a venture"—from "fighting as one that beateth the air." If you are going to heal souls stricken with sorrow or with sin, you must see and know your patients. If you are to give counsel worth heeding, you must take some cognizance of those who need your counsel,—must learn how and why they need it. If you are to be an instructor in religion and in ethics, you ought to ascertain at what points there is special lack of knowledge or of wisdom, what erroneous conceptions prevail, what influences adverse to your own are at work.

As regards matters not necessarily within the range of your preaching, yet not unlikely to become so (and what may not become so?), you ought to have actual knowledge of the demand for your pulpit intervention. Thus, if yours is a quiet country parish, whose members discharge their functions as citizens without giving or taking bribes or countenancing illegitimate practices, it is worse than superfluous for you to preach against corruption that prevails elsewhere; while there are parishes where there can be no more imperative Christian duty than the denunciation of the gross immorality which is making popular suffrage a pretence and a farce, and threatening to bring about a condition of things from which we might welcome an escape into a benevolent despotism. Where people have for the most part an undisturbed religious belief; and there is no active skeptical propagandism by speech or in print, it is harmful to wage war in the pulpit against unbelief; for you may raise more doubts than you can quell. But if the doubts exist, it is your province to meet and refute them. If your people are not concerned about problems of cosmogony, as must be the case in many of our bucolic communities, it is absurd for you to preach evolutionism, or anti-evolutionism either, if you could honestly do so. But if they are readers of the popular science of the day, you must, of course, show them that the fabric of their faith rests not on a literal exegesis of Genesis, or on any cosmogony other than that of its opening words, "In the beginning God created the heavens and the earth." By knowing your people you can avoid preaching on any subject or class of subjects before it is necessary or desirable so to

do. Old Latimer, in one of his London sermons, declines to specify certain modes of wrong-doing prevalent in the region of his birthplace, saying, "The whilk I will not tell ye, lest ye should do the like." I think that, for lack of such caution, ministers sometimes suggest, if not immoralities, at least doubts, difficulties and objections, which else would not have entered into the minds of their hearers, and thus raise from the realm of shadows, spirits which it is beyond their skill to lay.

If I may do so without incurring the charge of undue egotism, I should like to describe two classes of sermons of which I preached a great many during a continuous pastorate of twenty-seven years. If a question were asked me as to some topic of Christian doctrine, scriptural exegesis, ethical principle or moral obligation, I would often say, "I will give you my answer in next Sunday's sermon"; and, again, when I had a prolonged conversation with one of my flock on some such subject, I would often recast my part of the conversation into a sermon. These, I am sure, were my most useful sermons. I became convinced that there are no mental, moral or spiritual idiosyncrasies; for when I addressed myself, so far as I knew, to the solitary case of a single individual, before I left the church one and another person would come up to me and say, "Your sermon is just what I needed;" or, "You have said precisely what I have been waiting to hear." I never had such warm and grateful recognition of sermons that cost me a vastly larger amount of time, study and labor.

Another source of materials for Sunday use which I found of great avail was the mid-week expository lecture, which always saved, instead of wasting, time for the pulpit. The careful study of the passage to be expounded always suggested topics, furnished illustrations, and started trains of thought, which could be utilized for sermons.

(Concluded in our next number.)

III.—HOW TO FORM A MINISTER'S LIBRARY.

By J. O. MURRAY, D.D., DEAN OF PRINCETON COLLEGE.

THE suggestions to be offered in this article presuppose two things, *First*, that the minister has only a moderate sum of money to spend for books; and *Secondly*, that he wishes to lay it out most economically, that is, most advantageously for his work as a minister of the gospel. It may be well also to state that a comparatively small library may be made a very choice one, and, if formed on right principles of selection may be more useful than one much more extensive chosen heterogeneously. Numbers in a working library count only when each book has positive value. It is not rash to say that the defect in the formation of most ministerial libraries is that they have been collected

on no principle, but in a hap-hazard way. A minister's library cannot wisely be made so strictly professional as that of the physician or the lawyer, but he may waste his money in two ways. He may buy a book of slight value, or he may buy a book which his library needs far less than some others. There are then some general principles to be considered before entering on the more specific details.

1. Take plenty of time to decide on every purchase. Do not be hurried by a glowing book notice into sudden acquisition. The edition will not be exhausted at once. If it is, a second edition with possible corrections and additions will probably soon come out. A great name is not always the guaranty of a good book. It may not be the book you want, but if it is, time will make it appear.

2. Buy books which have passed through their probation. Books have their probation. It lasts sometimes a longer, sometimes a shorter period. A year has been suggested as the normal probation of a book. At the year's end it is safe to buy, if the general verdict is in its favor. There are dead books and live books, and for books certainly there is no second probation after death. Books are often made out of other and better books with new titles that would deceive the very elect. So sang Chaucer before the art of printing :

For out of olde feldys, as men say
Comyth al this newe corn from yer to yere,
And out of olde bokes, in good fey
Comyth out this newe science that men lere.

It is well to remember that the larger number of books needed have been already published and have been tested, and that therefore your eye should be mainly on the past as the progenitor of books. Ten to one it is not the book of to-day your library wants so much as the seasoned book of years.

3. Be careful in the matter of editions, typography, etc., etc. Things have greatly improved in this direction. We owe to the Riverside Press a great debt. Ever since its genial founder, Mr. Henry O. Houghton, set it up on the banks of Charles river a generation since, there has been a great advance in the externals of book-making. The eyes of students have been the gainers, if the oculists have not. Their libraries have been the gainers in attractiveness and value. The fact is, that a clear and attractive typography has a great deal to do with getting at an author's meaning in the shortest possible time. I fear I, for one, have failed to appreciate Neander's great church history because my copy is so wretchedly gotten up, on yellow paper and in poor type. When years ago I wanted an edition of Hooker's Ecclesiastical Polity, I foolishly bought an edition in double columns, small type and dingy paper. My money was simply thrown away. The result is that I read Hooker in this edition only when I am forced to, whereas he ought to be in my hands half a dozen times a year. It is a shame to print so noble an author in so sorry a fashion.

Care is needed also as to editions. The English edition of Coleridge's works, which omits President Marsh's noble introductory essay, cannot have the value of Dr. Shedd's edition, which includes it. (Oh, that Dr. Shedd's had an index!) In fact, I am almost tempted to say, buy no book that is without an index. Very few are nowadays. The force of these suggestions will be felt by any student who will consider that he ought to know the main drift, at least, of all books in his library, so as to be able to use his tools intelligently. What long, worrying still hunts after information are saved by this knowledge of what is said on subjects by authors! A slow increase of the library gives the collector time for such an acquaintance. He can take in the contents of the volume before he transfers it from the library table to the shelf in the book-case, all the better if it has been connoted on the margin. Still more will the pertinence of the foregoing advice be seen when it is remembered that with every book in his library he ought to be not merely on speaking, but on friendly terms. A heterogeneous library, huddled together, is a mob of strangers. A well-chosen, well-known library, is a circle of dear friends. Robert Southey's fine poem, "Stanzas written in his library," expresses this with equal truth and beauty.

I.

My days among the Dead are past;
 Around me I behold,
 Where'er these casual eyes are cast,
 The mighty minds of old;
 My never-failing friends are they,
 With whom I converse day by day.

II.

With them I take delight in weal,
 And seek relief in woe;
 And while I understand and feel
 How much to them I owe,
 My cheeks have *often* been bedewed
 With tears of thoughtful gratitude.

III.

My thoughts are with the Dead; with them
 I live in long-past years,
 Their virtues love, their faults condemn,
 Partake their hopes and fears,
 And from their lessons seek and find
 Instruction with a humble mind.

IV.

My hopes are with the Dead, anon
 My place with them will be,
 And I with them shall travel on
 Through all futurity;
 Yet leaving here a name, I trust,
 That will not perish in the dust.

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The great principle on which a minister's library should be formed conforms to that of a liberal education. First, the general and then the special: first, the general course of intellectual training, then the specialized studies of later years. Let the library first represent general departments of knowledge, and later on, if it is called for, the specialized selection of books. Keeping this in mind as well as the more practical suggestions already named, let us consider the several departments of library growth in their proper order.

1. The foundation should be laid in books bearing directly on Bible study. This goes almost without saying, and yet I suspect that in practice it is often disregarded. There can be no really good expository preaching without such a set of helps to *live* and sound exposition. The people, too, seem to be calling for more and more of this style of pulpit teaching. What the minister's library first needs is not books on theology, but commentaries, lexicons, all the divers helps to a true understanding of the Word of God. Better have different commentators for different books of the Bible. Be sure to have a good commentary on every book of the Bible. The trouble with Lange's work is that you get so much that you do not want. All the doctrinal, practical and homiletical part is out of place. Get your theology, and ethics, and homiletics in their own proper shape. A minister once said to me, apropos of Lange, "there's good fishing there," which tells its own story. Moreover, it is desirable that the commentaries should represent different types of thought. The business of every Bible student is to compare one with another, and so reach his own conclusions. Beyond this, it is very questionable whether multiplication of commentaries answers any good end. They take the place of other books more needed and, what may be worse, lead the student away from his own use of the New Testament lexicon in deciding on his own exegesis of any difficult passage. It need hardly be said that there are other helps to Bible study almost as essential as commentaries. Such books as Smith's "Bible Dictionary," Stanley's "Sinai and Palestine," Thompson's "The Land and the Book," Coneybear & Howson's "St. Paul," Edersheim's "Life of Christ," etc. They are "books that no [clergyman's] library should be without."

2. The department next in order of importance would be that of theology and philosophy. It need not be extensive, it should be choice. Nor should it be one-sided either in theology or philosophy. The two great types of theological thought, Armenian and Calvinistic, should at least have place. Dr. Charles Hodge's theology, or Prof. Henry B. Smith's, will give the one; Watson's Institutes of Theology the other.

In philosophy there is certainly need of books representing later phases of thought. Ministers certainly ought to know something of psychology, something of moral philosophy. The training in these

subjects at college needs to be freshened and made broader by subsequent studies. Take the single question of the nature of conscience. On no subject do the people need more training, and it may safely be said on no subject do they have less. What minister can preach wisely on such a theme who has not read up in the recent moral philosophy. Besides, the domain of philosophy is extending. Herbert Spencer's works on sociology have made their mark on the age. Can the minister afford to be ignorant of them?

3. History should next have place. The church histories claim, of course, precedence. It is astonishing to find how soon this study is dropped after quitting the theological seminary. It has shared the fate of Hebrew to a very great extent. But its uses are not slight nor incidental. If any one is in doubt on this point, let him read Dean Stanley's three lectures on the Study of Ecclesiastical History, prefixed to his volume on the Eastern Church. So much does Professor Fisher, whose valuable list of works for historical study is appended to this article, feel the force of this view that he writes me in a private note: "I would advise every minister to buy, beg, borrow, or steal the last edition of the *Encyclopædia Britannica*." The field of history to be covered in a minister's library is wider than that of the church. "The field is the world." Providence moves through and guides the whole. He should be a life-long student of this providential element in human history. Every minister's library should have a copy of Fisher's *Universal History*. Biography is not to be ranked with history in importance. Yet there are some biographies which are invaluable. Boswell's *Life of Johnson*, for example, as has been pointed out in a previous article, is valuable in many ways. For a minister of moderate means the selection must be limited. Money is often spent for a biography which had far better have purchased a book on history. In fact, if any clergyman can secure a good encyclopædia—specially the *Britannica*—he may let biography alone, unless he has ample means.

4. Science certainly claims some representatives in such a library as I am describing, for science occupies by far too large a place in the world's thought of to-day for ministers to give it the cold shoulder. Can any excuse be given for a public religious teacher who does not acquaint himself with the general teachings on science to be gathered from such books as Professor Young's volume on the sun or Professor Le Conte's work on geology? We profess to believe that God is revealed in his works as well as in his Providence or his written Revelation. We often act as if we could gather all we need to know of God in his creation from what our eyes can take in on a starry night or on a summer morning. The fact is that our eyes need an education even for this, which is seldom gained. We stroll amid the wonders of God's handiwork strangely ignorant of it. Few laws are less

known, after all, than the laws of Nature. Falling down stairs in the dark will not give much knowledge of the law of gravity, and whether we accept, or no, Mr. Darwin's theories, the facts he has collected with so transcendent industry are a vast storehouse of information about this world and its inhabitants whence, if nothing else, very interesting illustrations may be gathered.

5. Plato is said to have excluded poets from his Republic, but they cannot wisely be shut out from the library of the minister. A large part of the inspired Word with which he deals, is in poetry. He ought, therefore, if he has become at all versed in Holy Scripture, to see what a part poetry may play in moulding human minds and hearts. He ought also to be prepared to welcome to his library, and to his acquaintance, the great singers who have been also seers. Even in a small library these should have their place. *Some* commentaries, *some* theologies, *some* histories should not be bought till certain poets have place on the shelves. What should these be? We name only a few—these to be among the first hundred books the minister buys. First of all, Shakespeare. Not in one volume, with double columns and small type, on poor paper. He never should be printed in that fashion. He should be printed on good paper, clear type, and attractive pages. That is the Shakespeare for a minister to buy, and that he should buy at his first chance. Then Milton next. It is not the fashion, nowadays, to read Milton. The delicious poetry of Comus is very little known, and, as for "Paradise Lost," more praise it than read it. But if any one will buy Stopford Brooke's little monograph on Milton, and look at his fine critical analysis and estimate of the great epic, he will find abundant reason there why it should be in every minister's hands, as well as his library. After Milton, Wordsworth. He is one of the noblest of English singers, and keeps the heart that loves and reads him in tune with religion and with the "sweet sad music of humanity."

6. Is fiction to have any place in the minister's library? How can he have it, if he is going to preach against novel-reading? If he is to preach indiscriminately against all use of fiction, he by no means should use it himself. But he had better refrain from all such folly, and set an example of using the novel as not abusing it. It would be easy to name novels which might well be in every parsonage. George Eliot's, Nathaniel Hawthorne's, Charles Dickens', Thackeray's, and above all, Sir Walter Scott's. Let him begin with a good set of the last. The best way to get over "Mondayishness" is often to read one of Scott's novels. It will rest, rejuvenate, and clear the cobwebs from the brain better than anything, unless it be some direct contact with nature. No man is great enough to take in any of Scott's novels at one reading. Some of our most cultivated minds are in the habit of reading them once a year. Each reading brings out some new and

unsuspected stroke of genius. What a noble thing it is that in our three great masters of English fiction, Scott, Dickens and Thackeray, there is not a single line which faintly suggests impurity, not one which breeds irreverence, not one which unsettles faith in goodness.

7. Should the minister's library have room for miscellaneous books—books which are neither commentaries, theology, philosophy, science, history, poetry nor fiction? Yes. But the shelf need not be very large. At first it should be very small. There are miscellaneous books—such as essays like those of the old-fashioned *Spectator*, and the new-fashioned Carlyle, and the "Round-about" Papers of Thackeray—which are very well if one can afford them. The bookstalls are full of volumes clamorous for notice which treat of all sorts of themes, and which will live a year or two and then grow stale. The only advice to be given here in the field of miscellany is to go slow. As I write these lines, my eye wanders to my own library shelves, where the "miscellany" reposes. Alas! how much of it is now "flat, stale and unprofitable." It cost me good money in its day. It would bring hardly ten cents a volume at sale. Take warning and "go slow," as you go to purchase miscellaneous books.

Let me again emphasize this idea of strict economy in book-purchasing—not getting books cheap, still less getting cheap books, but getting a library, which if small, will represent all sides of culture and be a working library. I have written, having mainly in view that large class of ministers who are obliged to restrict their book-purchases according to narrow incomes. In order to facilitate their wishes in getting the best working library for their money, I wrote to several friends holding high positions in the different departments—to Dr. C. W. Hodge in New Testament exegesis, to Dr. Wm. H. Green in Old Testament, to Dr. McCosh in philosophy, to President Patton in ethics, and to Dr. G. P. Fisher in history. I solicited from them lists of the *most important* books in their several departments to make up one hundred titles as the foundation on which to build up the minister's library. They very kindly responded and have furnished me with the following, which I here publish. Perhaps they may fall under the eye of some younger clergymen just beginning to get their libraries together. If so, they will thank me for the service.

President Patton's List.

Calderwood's Hand-book of Moral Philosophy.
 Kant's Theory of Ethics.
 Sidgwick's Methods of Ethics.
 Martineau's Types of Ethical Theory
 Maurice's Social Morality.
 J. S. Mill's Utilitarianism.
 John Grote's Examination of the Utilitarian Philosophy.
 Sorley's Ethics of Naturalism.

Gregory's Christian Ethics.

Martinsen's " "
 Dorner's " "
 Sidgwick's History of Ethics.

Professor Green's List.

Keil and Delitzsch's Commentary on the Old Testament.
 Kurtz's Sacrificial Worship of the Old Testament.
 Keil's Introduction to Old Testament.

- Fairbairn's Typology of the Old Testament.
- Kurtz's History of the Old Testament.
- Westcott's Bible in the Church.
Professor Hodge's List.
- Thayer's Lexicon.
- Winer's Grammar.
- Cremer's Lexicon.
- Smith's Bible Dictionary.
- Salmon's Introduction to New Testament.
- Weiss's Introduction to New Testament.
- Gloag's Introduction to Pauline Eps.
" " Catholic "
- Weiss's Life of Christ.
- Edersheim's " "
- Bruce on the Parables.
- Trench " "
- " " Miracles.
- Conybeare and Howson: Life of Paul
- Farrar's Early Days of Christianity.
- Weiss's Biblical Theology of New Testament.
- Schmid's Biblical Theology of New Testament.
- Neander's Planting and Training.
- Lechler's Apostolic and Post Apostolic Times.
- Bruce's Kingdom of God.
- Matthew—Com. by Morison.
- Mark—Alexander.
- Luke—Godet.
- John—Westcott.
- " Luthardt.
- " Milligan (Shaff's Pop. C.)
- Acts—Alexander.
- " Lange.
- Romans—Meyer.
- " Hodge.
- I Corinthians—Ellicott.
- " Edwards.
- II Corinthians—Hodge.
- " Waite (Speaker's).
- Galatians—Lightfoot.
- Ephesians—Ellicott.
- " Eadie.
- Philippians—Lightfoot.
- Colossians—Lightfoot.
- I, II Thessalonians—Ellicott.
- " Hutchinson.
- Pastoral Eps.—Ellicott.
- Philemon—Ellicott.
- Hebrew—Delitzsch.
- James—Scott (Speaker's).
- I Peter—Leighton.
- " Johnston.
- II Peter—Lumly (Speaker's).
- Jude— " "
- I John—Haupt.
- " Westcott.
- II, III John—Westcott.
- " Ebrard.
- Revelation—Milligan (Shaff's Pop).
- " Baird Lectures.
- " Lee (Seaker's).
- " Gebhardt; Theology of the Apocalypse.
- Dr. McCosh's List.*
- Zeller's Outlines of the History of Greek Philosophy, translated by Alleyn.
- Bacon's Norman Organum in Bohn's Edition.
- Locke's Essay on Human Understanding.
- Butler's Analogy.
- " Sermons.
- Reid's Collected Works, by Sir W. Hamilton.
- Kant's Critick of Pure Reason in Bohn's Library.
- Kant's Critick of Practical Reason, by Abbot.
- McCosh's Psychology—Cognitive Powers.
- McCosh's Motive Powers.
- McCosh's First and Fundamental Truths.
- Jervon's Logic.
- Fowler's Inductive Logic.
- Professor Fisher's List.*
- Smith and Cheatham's Dictionary of Christian Antiquities.
- Smith and Wace's Dictionary of Christian Biography.
- { Neander's Church History,
or
Giessler's Church History,
or both
- Schaff-Herzog Encyclopædia of Religious Knowledge.
- Gibbin's History, with the Notes of Guizot, Milman, etc. (Smith's edition contains these).
- History of Greece; Grote or Thirlwall.
- History of Rome: Merrivale's shorter work (1 vol.); or, Mommsen, with Merrivale's History of the Roman Empire.
- Bryce's Holy Roman Empire.
- Ranke's German History in the age of the Reformation.
- Kitchin's History of France.
- Green's History of England.
- Milman's History of Latin Christianity.
- Stanley's History of the Jewish Church.
- Bancroft's History of the United States, with Schouler's History, or Johnston's.

IV.—THE MIDDLE STATE IN THE OLD TESTAMENT.

BY PROF. CHARLES A. BRIGGS, D.D., NEW YORK.

THE Middle State is the state between death and the resurrection that state into which man goes immediately after death. The ancient religions of Egypt and Babylonia fill up this state with crude speculations. Even the Canaanites had a highly developed eschatology in connection with their practice of necromancy. But the Old Testament is reserved and silent where these religions are outspoken and extravagant. Nevertheless, there is much more in the Old Testament with regard to the state that follows death than theologians usually suppose.

The Hexateuch gives little information upon this subject. The theocratic narrator represents that the soul goes forth from the body at death (Gen. xxxv : 18) ; that Abraham was to go to his fathers in peace (Gen. xv : 15) ; and that Balaam desired to die the death of the upright (Num. xxiii : 10). These terms certainly indicate that the death of a man like Abraham and the ideal Israelite had something hopeful and desirable in it. The coming to the Fathers here and elsewhere in the Old Testament is a coming to the disembodied souls of the Fathers in the realm of the dead.

The prophetic narrator tells the story of Jacob's woe when he hears of the death of his son. Jacob says, "I shall descend unto my son to Sheol mourning" (Gen. xxxvii : 35). This passage gives us the name of the abode of the dead. Sheol is derived by some from a stem that gives the meaning, hollow, subterranean, cave-like place, like the German Hölle, English Hell. Others derive it from a stem that gives the meaning, sinking down, depth. It is agreed that Sheol is the place of disembodied souls. It is a place whither the souls *go down*. It is contrasted with Heaven as a height to which there must be an ascent. Jacob expects to descend to his son Joseph in Sheol. This shows that he regarded Sheol as the abode of the righteous dead, and not a place of punishment for him and his boy. The reverse of this conception of the descent of the righteous to the righteous is given in the story of the judgment of Korah and his company (Num. xvi : 30, 33a). Sheol is falsely rendered *pit* in the A. V. a meaning that it never has. The story is "they descended alive and all that was theirs to Sheol." They did not pass through the ordinary experience of death. They were swallowed up by an earthquake without burial, they descended into Sheol with their wives and children. This passage shows that Sheol is the place where the wicked are gathered. These two passages teach that Sheol is the place whither all the departed souls go when separated from the body.

The priestly narrator gives a brief account of the translation of Enoch. "And he was no more, for God took him" (Gen. v : 24). This is contrasted with the statement made in connection with each one of

the other antediluvians "and he died." Enoch did not die as did other men. God took him without letting him pass through the experience of the death struggle. Nothing is said of the place whither Enoch was taken. There is no reason to suppose that he was not taken to Sheol, or that he was taken to Heaven or paradise. The teaching of this passage is that God took Enoch into communion with Himself after death, that God granted his presence and favor to Enoch in the abode of the dead; and that therefore there is a possibility of union and communion with God in the abode of the dead.

The story of Saul and the necromancer (1 Sam. xxviii) is instructive. Saul, after he has learned that God will not answer him by any lawful method, resorts to a woman who is mistress of necromancy. Her profession was to invoke the dead to respond to the inquiries of the living. At a later date the prophet Isaiah rebukes the people for resorting to such necromancers.

"When they say unto you, seek unto the necromancers and unto the wizards:

Ye chirpers and mutterers should not a people seek unto their God?

On behalf of the living will they seek unto the dead for instruction and for testimony."

—Is. viii. 19.

Necromancy was forbidden in the codes of the Hexateuch under penalty of death. The narrative makes it evident that Samuel ascended from the abode of the dead, that he was recognized, notwithstanding his supernatural form, and that he gave a decisive message to Saul that was appropriate to the occasion. His words "To-morrow thou and thy sons will be with me" (verse 19) clearly shows that Samuel, Saul and Jonathan would meet together on the morrow of the battle in the abode of the dead, and that this was a place from which Samuel ascended, and to which they would descend.

The grief of David at the death of his child finds vent in his words.

"I am going unto him but he cannot return unto me.—2 Sam. xii: 23.

David knows that he will, ere long, go to his babe in the abode of the dead.

In two of the Davidic Psalms light is cast upon the future life of the righteous in Sheol.

"Thou wilt not abandon me myself to Sheol,
Thou wilt not suffer thy favored one to see destruction;
Thou wilt make known to me the path to life,
Fulness of joys is in thy presence,
Pleasures at thy right hand for evermore."—Ps. xvi: 10-11.

"I in righteousness shall behold thy face,

I shall be satisfied with thy form, when I awake."—Ps. xvii: 15.

These passages teach that after death the psalmist expects to be in the presence of God, to be at His right hand, to see His face, and to be satisfied with beholding His form. This is to be an experience of pleasure, satisfaction and fulness of joy. The only place that is mentioned

is *Sheol*, the common abode of the dead. We see on the one hand that the poet dreads destruction there, and is confident that God will not abandon him there. We see on the other hand that there is a path to life in the abode of the dead which God will make known, a path that leads to life and the blessed experiences the poet anticipates. The doctrine of these Psalms is that there are two conditions of life in *Sheol*, the one abandoned by God to corruption, the other taught by God, the path of life and blessedness.

The Book of Kings tells us that Elijah was caught up to Heaven in the midst of a theophany (2 Kings ii : 11). This reminds us of the translation of Enoch. The heaven here mentioned is the physical heaven whither the chariot of fire ascended. It does not determine anything as to the place whither the soul of the prophet went. There is no reason to suppose that he went to any other place than *Sheol*, the common abode of the dead. But there he was united to God and came into the goodly fellowship of Enoch and Abraham, Moses and David, and all the departed saints.

Sheol is contrasted with heaven as the depth over against the height (Amos ix : 2). Hosea uses *Sheol* to represent the place of exile of Israel prior to his restoration, which is conceived as a national resurrection (xiii : 14). *Sheol* is insatiable (Hab. ii : 3); it enlarges itself in order to take in all the pomp and glory of men (Is. v : 14). Hezekiah in his song describes it as a great city with gates (Is. xxxviii : 9). He takes a gloomy view of life there, and contrasts it with life in the holy city, where the praises of God are sounding forth (Is. xxxviii : 18). So a psalmist regards deliverance from *Sheol* as a blessing (xxx : 4). In the Psalms of the prophetic period there is progress in the doctrine of the condition of the departed. On the one hand the wicked are hurried into *Sheol*, cast down suddenly to destruction, and consumed by terrors (ix : 18; lv : 16). Like a flock of sheep they are assigned to death as their shepherd. Their form consumes away, they are stripped of their power and honor, and they never see the light (xlix : 15-20). This is a further unfolding of the evil condition of the wicked dead. On the other hand the condition of the righteous is one of blessedness. A psalm of Asaph grandly describes it.

“ But I am continually with Thee,
 Thou hast taken hold of my right hand;
 With Thy counsel Thou wilt lead me,
 And afterwards to glory wilt take me.
 Whom have I in heaven?
 And with thee I have pleasure in nothing on earth.
 My flesh and my heart consume.
 O rock of my heart and my portion for ever!”—lxxiii: 23-26.

It is union and communion with God in this world that secures union and communion with Him in the abode of the dead. Guided in life, the poet will be guided in the abode of the dead. God is the

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supreme and only object of desire in heaven and on earth. The psalmist longs for a closer union with Him afterwards in the state of glory whither he expects to be taken. The heart and the flesh of the psalmist consume away in longing and pining after the Rock on which his heart was based and his everlasting portion.

A psalm of the Korahites contains similar doctrine. Over against the wretched fate of the wicked described in the previous context, the poet looks forward to a different prospect.

“Nevertheless God will redeem me myself,
From the hand of Sheol will he take me.”—xlix: 16.

The Wisdom Literature enlarges still further the doctrine of the Middle State. The Book of Proverbs tells us that Sheol is the place whither men descend at death (v: 5, vii: 27, ix: 18, xv: 1). It is insatiable (xxvii: 20, xxx: 16) and swallows up mankind (i: 12). This doctrine is familiar to us. But new doctrine appears in the term given to the departed, *Rephaim*. This word seems to indicate their weakness, helplessness and unsubstantial nature (Prov. ii: 18, ix: 18, xxi: 16). It corresponds with the *shades* of the Greek and Roman religions. These shades dwell in the house of the dead. They are gathered together as a congregation. The writer of the Praise of Wisdom calls attention to *Depths of Sheol*, where are the shades of the fools who have entered the house of folly (ix: 18). This seems to be the beginning of a distinction of place in Sheol as a further unfolding of the distinction of condition that we have already found. Another term now comes into use parallel with Sheol. *Abaddon* is a place of intensive loss or ruin. This is something more than Sheol, the abode of all the dead. It is specifically the place of ruin, where those only can go who are doomed to corruption and destruction (xv: 11, xxvii: 20).

The Book of Job enlarges our knowledge of the realm of the dead. There are three classes of passages. The first of these describe Sheol as a place whither men descend at death, from which they cannot return (vii: 9, 10). Their bodies are consigned to the dust, where the worm devours them (xvii: 13-16). This gives pain to the soul, which mourns over the body in Sheol (xiv: 22). Sheol is a land of darkness, and dense darkness. Its very light is gloom (x: 21, 22). It is enclosed with bars and gates (xxxviii: 17). Corruption reigns there as the father of its inhabitants (xvii: 13, 14). All classes and conditions of men go there, where all earthly distinctions cease. The slave is free, and the master can be taskmaster no more. They are all the same (iii: 17-19). Though conscious, they know nothing of what transpires in the world. Even the fortunes of their own children are unknown to them (xiv: 21). Job expects to go there himself, though a god-fearing man. He knows that Sheol is the common abode of the departed (x: 21). In all these passages he takes a gloomy view of

Sheol, and if they stood alone there would be no light in Job for the future life. But they do not stand alone; there are other passages where distinctions are drawn in Sheol like those we have seen in the Psalter.

There is a second group of passages that correspond with those in Proverbs in their use of Abaddon. Abaddon in these passages might be parallel with and synonymous with Sheol (xxviii : 21, xxxi : 12). But the context favors the interpretation of Abaddon as the place of ruin, as the lowest Sheol. Sheol and Abaddon are conceived as being situated deep down beneath the waters of the sea, and the inhabitants are shades—Rephaim—Ghosts (xxvi : 5-6).

There is one passage in Job that casts more light upon the future life. Job had longed to go to Sheol for a season and then return to the world, only to have this hope dashed to the ground as soon as it arose. He finally fixes his hopes upon God who will not desert him in Sheol.

“ Verily I know my Redeemer lives,
And Survivor upon the dust will stand.
And after my skin has been destroyed, even this,
Then apart from my flesh I shall see God :
Whom I shall see for myself.
And my eyes shall behold and not a stranger.
My reins consume in my bosom.”—xix : 25-27.

Here Job knows that his body is to lie in the dust and be destroyed, but that he will live apart from his flesh. In this disembodied condition he will be favored with the sight of God's face. With this blissful anticipation his reins consume with longing and pining. In the meanwhile, God his Redeemer will vindicate his good name in this world after his death. This bright hope of the vision of God after death is the same as that of the Psalms of David, Asaph, and the Korahites, already considered. The Psalm of Asaph is nearest to it, in that both passages express the same longing and consuming passion for God in similar terms.

In the period of the exile there is an elaboration of the abode of the dead as a place of the wicked enemies of God's people. In a single passage in Lamentations the ancient dead are represented as being in dark places (iii : 6). Ezekiel uses Sheol in connection with the judgment upon the nation. It is the land beneath to which they descend, the abode of the uncircumcised (xxxii : 18, xxxiii : 18-27).

A little apocalypse (Is. xiv) gives the fullest view of the condition of the departed. The prophecy is against the proud King of Babylon.

“ Sheol from beneath is agitated for thee to meet thy coming,
Stirred up for thee the shades, all the bucks of the earth,
All the kirgs of the nations have risen from their thrones,
All of them answer and say unto thee :
Art thou also become weak as we are, unto us art brought down ?

Thy majesty has been brought down to Sheol, the sound of thy viols.
Under thee the worm is spread, the worm is covering thee,
How art thou fallen from heaven, O day star, son of the dawn!"

This beautiful pentameter paints the fate of the King of Babylon in strong colors. But we are not on that account to neglect the doctrine that underlies the coloring. Sheol is the place whither the proud monarch descends. There the kings, the bucks of the nations, who have preceded him in reigning and in glory, have gone before him in death. The advent of this mighty ruler among them excites the shades to the uttermost. They are welcoming him to their own gloomy lot with evil reminders. It is not merely the poet's imagination that represents activity among the dead, in recognition, in memory and in speech. It is simply the filling up of the dark outlines of Sheol with a scene that is the most natural thing in the world under the circumstances of the wonderful exaltation, pride, fall and ruin of the King of Babylon.

In the great apocalypse (Is. xxiv-xxvii) there are several passages of importance. First we notice the wretched fate of the wicked dead.

"And it will come to pass in that day, Jahveh will visit,
Upon the host of the high ones on high, and upon the kings of the earth
upon the earth,
And they will be gathered together as prisoners are gathered in a
dungeon, and shut up in prison,
And after many days will they be visited."—xxiv: 21-22.

This passage for the first time sets forth the doctrine of a middle state, because it teaches a final judgment after a period of imprisonment in dungeons. Those thus shut up in prison in the abode of the dead were not only wicked kings, but also evil inhabitants of the heights of heaven, who are contrasted with the kings of earth. Here, then, we have the first presentation of the doctrine of the prison house of Sheol where evil angels and monarchs are reserved for judgment. This seems to be a further unfolding of Abaddon and the depths of Sheol.

This apocalypse also sets forth the idea of a national resurrection of Israel.

"Thy dead shall live; my dead body, they shall arise,
Awake and sing, ye that dwell in the dust;
For thy dew is the dew of the light of life, and the earth will cast forth
the shades."—xxvi: 19.

Here righteous Israel is represented as existing as shades in Sheol until the time of the resurrection. This is accomplished by the light of life from God which quickens the shades as the dew quickens the grass of the earth.

The great prophet of the exile opens up the doctrine of the final judgment and redemption, but he gives us nothing upon the state of

the soul after death beyond that which is implied in his comfort for the friends of the righteous.

"The righteous perisheth and no man taketh it to heart,
And men of mercy are gathered, with no one considering,
That before the evil the righteous is gathered
He cometh into Peace, they rest upon their beds, the one going straight
before him."—lvii : 1, 2.

Here Peace seems to be the name of the condition or place where the righteous man goes. This is regarded as a deliverance from the evil of this world. Peace here is like the Glory of the Psalm of Asaph. With other passages it shows that the people of God have something to hope for in the realm of the departed.

The Book of Daniel first teaches the doctrine of a resurrection of individuals. These are in two classes ; the one awake to everlasting life and shining as the stars forever ; the other to shame and everlasting abhorrence (xii : 2). This doctrine of a resurrection and judgment connected therewith makes all that we have found in previous Scripture refer to the Middle State between death and the resurrection. The difference of reward at the resurrection also implies a difference of condition if not of place in the Middle State.

The Book of Ecclesiastes on its dark and skeptical side represents that the dead are like the beasts, they know nothing, have no wisdom, work or plans, love or hate, envy or sorrow (ix : 5). "For there is no work or device or knowledge or wisdom in Sheol whither thou goest" (x : 10).

But on the brighter and God-fearing side the place of death is the everlasting house (xii : 5). The dust returns to the earth as it was, but the spirit returns to God who gave it. This return of the spirit to God is based upon the doctrine of the creation in the poem of the Fall of mankind which represents that God gave man his spirit. This return of the spirit to God is not conceived in the pantheistic sense, but in the sense of the earlier Wisdom Literature and the Psalms of Asaph and Korah, a return to God to see Him and know Him in blessedness. This is the bright hope which illuminates the darkness of death.

V.—THE CULTIVATION OF PSYCHIC ENERGY.

By J. SPENCER KENNARD, D.D., CHICAGO.

1. THE ultimate aim of the preacher is to renovate the heart and life of his hearer ; all parts of his homiletic preparation will concentrate on that goal. This aim must be constantly present and supreme in his mind and heart as he writes in his study, and as he stands before the people. To attract, interest, please, instruct, sway the emotions—all will be held valuable only as they lead to persuasion, decision, action.

Luther said, "He who can speak forcefully to men is a man." That solitary monk who shook the world ought to know. Doubt-

less he meant by "a man," not simply a scholar, nor an essayist, nor a homilist, nor a theologian, nor a rhetorician, but in the radical and robust sense of that word—a man. We know that much of the ineffective preaching that falls on the pleased inertia of a congregation, is not lacking in any of the features usually assigned in the schools to the model sermon. There is the truth definitely expressed, logically compact, adequately illustrated, and even pathetically and earnestly applied. Thought, rhetoric and elocution are all there. The defect, in many instances, if searched out, would be found to be the absence of the *man* behind the sermon to give it propulsion, or the man *in* the sermon to give it human vitality and a grappling, victorious energy. For a half century the science of preaching has accumulated a large and opulent literature in standard works and current periodicals, in text-books and lectureships, supplementing the homiletic work of the seminary, yet the cry is heard in the land that the power of the pulpit is waning; that the preacher is losing his command of the mind and motive forces of the age; that the press has seized from his hand the scepter, and that he must decrease and the latter increase.

A broad survey of the facts would not, we are persuaded, sustain this assertion. On the contrary, despite all the embarrassments incident to the peculiarities of the times, the well-equipped preacher of the gospel draws and sways more minds of all grades to-day, than he did in any former period. At the same time it is clear that the pulpit of these times, and especially in Protestant and progressive nations, is prompt to recognize, and eager to utilize, whatever discoveries or results science may furnish to its hand, albeit there is a reasonable conservatism in the average preacher which leads him to scrutinize the credentials of that which purports to be science, before accepting its aid.

Intimately involved in the preacher's work is the science of Psychology. It is yet in its infancy, yet it is emerging from the nebulous condition in which empiricism and superstition hold sway; its phenomena are being tested and classified, its laws assuming consistency and authority. Among these are the phenomena and laws of Psychic Force. Professor Sidgwick, a careful student and high authority in this department, has announced, as the result of examinations carefully made by a committee of scientists, that it is an established fact that one mind can improve itself upon another independently of distance, and without any known medium of communication. The law of this impact is yet occult, but the fact is indisputable and the phenomena interesting in a high degree. As a single illustration take this from Professor Gunning:

"One of the leading physicians of Philadelphia, and professor in a medical college, told me when Miss Lizzie Doten, a noted spiritualist trance-medium, was speaking in that city, he investigated her and made her the

subject of an experiment. He found her not level to her public speech. He found her exceedingly passive and impressible. He said to me: 'I determined on an experiment. Sunday morning I wrote a lecture five minutes long. I read the manuscript until I held it in memory, and then burned it. No man or woman knew what I had written. It was in my own mind, and no other. I went to the hall a little before Miss Doten's hour to speak. I sat about 20 feet from the platform. Miss D. took her seat and became passive. I centred all my power of will upon her, and soon found that my will was getting control of her. When I had her completely in my power I made her rise, step forward and deliver my lecture. As the thought rose in my mind, I vocalized it through her lips. My will relaxed; she took her seat and again passed into an abnormal state.'

The source of this statement is trustworthy, and it is one of very many illustrations of similar processes connected with the storing, conservation and transference of impressions from one mind to another by the exercise of a dominating will.

The occult power which produces the phenomena grouped under the designations of hypnotism, mesmerism, animal magnetism, clairvoyance and telepathy, is far from being a modern discovery. Traces of its empirical and harmful handling may be found in India many centuries ago. Its scientific study and beneficent uses are, however, of recent date, and just as the related but more material power of electricity, while potent for destruction, is finding in our day multiplied and marvelous application to man's well-being, so the intelligent student of the science of preaching will find a rich field in the study of psychic energy. It is claimed by skeptics that the investigation of psychical phenomena is fatal to the claims of Christianity; but as other developments, such as antiquarian discovery, biology and geology, have, in time, been claimed as oracles of doom to Christianity, and each in its time, like Balaam, has blessed whom it was summoned to curse, so will the new psychology prove the handmaid of the pulpit, among its other beneficent applications. The truth has nothing to fear from the truth, and we are assured that the increasing amount of attention that has been directed in the last few years to the examination of those forces connected with the human organism, which for more than half a century have been known under the name of magnetic, and which science has been reluctant to recognize, but which now the most eminent scientists in France and England are investigating—will result in enlarging the power of divine truth over men by increasing the efficiency of the human instrument of its propagation. The experiments conducted by Drs. Charcot and Liebault in France, and the Psychological Research Society of London, prove the marvelous and despotic power which one soul may exercise over another, producing not merely physical movements, but mental processes and moral emotions in the subject, slavishly responsive to the will of the operator. Hypnotism, as it is termed, has revealed possi-

bilities of evil so tremendous that even the experimenters stand aghast, and one Government (Denmark) has made its performance outside of medical circles penal. Its use, in a philanthropic way, by conscientious scientific men, has already yielded most beneficent results, and the study of psychic force cannot but form an important feature of the preacher's preparation for his work.

In a large view, yet a scientific one, it may be said that thought, imagination, moral emotion and will, all enter into combination in psychic energy. It is, in fact, the force of the whole soul of the preacher in contact with the whole soul of the hearer. If we were to group the three components of the effective sermon they would be: (1) Adequate intellectual preparation; (2) Psychic energy, and (3) Divine influence; and that would be the ascending order of their relative importance. It is indisputable that the first of these in most instances occupies almost the whole horizon of the preacher's outlook in his sermonizing. Often the devout preacher includes the third, and fervently invokes the gift of the Holy Spirit, while ignoring the value and necessity of his own human spirit when in vigorous action.

Even in the conception and elaboration of the sermon in the study, we recognize the need of this force when we feel the varying degrees of ability "to throw one's self into" the work in hand, as we often express it. At times a vital thrill pours itself from brain to pen, and the sermon is *born* a living thing; while at others it seems but a well-constructed mannikin, with eyes that see not, and a tongue that speaks not, and hands that grip not. But it is especially in the pulpit, confronting the people in the critical half hour in all the week for the preacher—the expectant hundreds looking into his face, ready, for the most part, to be moved, swayed and ruled by his message—that the need of psychic energy appears most imperative; that personal force, in a word, which quickens attention, kindles imagination, awakens affection, vitalizes the will and moves it in the direction of our purpose.

The sermon is not an end in itself; it may not be even a power in itself; more strictly it is a vehicle of power, an instrument through which psychic power may produce certain intellectual and moral changes. Above all, the psychic power of the preacher is the instrument through which the Spirit of God produces supernatural and eternal results. What Leibnitz says is, in a higher sense, true of the Divine Spirit—*Un seul esprit, qui est universal et qui anime tout l'univers, comme un même souffle de vent fait sonner différemment divers tuyaux d'orgue.* The divine breath animating all the universe of souls, will produce very different notes on organ pipes, dust choked or defective, from what it would where every part of the human mechanism is clean, compact, well voiced and in perfect diapason. Pascal says man is a "thinking reed," but a trumpet blast cannot

come out of a flute, much less can the orchestral power of an organ. Hence psychical development is one of the most important parts of the strong preacher's education. As a sword wielded by a nerveless arm will fail of execution, no matter how fine its temper or how keen its edge, even so a sermon will produce but a still-born assent if it is not energized by adequate psychical conditions in the preacher. The arrow may be a polished shaft, flashing and straight as a ray of light, the bow may be an ideal of elastic strength, but for accuracy of aim and carrying power all depends on the nerve force of the archer—a nerve force that works through a thousand delicate ramifications, giving clearness to the eye, grip to the fingers and steady, contractile movement to every muscle.

There is a tremendous dynamic potency stored in the human will when kept in harmony with God's will and made the channel of His vital purpose. And such a will, guided by clear intellectual perceptions of the truth, and both moved by powerful emotion, constitutes a psychic power which no mere marshalling of logic or rhetoric art can produce. It is *life*—that "fiery particle," *ti thermon*, as Dr. Brown would say.

Its quantity and quality will largely vary according to the physical constitution and temperament of each man. The nervous, sanguine temperament, redundant in electrical vigor, will possess more of it than the phlegmatic nature. There are men susceptible and receptive, who are almost destitute of power to impart force. It may be said in general that a vigorous mind in a vigorous body furnishes a basis of psychic force. The brain tissue must be healthy, nerves well strung, and heart strong. From this substructure must spring the glow of enthusiasm, the outflow of sympathy, the resoluteness of conviction and the *will to conquer*. As if the cells of an electric battery each contained a different acid, and wires from each combined to furnish the electric current, so each of these reservoirs of power supplies its part in generating psychic force in its higher forms.

Says Dr. O. W. Holmes:

"The orator—I do not mean the poor slave of a manuscript, who takes his thought chilled, stiffened from its mould, but the impassioned speaker, who pours it forth corruscating from the furnace—the orator only becomes our master at the moment when he himself is captured, taken possession of by a sudden rush of fresh inspiration. How well we know the flash of the eye, the thrill of the voice, which are the signature and symbol of nascent thought—thought just emerging into consciousness, in which condition, as in the case with the chemist's elements, it has a combining force at other times wholly unknown."

The experience of such a hearer, swept along by the torrent of the speaker's fervor, is familiar, but we think Dr. Holmes is mistaken in the idea that this is the only or the supreme conquest of the hearer. Equally sure, and more enduring in results, is that deliberate girding

of the soul to a life-grapple with an audience by a calm, steadfast pressure of will to bring their minds into subjection and response. When Ole Bull on one occasion had melted a great audience to tears, he said, speaking of it to a friend: "Do you know that I do not produce these effects by the mere sound of my violin. I produce them by a direct action of my mind upon the mind of the audience. I employ the tones of the instrument simply for the purpose of opening channels through which I myself act upon their hearts." Here is not the rush of a transient inspiration, carrying all before it, but a deliberate purpose, steadily pressing forward to accomplish its end.

Robespierre's very presence, his pose, his lion-like face, his domineering eye, sent forth a victorious power over the minds of men e'er she uttered a word.

Wendell Phillips radiated a mystic power from his most chastened and undemonstrative manner. The vigorous determination to grasp the hearers' minds with his mind, to project his thought, his emotion, his will, into theirs, will ordinarily make the effective preacher."

VI.—EGYPTOLOGY NO. IV.—THE SCHOOLS OF THE PHARAOKHS.

BY REV. CAMDEN M. COBERN, PH.D., BERLIN, GERMANY.

"And Solomon's wisdom excelled . . . all the wisdom of Egypt.

For he was wiser than all men."—1 *Kings* iv: 30.

M. RENAN in his late "History of Israel" declares that intellectual culture, as we understand it, did not exist in the days of Joshua. He ridicules the idea of writing being an everyday affair in those ancient times, and even goes so far as to claim that this was an accomplishment "*unknown* in Abraham, Isaac and Jacob's day," and therefore that the signet referred to in Genesis xxxviii : 18, must be an anachronism.

Certainly there is an anachronism here, but I think that every careful student of Egyptology will agree with me that it is an anachronism of which not Moses but Renan is guilty. That skeptics at the beginning of this century could think that they were overturning the credibility of the early Bible narrative by poking fun at its references to books and pens and writers; slyly intimating that the Law of Moses must unquestionably have been written as stated "with the finger of God," for certainly no other individual could claim to wield the pen of a ready writer in that age of ignorance—this is not so surprising; but that a foremost exponent of the liberal learning and the "higher criticism" of our day could make such claims in the face of recent discoveries in Egypt, stands almost without a parallel among the mistakes of skeptical critics.

Such unscientific statements can only be compared with those of the very pious writers who, fifty years ago, were accustomed to claim that Jehovah taught Moses his letters on Mt. Sinai, drawing the let-

ters one by one on the ground and giving them their names; and that then Moses taught the children of Israel how to read and write; and that the scrawls on the rocks in that locality were evidently the first efforts of these heavenly-taught Hebraists as they practiced their new acquisition! While an examination of the monuments can scarcely reach the affirmation of the traveller who in 1483 declared Egypt to be *deorum nutritrix, sanctorum alitrix, humani generis genetrix, philosophorum doctrix*, yet it does prove that this extravaganza is not farther from the truth than are the observations of the celebrated French scholar mentioned above.

The fact is that the general literary culture of ancient Egypt will compare most favorably with that of Europe in the middle ages. Schoolmasters were more common in Egypt in Abraham's day than in France in the days of Louis XII. The manuscript letters preserved to us from the Court of Ramses the Great prove that the nobles of that era could use their native language with an elegance not to be excelled in the court of Francis I., "the king of culture." Indeed more than this can be said. The more carefully one looks into the past, the more evidences he sees of a former civilization of which he had not dreamed.

From an exhaustive examination of Greek *graffiti* found at Abydos, Prof. Sayce of Oxford, whose brilliant scholarship is respected the world over, has announced himself as convinced that "a knowledge of writing must have been as widely spread—if indeed it were not more widely spread—among the citizens of the old classical world than it is among us to-day."

The Babylonian tablets, discovered two years ago at Tel-el-Amarua, which proved to be the diplomatic and private correspondence of Amenophis III., enabled the professor to go even further than this. In this correspondence he is able to say that he finds certain evidence "that in the fifteenth century before our era—a century before the Exodus—active literary intercourse was going on throughout the civilized world of Western Asia, between Babylonia and Egypt, and the smaller states of Palestine, of Syria, of Mesopotamia, and even of Eastern Cappadocia, and that this intercourse was carried on by means of the Babylonian language and the complicated Babylonian script. "It implies that all over the civilized East there were libraries and schools where the Babylonian language and literature were taught and learned. Babylonian, in fact, was as much the language of diplomacy and cultivated society as French has been in modern times, with the difference that, whereas it does not take long to learn to read French, the cuneiform syllabary required years of hard labor and attention before it could be acquired."

What a pity that M. Renan's criticism of the Mosaic annals had not been delayed a few months!

It is well to emphasize here, however, that while the rich "find" at Tel-el-Amarua did unveil the fact that in that far-away age the scholars of Egypt had access to the polite literature of other lands, and that no royal gifts between the Princes of Babylonia and Egypt were more acceptable than the latest edition of some rare or popular volume that happened to be making a stir just then in the public of letters, yet such a find was by no means necessary to prove that the Pharaohs' Egyptian could be written by the natives then, as easily and quite as elegantly as we write the Queen's English now.

Not only did the Pharaohs of that period write "upon the stones a copy of the law" (Joshua viii : 32), but they used papyri and even parchment and sheepskin in their literary efforts. They gathered great libraries of these scrolls as beautifully written and superbly illustrated as those of ancient Greece or medieval Europe.* Here were to be found works of history and biography, philosophy and science, fable and allegory, and indeed every kind of literature known to us, unless the dramatic be an exception. This is no hypothesis of ours. Such quantities of these papyrus rolls and inscriptions have been preserved, that one of the best informed Egyptologists of Germany has lately said that if they were collected it would require a building almost as large as the British Museum to hold them. Perhaps the greatest surprise connected with the examination of these ancient libraries was the discovery in 1852 of an Egyptian novel. "The distinguished persons," says Maspero, "whose mummies repose in our museums had a reputation for gravity so well established, that no one in the world until then had dared to suspect them of having read or written romances at the time when they were as yet only prospective mummies."

Besides these permanent contributions to the literature of the days there was, of course, an incalculable amount of letter-writing going on. The postal service in those days was a well-worked institution. The royal "letter-writer" was one of the most necessary and most honored members of the court.

The names of numbers of these letter-writers are well-known, and among others that of the Pharaoh of the Oppression and his chief adversary, the Hittite King, Khitasir. It was under the eyes of these two important personages that the first international treaty, a copy of which has come down to us, was drawn up and engraved upon a silver tablet—a treaty which, however, only antedates by a few decades that between Beni-Israel and the Hivites (Joshua ix : 3-17).

The writing was not confined, either, to royal palaces. In almost

*One such illuminated treatise, fifty centuries in age, unrolled before the astonished eyes of its discoverer to the length of a hundred feet.

every monumental picture of a private family may be seen, as one of its necessary members, the scribe or bookkeeper, carrying his pen behind his ear in very modern fashion. Neither must we imagine that writing was a novelty in the Mosaic age. Away back in the Fifth Dynasty one hears of the "Royal scribe of the palace, doctor, chief of the writings, who serves as a light to all the writings of the house of Pharaoh," while long before this appears on the monuments the *hieroglyphic* of the reed and the inkstand.

Thus it is proved that writing was practiced in Egypt almost as many centuries before Moses as there have been centuries since. No schools in the days of Moses! Why, that was the "Augustan Age," in which not only were public schools, boarding-schools, seminaries, colleges, in existence, but in which university life in some respects reached its climax. I venture that no university in any other land ever equalled in magnificence that in which Prince Moses was schooled. Certainly the wooden "boxes full of windows," and roofed "brick kilns," which we call school-houses and colleges, could not be compared with those stately buildings, plastered with lime and covered with gorgeous historic paintings and hieroglyphic inscriptions, attached to some vast and solemn temple, and surrounded by the dwellings of the priestly professors, while the campus stretched out grandly amidst the obelisks and avenues of sphinxes.

Nor need it be fancied that any inferior faculty was attached to these schools. The professors here were men whose reputation extended throughout the entire civilized world, and such works from their pens as have come down to us command to-day the respect of our most cultivated scholars. There is no reason to suppose that the sheepskin which announced that Enna or Pentaur, or Bek-en-ptah, had won in the university of Seti the degree of "Scribe" or "Dr." was less valuable than some more modern diplomas. Of the curriculum in these higher institutions of learning we may have something to say in the next paper.

Of the system of public instruction, it may be said that it resembles, in some important respects, that adopted by the most cultured nations at the present day.

In the first place, let it be noted that the Government took charge of the instruction of its citizens, and did it in a royal way. Magnificent sums of money were expended on the university buildings, while fellowships were established in all these centres of learning, that such graduates as had distinguished themselves might continue their researches at the Pharaohs' expense. Immense consulting libraries were also gathered in connection with the Temple Schools for the special use of these post graduates.*

* The pre-Constantine custom of gathering libraries in the apse of the churches seems to bear a resemblance to this Egyptian custom.

Another thing that is worthy of remark is that all the schools of the Empire were open to the son of every citizen. Brugsch says: "The poor scribe's child sat on the same bench beside the offspring of the rich. . . . The clever son of the poor man, too, might hope by his knowledge to climb the ladder of the highest offices, for neither his birth, nor position in life, raised any barrier if only the youth's mental power justified fair hopes for the future." That was true, for free schools were sustained by the Government in every important town in the land. The free school system which is our boast is not so modern as this century by three or four thousand years. Besides this, Civil Service Reform was so firmly established in Egypt that no ordinary office of the government was open to any except graduates, and it even seems that a system of competitive examinations may have determined the successful candidates for advancement in office.

Another thing which must seem surprising to many of our American "sovereigns" is that those who had "whittled themselves out with their own jack-knives" as Holmes would say, actually seemed proud of their self-made prominence. Many a noble monument to some great and renowned officer of state contains the laudation "His ancestors were unknown people."

In the preparatory schools—and I am not sure but in some of the colleges—Solomon's maxim was thoroughly understood and well observed a thousand years or more before he uttered it. From some of the hints to be gathered here and there it would seem that the well-authenticated destruction of forests in Egypt might possibly be accounted for in a way not heretofore suggested. Chabas, in that curious monograph "Sur L'usage Des Batous," not only insists upon the importance of the stick in travel both to Egyptians and Hebrews, but adds, "On the banks of the Nile as on those of the Jordan, the cane was the great argument in the education of the youth," and repeats the uncomfortable adage of the schoolmaster, "The ears of a young man are on his back. He listens while he is being struck."

It is certain that the Egyptian boy had no easy task before him as he undertook to learn to read and write his native language. However little we may know of those infant schools, one thing seems sure, there must have been a drawing master connected with them, for no boy could write even the alphabet without being able to draw animals and birds and tools. I fancy that if the country pedagogues in those days set "copies" for their pupils the work of Prince Ptah-hatep must have furnished some of the best. What can be conceived of more to the point than such proverbs as these :

"A good word shines more than an emerald
In the hand of a slave who finds it in the mine."

“Happiness makes one content with any abode,
But a small disgrace darkens the life of a great man.”

Those dwellers on the Nile, whom some still believe to have had no “intellectual culture” whatever, certainly showed a desire, at least, for such culture, which is commendable.

Even in the Twelfth Dynasty was to be heard a college song which has been well entitled, “The Praise of Learning.” It may have been sung by them as they practiced in the gymnasium, which was as necessary to college life then as now. Here certain instruction is given which if it were found in some modern college songs might be considered as a joke. For example, these Freshmen urge each other not to tell lies to their tutors, but to study day and night.

“Give thy heart after letters;
Love letters as thy mother!”

Then follows what seems to me to be a comparison between the student and all other men. Who has a better time than the student?

I would rather be a blacksmith cries one. “A blacksmith!” roars the chorus:

“His fingers are like those of crocodiles;
He stinks worse than the eggs of fishes.”

I’d choose to be a carpenter or a stone-cutter, shouts another:

“His knees and his back are broken.”

The barber is my choice:

“He wearies his hands to fill his belly.”

I prefer to be a washerman:

“Not a limb of him is clean.”

Thus it goes to the end, throwing in many a laughing thrust at their own graceless ways, as when they urge each other to abstinence, saying:

“When three loaves have been eaten,
And two pots of beer swallowed,
If thy stomach is not full
Contend against that.”

It ends, however, with the serious observation:

“Should’st thou walk after great men
Thou art to proceed with good knowledge.”*

* The interpretation of this song given here slightly differs from that commonly offered. Translations of the text have appeared in the “Records of the Past.” These “Records” are English translations, in twelve volumes, of the ancient monuments of Egypt and Western Asia. A new series has just been begun under the editorship of Prof. Sayce, assisted by Mr. LePage Renouf, Prof. Maspero and others. Published by Samuel Bagster & Sons, 15 Paternoster Row, London.

SERMONIC SECTION.

YOUNG MEN IN THE WORLD'S WORK.

BY BRADFORD P. RAYMOND, D. D.
[METHODIST], PRESIDENT OF WES-
LEYAN UNIVERSITY.

I write unto you, young men, because ye have overcome the wicked one....I have written unto you, young men, because ye are strong, and the Word of God abideth in you, and ye have overcome the wicked one.—1 John ii: 13, 14.

IN the apostle's thought, the strength of the young man and the indwelling word of God belong naturally with the victory over the wicked one. They are the warrant of victory in the future as well, and I wish to-day to find that point of view which makes luminous the essential facts pertaining to the young men in the world's work in our time. What use is God to make of them?

What is the world's work? The work of the world cannot be summed up in any material good. It must be in something that is an end in, and of itself, that cannot be sacrificed for something else. It is not in mills or factories or money. All of these things may be sacrificed to something else. But you reach something in man, at last, which cannot be sacrificed, which he is not allowed to sell out for anything in heaven or in earth, and that is Christian character. So, without debate, let me say that I conceive the world's work to be the development of Christian character, the bringing of men to the knowledge of the Lord and Saviour, Jesus Christ, and the securing of those results which come from such knowledge. This end secured, everything else is secured. It comes to a man to suppress and destroy all that is base, to ennoble everything that is good, to dignify every emotion, to enlarge every line of thought, to re-enforce every volition. It comes to dignify all lines

of activity, every kind of labor. It comes to bless in every relationship in life.

In order to get our bearings upon this subject, let us look into the world's history and see whither we are moving.

If we go back about four thousand years toward the dawn of history, we see a man called to come out from his native land, and to go into a land of which he knows nothing. We call him an old man at seventy years of age, although in fact he is a young man. We find that man, as night draws on, building an altar and bowing down and worshipping God. We read that he journeys farther, and when he stops he builds an altar and worships God. This old altar-builder, Abraham, is the beginning of this course in the world's history. If you pass on in his life you find God making a promise to him, and so making it that he shall never forget it, nor shall his descendants, for it is so often repeated that it becomes fixed as a part of the heritage and hope of that race. Read it in various forms and under varied circumstances in Gen. xii: 3, xiii: 16. In Melchizedek's language "Blessed be Abram, . . . possessor of heaven and earth"; see it in chapter xv: 5, xvi: 10, xvii: 16. Pass over a generation and behold Jacob, as, with trembling hands extended over the heads of Joseph's sons, he passes the promise on in his patriarchal blessing.

There are some things that we learn in our youth that we do not easily forget. We remember the old songs our mothers sang to us in our babyhood and childhood, and the songs our fathers sung; their repetition o'er and o'er through all of those early days fixed them indelibly upon our souls. While life continues we shall remember them. It seems to me that something like this oc-

curred between the great Father of us all and this child Abraham. This gospel hope, "In thee shall all the families of the earth be blessed," was reiterated by those Israelitish mothers from generation to generation; even in the darkest hours of the national life that hope shone out like the star of Bethlehem, leading ever toward the cradle of the world's Messiah.

We need to connect with this world-hope, begotten in Abraham and perpetuated by his descendants, two other points of sacred history; the first is that occupied by Jesus of Nazareth, as he declares, "Before Abraham was, I am," and assumes to be the fulfillment of all the cumulative hopes and expectations that had been multiplied through the revelation in the Old Testament Scriptures. The second point is that disclosed by Paul as he writes of the hour when "every knee shall bow to Him," the last enemy shall be vanquished, and "the Son also himself be subject unto him that God may be all in all."

This is a magnificent sweep of history. Somewhere along this line of history, we don't know where, we stand to-day, we, the young men and the young women, who are to take up the world's work, involving that of the business world, of the state, and of the church. The problems that are to be solved, the work that is to be done, the plans that are to be made, rest upon them. The responsibility is theirs. I want to get this thought before them this morning, that they are in this most magnificent line of history. Every inch of the road marked out by this course of history is heroic; it has been saturated by the blood of sacrifice. It has been won by the sacrifice of time, the devotion of intellect, and the consecration of human hearts.

And now, my friends, let me suggest some of the peculiarities of our

time and of our country. The supreme test of Christianity to-day is in our great cities. Consider a few facts bearing upon this thought. We are becoming a nation of great cities. In 1790, one in thirty of our population was in cities of over eight or ten thousand inhabitants; in 1800, one in twenty-five; in 1810, one in twenty; then, as you pass through the several decades, we have one in sixteen, and then one in twelve, one in eight, one in six, and to-day we have about one in four of our whole population living in cities of over eight or ten thousand inhabitants. So that whereas, one hundred years ago, we were a nation of farmers—a people living in small communities, and the characteristics of our life were the characteristics of those small communities: things moved slowly, there was little excitement, there was little nervous wear and tear. To-day all this is changed, and the cities furnish the problems both for the state and the church. And the question is, whether the gospel to-day is equal to the emergencies that are upon us in the city.

What mighty currents of life run into the cities! I was told a short time ago that seven hundred and fifty trains run daily into the city of Chicago. In the city is to be found the wealth, the great business corporations, and publishing agencies. Here is the home of all the potent agencies that control the state and dominate the church. And here, too, are massed the evils of our time. Here is abject poverty.

The saloon finds its home in the cities; multiplies there as nowhere else. We are told by careful students that in the cities the saloon numbers about one to a hundred and twenty-four or a hundred and twenty-nine of the population. If you take the whole country into consideration, the proportion is only one in several hundred. If you look

into the account of crime, you find about the same proportion maintained.

But if you study the church life an opposite tendency appears. A few years ago you would have found in the whole country a church to every five hundred and sixteen of the population, but, if you take the cities, you find one church in 1,600 in Boston, and then, running on through a long series of cities where there are less than that, we come to St. Louis, where there is one church to every 2,800. Wealth, amassed and often controlled by unscrupulous men, often directed by conscienceless corporations; poverty that cries for the common necessities of life; ignorance the prey of superstition, and prejudice and passion; intemperance that knows no law, regards neither God nor man. Why should there not be mobs and crimes, why not infamy and murder? All the social explosives are here, and the ignited match is always in the hand of some desperate man.

I have not suggested these facts for the purpose of advocating the theory of pessimism, that the country is to be destroyed, or the church is to fail to do its work; for you know very well, from what you have heard me say, that I am not a pessimist, but an optimist in my faith. But what of all this? I speak to the young men who are strong, in whom the word of God dwells, who have overcome the wicked one; you must devise means for meeting these exigencies by the application of the gospel to this condition of things.

I believe that God has always supplied real needs. There are many needs that we have as individuals that are not supplied, but they are not real needs; they are not essential to the unfoldment of our spiritual life. I believe that God has always supplied real needs in the unfoldment of national life, and that He will with us.

Some years ago, you remember that we were dependent upon the whale industry for pretty much all of our oil. There was a time when New Bedford sent out four or five hundred whaling vessels, and their voyages ran from one and a half to two and a half years. After a while this condition of things changed, and they were obliged to make voyages extending to four and five years. At length the industry had so far failed that only a half dozen vessels or so were sent out, and there was fear that we should suffer for oil. But just about that time somebody tapped an oil well, and forty-two millions of gallons were provided in 1870. In 1880, eight hundred millions of gallons of oil were provided from these oil wells. There seems to have been a real demand in our time, and it was met.

Again, I remember how, in my boyhood, I used to hear the old farmers talk about the waste of timber, and predict that the time was coming when we should have nothing to burn. But some years ago a man stumbled upon a piece of coal and found it would burn; and digging down, they found a hundred and twenty-five thousand square miles of coal bins that lay waiting for the exigencies of our time. And in 1870, some 33,000,000 of tons were taken out for use; and in 1879 some 300,000,000 tons were developed for use. Now, when you stop to think that the burning of a single pound of pure coal expresses just about the same amount of energy that a man does by working ten hours, you get some idea of the immense result, the incalculable result, that is found in our civilization by the use of 300,000,000 tons of coal. It is like an army added to our working force that is beyond all calculation in its efficiency. God meets real needs.

Now do you think it can be true that these physical agencies, oil and coal and electricity, and every other

agency of this kind, are supplied to meet our physical wants and do our work, but that the supplies of spiritual power, viz., intellectual and moral life, are to be wanting? Are there not, reserved with the Almighty, forces that wait yet to be developed? Is there not a spirit that is mighty to work in the hearts and consciences and intellects of men, and prepare them for the work of this world? I should certainly lose courage and abandon the work we are trying to do if I had not faith in Him who commands us to be strong and of good courage.

A blind man could hardly fail to see that the young men that are strong, whose power is multiplied by the word of God dwelling in them, are being called to meet the peculiar emergencies of our time, of this hour, of these cities. What mean the various organizations of young people that have but recently come into Christian work? How did they originate? Take, for example, the Young Men's Christian Association. How did it originate? It is said that in 1844, a man by the name of George Williams concluded to bring together a few young men connected with the business where he was engaged, for an hour of prayer; the idea spread, and others began to gather for prayer. The Association numbers now 200,000 members. And we speak of that as an explanation of the origin of the Young Men's Christian Association? Or take the Young People's Society of Christian Endeavor. It is said that Mr. Clark, a pastor in Maine, finding the necessity of devising some means of setting his young people at work and saving them from the evils that were about them, called a few of them together for consultation and prayer, and after a conversation with some of the older members of his church, organized that society. The Society of Christian Endeavor numbers about 500,000.

Do you think this is an explanation of the Young Men's Christian Association, or of the Young People's Society for Christian Endeavor? I think that is one of the most superficial explanations that could possibly be given. Ask the man that grows the wheat to explain its growth, and he says, "I go into my field and turn over the soil and harrow it down, and then I put the seed in the ground, and the sunshine comes upon it and warms it, and the rain falls upon it, and moistens it, and in a little while the earth is covered with a beautiful garment of green; it grows golden towards harvest time, and by-and-by you hear the song of the reaper as he harvests the golden grain." Is that an explanation of the growth of the grain? These are all external phenomena.

What of the unseen factor that works in the sunshine and the rain? Real insight comes when we look not at the things that are seen. The unseen is a thousandfold more important than the seen.

What is the origin of the Y. M. C. A.? George Williams and the Word of God, and God over all, is the answer. And what of the Y. P. S. C. E.? Mr. Clark and the Word of God, and God over all. This is the thought I have in mind. God is organizing a great army of young men and young women for the exigencies of this hour. If you marshal this army, you must draw up in line the Y. M. C. A., two hundred thousand strong, now pressing into the centers of heathenism; the Y. P. S. C. E., five hundred thousand strong, full of good works, in all the churches; the Chautauqua army, one hundred thousand strong, carrying help and courage into many hearts; the various leagues, the Oxford and Epworth: the thousands of teachers among the freedmen, with the spelling book and the Bible, with their millions of pupils; and the Sunday-

school army, estimated at fifteen or twenty millions—this is the host which God is marshaling for the conquest of the world.

Great armies, and the great deeds of great armies, always stir one's blood. What heart-throbs for the boy, in the record of the heroic deeds of the soldiers of the Revolution! Our own great army with its great general has but just marched by. We feel like lifting the hat at the thought of its presence. The great German army, with its rigorous discipline and its capacity for dreadful service—a halo hangs over them all. But into what utter insignificance do they sink when compared with this host that marches to-day for the deliverance of every captive soul in the world?

This hope for the success of the church is in the young men and women of these organizations. I would that every young man and young woman in our churches were connected with some of these working agencies; for a gospel can never get its full meaning for you until it is put into some sort of activity. The profession of the gospel is a simple matter. Church membership is comparatively a small matter, unless it means that we are ready for work. Christian work tests and develops the man. The gospel comes verily to be the power of God to the man that works it.

The problem of this hour is, how to save the cities. That is the problem that is given to our young men and young women to work out. I have no doubt of the future, but we must have our eyes open to the struggle that is before us, and we must enlist the whole army in the work that is to be done.

Never were such responsibilities put upon young men as in this age of ours. Never were such opportunities offered for the equipment of young men. Let these hundreds of thousands stand shoulder to shoulder;

let them feel the touch of elbow that communicates like an electric shock the courage of each to all; let them know that Christ has said: "Lo, I am with you always," and victory is assured. The word of God dwelling richly in you will make you more than equal to the demand, even of our great and wicked cities.

DEMONIZED.

BY S. E. HERRICK, D. D. [CONGREGATIONAL], BOSTON, MASS.

And he asked him, What is thy name?—Mark v: 9.

HE who asked this question was Jesus Christ. It was asked of the Gadarene demoniac. The question was put, therefore, not for the purpose of eliciting information, but rather as a teacher puts a question to a pupil, for the pupil's sake and not his own; to awaken memory, to revive intelligence, to accomplish certain results in the mind or heart, the thought or feeling, of him who is expected to answer it.

But we shall get at the true value of the question, and the Saviour's immediate purpose in asking it, if we consider the case of the man to whom it was put. He was a demoniac, we are told—the wildest and fiercest of that unfortunate and wretched class that comes before us so often in the New Testament narrative. Out of Mary Magdalene, we are told, were cast seven devils. This man was tenanted by a legion. What, in reality, was the matter with him—this man who was passing his life in unclean places, among the festering tombs, howling like a wild beast at the passers-by, tearing and cutting his own flesh; with rattling fragments of fetters hanging about him which had been powerless to restrain him. What was the matter with him?

Some explain it by saying that he was crazy—simply a case of insanity; but that mental diseases, being little understood in those early days, were attributed by the childish and super-

stitious mind of the age to the influence of evil spirits that were wandering about through the air—demons, infernal ghosts; and that Jesus and His disciples, if they knew any better, simply fell in with the harmless superstition of their time, thinking it not worth while to rectify it; while others suppose that this so-called demonism was a real influence exerted by wicked spirits from the unseen world, but that it was a phenomenon peculiar to the time of Christ. They tell us that that time was characterized by an extraordinary display of spiritual influences; that just as heaven itself had sent forth its bands of angels at the Redeemer's birth, singing, "Peace on earth, and good-will toward men," so hell, too, had broken forth in extraordinary manifestations of ill-will toward men; that there was a great wave rolling in upon this world from the world unseen—to speak after the analogy of our weather reports, a sort of spiritual cyclone or blizzard.

Well, this may be so. In our present condition of ignorance it is not a matter to be very dogmatic about; but my own conviction is, that the representation of the Gospels upon this subject of demonism, so often repeated, so manifestly intended to be a literal and not a figurative statement of fact, is literally and strictly, and will be found at length to be scientifically, true. The psychology of the Bible will be found to be the psychology of all ages. The life of Jesus Christ, and His teachings, were not only the light of men in the first century, but they are the light of men in all the centuries. The world of human life was then, is now, and always will be, subject to influences—think what that word means, *inflowings*—from the invisible realm of spirits. Individual men were possessed of devils then. They are possessed of devils now. There are scores of men in this city at the

present hour who are possessed with devils. For let us think precisely how much the language of the New Testament really implies in this matter. You will pardon me, if, for the sake of making it appear as clear as possible, I introduce a little of the method of the study into the pulpit. The word which here and elsewhere in the New Testament is translated "possessed of the devil," is in the original a single word—"demonized." We in English have no such word, and so we use the roundabout expression, "possessed of the devil." But we have words in our language that are made in the same way, closely analogous to it, and which will help to explain it. The best one that I can think of is our word "magnetized." That is, you know, brought under the power or held under the influence of a magnet, and so made for the time like a magnet. Now, that word comes into our language, "magnetized," from the Greek, exactly as if we were to bring in this word "demonized." The word in the original of the New Testament is "demonized," and it is formed after the same analogy, in the same way.

Now I saw the other day, as I was walking down Court Street, in Boston, a fine illustration in a watchmaker's window. It was a bit of machinery designed to show how an ordinary watch may be affected by a magnet in its neighborhood. There was a slowly-revolving plate, and on it there lay the works of a watch so displayed that the movement could be distinctly seen. It seemed to be running perfectly, springs and wheels all doing their work silently, beautifully. But as the plate revolved, the watch came at a certain point directly under the poles of a suspended magnet. At that point the watch seemed to be under a spell—bewitched. Its movements ceased; it was held fast; it was possessed by that mysterious, invisible influence, until, by the

revolution of the plate, it was released, passed out from beneath the magnet, and the works resumed their normal movement. It was magnetized at that point. It could not do the orderly work that it was made to do. It was doing what the magnet compelled it to do. Its own will, so to speak, was too weak to resist the influence of that strong will that was playing down upon it.

Now this seems to me to be a nearly perfect illustration of the New Testament doctrine of demonism. The spirit of a man comes under the influence of another spirit, so that for the time its movements are controlled by that other. It is the power of an evil presence. We have all felt it. We are constantly recognizing such a power in our common speech. We say of a speaker, "He is magnetic." What do we mean? Why, we mean that he exerts a fine, attractive, indescribable power over us, not to be attributed to what he says or to what he does, but to his spirit. He holds us spell-bound. He moves us, he impels us, he influences us to act in accord with his suggestions, it may be for good, or it may be for evil. Our spirits come into sympathy with his spirit, just as the watch is magnetized by the magnet.

So, then, all that is really essential in this matter of demonism, all its necessary conditions, exist now just as they did in our Saviour's day. The simple record, as it stands on the pages of the New Testament, calls for no more to explain it than you and I, every one of us, have seen in our own observation and felt in our own experience. Possibly it may not manifest itself in as conspicuous a manner as it did under the presence of Christ, for that was undoubtedly a time of high tide, as we might say, in the spiritual history of the race. You know that Mr. Buckle shows us, in his history, that there have been ebb and flow

in the currents of national life. So, no doubt, there are ebb and flow in moral history; and in our Lord's days spiritual forces were at their flood. But spiritual forces are always playing more or less upon the souls of men. What does St. Paul say? There are heavenly messengers, "ministering spirits," he says, "sent forth to minister to them who shall be heirs of salvation." And it is the same apostle who says, "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." *The essence of possession is in being under the magnetism or fascination of suggested evil.* That is the whole of it. Its modern forms are not difficult to find. Alas, we all know something of it, I am sure, in our own experience. Why, that man is demonized, fascinated, possessed, who, although he knows that ruin is before him, if temptation is in his way breaks all human restraints, ignores the tender ties of kinship, spurns the bonds of respectability, is powerless to assert his better self, lets his resolution go to the winds, and does—what? Just what the devil wants him to do. That man is possessed. It may be drinking, it may be gambling, it may be the indulgence of animal appetite, it may be profanity, it may be something far less gross and indecent than any of these things. It may be simply the outburst of passionate temper, or an act of deceit or trickery, or a yielding to luxury and laziness. That it is to be demonized. The man is going and doing, not what his own better self demands of him, but going and doing just what the devil wants him to do.

Now, this poor man in the story had come so far and so thoroughly under the fascination and magnetism of evil suggestion, that any breaking away from their power by

the assertion of his own manhood, and indeed any restraint under them at the hands of his friends, had become utterly hopeless. Habit with him had conquered will, and he had no mastery over himself. He was not his own. He was possessed—not self-possessed. His independence was gone. Even his sense of identity was lost. He knew not himself from the power that possessed him. The devil was in him, and they were so identified with each other that when one was questioned the other answered. Not the man himself, but the possessing demon controlled his tongue. It had become the organ of that mightier spirit within him. "What is thy name?" My name is Legion, for we are many." What utter confusion of all grammatical rules. The man was all mixed up with the devil. The question was asked of the one, and the other answered.

And that demoniac power within ruled not only his tongue but his hands, causing him to tear his own flesh, and bruise and cut himself with stones. It ruled his feet, taking him away from the society of his fellowmen; making him a tenant of the tombs, among dead men's bones and all uncleanness, the companion of jackals; ruled his whole body and soul—inter-penetrated, transfused and magnetized with the energy of evil.

Now this, my friends, I believe to be a faithful picture of what still takes place. If this case on the page of St. Mark's Gospel be exceptional, it is exceptional not in its kind, but in its intensity simply; and I believe the thing take places not very infrequently. This picture is simply that of a somewhat aggravated form of the universal tendency of sin. All sin is demonism. All sin works along these same lines. All sin tempts, seduces, fascinates, and finally overpowers and besots the soul, and leads it into bondage. All

sin tends to the same confusion of personality or derangement of identity. To use the powerful illustration, of that weird novel of Stevenson's which I suppose every man, woman and child in this house has read, "Dr. Jekyll and Mr. Hyde," they become one, and Mr. Hyde at length is that one. You ask Dr. Jekyll a question, and Mr. Hyde pretty soon answers. The magnitude of the hideous partnership into which a man enters when he yields to the suggestions of evil is not made known at once; but he does enter into a hideous partnership. Probably no man ever entertained the thought of admitting a legion of devils; but I tell you, my friends, when the door of the soul is once opened hellward, a thousand demons can enter just as easily as one.

But the blacker the storm-cloud the brighter the rainbow. Therefore, when the storm has passed over and the bow begins to form, we may be thankful that the cloud was so black. And so we may be thankful for this most remarkable, most frightful, and seemingly most hopeless, case of demonism ever recorded, simply because it reveals as it is nowhere else revealed, even in the Gospels, the glorious power of Christ as the Conqueror of sin, as the Physician and Redeemer of the human soul. It opens a blessed door of hope, even to the most hopeless.

Now it is to the Saviour's method of breaking up this poor demoniac's bondage, as indicated in this question, "What is thy name?" that I wish to call your particular attention: because I think that He uses the same means now to accomplish similar ends.

If you look through the records of our Saviour's wonderful works, you find that He seems almost always to have brought those whom He healed, either in mind or body, into some sort of co-operation with Himself. The man must do something along

with Him. For example, the man with the withered hand must stretch it forth. The paralytic must rise up and carry his bed. The blind man must go and wash in the pool of Siloam. The leper must go and show himself to the priest. The woman with the hemorrhage must reach out and touch His garment's hem, and so on. And in most cases, if not in all, there is some discernible reason for the required action. It is precisely so here.

"What is thy name?" An essential element in the cure of this man, who had become so brutalized or demonized by sin, must of course be the restoration of his conscious individuality, his mental and moral separation from the power which was holding him in its possession. His better self must be summoned forth, a severance must be brought about between himself and the evil spirit. It was necessary to call the poor soul back to a sense of its own identity, to make him think, "Who? Whence? What? Whither?" to arouse him from this magnetic slumber, to break the spell. His salvation would, first of all, be in a restored and free personality. So, you remember, the description of the change which took place in the history of the returning prodigal is conveyed in the words, "When he came to himself." "What is thy name?" "Who art thou?" So the Saviour would shock that paralyzed memory into new life. He would waken thought and conscience from their slumber into an appreciation of the frightful incongruity between the soul's divine birthright, and the destiny to which it had committed itself. "What is thy name?" Was He not a wise physician? A sanative question, that, bringing the soul of man quickly back to its bearings. Get that question seriously answered, and the foundation of the cure is laid. It is the trumpet of resurrection to a dead conscience.

"What is thy name?" Thou art singled out by that name, and by it standest alone, thy solitary, responsible self, among men and before God. That name marked your manhood, distinguished your youth. You were known by it in innocent and happy childhood. It is identified with your personal history, and yours alone, of all mankind. It tells your origin: it roots in your ancestry. Where did you get it, that name of yours? Who gave it you? Who bore it before you? You are sadly mixed up with devils. Do you know who you are and what you are? What is it that you have been turning your back upon? What is it to which you have been setting your face? It is not generally for any praiseworthy cause that a man assumes or speaks under an alias; that a man, when asked his name says "Legion," or something else. An honest man is ready to give his own name. How is it that you become so entangled and confused with this legion of evil influences that they have become to you another self, even given you another name—forced it upon you, compelled you to own it? On this tumultuous wave of temporal things you have been tossed hither and thither as though you were a soulless thing, a block of drift-wood on the billows of the sea—a thing, I say, not a person; having no will but their waywardness. "What is thy name?" Remember yourself. You are not a demon, or you were not. Why have you become demonized, and how? And, my friends, if I could do it, I would just whisper this one question into the ear of any young man who is coming under the spell of vice, or of one who is standing at the parting of the ways, in hazardous hesitation whether he shall turn at once to the right, or go a little way on the left-hand path. I would ask him, "What is thy name?" Nay, I would ask it, as our Saviour did,

even of one who is far on in wicked courses; in the hope of recalling him, first of all, to himself, the old self of childhood, in the midst of a father's bounty and beneath the light of a mother's love. I would awaken regret, if so it might be that regret would deepen into penitence, and penitence lead to restoration. And that question might furnish some wholesome matter for consideration to many a man who seems to be under no hallucination of evil at all; who presents to the view of society no signs of demonism, at least. It was not many weeks ago that there lay in jail over there in New York a young man, for confessed infraction of the laws of the country for which his honored father had risked his life on many a battlefield. You all know who he was. If he had only remembered his name!

"What is thy name?" What are its associations? What have men been understanding by it, through the community? There it is, in great letters, over your place of business. How are men reading that name now? How are you reading it? How is God reading it? Is there any incongruity between your name and yourself? What are you secretly and silently putting into that name of yours from day to day that shall modify the reading of it, perhaps, next week? Are you doing anything to-day, or did you do anything yesterday, that will make men read your name differently one week hence? How do you mean that that name of yours shall read next week, next year? How do you mean it shall read to your children? How shall it be read on your tombstone? How will men read it when it is no longer in your power to change its significance? How will it read in the book of God's judgment? Will it be found at all in the Book of Life? "What is thy name?"

But this question, after all, is at best only preparatory. It may touch

the memory and the heart. It may awaken regret and incipient sorrow. Such is its legitimate use. It may call to a pause. But it can do no more. That question startled, but it did not break and dissolve, the infatuation of the poor demoniac. That was the most our Saviour expected to do by it. That was not the healing; that was only the preparation. "He that committeth sin," says the Master, "is the bond-slave of sin"; and no man can ever think himself free from slavery. He is not going to get out by thinking himself out. When sin has tinged and colored the moral nature, and assimilated to itself every noble faculty; when the currents of thought and feeling, and taste and life, have been established towards vanity, or deceit, or covetousness, or anger and petulance, or the lust of the flesh and animalism, they do not turn back upon themselves for the sake of our name. Only He that can save to the uttermost can break the fetters of that inward dominion of evil. He moves you by this question, "What is thy name?" He moves you to think of yourself, and then to think of Him, as you stand in your solitary relations as an individual soul before Him. Whether you have been a long time possessed by evil influences, until they are mighty as a Roman legion, or whether you are now only beginning to feel their pleasant but fatal magnetism, you are standing between the power that is ruinous, behind, and the power that would save, before you. Between these two powers you stand. You stand between the strong man and the stronger. He who asks you to think who you are, and what you are, can lead even captivity captive, and wrest the prey from the mighty. The grip of sin is mighty, but the power of Jesus Christ is still its mightier solvent. "Come out of him, thou unclean spirit." He still

speaks that same gracious word, and He never speaks it in vain. Believe that He stands before you, calling your attention to Himself now. The poor demoniac, from being demonized, suddenly became Christianized. There is another word, formed, you see, after the same analogy. From being demonized, he became Christianized. It is the personal Christ, laying a counter fascination upon the soul, that saves a man. Look into his face, look steadfastly. Let his pity and His power, and His personal grace, His love, flow in upon your perverted thought and your disordered nature, and kindle within you what Dr. Chalmers so magnificently calls "the expulsive power of a new affection;" and the new man, created after God in righteousness and true holiness, will crowd out the old man, just as the new buds in springtime crowd off the dead leaves of last year. And then you need not fear to answer to His question, "What is thy name?" "My name is Christian."

There is a possession of the soul by Christ which enables it to give, you see, an analogous answer to that which was given by this poor demoniac, when he said, "My name is Legion." It was after the same analogy that St. Paul said, "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me. And the life which I now live in the flesh, I live by the faith of the Son of God." "*By the faith of the Son of God.*" You have been believing practically in the goodness of evil. Believe now, after the same practical fashion, in the goodness of "the Son of God who loved you and gave Himself for you."

A HEART OF WISDOM.

BY E. P. GOODWIN, D.D. [CONGREGATIONAL], CHICAGO.

So teach us to number our days that we may apply our hearts unto wis-

dom, or get a heart of wisdom.—
Ps. xc: 12.

DID you ever visit a soldiers' cemetery? As you look on ten or fifteen thousand graves how impressive the scene! In itself alone, it affects you, apart from the history of the war. Moses looked, as it were, over a million graves. He recalled the history of his people and was overwhelmed with the thought of the utter nothingness of man. He is like the grass that withereth, the dream when one awakens, like the swift ship or the swifter thought that flits like lightning. Over against this is placed the magnificent conception of God, with whom a thousand years are but yesterday when it is past. Yet in spite of this nothingness it may become significant if we only get a heart of wisdom. Life will be misspent unless we number our days. There are three things necessary for us to consider.

1. How can we get a heart of wisdom? We must confess that we have not wisdom, but are foolish. The unrenewed heart is self-sufficient and boastful. As we listen to the conversation of children, we often hear them expound with self assurance matters which they do not understand, and so is it with men. In the days of Noah they were too wise to believe in a flood, too scientifically wise to credit him. They regarded it as absurd, this declaration of Noah, and he could gain no converts for a hundred and twenty years, beyond his own family. So the people of Lot's day: they had seen tides of successful prosperity, and shall their wealth be swept away by fire? So with Pharaoh. His heart was hardened and he would not surrender a million of slaves, not he. But the sea opened and they marched out, while the Egyptians perished. Babylon and Assyria in their pride were humbled. Even the chosen people of God were slow to learn wisdom. For forty years they wandered in the wilder-

ness. "Who hath believed our report?" asks the prophet. Our century, too, is a boastful one. We talk of the revelations of telescope, microscope, stethoscope, spectrum, and some seem to think that they could have made even a better world than this. They do not believe the Bible to be the Word of God. To them a miracle is nonsense, but Buddhism the best thing extant.

We must confess that we are foolish and need wisdom. In early times there were men who were able to rear a mighty tower like that of Babel. In the later civilization of Egypt, whose wisdom was represented in Moses himself, a warrior, judge, poet and scholar, the power and pride of man were shown. But Egypt was humbled, and to-day you can hardly spell out the names of her kings on their monuments. The old Phœnician civilization was great. Tyrian art, as shown in her purple dyes, was confessedly great. But the wisdom of God antagonizes the pride of man, and to-day the sands sweep over her ruins. God's hand was on Babylon and other cities of the East. They fell. I have seen the nets of fishermen spread on their crumbling ruins.

What says the New Testament? The first chapter of Romans and the first of the first letter to the Corinthians are interesting reading on this point. "They became vain in their reasonings and their senseless heart was darkened; professing to be wise, they became fools"; "where is the wise, where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world?" Both of Greek and of Roman the same is affirmed. It is by "the foolishness of preaching" men are to be saved. Christ crucified is made our wisdom, righteousness and sanctification. But it may be said that we are wiser than those of olden time. Still, all is foolishness which takes the heart from God. We may know all else with-

out God and be foolish. We may possess all, yet be building on sand and involved in ruin and loss. We may be regarded as leaders in society, yet have no oil of grace in our lamps, for, however wise, gifted or popular among men, we are out of harmony with God, and without a heart of wisdom, are foolish in His sight. Men multiply books, increase inventions, and develop science. What is the relation of all this to the knowledge of God? Too often it is not a help, but it keeps us away from Him. The trouble and the folly of our day is a wise folly and trouble. The first thing for us is to feel how foolish we really are.

2. We must take God's plan of life and look at things as He does. We must take His ends as the animating principle of our activities. Moses was the "servant" of God. This one revealing attribute is the characteristic of a truly wise man. Joshua was a servant of God. So was Aaron, David, Daniel and Paul. "Whose I am and whom I serve," was the language of the apostle. He was ready to confess his folly, to ask God to teach him, to count all things loss for the excellency of His knowledge. He took God's plan as his. The spirit of selfishness rules to-day. Money is loved, not for its worth in promoting good so much as it is for pleasure and self-aggrandisement. Human nature is always the same. What did Pharaoh care how many lives were sacrificed in rearing the pyramids? Moses, on the other hand, cast in his lot with his poor despised countrymen, esteeming the reproach of Christ greater riches than the treasures in Egypt. There are heroic, unselfish men amongst us, as where the fireman gives his life to save others, or the physician sacrifices his own in his humane endeavors. But such cases are comparatively rare. Selfishness rules, and indifference to the things of God. Here is the peril of the church,

rather than in the saloon, brothel and grosser forms of sin. We are to cultivate the spirit of Him who, though rich, for our sakes became poor. We are to give, not from our surplus, but with the consecrated heart of the widow who gave in her poverty all her living. We are to deny self and take up our cross, not once, but continually and gladly, giving, not dollars merely, but deeds of sympathy. This we shall do if we have a heart of wisdom.

3. We are to number our days. Many dislike to number their days, though they count their sheep, cattle, or houses and bonds. They are exact in material computation, as when they make micrometric screws of minute accuracy and delicacy, but are indifferent to the soul's welfare. God is a great mathematician and does nothing haphazard. Geologic ages are exact. Read Genesis vi. Man's days shall be one hundred and twenty years. The ark shall be 300 cubits in length, 50 in breadth, and 30 in height. So with the days of the flood, its depth, and its departure; the regulations of worship among the Israelites, the prophecies of the captivity and of the coming of Christ. It was in the "fulness of time" that Christ was born. Not until His "hour was come" was He delivered up. So with the return of the Jews, the raising up of the dead, and the final judgment. He has a plan. He works up to it. We should cultivate fidelity and exactness, for the Master is coming to make an examination of our accounts. If our life and character are what they should be, we shall number our days, and so secure a heart of wisdom. We are to work while the day lasts, for the night cometh. If Christ had this aim, how much more necessary it is for us to feel its power! Do not say, "There is time enough yet." Do not ask your Maker to take the fag end of your life. The end cometh. **There will be a time when you will**

come home for the last time from your work, never more to return to it. Are you ready? Watch, for you know neither the day nor the hour when the Son of Man cometh!

You have read the story of the requiem which was Mozart's last work. A stranger came to him when depressed, and engaged him to write the music in memory of a departed friend. The time and price were fixed. He wrought with his might for a month, and then another month was allowed. He was sure that it was to be his own requiem. It proved to be. Bolstered up in bed, he finished it. When called for it was ready, but Mozart was dead. You cannot postpone the call of death. Are you ready? Have you numbered your days and so obtained a heart of wisdom?

THE TWO GREAT COMMANDMENTS.

By J. H. ECOB, D.D. [REFORMED],
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On these two commandments hang all the law and the prophets.—Matt. xxii: 40.

THIS is a sweeping generalization. What religious teacher to-day would dare to make it? Notice the ground it covers, "the law and the prophets," a popular expression inclusive of all the Old Testament. As the New Testament is a blossoming of the Old, we have all Scripture practically reduced to two commands, Love to God and Man. The law had to do with the external life. It was a fine net work for the regulation of the entire individual and national life. Its impact was felt in the institutional existence of the people, from the king on the throne to the maid at the mill. The officers of the law were ever before their eyes. The temple with all its continuous and august service impressed them with the sanctity of the law. The prophets were, as it were, outside men, visitants from heaven. Man

cannot live by law any more than by bread alone. The spiritual life must be kept open towards Heaven. In the utterance of the text Christ spoke deliberately. The men about him were critical and hostile. The Master speaks not to the multitude, but to a lawyer, one of a body of shrewd, dark, stringent teachers of mere law, ignorant of the mystery and triumph of the loving communion of spirit and of love. These most penetrating minds were unfriendly, and Christ carefully weighs his words. As "the law and the prophets" covered the outward and inward life, the text comes to be the summation of the whole duty of man. The whole cycle of obligations is summed up in one word, LOVE. How brief and clear, like a shining crystal.

Those days were days of ferment and unrest. We fancy that our age has a pre-eminence in this aspect, but men then were crying, as now "Lo, here! lo there!" There were agnostics then, who believed in no angel, spirit, or resurrection. There were deists and a high-church party, the Pharisees, and also apostates; Herodians, who believed in making the best of everything and in doing as the Romans do, while with them. Men were then as now, and as they ever will be. Christ's words have universal application. Young people are confronted now with many sects, creeds, and theological systems. I would say to you, "Choose ye whom ye will serve."

Some young minds eagerly court discussion, read all sorts of books, and go from church to church, and at last fall a prey to shallow sophistry, and come to believe in no supernaturalism whatever. Some, both young and old, look on all religious thoughts as the town clerk at Ephesus looked on the matters then in dispute, as a mere discussion of words and names in which they will take no part. Then there are true-

hearted Christians who are troubled and confused by this babel of sounds. What shall I do? Shall I spend my life in this battle of beliefs? Shall I go on with a sword in my hand? Shall I go from preacher to preacher, to see which suits my appetite the best, and become a religious gourmand? Shall I read books and see what system appears the most perfect? No, no; you might as well go and search among the leaves of September to see which has got the most of summer into it, or put in contrast the yellow-green of spring and the golden tints of autumn; the loveliness of sky, the amplitude of earth or sea, and say that all beauty and grandeur lay in one object, instead of standing still and opening your whole soul to the all-encompassing influence of Nature which bathes your whole being as with a vital flood. Do not say to me, "Tell me what good book I must read," but rather ponder this sweeping generalization of the Master, in which you find the essentials of the religious life, as all these objects and colors are but voices of Nature's manifest and manifold life.

Man is naturally a religious being. God is in men. Religion has various colors. Master, therefore, and be mastered by this comprehensive truth our Lord has uttered. It will steady you. Remember that religion is the soul's food. It comes not because of will, any more than does your reason, or your physical life and form. Do not say "I must first settle this or that," but accept the central, fundamental, vital, immortal truth that love to God and your neighbor is the whole duty of man. In a revival or in a political campaign we do not say, "Now let us make history." We do our work. History is made. Let a man take this central thought of the text as his guide, and anywhere I will give him my hand and greeting as "brother." I remember a clas-

mate whose religious training might be regarded as narrow, for it had been always in books. What was not in the books he thought was heresy. He was in the heart of China, and invited to spend a few days in retirement with a Buddhist priest alone. He saw how anxious that heathen was to get near to God; how earnest in prayer and how he thirsted after God. He left that place of solitude ashamed and abased, feeling that he could not keep pace with this wrestling soul in his longing after God. He put up the prayer as never before, "Teach me thy way, O God." Before we call such men "heathen"—as of old they spoke of aliens as "Gentiles"—let us know what we affirm. What doth God require of us, if not to fear Him, love mercy and walk humbly before Him?

Again, notice the pointedness of the personal pronoun, "Thou shalt love the Lord *thy* God with all *thy* soul and mind and strength." It is not somebody else's God, or the God of definitions, but your God. There is peril in living and acting too much in our corporate capacity. It is proper to build our sanctuaries thus, to worship and to carry on our boards of missionary enterprise by organized effort. But how our individuality shrinks as we slip our little coin into the offering of the congregation and go our way satisfied; or say "how well he preaches," or "how well they sing." Christ says "Thou shalt love the Lord *thy* God with all *thy* mind, soul and strength." The same object may be presented to different eyes. If love be absent the eye is blind. Love is the vital element of all. Our spiritual life depends not on many things, but on one thing; not on philosophies but on love. Driven inward on your own soul, you hear the law and prophets in the one command.

I speak with emphasis, for in boyhood I had bitter experiences with

outrageous systems, driven and hunted, weighted with the heavy armor of Saul in the Westminster Catechism, instead of being allowed to use, as did David, the boy's weapon, a stone from the brook. Christ would have you equipped with yourself, fresh and facile. "Love is the fulfilling of the law. He that loveth is born of God and knoweth God."

Finally, this is an unchanging life, for it is from God and of God. The truth you hold is verified in your own individual experience, rather than by the teachings of schools, or the decisions of councils. Your own personal knowledge of God is a fountain of life to you. You are saved or lost by your love. Tell me, young man, what you love and venerate, and I will tell you whether you are saved or lost. By what thou lovest thou shall live or die, for love is the fulfilling of the law.

THE PROBLEM OF LIFE AND ITS SOLUTION.

BY REV. NELSON P. DAME [EPISCOPAL], WINCHESTER, VA.

The king's thoughts troubled him.—

Dan. v: 6.

Introduction. Poor king! He was not the first, nor is he the last man whose "thoughts" have troubled him. There is not a pauper on earth to-day who could not shake hands with that old king and say, "Brother man, I understand you; I have been there myself; my thoughts have troubled *me*." We only want to know that a man can think at all, to know that at some time the current of his thoughts has been disturbed. Some find the cause of disturbance and remove it, and are never seriously troubled more. Others do not, but are disturbed till death destroys the power of thought.

Of course some of one's thoughts are peculiar to the individual. Some he shares with his family, society or nation, only. But the most disturbing thoughts are those which are

common to the race, a part of the very fibre of human nature, like patterns woven in a carpet.

I. SOME OF THE THOUGHTS THAT TROUBLE A MAN TILL SOLVED.

His thought of God or gods, afar off. The Creator, Ruler of the world and men. It matters little whether he thinks there is a God or not, one God or many, the fact remains he *thinks* on this subject.

His thought of spirits, good or evil, near at hand. Perhaps he don't believe in ghosts or any such thing; but he believes, thinks about, spiritual beings one way or another.

His sense of fear of these unseen beings, when he believes in them at all. No matter whether good or bad, he is made uncomfortable by the thought of their presence; their company uncongenial, as though he were dimly conscious of some want of harmony between him and them; ruptured relations.

His sense of attraction toward these same beings whom he unmistakably fears. Even when he does not believe in them the subject retains its interest for him, as though dimly desirous to be at peace with them. The feeling that he and they ought to be in harmony; related to them somehow. *These two antagonistic feelings* may be seen side by side most clearly in children and uncultured persons. A ghost story attracts and frightens at the same time. They may be seen also in the most intelligent and cultivated of the race: worship and sacrifice exhibit both these elements: a drawing toward God, and yet fear of Him.

His thought of duty, responsibility, conscious of the force of "ought," "should," "right," as though somehow, or some where, he should have to render account. Standards vary; men do not live up to their own standards of duty, right, etc.; may knowingly reject them all, but the thought remains.

And his thought about life after

death. Of no consequence just now as to what he thinks about it; he *thinks* of it, as regards others, as regards himself. Asks, or carefully avoids asking, "If a man die shall he live again?" Heathen, atheist, agnostic, Christian, all think on these things.

II. THE TROUBLE THAT THESE THOUGHTS GIVE. The fact is patent. It is not a sharp hurt, rather like a dull steady pain, just enough to keep us conscious that something is wrong. They keep us uneasy, not quite happy at best, discontented, always wanting something, hardly knowing what. *We lay this sense* of unrest at the door of the weather, the crops, business, our health, the way people treat us, or do not treat us—anything. The ease we lack never just where we are, always a little before or behind us.

What is the source of the trouble in man? Not that there is a God, spirits, judgment, life after death, heaven, hell. But the uncertainty, the suspense, the inability to settle down confidently on the one side or the other. This was the trouble with the king; that handwriting on the wall; what does it mean? Purple, gold, honor to the man who can tell *what* it means; no matter whether the meaning good or evil. Just to *know* brings peace.

So with his brother men, of all lands and ages. If they could only know that there were a God or gods, spirits or a spirit, etc., they could try to adjust themselves to the facts. Or if they could only know that they were *not*; that would be all right. But not to know at all!

III. HERE IS THE PROBLEM of our life. *What does it all mean?* What is the truth of these things? Why should man think such thoughts at all? Why could he not go on as the beasts seem to do without raising questions that he cannot answer? Is there any solution of the problem?

When at school, if we had a sun

that we could not work directly as the books told us to do, we would sometimes take an answer at random, a guess at the truth, and try that, work it back into the sum. If it worked all right, we knew we had found the correct answer. That is what we have all been doing with the problem of life. We have all the same problem on our slates. We can't work it directly, so we are trying the other way; taking some suggested answer and working it back into the problem. This is what the atheist is doing; simply trying the hypothesis, "No spiritual beings," etc., by living on those lines. Does he get it? Stop those thoughts? Settle those questions? He *says* he does not: He *looks* as if he had not; as much troubled, as restless as ever. But we are not dependent either on his testimony or his looks; having the same problem to solve, if that answer will solve it for him, it will solve it for us. Well, we have tried it, a good many of us, and we *know* that is not the right answer. It does not work at all.

This is what every religion and philosophy in the past has been; a guess at the answer to this problem, and trying it on the life. They have made some progress. Got their points in the answer: "There are spiritual beings. The 'Forest' is inhabited; some good, some evil; related to man somehow, There is life after death, and a judgment, and good and evil destiny." But the character of God, ground of judgment, how make peace, find life, etc., a thousand questions left unanswered.

Yet even so much of the solution helped. Devout heathen, Buddhist, Mahometan happier than atheist. But still not happy.

IV. THE SOLUTION: So the matter stood when Jesus came. The old religions were losing their hold; could not solve the problem sufficiently to bring peace,

Jesus comes. Matters not who He is, whence He came, how He got here. He suggests another answer, a full solution to this problem, and invites you to try that. That He claims to come from heaven does not prove it to be true, not that *God* sends us this answer, nor that miracles are wrought in attestation of it. If it does not fit the problem when fairly tried, it is not true, miracles or no miracles. If it does fit, it is true, verifies itself; and we should *then* be glad to hear its history, and be not surprised to learn whence and how it came.

The solution He offers for trial to each is this: There is one God, loving Father of men. His children gone astray, but children still; need a sacrifice to restore harmony. He comes in person of His Son; Jesus the crucified, dies, is buried, rises again, ascends into heaven, will come again to judge the risen race. God, the Holy Ghost, the Comforter, here with us. There is personal spiritual enemy of man, there are demons and good angels. There is the forgiveness of sins, the resurrection of the body, and life everlasting. This outline is filled up in the Bible, wherever it came from.

Take this, then, as an hypothesis, a guess at the truth, and try it. Work it back into the problem; live on the lines of thought, temper, word, deeds here suggested, and see effect on these questions.

No harm in trying it. You are not asked to *know* these things, but *believe* them; accept them as unproven, and *try* them. If they are false you will know it. If true you will *know* it. Know that these things are so, as a hungry or thirsty man knows that the bread or water that satisfies his thirst or hunger, is *real* food, not moonshine, or imagination.

Conclusion. Millions have tried it and declare with one consent *we know*. Millions have not tried it and declare with equal unanimity: *we*

don't know. The "don't know" of the world cannot balance the "I do know" of one Athanasius. TRY IT. This a personal problem, and the knowledge we want is not what somebody else says about it, but a personal grasp on the truth. We acquired our knowledge by experience. But we cannot make you *know*. Knowledge cannot be imparted ready made. But try it, employ the same process, and you will *know*. If any man will do he shall know

KNOWING THE TIME.

BY W. A. McCORKLE, D.D. [PRESBYTERIAN], YPSILANTI, MICH.

And that knowing the time that now it is high time to awake out of sleep; for now is our salvation nearer than when we believed. The night is far spent, the day is at hand. Let us therefore cast off the works of darkness, and let us put on the armor of light.—Rom. xiii: 11, 12.

THE ellipsis, lying in between the first two words and the remaining portion of the text, may be supplied by the injunctions of the apostle contained in the preceding context. These things should be regarded for the reason that "knowing the time," etc. His object, therefore, in using this impressive, almost startling, language, is to give emphasis and force to the injunctions just preceding it.

1. In calling attention to the rapidly moving current of time, the apostle intimates that it is yet the night with us. Darkness represents sin—the works of sin—the results of sin. In this sense the word night is also used (I Thes. v: 5). While in the world the Christian, although a child of light, partakes of the influence and suffers from the effects of the world's darkness (Eph. vi: 12). We conclude, therefore, from the form of his expression, that, by the term night, the apostle is referring to the lifetime of the world.

2. The apostle marks the specific

time as the after part of the night and near the approach of day. (a) He cannot, in this particular, have reference to the personal experience or history of individual members of the household of faith. In their case it might be the early part, the middle, or the after part of the night, according to the period of life with them. (b) We can only explain his statement in the reference it has to the people of God in their relation, as such, to the world. (c) The last period of the world's life began with the ascension of our Lord (Acts ii: 15-21), and with the swift sweep of time is fast passing away. Therefore the "night is far spent, and the day is at hand." That day that needs no sun to shine in it—that day of infinite glory and blessedness—that day which shall be followed by no night, will soon burst upon us.

3. Therefore our salvation is nearer than when we believed. (a) Not salvation in the sense of personal and present safety through faith in Christ. That is a realization as soon as there is faith (John v: 24). (b) Salvation, in the apostle's meaning, relates to the final consummation of the whole scheme of redemption—to that final glorious finishing of the work of grace which shall have revelation in the last of time (I Peter i: 5, Rev. xii: 10). That day of majestic glory and power is nearer every believer than when he believed, and its swift approach is well suited to deeply impress the life of the believer.

4. The pivotal point of the passage evidently relates to the importance of a recognition of the time. Paul expresses it in his own terse way as "knowing the time."

Our Saviour reproached the Jews because they did not discern the signs of the times (Matt. xvi: 3). He instructed His disciples, and warned them to be in watchful preparedness against the coming of the very day of which Paul is speaking. With

the Bible in his hands and the Holy Spirit as his instructor, no child of God should be so blind to the signs of the times as to be unaware of the swift passage of the night and the near approach of the day.

5. A recognition of the near termination of the night and the imminent advent of the day would inevitably suggest the importance (a) of awaking out of sleep. Sleep imports the state of worldly carelessness and indifference to sin which practices the works of darkness. It therefore imports a low state of spirituality on the part of those who are Christ's, *e. g.*, the ten virgins. (b) Of ridding one's self of all gratifications and practices that characterize a state of darkness, and of putting on the garments, or, as the apostle put it, the armor of light, armor suited to the children of the day.

With all the people of God thus aware of the waning of the night and the near approach of the day, thus awake and clothed with the armor of light, the church would indeed be "She who looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners."

THE DISASTROUS END OF A SHARP TRANSACTION.

BY REV. C. Q. WRIGHT, U. S. NAVY.
Escape for thy life.—Gen. xix: 17.

1. TWO "cattle kings"—both shrewd business men. But Lot displayed the smart traits of a schemer. Such men prefer to do by sharp practice what might be as well done openly and honorably. His cowboys quarrelled with those of Abram, and perhaps he winked at the conduct that led the latter to resentment, for "like master like servants." Abraham was no less shrewd, but his worldly wisdom was of the consecrated kind which is mellowed, guarded, and controlled by the purified heart—which per-

mits no material interest to interrupt the best loves and tenderest relations. To him the fatted cattle on a thousand hills seemed not to compensate for the loss of the friendship of this near relative. He conciliates Lot, and offers him choice of pastures, well knowing some people love more and better at a distance.

2. Lot chooses a range eastward—unlike the ranchmen of our own time, he went east. Saw the plain well-watered—where there is water there is rain, grass and shade, without any thought but for his own interest he seized it. He did not choose Sodom, that was remote as yet, he took the way that led there, "pitched his tent toward Sodom." Thus do the ways in which we thoughtlessly set our feet lead to strange places. At Bethany—it is a small divergence at the crossing that may lead to Jericho on the one hand or Jerusalem on the other.

3. When in a bad box of your own making, the best thing to do is to "escape," flee out of and away from it.

(1) Not amuck with it—from bad to worse—from the frying pan into the fire. (2) But to the "mountains." "Set your affections on things above." Lift your eyes "to the hills from whence cometh help." God always asks us to look upward, and spiritual prosperity and pleasure is upward always.

4. Escape for thy *life*—no longer a question of property, but it was for very life's sake. So men often reach that stage in vice when questions of material interest may no longer be considered, but it is to escape or lose the soul. So it behooves every alien from God to flee the wrath to come for his soul's sake. Questions of reputation, convenience, health, wealth—all subordinate to this.

5. Behold the *end* of the venture. Oh, that men could see beyond their noses! That they would take the

far view of things! The astute Lot, with property scattered over the consuming plains, and real estate and gold and raiment crumbling in the burning city—penniless and friendless and wifeless—hears God's messenger: "Escape"—leave everything behind, and "escape for thy life."

Abraham, the just and generous, also hears his God saying unto him, "Lift up now thine eyes to the Northward, and Southward, and Eastward, and Westward, for all the land which thou seest, to thee will I give it, and to thy seed forever. Arise, walk through the land, in the length of it and in the breadth of it, for I will give it unto thee." This world is teeming with kingdoms and all things come to him who waits and who is worthy while he waits.

MORALITY FATALLY DEFECTIVE AS A CONDITION OF EVERLASTING LIFE.

BY GEO. D. ARMSTRONG, D.D. [PRESBYTERIAN], NORFOLK, VA.

All these have I kept from my youth up; what lack I yet?—Matt. xix : 19, 20.

"WHAT good thing shall I do that I may have eternal life?" the question with which this young man came to Jesus, is the great question in all religion. To it the Scriptures make answer: "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John iii : 16).

Unwilling to accept this answer, many would substitute for it, as this young man seems to have done—"If thou wilt enter into life, keep the commandments" (vs. 17). When this is done, in most cases, as in his, the result does not satisfy the enlightened conscience and reason, and there comes up the question, "What lack I yet?"

Why is this so?

I. When the life, moral and upright as the world esteems it, is

compared with God's perfect law that life is found fatally defective.

(1) *Their morality*—their obedience to the second table of the law—is at best but an obedience in act, not in heart; and even in the estimation of man, it is the heart which gives moral character to the act, *e. g.*, taking life by the sheriff in execution of the sentence of the court, is a righteous act. It is only when life is taken with "malice aforethought" that it is murder. Hence our Lord taught that "he that looketh upon a woman to lust after her hath committed adultery with her already in his heart" (Matt. v : 28).

(2) *Their piety*—their obedience to the first table of the law—is even worse than their morality; seldom rising higher than that of the Scribes and Pharisees, which our Lord denounced as hypocrisy, stage-acting. "All our righteousnesses are as filthy rags" (Isa. lxiv : 6), declared God's prophet of old.

II. The plan of securing eternal life by "the deeds of the law" takes no account of the momentous fact that man is already a sinner "under condemnation" and "dead in trespasses and sins." (1) There is a debt of ten thousand talents to be paid before "paying as he goes" can avail to render him "just with God," and (2) life must be imparted to his dead soul before he can begin "to pay as he goes."

III. But if a man really and honestly does the best he can, may he not hope that God will be satisfied therewith? To this question I answer unhesitatingly, yes. To do the best he can is all that God requires of any man, as a condition of securing eternal life. But notice, it must be really and honestly the best he can; and what that is will depend upon the circumstances of his case.

What is the best a criminal, justly condemned for some capital crime, but with a pardon offered him and within his reach, can do?

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Is it just to ignore all this, and begin a better life in the prison? Or is it, first, frankly to acknowledge his guilt, accept the pardon, and then begin a better life in the world to which he is restored?

What is the best a sick man, sick with a deadly fever, but with a physician by his bedside, can do to secure the food needful to sustain the life of the body? Is it to rise from his bed, with his fever upon him, and go hard to work in the workshop or the fields? Or is it, first, carefully to follow the physician's prescriptions, and when healed then apply himself diligently to his work?

What is the best a poor prodigal, perishing with hunger, can do? Is it to spend his time and strength in trying to cleanse the swine's husks on which he has been feeding? Or is it, first, "to return to his father, saying, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son," and when thus restored to his father's heart and home, to feed upon the food his father's love will provide?

CONFORMITY TO CHRIST.

BY THOMAS HEATH, PLYMOUTH, ENGLAND.

That I may know him and the power of his resurrection, and the fellowship of his sufferings being made conformable unto his death, if by any means I might attain unto the resurrection of the dead.—Phil. iii: 10, 11.

THE great apostle here beautifully and grandly demonstrates what should be characteristically and experimentally possessed by the Christian. He declares, with no uncertain sound, that he is anxious to be made conformable to Him who is our great model, our great example, our great pattern, notwithstanding the great difficulties and persecutions which he may be called upon to endure. Christianity is a thing which makes man brave and enduring, even unto death. The histories of those within

the sacred page will demonstrate this. Even the martyrs in the early church of God fully sustain the truthfulness of this assertion—they sealed their lives with their blood for the testimony of Jesus Christ. Christianity does not make them cowards, but gives them endurance and fortitude. The great apostle exclaims: "I am now ready to be offered, I have fought a good fight." We learn four things from the subject:

I. *Paul's desire in knowing Christ.* There must be the personal and experimental knowledge of Christ, otherwise the mere theoretical knowledge of such a person as Jesus Christ will bring us no spiritual advantage. Mere historical knowledge of Christ will bring us no nearer heaven, will not blot out our sins. The apostle earnestly prays that he may know Him.

II. *Paul's desire in experiencing the sufferings of Christ experimentally.* The apostle experienced a great deal of sufferings and persecutions; he was always anxious to bear about in his body the dying of the Lord Jesus—that is, in being made conformable to His likeness. Christ was his all. Whatever he had to experience his life was one of undying lustre when he became a follower of Christ.

III. *Paul's desire to die in conformity to Christ.* "Let my last end be like his," is frequently repeated, even by those whose lives may be questioned, and are in antagonism with the precepts of the blessed gospel of Christ. If we wish to die happy and in the peace and love of Christ, our lives must resemble His. The absolute prayer of the great apostle to the Gentiles was to be made conformable to Him. Christ finished the great work of redemption. He forgave His bitterest enemies while He hung on the cross. No death like His, yet Paul wished to be made like Him.

IV. *Paul's desire to attain the resurrection of the just.* There will be a resurrection, both of the just and of the unjust, at the last day—a resurrection of those to eternal death, and a resurrection of the other to eternal blessedness. At the last day there will be the “sheep and the goats.” The King will say to the sheep: “Come,” and to the goats “depart.” There will surely be a resurrection, or else our preaching is vain and our faith vain. The resurrection of Christ is the chief foundation on which Christianity rests. Christ's resurrection is the pledge of the believer's resurrection in the final day. The Christian looks forward to that day with exulting gladness and expectation that he may attain unto the resurrection of the just. Therefore Paul breathes an earnest prayer that after a life of toil and suffering for the sake of Christ, and being made conformable to Him, he may attain unto the resurrection of the just.

CHRISTIAN CONSECRATION.

BY THOMAS KELLY, D.D. [METHODIST], PHILADELPHIA.

Who then is willing to consecrate his services unto the Lord.—1 Chron. xxix : 5.

I. Christian Consecration is a personal thing—“Who?”

II. Christian Consecration is a voluntary thing—“Who is willing?”

III. Christian Consecration is an active thing—“His service.”

IV. Christian Consecration is a reasonable thing—“Unto the Lord.”

V. Christian Consecration is a present thing—“This day.”

VI. Christian Consecration is a sympathetic thing. It prompts the consecrated to commend the grace of God to others and press the question, “Who is willing,” etc.

THEMES AND TEXTS OF RECENT SERMONS.

1. Past Experiences a Motive to Present Duty. “I am the God of Bethel where

thou anointedst the pillar and where thou vowedst a vow unto me; now arise,” etc.—Gen. xxxi : 13. Rev. O. J. White, Nashua, N. H.

2. The Financial Basis of the Gospel. “They shall not appear before the Lord empty; every man shall give as he is able, according to the blessing of the Lord thy God which he hath given thee.”—Deut. xvi : 16, 17. “Upon the first day of the week let each one of you lay by him in store as he may prosper.”—1 Cor. xvi : 2. Rev. John Clark Hill, Belvidere, Ill.

3. Put Yourself in His Place. “I also could speak as ye do; if your soul were in my soul's stead, I could heap up words against you, and shake mine head at you. But I would strengthen you with my mouth, and the moving of my lips should assuage your grief.”—Job xvi : 4, 5. Rev. James H. Burlison, Ph.D., Louisville, Ky.

4. Purpose in Life. “The ungodly . . . are like the chaff which the wind driveth away.”—Ps. i : 4. Chas. S. H. Dunn, Duluth, Minn.

5. The Ebb and Flow of Christian Experience. “Save me, O God; for the waters are come in unto my soul. I sink in deep mire. . . . I am come into deep waters, where the floods overflow me.”—Ps. lxxix : 1, 2. Rev. W. H. Lanning, Portsmouth, N. H.

6. The Prayers of Jeremiah. “O, that I had in the wilderness a lodging place of wayfaring men, that I might leave my people and go from them, for they be all adulterers, an assembly of treacherous men.”—Jer. ix : 2. “O, the hope of Israel, the Saviour thereof in the time of trouble, why shouldst Thou be as a stranger in the land, and as a wayfarer that turneth aside to tarry for a night? Why shouldst Thou be as a man astonished, as a mighty man that cannot save? Yet Thou, O Lord, art in the midst of us, and we are called by Thy name.”—Jer. xiv : 8, 9. Rev. G. Adam Smith, London, Eng.

7. Alone with Self and God. “Flee, get you far off, dwell deep, O ye inhabitants of Hazor, saith the Lord; for Nebuchadrezzar, King of Babylon, hath taken counsel against you, and hath conceived a purpose against you. Arise, get you up unto the wealthy nation that dwelleth without care, saith the Lord, which have neither gates nor bars, which dwell alone.”—Jer. xlix : 30, 31. J. Kerr Campbell, D.D., Glasgow, Scotland.

8. Christ's Theory of Political Economy. “Seek ye first the kingdom of God and His righteousness; and all these things shall be added unto you.”—Matt. vi : 33. Joseph H. Montgomery, D.D., Pittsburg, Pa.

9. Conscience and the Bible. “Search the Scriptures; for in them ye think ye have eternal life, and they are they which testify of Me.”—John v : 39. Prof. Calderwood, LL.D., Glasgow, Scotland.

10. The Christian Church Essentially Missionary. “Jesus, therefore, said to them again, Peace be unto you; as the Father hath sent me, even so I send you. And when He had said this He breathed on them, and said unto them, Receive ye the Holy Spirit; whosoever sins ye forgive, they are forgiven; whosoever sins ye retain, they are retained.”—John xx : 21-23. L. Pratt, D.D., Norwich, Conn.

11. The Seven Who Saw the Risen Lord. “There were together Simon Peter,

- and Thomas called Didymus, and Nathaniel of Cana in Galilee, and the sons of Zebedee, and two other of His disciples."—John xxi: 2. Alex. MacLaren, D.D., Manchester, Eng.
12. The Life of Faith. "The just shall live by faith."—Rom. i: 17. "God will render to every man according to his deeds."—Rom. ii: 6. A. M. Fairbairn, L.L.D., Oxford, Eng.
 13. Dead Unto Sin. "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord."—Rom. vi: 11. Prof. Marcus Dods, D.D., Edinburgh, Scotland.
 14. Love and Justice. "For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? Do that which is good, and thou shalt have praise of the same: for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain; for he is the minister of God, a revenger to execute wrath upon him that doeth evil."—Rom. xiii: 3, 4. Rev. Canon Gregory, St. Paul's Cathedral, London.
 15. Helping Congregations. "Ye, also, helping together on our behalf by our supplication, that, for the gift bestowed upon us by means of many, thanks may be given by many persons on our behalf."—2 Cor. i: 2. R. W. Dale, D.D., London, Eng.
 16. Two Conflicting Gospels. "For we preach not ourselves, but Christ Jesus as Lord, and ourselves as your servants for Jesus' sake."—2 Cor. vi: 5. Rev. C. S. Horne, M.A., London, Eng.
 17. Between Two Blessings. "For me to live is Christ, and to die is gain."—Phil. i: 21. Prof. Laidlaw, D.D., Edinburgh, Scotland.
 18. Intelligence in Religion. "Prove all things,"—1 Thess. v: 21. C. H. Parkhurst, D.D., New York.

SUGGESTIVE THEMES FOR PULPIT TREATMENT.

1. The Lord Our Banner. "And Moses built an altar and called the name of it Jehovah Nisi: The Lord my banner."—Ex. xvii: 15.
2. The Teaching of Straitened Conditions. ("And the angel of the Lord went forth and stood in a narrow place where there was no way to turn either to the right or to the left.")—Numb. xxii: 26.)
3. Nature Against the Enemies of the Church. ("The stars in their courses fought against Sisera.")—Judges v: 20.
4. The Call of Gideon. ("And the Lord looked upon him, and said, Go in this thy might. . . . Have not I sent thee?")—Judges vi: 14.
5. David's Pious Magnanimity. ("And the three mighty men brake through the host of the Philistines and drew water out of the well of Bethlehem . . . and brought it to David; nevertheless he would not drink thereof, but poured it out unto the Lord.") 2 Sam. xxii: 15-17.)
6. The Strength of Manhood. ("Be thou strong therefore, and show thyself a man.")—1 Kings ii: 2.)
7. The Fatal Abuse of the Divine Patience. ("Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil.")—Eccles. viii: 11.)
8. Pride a Root of Self Deception. ("The pride of thine heart hath deceived thee.")—Obad. i: 3.)
9. Temptation a Preparation for Service. ("And Jesus returned in the power of the Spirit unto Galilee," etc.—Luke iv: 14.)
10. Faithfulness Crowned with Kingship. ("Blessed is that servant, whom his lord, when he cometh, shall find so doing. Of a truth I say unto you that he will make him ruler over all that he hath.")—Luke xii: 43, 44.)
11. The Preliminaries of Apostasy. ("And Peter followed afar off.")—Luke xxii: 54.)
12. Experimental Evidences of Christianity. ("The man answered and said unto them, Why herein is a marvellous thing, that ye know not from whence he is and yet he hath opened mine eyes.")—John ix: 30.)
13. The Self-assertion of Worldliness. ("Great is Diana of the Ephesians!")—Acts xix: 34.)
14. Christianity's Appeal to the Judgment of the World. ("Then said Paul, I stand at Caesar's judgment seat, where I ought to be judged.")—Acts xxv: 10.)
15. The Supremacy of the Affectional Life. ("Though I understand all mysteries and all knowledge and have not love I am nothing.")—1 Cor. xiii: 2.)
16. The Supremacy of Christ. ("Wherefore God also hath highly exalted him and given him a name above every name; that at the name of Jesus every knee should bow," etc.—Philip. xi: 9, 10.)

PRAYER MEETING SERVICE.

BY WAYLAND HOYT, D.D.

JAN. 1-4.—PROMISES FOR THE NEW YEAR.—EX. xxxiii: 14; Matt. xxviii: 20.

A peculiar crisis in the life of Moses. Out of the miracles of deliverance from the grip of Pharaoh; through Red Sea's dry-shod; along deserts whose fertile skies dropped manna, Moses had led the people into the vast and withdrawn temple of Mount Sinai. There Jehovah had flamed and thundered forth the

awful law. There the people, in most solemn covenant, had promised obedience.

But Moses had been tarrying forty days upon the mount in further audience with Diety, and the frightened, fickle people had thought him gone for good, and had compelled Aaron even to make for them the golden calf and to be priest before it. Moses returns to the camp to find it foul with idolatry and desolate with

shattered vows, and his heart fails him.

As never before Moses sees the difficulty of the future; his heart starts back from the duties of it. I have no doubt, just then, he looked regretfully upon the quiet years of unburdened shepherd-life amid those very mountains from which he had been called to this hard, perplexing, terribly weighty leadership. But he must go on; the duty remains, and he must advance into the doing it. This is Moses' prayer about the doubtful difficult future: "If Thy presence go not with me, carry us not up hence." And, quick and tender as reply of mother to a frightened, wearied child, comes the divine answer: "My presence shall go with thee, and I will give thee rest."

It was the culminating crisis in the lives of the disciples. The little, obscure, unlearned, half-doubting, half-believing company had just received their commission of an universal, spiritual conquest. Never, before or since, have odds looked so great against those who have begun endeavor. I have seen places in the Rocky Mountains where no path whatever at first seemed possible, where attempt at passage looked, at first, like pitiable foolhardiness. Such the future seemed to these disciples. But their brave entrance on it was the sanest and steadiest reason. For the risen Jesus, who gave them their commission, gave them, at the same time, resource for its accomplishment when He said: "And lo, I am with you always, even unto the end of the world."

Well, standing, as we now do, on the threshold of a new year, and looking forward as we must into its absolutely unknown precincts, our future cannot take a guise as dense and difficult as did theirs to Moses and these disciples. And yet who—but some child, perhaps, to whom

life's solemn meaning has not yet come—can think of going on into this new year without, at least, a slightly shrinking feeling. Each new year is and ought to be to every one of us a kind of crisis. Ah, this new year! what does it hold for us? Not the wisest of us can tell.

They say that, in Africa, when they hunt the wild buffaloes, the hunted troop of them, as on horseback the hunter pursues them, keep together for a short distance; but gradually the old bulls drop to one side under the shelter of the thick bushes, and lie there in ambush, waiting to spring upon the unwary hunter and gore him should he chance to pass by that way. Who can tell what great temptation, what overthrowing sorrow may be lurking for some of us yonder in some of the days of this new year?

I think it would be terrible if we had to go into this new year alone. I think it would be terrible if we had to believe, what a certain sort of science is trying so hard to make men believe, that our God, if there be a God, is only a "kind of absentee God sitting on the outside of His universe and seeing it go"; and that therefore all the helpful presence we can have is the presence of fateful, un pitying law, which will grind out for us, and grind us out, as the wheat is ground between the upper and the nether mill-stone.

But the blessed truth rather is, we may enter the new year with such promises as our Scriptures teach.

Consider *some gladdening facts.*

Consider *some most helpful inferences from the facts.*

First.—Some gladdening facts.

(a) Christ lives. "Lo!" said Jesus to the disciples, "I am."

(b) This Christ, thus alive is with us. "Lo! I am with you."

(c) This Christ, who is alive, who is with us, is with us *always*. "I am with you *all the days*, even to the consummation of the world."

Second.—Some helpful inferences.

(a) Since this living, present Christ is thus with us all the days, *I may be sure of ability for the days.*

(b) Since this living, present Christ is thus with me all the days, *I may be sure there can be no mistake in the Divine Providence toward myself.*

(c) Since such a Christ is thus with me I ought to *stop procrastination toward duty.*

(d) Since such a Christ is thus with me *let me gladly and trustfully enter the new year.* And if ever my heart fails, let me get fresh grip on the promises.

Jan. 6-11. — DESTRUCTION; CONSTRUCTION.—Matt. xxiv : 1, 2.

The wonderful Temple; probably in architectural magnificence never surpassed; a vast series of courts covering an area of over nineteen acres; material, white marble; roof, cedar; rows of precious pillars; sumptuous carving, blazing with gold. And so the temple stood there on Mt. Moriah, apparently the most steadfast thing man had ever reared; shining like a fresh sun.

But to the disciples, sitting there outside the city on the Mt. of Olives, and looking down upon it, and calling their Lord's attention to its mightiness and splendor; their Lord replied: "See ye not all these things? Verily I say unto you, there shall not be left here one stone upon another which shall not be thrown down."

And scarcely a generation had sped away before the prophecy had turned to sad and solid fact.

But consider another thing concerning the destruction of this glorious temple. Notice Christ's word concerning this destruction is a *prophecy*. This is to come to pass in the future. But, meanwhile, *before* the destruction should culminate, a great and enduring work of *construction* was going on under the hand of Christ. By His life and

death and resurrection; by the effusion of the Holy Spirit at Pentecost, he was rearing and was to rear another *spiritual* temple in the hearts of men, which, when the outer one of marble and brass and gold had been destroyed was to stand forever the shrine and the dwelling-place of a real and ultimate religion. The old and outer temple, there on Mt. Moriah, was destroyed, but, in its place, and in the hearts of regenerated men stood the true spiritual temple, where Christ was Priest; where His Atonement was the Solitary and Sufficient Sacrifice—where His most Holy Spirit was and is the in-forming principle of life.

This is the point, then: Along with *Destruction* went *Construction*. Apply this principle, thus illustrated, *that we must build as well as destroy*, in several directions.

(a) In the direction of *home training*. There is much in every child which must be destroyed. Sin is inherited. But the parent may not repress simply. By right example, by prayer, by teaching, he must seek to rear *in the place of the sin* he would destroy a true and noble character in his child. That is right parenthood which at once destroys the evil and at the same time constructs the good.

(b) In the direction of the *management of sorrow*. You can only rightfully assuage and destroy sorrow as *in its place* you rear a structure of submission and prayer and trust and duty.

(c) In the direction of the *necessary failure of a mere repentance*. Repentance is destructive. It is negative. Repentance *only* leaves the soul shelterless. While one destroys sin and evil by repentance, he must also construct, in sin's place, the new nature received from the Holy Spirit, new loves, new purposes. Simply repentance is failure.

(d) On this principle God is working toward ourselves. While our

earthly house of this tabernacle is being dissolved, a new and better and heavenly place is preparing for us. You see the application to the infirmities of age. Do not fear, though the earthly be in the process of destruction, the heavenly is in the process of preparation. There is glad horizon yonder.

Jan. 13-18.—LESSONS FROM THE OBEYANT WIDOW.—1 Kings xvii: 15, 16.

You are familiar with the incident our Scripture brings to notice. Let us gather some lessons from it.

1. The *Personalness of the Divine Providence*. There is nothing like disaster and defeat and limited resource to at once reveal to us the preciousness of the doctrine of the personalness of Providence, and, at the same time, to scare us into faithless fears concerning the doctrine's truth.

When things are bright about us it is not so difficult to be sure that God is really and personally caring for us. But when the barrel of meal dwindles to a handful and the cruse of oil sinks to a few precious and trickling drops it is difficult to believe it.

Then do our hearts fear and fail. Then do all objections, like foul night birds, wheel and whirr through the darkened sky of our soul.

But it is always toward a Providential personalness that the Bible reads: e.g.: Joseph in his dungeon; Daniel in Babylon; Saul in the house of Judas in the street called Straight—how beautiful that is, God knew the street and number of the praying Saul who became Paul; Elijah at Cherith; this widow at Zerahath. It is toward *persons*, that the Bible reads. In hard times get vision of this fact and lean your heart against the solid truth of the personalness of Providence.

2. Learn how *what seem to be often our worst trials, are really our best*

blessings. What could seem worse to this widow than the advent of Elijah demanding that she make him the little cake. But what seemed worst embosomed what was best—the unwasting meal, the un-failing oil. Do not let us be over much scared at black trials; they may hold the best benignancies.

3. Learn *how small soever our resources, we can still do something for God*. It was a mighty thing this widow did—to keep alive God's prophet. How did she do it? By giving to God the little that she had, and it was in faith she gave it. Certainly we each of us have as much as a handful of meal and a few drops of oil. Give them then to God in service. And if they seem too worthless remember it is the *intent* God looks at. And He can make our scanty meal and our dribblets of oil issue in result surprising.

4. Learn *the value of sharing*. "This woman gave one meal to the prophet and God sustained her for two years." It is as we give we get. This is specially true in religious experience. If we seek to impart the blessedness of our own faith we infallibly get increase of faith.

"Is thy cruse of comfort failing?

Rise, and share it with another,
And thro' all the years of famine,
It shall serve thee and thy brother.
Love divine will fill thy storehouse,
And thy handful still renew,
Scanty fare for one will often make
A royal feast for two."

5. Learn the important lesson—God *first*. Elijah, representing God, commanded, Make me a little cake first. Ah, that first! "Seek ye first the kingdom of God and His righteousness and all these things shall be added unto you."

Jan. 20-25.—GREAT HELP FOR

TROUBLED SOULS.—1 Cor. x: 13.

I WAS reading of one of the most famous coal mines in the world.

It is the deepest coal mine on this

continent—1,576 feet—its shaft plunges perpendicularly.

From that depth of almost a third of a mile two hundred cars holding about four tons each are lifted every day.

The full car is run upon a platform, the car weighs two tons, the load four, the whole weight of six tons suddenly begins to shoot upward with such speed that through that distance, of about a third of a mile, from the bottom of the shaft up to the top, the full car has sped up and an empty one has speeded down in about a minute and a quarter. Fifteen miles an hour the ordinary speed of a freight train on the surface, these cars run up and down, and down and up, from the darkness to the light and from the light to the subterranean darkness.

Go down to one of the levels—say eleven hundred feet beneath the surface, and standing there the cars “snap” up and down and down and up, as I have read, so speedily your eye can scarcely follow them.

It is on these speeding platforms, too, the miners plunge from the daylight to the abyssmal darkness; are whirled up from the darkness into the daylight.

That which furnishes the MOTIVE POWER is the Belgian engine, a piece of mechanism mighty and beautiful; its drum twenty feet in diameter; coiled around that drum is the massive wire rope which does the lifting.

But there, in the engine room, is the presiding figure of the whole whirl and movement. He is the engineer. He is picked from his mates for his skill, steadiness, sobriety. There he stands, hand on lever, eye on signals or machinery; responsible for swiftly moving the platforms on which pass up and down constantly, not only coal but precious human lives. All the time, day in and day out, every miner's fate hangs on HIM—his care, his alert-

ness, his steadfast attention, his quickness to see the signals, his right movement of the lever for slowing up and starting, his swift decision, if there is stoppage danger. Strain must not weary him, routine must not deaden his attention. He is the man who sits upon the throne of destiny for the thousand toilers in that deep mine.

What now must be the steadying thought and comforting help for those miners going down from the sunlight into the darkness, and up from the abyss into the sunlight, as they are whirled along that shaft? Can you not imagine how they must think it—how you would think it were you to commit yourself to that engine, those wire ropes, one of those platforms, and go down that shaft. Can you not imagine how the steadying comforting under-thought all the time must be, *but the engineer is faithful!* But the engineer is faithful—*faithful*, precisely what does that mean? That is a very noteworthy word—the Greek *πιστός*, translated faithful. It means literally *one worthy to be persuaded of*. So, one who answers to trust; one who is true; so, one whom you can trust.

Yes, the miner says, looking at engine, ropes, darkness, etc., “the engineer is worthy to be persuaded of, true to trust, *faithful*.”

Now there are a great many dark, strange things about life. There are a good many things that are like going down into that deep shaft.

Burdens, losses, anxieties, deaths, your own death.

You come to me and tell me about the *Laws of nature*.

But to tell me no more would be like telling the miner going down that shaft simply of the Belgian engine.

All very bright and splendid he would say, but who is going to *manage the engine*, how about the engineer, the *presiding person*,

So the heart of man craves some knowledge of the presiding person, who is over and through laws, who uses these laws? What of Him? is the heart's cry. Here is the answer of the Scripture: But God is *faithful—that is worthy to be persuaded of, true to trust.*

Now will you specially notice that God is faithful—worthy to be persuaded of, true to trust. Whether we are *conscious of the fact or not. Being unconscious of the fact, refusing for any reason to come to the recognition of the fact, we may miss the peace of the fact, but our missing the comfort of the fact does not change the fact.*

Surely in the fact that *God is faith-*

ful, there is great help for troubled souls.

(a) When we fear we have made *mistake.* Sin is transgression. Mistake is error of judgment. The faithful God will overrule mistakes.

(b) Amid *discouragements* But what strength for souls in the thought of the faithful God.

(c) Amid *trial.* But even here the faithful God can be trusted. He will not suffer me to be tempted above what I am able to bear.

(d) Amid failings of *assurance.* But the great and real assurance is the *promise* of the faithful God. Keep grip on that; that can never fail though the *feeling* of assurance may.

EXEGETICAL AND EXPOSITORY SECTION.

Studies in the Psalter.

BY TALBOT W. CHAMBERS, D.D.
NO. XIII. The Seventy-second Psalm.

The Universal and Perpetual King.

THE title of this composition, as given in the authorized version, represents it as "*for Solomon.*" But this is a needless departure from usage. In all other cases where the same preposition as here (called by the grammarians the *Lamedh auctoris*) is prefixed to a proper name in a title, it is considered as denoting the author; and there is nothing in the style or sentiment of the psalm that is inconsistent with the supposition that it came from the pen of Solomon himself. An interpretation which goes back to the Targum and is sustained by the Midrash Tehillim makes the entire psalm Messianic. This, however, even the devout and astute Calvin objects to as a wresting of the words which would give occasion to the Jews to reproach us as applying to Christ by sophistry what does not directly refer to Him. But it seems more like wresting to apply to any mere human monarch expressions which speak of a reign

that is absolutely faultless and beneficent, is strictly universal and is to have no end; and, besides, the Jews cannot reproach us for an explanation sanctioned by the highest of their ancient authorities. Undoubtedly the prophecy is rooted in Jewish soil, and the future is clothed in the forms of the present, but still equally beyond doubt it is the brilliant future that calls forth the poet's lofty strains.

The psalm has no regular strophical or logical division, yet may be viewed as setting forth the righteousness of the reign it describes (vv. 1-7), its universality (vv. 8-11), its beneficence (vv. 12-15), and its perpetuity (vv. 16, 17), ending with a doxology and a postscript (vv. 18-20).

I. The Righteousness of the Reign.

Give thy judgments, O God, unto the King,
And thy righteousness to the King's son.
He shall judge thy people with uprightness,

Thy sufferers with equity.
The mountains shall bear peace to the people,

And the hills, by righteousness.
He shall judge the afflicted of the people,
Shall save the sons of the needy,
And crush the oppressor,

They shall fear thee as long as the sun
shineth.

And while the moon endureth, to all gen-
erations.

He shall come down as rain upon mown
grass.

As showers that water the earth.

In his days shall the righteous flourish,
And peace abound till the moon faileth.

The prayer with which the psalm opens is virtually a prediction (as are the jussives in vv. 8, 16, 17), since the writer asks only what he knows God will grant. The request is that the judicial power exercised by the ruler may reflect the righteousness of God. In ancient times this was the highest regal function, and its faithful discharge was a guaranty of all other excellence. The mention of the King's son points to the last and greatest of David's successors. The mountains and hills of Palestine, being terraced to the top and very fruitful, are here represented as bringing forth a harvest not of material fruits, but of peace, and this through the righteousness that abounds. The King pays special attention to the afflicted and sorrowing; the needy and friendless attract his tender care; he redresses their wrongs and vindicates their rights. It is the natural result of the righteous administration so strongly emphasized in the three opening verses that peace, the great theocratic blessing (Is. ix : 6, Micah iv : 3, Zech. ix : 10), is so well secured. The result is that men fear God, *i. e.*, render him religious worship, and do this not for a season or a generation, but so long as the sun and moon endure. These striking objects in nature, which though in themselves liable to decay, yet in view of their contrast with the fleeting generations of men are fine figures of eternity, represent with much vividness the unchangeable and everlasting character of Messiah's kingdom. With equal vivacity does the next verse exhibit the prosperity that attends the coming of this King. When

grass is mown the roots are more or less exposed to the summer heat, which, if undisturbed, would destroy their vitality, but the genial showers following just in time renew the face of the field and turn its bare expanse into a living mass of verdure and bloom. Just such is the effect wrought by the predicted King, for when he is on the throne the righteous flourish (*lit.* sprout, shoot forth). They spring up and abound, and with them comes peace, which, instead of being short-lived and deceitful, outlasts the moon. For it is a tranquillity that is reached not simply by overwhelming force, but by righteousness, and hence it continues world without end. The peace secured by violence is short-lived and deceitful, but that which follows equity and truth has the elements of enduring permanence.

II. Its Universality (vv. 8-11).

Yea, let him rule from sea to sea,

And from the River to the ends of the
earth.

Before him shall the people of the desert
crouch,

And his enemies shall lick the dust.

The kings of Tarshish and the isles shall
pay tribute,

Kings of Sheba and Seba bring gifts,

Yea, all kings shall do obeisance to him.

All nations shall serve him.

Here is set forth the extent of the kingdom. The first couplet is based upon the utterance in Ex. xxiii : 31, which makes the limits of Israel to be from the Red Sea to the sea of the Philistines, and from the desert unto the River. The new dominion is to stretch from each of the starting points into unlimited space, *i. e.*, from the Mediterranean Sea to any other sea, and from the Euphrates, to earth's remotest bound; that is, it should be co-extensive with the world. The following couplets particularize the general statement. The wild sons of the desert, usually protected from the yoke by their isolation and their nomadic life, shall reverently bend the knee before him, or, if hostilely disposed, must igno-

miniously perish. Kings of Tarshish, a great naval mart in the south of Spain, and of the isles or coastlands, stand as representatives of all the great maritime and commercial nations of the world. These are to render an oblation or tribute, such as that which Hoshea (2 Kings xvii: 3) gave to Shalmaneser. The same is to be done by the rulers of Sheba, a large province of Arabia Felix, and of Seba, the Ethiopian Meroë, two kingdoms alike famous for their wealth and commerce. Still these are only specifications intended to give life and vividness to the picture. It is not here and there a ruler that shall recognize Messiah, but all, all without exception. Both sovereigns and subjects, the natives and their monarchs, shall acknowledge one world-subduing scepter, and hasten to proffer their voluntary submission.

III. Its Beneficence (vv. 12-15.)

For he shall deliver the needy when he crieth,

And the sufferer that hath no helper.

He will pity the poor and needy,

And the lives of the needy he will save.

From wrong and violence he will save their life,

And precious shall their blood be in his sight.

Yea, let him live, and he will give him of the gold of Sheba.

And he will pray for him continually,

All the day long he will praise him.

This pericope gives the reason for the universal homage paid to him who sits on David's throne. [Prof. Briggs (Messianic Prophecy, p. 139) pronounces this clause an interpolation because it differs from the preceding and the following context by beginning with "For"—a method of amending Scripture for which there is no justification nor excuse.] It is not a constrained or reluctant obedience wrung simply by the exhibition of superior force, but a voluntary tribute to transcendent excellence. The King's justice and mercy, his tender sympathy with the afflicted, his loving care for those whose poverty drives away every other helper,

and the protection he offers against oppression and violence, compel the admiration and obedience of all. The phrase, "precious is their blood," is an idiomatic expression of the Hebrews (1 Sam. xxvi: 21, 2 Kings i: 13, Ps. cxvi: 15) to show that a person sets such a value upon the life of another that he will not suffer it to be destroyed. The result of such an interposition is anticipated by the poet in the way of an exclamation, *yea, let him live*, which is followed by an assurance that the proper acknowledgement shall always be made. The delivered one will continually pray *for* (it is impossible to change this preposition into *unto*) the King, *i. e.*, for the progress and extension of his kingdom, and will also with like constancy bless him; that is, praise him for what he is in himself and for what he does to others. The combination in this verse of material and spiritual offerings as expressions of the gratitude of the saved is noteworthy. They suggest what is the true method now of showing our allegiance to the Lord Christ.

IV. Its Perpetuity (vv. 16, 17.)

Let there be abundance of grain in the land upon the mountain top;

The fruit thereof shall rustle like Lebanon;

And men shall blossom out of cities like the grass of the earth.

Let his name endure forever!

His name shall sprout forth as long as the sun shine;

And men shall bless themselves in him;

All nations shall call him happy.

In the first line is a word which occurs only here. A Rabbinical tradition followed in the authorized version makes it mean a *handful*, but nearly all modern critics explain it as meaning *plenty*. The contrast between a small beginning and a vast result implied in the old view is not suggested by anything in the connection, and hence the latter view is preferable. The conception is that of a region which is one bright picture of fertility, the grain not only nestling in the valleys, but ris-

ing along the terraced mountain sides to the very top, where it stands so thick and high that when moved by the wind it waves and rustles like the lordly woods of Lebanon. The consequence of this extraordinary fruitfulness is a rapid, joyful increase of population. There is an abundance of food and an abundance of people to use it. This revives the old Messianic promise (Gen. xxii: 17) of a seed as numerous as the stars of heaven or as the sand upon the seashore. Naturally the thought then turns to the continuance of this happy state of things; and the singer prays that the Name may be forever, and follows this by the assertion that it will put forth new shoots and propagate itself as long as the sun continues to shine. Generation after generation there will be a fresh accession of offspring. In the next clause the verb is put in the reflexive sense, because this is the normal meaning of the conjugation (Hithpaël), and there seems no reason to depart from it. The King shall be such a living image of all blessing to his people that they can wish for nothing higher than to share in his blessedness. That all nations felicitate him or call him happy implies that they regard him as the author of their own prosperity, their own salvation.

V. The Doxology and Postscript (vv. 18-20).

Blessed be Jehovah God, the God of Israel,
Who alone doeth wondrous things;
And blessed be His glorious name for ever;
And let the whole earth be filled with His
glory.

Amen and Amen.

The prayers of David the son of Jesse are ended.

This ascription of praise is usually considered to belong not to this psalm but to the second book of the Psalter, of which it is the close. But it is far more natural to conceive that the doxology was added by the author, and that this conclusion of the psalm was not the effect, but the occasion of its being placed at the

close of one of the traditional divisions. It certainly forms a most fitting pendant to the preceding. All good, temporal and spiritual, runs back to one source, even Jehovah the ever living, who is God and peculiarly the God of Israel, who alone, *i. e.*, to the exclusion of all other beings, doeth such wondrous things as are involved in the person, work and kingdom of Messiah. Rightly do the recipients of such gifts seek and pray that His glorious name may be known and celebrated and loved over the entire earth and to the end of time. And rightly is this fervent invocation closed with a reduplicated Amen, in token of the singer's intensity and sincerity of desire.

The words of the postscript have at times been happily employed to convey the sense that after the wishes uttered in the preceding doxology, David had nothing more to ask;* but fine and true as such a conception may be, the general opinion of scholars is that the brief sentence was added to a subdivision which contains Psalms by David and his contemporaries, with the addition of a few others on account of some marked resemblance in form or substance. It is therefore simply a prosaic clause appended in order to indicate that one book of the Psalter is finished.

It is clear that the psalm must not be limited to Solomon, although so much of its imagery comes from him. He was a righteous, gentle and God-fearing ruler; he extended the kingdom and ruled over many peoples; he was exalted in wisdom and wealth above all other monarchs, and his time was the richest in peace and prosperity that Israel ever enjoyed. But the end of his reign did not resemble its beginning. Corruption, luxury and idolatry crept in, the burdens of the people

*This is the point made in a famous missionary sermon of William Jay of Bath, delivered at Pottenham-Court-Chapel in 1796.

became heavy, and the way was prepared for revolt and disruption. Unlike him, the King whose advent he celebrates continues the same always. The moon waxes and wanes, but His empire is ever growing, and changes only in so far as it receives new accessions. This can apply only to the great spiritual empire, so often set forth in the strains of psalmist and prophet, which is one day to extend over the whole earth, and not only to survive but to absorb all other kingdoms.

One of the peculiar features of this psalm is that men shall not only praise but pray for the great Deliverer; as it is expressed in Watt's fine stanza:†

For Him shall endless prayer be made,
And praises throng to crown His head;
His name like sweet perfume shall rise
With every morning sacrifice.

How largely and constantly is this prediction fulfilled, not only in the varied concerts of prayer for the great missionary enterprise undertaken in obedience to our Lord's last command, but also in the incessant and universal repetition of that divine model of prayer whose second petition is, Thy kingdom come! In the closet, at the family altar, and in the sanctuary, the church is praying yet, and always will pray, with undiminished faith and ever increasing desire, for the coming of that happy day when He who is King in right shall be King in fact from end to end of the habitable globe.

"In the Name."

BY HOWARD CROSBY, D. D., NEW YORK.

THE Greek of the New Testament has three forms of expressing that which in the King James English version is rendered "in the name," viz.: ἐπὶ τῷ ὀνόματι—ἐν τῷ ὀνόματι—εἰς τὸ ὄνομα. In one context (Acts 4, 7 and 4, 10) our received version renders the second form "by the name" (i. e. the instrumental ἐν), which the revised

†As modified by later editors.

version corrects to "in the name." In another place (Luke i: 59) it is rendered "after the name" by both versions, where "in the name" or "by the name" would mean the same thing.

That to which we desire to call attention is the fact that our modern purists have made a distinction between εἰς τὸ ὄνομα and the other forms, making the first to mean "into the name." That εἰς with the accusative is exactly equivalent to ἐν with the dative, in the Hellenistic Greek of the New Testament, is patent to every student, e. g., εἰς οἶκον ἴσται (Mark ii: 1), "he is in the house," the same as ἐν οἴκῳ. See as farther examples Mark vi: 8; xiii: 3, 9, 16. Luke xxi: 37. John i: 18. Acts viii: 40; xix: 22; xx: 14, 16; xxiii: 11. Eph. iii: 16. 2 Thess. ii: 4. Our revisers, however, have seemed to think that the classical usage must be maintained when εἰς is used with ὄνομα, and so they say "into the name," as if they saw a mystic meaning in the phrase. But what is very strange, they only assume this purist zeal when baptism is the subject in hand. They translate εἰς τὸ ὄνομα as "in the name" in Matt. x: 41 and xviii: 20: "in the name of a prophet," "gathered together in my name," but where the same phrase occurs in Matt. xxviii: 19; Acts viii: 16; Acts xix: 5, they render it "into the name," thus, "baptizing them into the name." "baptized into the name." Why is this inconsistency?

They ought to have seen that Cornelius's baptism and that of the twelve disciples at Ephesus were exactly of the same sort, and yet, while the latter are baptized εἰς τὸ ὄνομα Ἰησοῦ (Acts xix: 5), the former is baptized ἐν τῷ ὀνόματι Ἰησοῦ. Is not that clear proof that the two phrases have the same meaning? Another strange fact is that the text in 1 Cor. x: 2, which might be quoted as authority for "baptizing into," is rendered by the revisers "baptized unto," thus:

"and were all baptized unto Moses." The meaning then is that the Israelites were baptized with the Mosaic system as the goal or object of their allegiance. They were really baptized *into* the Mosaic system, and "into" might have here been preserved. But to be baptized into a name is a different thing, and when we see the three forms above-mentioned indiscriminately used, we are going far out of the way to translate *eis τὸ ὄνομα* in any other way than "in the name." The meaning of the baptismal formula is that we baptize under the authority and by the command of the Lord Jesus, or, in its full form (Matt. xxviii: 19), under the authority and by the command of the Father, the Son and the Holy Ghost. Anything more than that is thrust into it by purism. This erroneous treatment of the preposition has been received as a great discovery by many ministers, and they now baptize *into* the name of the Father, Son and Holy Ghost. Is there not a tinge of baptismal regeneration in the matter? If we are going to have *eis τὸ ὄνομα* to mean "into the name," then let us be consistent and render Matt. x: 41 "he that receiveth a prophet *into* the name of a prophet shall receive a prophet's reward, and he that receiveth a righteous man *into* the name of a righteous man shall receive a righteous man's reward;" and Matt. xviii: 20: "Where two or three are gathered together *into* my name, there am I in the midst of them." Our purists would find it hard to interpret such a rendering.

II Corinthians iv: 3, 4.

BY TRYON EDWARDS, D.D.

If our gospel be hid, it is hid to them that are lost: In whom the god of this world hath blinded the minds of them that believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

EXCELLENT as our version of the New Testament generally is, it does not, it is believed, give the correct sense of the original of those verses. For the gospel is never said to be *hid* in the sense that it is invisible, and the only place in the New Testament that even seems to express such an idea (Luke xix: 42) does not refer to the gospel or its truth being so hid that it cannot be seen, but, on the contrary, to its having been clearly seen while the opportunity for embracing it has been allowed to pass away. As opposed to the notion of its being hid in the sense that it cannot be seen, the very idea of the gospel is, of something *not* hid, but *revealed*, and made in itself clearly manifest. And the word here translated *hid* should have been translated *veiled*, *i. e.*, obscured for the time from the view by something allowed to come between its brightness and the eye of the beholder; for it is the same word which, in the immediate context, is four times translated *veiled*, it being said of Moses that, on coming down from the mount, "he put a veil over his face," etc., as in part covering its brightness. And then the *tense* of the word which in the third verse is translated *lost*, is not expressive of that which is *past*, but rather of *transition*—not *lost*, but in the *process of being lost*, that is, of *perishing*.

The true meaning, then, of the two verses seems to be this: "If our gospel (shining clearly as in itself it is) be veiled, it is veiled, *i. e.*, obscured, and so prevented from making its intended impressions by these perishing things (such as riches, honors, pleasures, etc.), which things the god of this world uses as a veil before the eyes of those who believe not, lest the light of the glorious gospel (not in itself hid, but all the while shining like the full-orbed sun in its brightness) should be so seen by them as to

make its intended and proper impression, and so lead them to Christ the Redeemer.

Does not this sense correspond exactly to the sad reality in this world of sense and temptation and sin? Is it not these very transitory, perishing things—the riches, honors, pleasures of the world—which the god of this world does throw as a veil between the eyes of men and the ever manifest, shining gospel of Christ? By these things does he not blind the *minds*, or, as the Greek *vojpara* perhaps more properly signifies, the *practical estimates* of those who believe not, so that though the gospel is forever shining, like the sun in the

heavens, they do not see its blessed light, and so are not impressed by it, and do not so accept it as to be saved?

Is not this the true sense of the text, the plain meaning of the apostle, confirmed by every day's observation of the irreligious world? Plain as the gospel is in itself, do not those who are practical unbelievers allow the perishing things of the world so to fill the field of their vision as to act as a veil over their eyes, and so to shut out the offered glory of the gospel so that it is not estimated aright, and is not seen and felt in its power, and so they do not receive it, and are not themselves saved?

EUROPEAN DEPARTMENT.

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

The Situation.

THE prospects for peace have for some time been on the increase in Europe. The visit of the German Emperor to different courts has served to draw the Governments nearer one another and to promote a better understanding between the nations. Nowhere does any serious danger of war appear, the disturbers of the peace being everywhere treated by their own governments and people as enemies of the best national interests. The nations are thus devoting themselves to the improvement of their internal affairs. However, the most thorough preparation for war is regarded as the surer method of preserving peace, and therefore the heavy burdens caused by the enormous armies are continued.

In Russia Nihilism seems to be losing ground; but there is no possibility of foreseeing what destruction may be caused by even a few fanatics, and therefore the dread in imperial circles has by no means been diminished. There is in many respects a marvelous growth in industry and

trade, and great efforts are being made to improve the internal governmental affairs of the vast empire. It is claimed that the national spirit is on the increase and that the present form of government is growing in favor with the people. All such statements, however, will be taken with reserve by one who understands the various nationalities and the conflicting elements in the empire. Whether the great heterogeneity can be changed into national homogeneity remains to be seen. For Protestants the object of especial interest is the intolerance and persecution to which the Lutherans in the Baltic provinces have been subjected for many months.

In Austria the various nationalities reveal many elements of antagonism. This is evident from the many discussions which arise from the relation of Hungary to Austria, as well as from the conflicts in the different provinces of the empire. Not only is there a conflict between the Germans and the Czechs in Bohemia, but also between the old Czechs and the young Czechs. While

the Protestants throughout the empire are active and making progress, the ultramontanes have been seriously disappointed in their efforts to get control of the schools. In spite of the bitter hostility to the old Catholics they have continued to make progress.

The Catholic Congresses which met in different countries of Europe to create sentiment in favor of the restoration of the temporal power of the Pope have produced no permanent impression. The governments gave them no support; and the desperate efforts to collect crowds and manufacture enthusiasm have accomplished nothing of significance. The friends of Italian unity have been made more determined than ever not to let Rome again become papal. The threats that the Pope would leave Rome seem not to be seriously meant. If he were to leave he would likely never return. In any other place he would not have the prestige the Vatican affords him. Besides, Italy might then elect another Pope, and other countries might do the same. This, at least, is the prophecy of Renan. The indications are that never before was Italy more sure of Rome as its capital. The protests of the papacy against the erection of the monument to Bruno and the efforts to degrade the character of that philosopher, with never a hint that it was a mistake to burn him, have opened the eyes of many to the unchangeable character of Romanism.

The religious situation in France has not been undergoing any serious change for some time. Atheism is avowed by many, and its fruits are seen in public life. In social life aesthetics has in a large measure taken the place of ethics and religion. Vice is even gloried in if only of a refined character, and it is not uncommon to look at crime in another than a moral light. It is affirmed that even some species of vice and

crime are being brought under aesthetics, the former being classed as comedy the latter as tragedy. The refinement on which so much stress is laid in France is largely pagan. The Catholics are making vigorous efforts to regain the ascendancy. Many of their charitable institutions are doing a grand work in behalf of the suffering classes, particularly in Paris. But the traditions of the Catholic Church are such that many prefer Atheism.

Spain has been the paradise of the bigoted clergy. They regard themselves as the custodians of the people and want to control the national affairs as well as the church and the school. Hence they oppose the liberal policy of the government. When remonstrated with, they appeal to the Vatican, claiming to be amenable to the Pope, but not to the Spanish government. This is a practical application of the decrees of the Vatican council. Evangelical Christianity meets with more difficulty and is less powerful than in France and Italy, but it is gaining ground. Particularly in its educational movement does it bring into strong contrast the difference between Protestantism and Catholicism.

The Catholic Church in Germany is the most intelligent and probably also the most vigorous in the world. Its literature is extensive and very able, and its affairs are managed with consummate skill. Much of its energy is the result of the *Culturkampf*, which the united Catholics and which aroused their zeal to the utmost. But the Protestants are also aroused. The Evangelical Christians are treated by the Catholics as intruders and robbers, while Jesuitism and ultramontanism seek to represent themselves as the essence of German patriotism. Besides the aggressions of a fanatical Catholicism German Protestantism has to contend with infidelity in the

cultured classes and with atheism among the masses. Socialism is more systematic in Germany than in any other land, and is a determined political party. Certain elements of State socialism were promoted by William I, and by Bismark, and various laws have been passed to aid the laboring classes. But all that has been done is far from satisfying the social democracy. They profess to aim at the attainment of their ends by legislative means alone, but the government is satisfied that the anarchical element is very strong and may lead to revolutionary attempts. Hence the socialistic laws and various repressive measures.

From this bird's eye view of the general situation in Europe, I turn to some of the more marked religious characteristics of the day.

There is outward peace among the nations, but inner conflicts abound. Deep problems, burning questions, crises everywhere. If there are not as many direct attacks on religion as formerly, it cannot be questioned that the leaven of infidelity is working with vigor in all classes of society. The bonds of religious authority have everywhere been loosened and individuals have been thrown upon themselves, on their resources, their freedom, their responsibility. Very many have neither been prepared for this by education or by moral and religious training; hence, although they are expected to exercise a religious independence, that is a beautiful ideal for which they are not prepared. Culture is the boast of modern society, and yet that culture is in many respects a pitiable, not to say contemptible, thing. Much of it is unworthy of true intellect, to say nothing of morality and religion. What the world calls the best society is admitted to be the abode of empty formalities and miserable shams. No wonder that novelists are turning from circles which have lined away

all that is human, and are seeking characters and surroundings in which nature is not yet wholly perverted.

The critical and skeptical age is determined to put everything on trial in order to test its validity. Attempts are made to undermine all principles and to shake the very foundations of thought. The basis of morality is questioned, sin is denied, crime is made a necessity of nature, and virtue is regarded as the crowning product of atonic movement and friction. Protests and appeals are of no avail; the naturalistic tendency must run its course before the reaction can be expected—a reaction which in some cases has already set in.

The mission of the church in the crisis which places it between modern culture and the atheistic masses as between the upper and nether millstone, is of the most perplexing character. Perhaps nothing more strikingly reveals the religious situation better than the fact that Christians are appealing to each other not to become pessimistic. Optimism is indeed hard, yet a hopeful view is so essential to successful Christian work. One of the best signs of the times is the fact that Christians are becoming aware of the situation and are devoting to it earnest study. Even from the ranks of godless culture severest attacks are made on the boasted modern culture. Everywhere evidence is given that nature cannot satisfy, hence the study of humanity. The attempt to dispense with religion or to find a substitute for it, is an egregious failure. Men are intent on making intellectuality the panacea for all ills at a time when there is a palpable lack of intellectual profundity and originality. Reason may yet be forced to admit, as Tolstoi says, that Christ is the voice of the entire rational consciousness of humanity.

The very attacks on Christianity make its value the more deeply felt by those who cherish it as the repository of their dearest interests. The time for grand energy and sublime sacrifice has come, and we cannot doubt that God will use them to accomplish his purposes. Well does a German writer say: "Not our culture, but the Gospel is our salvation;" and to bring this salvation to families, into schools, and among the masses, is the most earnest effort of earnest Christians. But the hampered condition of the church in various continental States is a perpetual barrier in the way of success. In some cases the State has so completely become the chief concern that the prominence given to politics makes the church and the intellectual character of the people suffer.

The situation makes the work of the ministry peculiarly difficult. Not only are the practical but also the intellectual demands emphasized. It is argued that the minister must be versed in the critical and skeptical questions of the day if he is to do the required work. A German theologian, in appealing to his brethren for greater intellectuality, says: "There are in our day so many wavering, inquiring, seeking ones, let us reject none, but serve all. New adaptations of the Gospel are needed, and these require great intellectual development as well as a warm Christian heart. Science and faith, knowledge and life, are to form a bond of union within the preacher. . . . An earnest ethical and scientific profundity are needed in order that one may be able to say, "I believe, therefore I speak." Mere churchliness is found to be utterly inadequate, particularly as so often a great gulf is found to exist between churchliness and morality. Great reforms are needed, and the fact that this is generally felt is an encouraging sign.

It is time for religious fermenta-

tion and even great agitations. Evidently Europe is socially and religiously in a transition period. There has been marked religious indifference, but there are religious awakenings. There is good reason for hope, but the most hopeful admit that the times are very critical.

The Study of the Age.

A THEME of the first importance, and peculiarly appropriate for the beginning of the year. We are formed by the age of which we form a part; and it seems a culpable neglect to omit the study of the only age in which we can live, the only one we can directly influence. The forces now working in society constitute what has been called a burning question for civilization itself. We must understand the age if we would avoid its errors and appropriate its good; we must understand it if we would work most efficiently in the age. Men of power often fail for the reason that they do not adapt their power to the times. Not merely in the end, but in the adaptation of means to the end, does wisdom consist. Wisdom takes into account the times it seeks to effect. While men behind their age must fail, those who come with significant timely thoughts and timely deeds have been called great. So important is this study that it ought to receive a prominent place in our institutions of learning, especially in theological seminaries. Is it not time to change the teaching which concentrates the whole thought on the seed to be sown, but fails to consider the nature of the soil in which it is to be sown?

Inquiry among American and English students has brought to light the fact that their attention has scarcely been directed to the study of the age; that they have never heard lectures on the subject; and that they have no idea either of the richness of the subject or the method

of its study. They are supposed to be prepared for life, and yet they have not been taught what peculiar forces constitute the life and the spirit of the age. Why not appoint professors to make the characteristics of the age their specialty?

True, the subject is beset with difficulties almost insuperable. Resistlessly the current bears us along; unconsciously we are shaped by the spirit of the times. We have no experience of any other age with which to compare our own. It is so hard to be impartial respecting affairs which concern us immediately. Many processes are still in embryo, which can be fully understood only when they reach their culmination. Particularly difficult is it to do justice to an age so intensely active, so full of agitations, when great interests clash, and when the party spirit runs so high, as is the case in our age. But these very considerations also make the study the more important.

We must distinguish various elements in the age. 1. What is exceptional is called accidental, and has in itself no deeper meaning, but is only a passing phenomenon. No significance can be added to such trifles by the fact that they constitute the substance of many a life, and form the staple of conversation. The empty etiquette and idle gossip of the day are illustrations of the littleness to which the soul can be shrunk. They are the nothings which make forgetfulness a blessing.

2. Fashions. These affect many persons, but only superficially. They prevail in music, in painting, in literature, and in the pulpit, as well as in dress. Devote your life to ideals, and do not be carried away by the fashions, was the advice of Thorwaldsen to a young artist. Just now it has become fashionable to prefer loud decoration in art to the exquisite finish of Claude Lorraine. The realm in which fashion

prevails is the newspaper, which caters to public opinion instead of rising to leadership in thought. In novels and in general literature a prominent place is likewise given to the fashionable, which has no other claim to recognition than the fact that it is recognized by others. Is not popularity a species of the fashionable?

3. Tendencies. Something deeper than mere fashions, and more substantial. Thus in art there is a decided tendency to give especial prominence to music. But in this tendency we find that now Chopin, then Liszt, then Wagner, is the fashion. Tendencies indicate what may be called real characteristics of the age, which distinguish it from other ages. These characteristics form the undercurrents of thought; they are the ideas which dominate the period. They find expression in the more solid journals, much of the best thought of the day being put into articles, while formerly it would have been expressed in books. Novels also have become depositories of tendencies of the day. But for a full view of these tendencies the whole of literature, as well as of life, must be studied.

4. But tendencies are not final. They may compound error and truth; with the ages they may change. The student of the age will therefore try to fathom the tendencies, to discover what in them is solid and abiding. The truth alone is eternal, and no age is wholly without truth. This truth in an age is the object of philosophical research. Its discovery is so difficult because the truth often lies as a deposit beneath the fashions and the tendencies, and because it is usually mixed with error.

The age can be understood only if the past, of which it is the culmination, has been comprehended. Neither can the age be mastered by taking into account only the movements in a single nation. No people

can now be said to constitute the age, as was formerly true of Greece and of Rome. All the enlightened nations help to form the spirit of the times, and all must be studied if this spirit is to be understood. A student of philosophy suggests that the United States are too much isolated intellectually, and too much absorbed by their own affairs, to enter seriously upon the study of the age. Can that be possible?

History has epochs when new ideas are introduced, when new forces begin to operate, and when a new start is taken in historic development. An epoch is followed by a period when that which the new era inaugurated is developed, and perhaps somewhat modified. The movement in the period, however, essentially follows the impulse given in the epoch with which the period starts. A period is followed by a crisis when the old is no longer satisfactory, and when the new start which makes an epoch has not yet been taken. A crisis is a critical time, a turning point. Now, in order to understand the age, it is essential to determine whether it is an epoch, a period of development, or a crisis. In every living age there are some who think that a crisis has come; and they are not far wrong, for some things can always be found which are in a critical state. But an age can properly be regarded as in a crisis only if the critical state is general, and if the general movement of thought or life is about to undergo a change.

Every earnest student of the age will find evidences that we are living in the midst of crises. They are most marked, perhaps, in religion and in social life, but they are also found in other departments. Thus, in a new philosophical work, I read of the chaos prevalent in thought, and it is affirmed that we live in a critical time, when men are distracted and principles are at vari-

ance. The author, Prof. R. Eucken, thinks that the prevalent confusion has made much of the most important philosophical work impossible for the present. "It is foolish to attempt to crown the building with a roof when the very foundations are being shaken." In fact, there are indications that the greatest crisis since the Reformation is at hand

Judgment Beginning at the House of God.

THE scathing criticism to which the church is subjected is by no means confined to the enemies of religion. It is, in fact, one of the signs of the times, that in German religious periodicals, one frequently meets the statement that the time has come when judgment must begin at the house of God. The severe trials through which the church is called to pass convince believers that there must be some serious faults in the Christianity of the day, and that a radical reform is necessary if the work entrusted to believers is to be accomplished. It looks as if by inspiration, introspection had suddenly become the chief mission of believers. The uselessness of denunciations which never reach those denounced is admitted, and hence the pulpit is concentrating its attention on those it does reach.

Nothing but trust in God can save from despair the Christian who earnestly considers the state of the world. Many a believing heart is overwhelmed with gloom as it compares society in Christian lands with Christ's ideals. What shall be done in view of the prevalent godlessness and religious indifference? As in all times of religious degeneracy, so now the church is led to reflect on its state, to learn whether on its shortcomings does not in a measure rest the blame for the deplorable condition of the so-called Christian world. Its sorrow has frequently worked as a leaven of repentance, and religious

revivals have usually begun with the reformation of the church of God.

In Europe the masses, to say nothing of the cultured, frequently speak of the church as averse to that spirit which seeks the highest intellectual development. The church is thought to be so intent on preserving certain traditions that it fears the full light of modern science, lest some of the traditions should be swept away. What, now, is the use of abusing from the pulpit those who cherish such views? It is far more profitable to enquire whether the church is really the promoter of freedom of thought in all kinds of investigation, and whether it has been the advocate of the deepest intellectuality. There are multitudes in England who regard the clergyman as narrow and intolerant by virtue of his office. How is such a view possible? In Germany the church is denounced as a tool of the government, as a part of the police force, and as an institution for the dominion of the clergy. What is the occasion of such denunciation? There is a saying that the Catholics have but one pope, while among the Lutherans there are as many popes as there are preachers. Such a saying would likely soon die out if there were in it no grain of truth.

An aged German minister, standing on the verge of the grave, appealed to his brethren to judge themselves in order that they might escape the judgment of God. He claimed that the godless state of society makes the responsibility of believers, and especially of preachers, much greater than that of the unbeliever. Expecting soon to stand at the bar of God, he urged the ministers to examine their hearts in order to learn whether there is not something wrong there which is a hindrance to the much-needed work of God. This is but one voice among many. The tribulations are such that prophecies prevail respecting the speedy coming of Christ.

One writer takes an almost hopeless view of the relation of the educated to the church. "For a long time it has seemed as if the Christian Church were on the point of becoming a religion of the uncultured." But this is hardly true at a time when the socialistic masses hate the church. The writer continues: "Be not deceived by the Christian expressions of men of culture. Most of them, often unconsciously, have a religion of compromises, an exoteric Christianity with esoteric unbelief. As in ethical judgment a regard for what is deemed proper by society has taken the place of moral restraint, so a large number are kept from a public profession of unbelief only from fear of violating the feeling of propriety. . . . I affirm that in the main the man of modern culture is hostile to religion." He adds that modern culture recognizes no Christian ethics, but only fashion.

Why has European culture, even in Protestant lands, so largely become hostile to the church? There is something fearfully wrong. Is that wrong wholly on the side of culture? Christians are looking at home to see whether part of the difficulty is not to be found in the church itself. There are serious unbelievers who cannot comprehend why petty things so often absorb the attention of believers, why endless disputes and divisions should prevail among them, while the most momentous concerns receive but little thought. I frequently hear of charges made by the worldly against ministers and the church, and know that there is too much ground for them. The most Godly men in the church make similar complaints, and thus confirm the very objections made by the enemies of the church.

Has the salt lost its savor? The theme is not attractive, but it must be considered. Religion has in very many instances become a cloak for religious indifference and for god-

lessness, and that has served to make it contemptible in the eyes of the worldly. It is worth while to consider whether the claim that there is more religion outside of the church than in it, is wholly without foundation.

I cannot enter upon the demand of self-examination made by the threatening aspect of socialism. Has the church been animated by Christ's spirit in its relation to the laboring classes? Has the church been humane, sympathetic and lovingly helpful to the most needy neighbor? Of the thieves among whom the poor fall, thieves who strip and wound and then abandon, it is claimed that the church furnishes a large part, to say nothing of passing them by without relief. So long as the church contains numbers who treat those who are down as if they ought to be kept down, we cannot expect the hatred of the church by socialists to cease. They must feel the love of the church if their hate is to be changed into love.

Perhaps culture and socialism cannot easily be won back to religion; but it looks as if the self-examination of the church would lead to a new reformation within the church. And this is the first condition for the greater efficiency of the church—in its influence on the world.

The Epistles of Paul after Fifty Years in the Fire of Criticism.

DR. ZAHN has an article on this important subject in Dr. Luthardt's *Zeitschrift*. He states that from the time of Marcion sixteen centuries passed without any serious attack on the essential genuineness of the thirteen canonical Pauline epistles. Even Marcion did not question that Paul was their author, but he held that Judaistic elements had been added to them, a charge which can easily be understood from his standpoint. Some fifty years ago, under the leader-

ship of F. C. Baur, the Tuebingen school began the most radical and most determined criticism of the New Testament. This school regarded as Pauline only the epistles to the Romans, Corinthians, and Galatians, and declared that these and the Apocalypse of the Apostle John are the only genuine books of the New Testament. The rest are pronounced pseudepigraphs, their origin dating to the middle of the second century or even later. It was claimed that they were written for the purpose of harmonizing the Jewish legal standpoint of the original apostles with the doctrine of free grace taught by Paul. The historical constructions of this school were based on the dialectics of Hegel, which accounts for the violence done to historical documents.

The profound impression made by the views of Baur was largely due to the learning of their author, to the apparent consistency with which his theory was carried out, to the prevalence of the Hegelian philosophy, and to the lack of any existing critical history of the canon of the New Testament. But in spite of his learning Baur made his criticism too easy. Thus he says: "Testimonies for the existence and apostolic origin of these letters are not found before the time of Irenæus, Tertullian, and Clemens of Alexandria." Strange that he should have forgotten that forty years before the writing of the great works of Irenæus, Marcion had given to his own church, though with his characteristic emendations, six of the letters rejected by Baur. It seems incredible to us that congregations could be persuaded, that letters of which they had heard nothing had been sent to them thirty or fifty or seventy years before; congregations, too, of which we know through letters from Clemens, Polycarp, and Ignatius, that they laid the greatest stress on the peculiar relation which they sus-

tained to some one of the apostles; and at the time this persuasion is supposed to have taken place children of the reputed first receivers of the letters, some of whom are mentioned by name, must still have been alive.

Baur brought no weighty *inner* grounds against the genuineness of the rejected epistles. "He had very little appreciation for the small and yet important realities of life, which cannot be learned from books alone, and still less for the freedom of the personality which no rules can fetter, without which freedom letters cannot at all be understood. Even Baur's admirers, so far as I know, never regarded him as an able exegete."

Baur and his followers should have shown that the four epistles accepted as genuine are not liable to the same objections made against the rejected ones. The matter cannot be determined by external testimony, for these critics have always treated the testimony of the early church with a degree of contempt. Besides, the epistle to the Galatians and 2 Corinthians are not so well authenticated as Philippians and Ephesians. Prof. Zahn states that in the beginning of his career as an academic teacher he was tempted to prove, according to Baur's principles, that 1 Corinthians was not written by Paul.

"It seems strange that in spite of the evident and deeply-seated errors in its method of procedure, Baur's criticism should have exerted so great an influence." Among his own followers, however, a reaction took place. Men like Hilgenfeld accepted some of the letters rejected by Baur. A. Ritschl wholly abandoned Baur's historical constructions and gained a positive standpoint respecting most of the questions pertaining to New Testament criticism.

The Dutch theologian, A. Pierson, and the Dutch philologist, S. A.

Naber, have made attacks on the Pauline epistles; but they are based on unproved and on improbable suppositions, and hardly deserve serious refutation. In Germany Bruno Bauer denied the genuineness of Paul's epistles; but his fantastic constructions received little attention. "He was regarded as a man who had become embittered and had lost all accountability."

The last attack on the epistles of Paul, mentioned by Zahn, is that of the Berne professor, Dr. R. Steck. Dr. Zahn holds that Steck's view is based on false exegesis, and on insufficient knowledge of the early writers on the canon of the New Testament. Dr. Steck regards all the Pauline epistles as dating from 120-140, and as the products of the school of the apostle Paul. Doctrinal grounds seem to have had considerable weight with him, and he rejoices that the Pauline epistles, according to his theory, lose their prominence in the history of early Christianity, and that the first place is thus given to the synoptical gospels and to the Acts of the Apostles. These, he holds, contain genuine words of Jesus, and apostolic teachings similar to those of Jesus.

Dr. Zahn thus regards the attacks on the Pauline epistles during the last fifty years as based mainly on preconceived philosophical theories, on false exegesis and invalid internal evidences, on the failure to consider all the testimony of the early Christian writers, and on attempts to get rid of doctrines deemed objectionable.

Culture of the Personality.

WE hear so much about the culture of the arts, of science, of philosophy, and of general literature, that it is almost taken for granted that an educated man exists for the sake of this kind of culture. If the question is not deemed impertinent, we should like to ask whether any

room is left for human culture, Perhaps it might be profitable to inquire whether schools and teachers and books, and the various methods of instruction exist for the pupil or whether the pupil exists for them? Is the pupil only the means, or is he the end for which the means exist?

These questions are suggested by a new German biography of Pestalozzi by Moef, which brings out clearly the contrast between that eminent educator and the methods so common in modern schools. Pestalozzi wanted the child to be its own educator, and all intellectual influences to serve as an aid in the process of self-development. In his instruction he had in view but one kind of culture and that was human culture, the development of the innate powers in a normal manner, for the sake of realizing the idea hidden in the mind of the pupil and of making his own personality as perfect as possible. This work could not be done for the child, but must be done by the child itself. Hence his emphasis on the self-activity of the pupil, on an inner creative energy, on a spontaneity of effort, which enlists all the powers, but at the same time makes their exercise a pleasure. Instead of a stereotype system of study he wanted the peculiar nature of the child to be studied and made the law for the teacher and the studies. He therefore thought it a perversion of education to take any method and force it on all the pupils, no matter whether or not the method was adapted to their individual peculiarities. While many instructors are intent only on teaching what is prescribed by the rules of the school, Pestalozzi was first of all anxious to arouse the intellectual activity of the child. Not on the studies but on the pupil he concentrates the attention. He regards mothers as the best teachers and makes them models for educators; and he thought mothers models

because they take the characteristics of the child into account in all their instructions. Just because the child is everything to the mother she cannot make a particular study or learning the chief concern. She wants to develop and mold the child she loves. But the instructor has less regard for the individuality of the pupil and is more concerned about subjecting him to a fixed method; and woe to the pupil who cannot be made to fit into the inflexible mould! The mother, however, adapts all her methods to the child. The instructor has a common standard which he wants the pupil to attain; the mother, on the other hand, gives herself to her child, lovingly and instinctively uses all means to unfold the heart and mind of her child, and aims at human culture, seeking to form a true man or a true woman, rather than to attain any preconceived learned standard.

Pestalozzi was too wise an educator to regard learning in the ordinary sense, or the gathering of a mass of learned material, as the aim of education. He sought power, and held that the development of power is the purpose of all learning. Not for studies and methods do the pupils exist, but studies and methods exist for the pupils. Hence they must in each case be adapted to the character and the attainments of the pupil.

His success in arousing the pupils and developing their activity was in many instances marvelous. In his institution at Yverdon, intellectual activity was regarded as a pleasure. But in spite of the praises bestowed on the excellence of his principles, and in spite of his marked success, his theory remains to this day a distant ideal. In Germany the complaint is common that the educational method has largely become a species of slavery; it is a Procrustean bed.

Pestalozzi's principles have a universal application to all educators.

whether teachers in the school, in the church, in public life, or by means of books. Not a few public addresses seem to imply that the instruction and development of the hearers is of less consequence than the establishment of some proposition or doctrine. Some preachers evidently regard themselves and their hearers as existing in order that certain themes may be developed and some truths established. But why develop a theme before hearers except for the purpose of developing it in them, and where else than in the minds of the hearers can the truth be established? But if the hearers are so essential to the speaker's aim, then their character, their individuality, their views and their peculiar needs must be as fully taken into the account as the subject discussed. Unless the hearers are the chief concern of the speaker, why does he not keep his subject to himself? The same rule applies to authors. The abstract truth can take care of itself. It is truth in individuals, truth become personality that is needed. But if the truth is to be made personal, it is necessary to consider the personality and to adapt the truth to the personality. For the public speaker as for all instructors the peculiarity and the culture of the personality is the fundamental law.

On the Continent, the failure to draw the masses to church is frequently attributed to the fact that the contents of the sermon cannot be made popular. The idea prevails that a discourse is not a sermon unless it has a certain stereotyped dogmatic character. Here is an unalterably fixed method to which all who want to receive instruction from the pulpit must submit. This method is advocated by those who regard themselves as the most orthodox of believers. If the people will not adapt themselves to their methods, certain preachers would rather

preach to empty pews than to adapt their methods to the people. The pedagogical element in preaching is evidently too much ignored. Many of the people need elementary moral and spiritual training, and it is a waste to give them strong meat which they cannot digest. Jesus himself had to awaken the very consciousness He wanted to develop. Not every parable or discourse by Him contains the whole gospel or the summit of Christian truth. Much of His teaching was elementary; but was it for that reason not Christian? No other teacher more fully considered the personality or more directly adapted the truth to the peculiar needs of his hearers. Indeed, there is much in Pestalozzi's theory of education which he might have learned from Christ's training of the disciples.

There are circles which would pronounce the effort to make all things in religion minister to personal Christian culture, heterodox; and yet that is the very thing which Christ did. The best educators emphasize the personal element in education, on which Pestalozzi laid so much stress; and in all religious development this personal factor is of prime importance. There is, in fact, a regular warfare now against mere knowledge as the ultimate aim. A German writer expresses the prevalent view of the leading thinkers on this subject, when he states that the teacher must aim at the formation of character and the unfolding of a strong personality, so that all attainments are but means for increasing the ethical and value power of a man. A training is demanded "which gives the will a permanent direction toward moral good, opens the heart to the appreciation of all that is true and beautiful, and teaches the intellect to find easily and with certainty all that is worth knowing." Another educator declares, "that all the sciences must serve as means for the training of humanity." Men and

women are thus to be formed who are the embodiment of intellect as an element of human culture.

How little mere knowledge can form character, or take the place of character, is evident from the testimony of Goethe: "If through my scientific studies I had not been led to test men I should never have learned how petty they are, and how little they care for truly great aims. But I learned in this way that the most of them care for science only so far as they make a living from it, and that they even idolize error if on that their existence depends. And it is not better in the department of aesthetic literature. There, too, one rarely finds grand aims, and genuine appreciation for truth and excellence. One man praises and helps another because he is praised and helped in return. They dislike what is truly great and would gladly destroy it for the sake of amounting to something themselves."

Feeling.

THE attention which thinkers devote to the study of feeling is by no means proportionate to the importance of the subject. The intellect and the will are usually treated much more fully in psychological works, and thus the impression is made that the feelings are of secondary importance. Yet there are evidences that feeling accompanies all our intellectual operations and all our volitions, and that in many cases it is the controlling factor in the inner and outer life. Some psychologists claim that feeling is the soul's primitive activity, and the source of both the intellect and the will. However this may be, it is certain that the emotional nature is worthy of more thorough study than it usually receives in psychology. Its influence on education and religion can hardly be overestimated. It constitutes the happiness or misery of life, and de-

termines all our estimates of values. The influence we exert depends largely on the control we gain over the feelings of our fellow-men. That in politics and war, and in all great emergencies, nations are swayed by their feelings is well known.

Among the recent contributions to this subject is the work of Horwicz on Psychological Analyses, the last volume of which is devoted to an analysis of feeling. The very neglect of the subject has made its treatment difficult. Besides, feeling in proportion as it is intense absorbs the whole being and resists the efforts of the intellect to subject it to analysis, criticism and interpretation. Many feelings are dark, hardly rising above a blind impulse or an instinctive groping; they barely emerge from unconsciousness, and must be viewed as the fringe of our conscious activity. In what are termed moods numerous feelings coalesce, being so interwoven and so forming layers over one another that their separation is impossible. The wonderful complexity of many feelings and their entanglement with one another makes them more like a knotted skein which cannot be disentangled than like a web. To all this must be added the impossibility of giving the exact equivalent of feeling in an intellectual formula. When feeling becomes thought it has already ceased to be feeling.

In the preface Horwicz states that the doctrine of feeling is not only connected intimately with ethics and religion, but likewise with politics, political economy, sociology, and other important practical subjects. Our time, he thinks, is particularly in need of a healthy and natural doctrine of the feelings. He gives the following as a characteristic of our times: "Unless I am wholly mistaken in my diagnosis of the manifold weaknesses and diseases of our day, we shall have to regard the weakening and perversion of feeling

(which feeling has more and more lost its depth, intensity, naturalness, freshness, and originality) as the chief, and, perhaps, even as the sole cause of our defects, sufferings and annoyances." Feeling has degenerated, has become artificial, has lost its native elasticity, has been made sickly, and hence perverts the whole nature of man and all human affairs. Restore feeling to nature and to health, if men are to appreciate what is true and worthy, and if the numerous ills which now afflict society are to be removed.

In the purely psychological analysis which the author gives we are especially interested in his discussion of the moral and religious feelings. These have their basis in man and in the condition of things. From the feelings that are merely egotistic and sensual, we rise through those which are social to ethics and religion. These imply the highest possible generalization; in them our feelings culminate; without them our emotional nature cannot be fully and normally developed. Thus in morals and religion the soul expresses itself most perfectly.

The most fundamental and the most essential emotion is love. In psychology this emotion receives the same central position as that given to it by Christ and his apostles. The author inquires whether the emotional elements of the gospel are foolishness, as the Greeks supposed, or whether Christ is truly the searcher of hearts, who enters the lowest depths of human nature, and reveals the profoundest secrets of our emotional life? His significant answer is: "So far as my psychological investigations have brought me into contact with the gospel, and so far as my analytical tests go, I have found His doctrines genuine and His foundations immovable, so that we psychologists

also can say: 'One is your Master, even Christ!'"

Revenge, which ancient and modern heathenism pronounces natural, sweet and manly, the author shows to be base in itself and destructive of society. He calls revenge "the theology of hell." His analysis of hatred and revenge terminates with the quotations: "Judge not;" "Vengeance is mine; I will repay, saith the Lord."

Nature says: "Thou must"; duty says: "Thou shalt." Nature is merciless necessity; duty is an imperative. In the presence of nature's necessary laws we are helpless; but duty we can accept or reject. This is the difference between "must" and "ought." Nature treats us as things; duty treats us as persons. Hence the superiority of duty. Duty respects our personality, a personality without which ethics would be impossible. But our love, as much as our conscience, implies personality. In reality we can love only persons, only beings who are in some measure similar to ourselves, and for whom consequently we can have a fellow-feeling. Hence the love of men for their fellow-men. But love rises above mankind to God, in whom it culminates and finally rests. As only a person can love and as only a person can be the object of love, so God, in order to be loved, must be a person.

Amid the skeptical tendencies of the age it is gratifying to find many of the deeper thinkers, and the best works, confirming Paul's address at Athens, in which he states that God made all nations of men "that they should seek the Lord, if haply they might feel after Him, though He is not far from every one of us: for in Him we live, and move, and have our being; as certain of your own poets have said, For we are also His offspring."

CURRENT ENGLISH THOUGHT.

BY JOSEPH PARKER, D. D., CITY TEMPLE, LONDON.

DIFFERENT men will probably give different opinions regarding the present status and influence of the English pulpit. No one man is sufficiently acquainted with the whole circuit of pulpit influence to be able to decide whether at present we are greatly in advance of our former selves, or whether in some instances there is not a considerable and discouraging lagging behind. Speaking personally, and strictly confining myself to my own standpoint, I have no hesitation to say that the English pulpit exercises a wider influence to-day than it ever did, and that because its preachers are men of larger capacity and fuller culture than any of their predecessors, how famous soever in their own day. Nor is it needful to detract one iota from the reputation of our illustrious ancestors. Up to their time they were the best men that the church could produce; and if they had been living to-day they would have been among the first to avail themselves of the deepening and extending culture necessitated by a larger popular education. Were any one to supply a list of eminent preachers of a former generation, I would undertake to put down side by side with that catalogue a series of names that would totally eclipse anything that has yet been seen in the way of English preaching. It would be invidious to mention living names; all living names are of course open to the kind of criticism which is not sober and quiet enough to be correct, while the dead would enjoy the advantage of having been sainted in the memory and affection of many admirers. It is certain that the pulpit is now dealing with questions which were hardly ever referred to by the preachers of a former generation. Social questions occupy no small amount of attention in the English pulpit to-day.

Many preachers are dealing with social questions in an indirect but not pointless way, while other preachers are stating them specifically, and dealing with them one by one in a really cordial, practical, and, in some instances, scientific manner. I am not sure that the working-classes respond to the latter kind of ministry as they might be expected to do. Unless preachers go the whole length of the working-class demand, they will be sure to be discredited and abandoned. While not a few workingmen are able to see that all controverted questions must have a variety of aspects, there are others that can only see their own side of any question, and unless the preacher shall stand up for that side as if there were no other, he will be accounted servile and ignorant.

This leads me to say that the time must come when preachers must face the difficulty of being honest to all sides. I am personally of opinion that a man is not necessarily a saint because he is a day-laborer; and I am further of opinion that a man is not necessarily a Judas Iscariot because he is an employer of labor. With regard to the recent strikes which have agitated a large section of English society, I am sorry to observe that some distinguished men seem to have proceeded upon the principle that employers are necessarily wrong and the working classes necessarily right. They would be far enough from admitting any such conclusion in words. On the contrary, I should not be surprised to find them indignantly repudiating what they would term my imputation of unfairness. At the same time I have not been struck by the tone of discrimination which ought to pervade and inspire all criticism of social difficulties. For myself, I have one difficulty with the working classes which I am utterly

at a loss to overcome. That difficulty relates to what I may call Free Trade in Labor. Among the working classes of England we have countless numbers who would shout until they were hoarse in favor of free trade in corn, and indeed in favor of free trade in all articles of merchandise; if the farmers and merchants were to go down into the ports of the country and protest against the landing of foreign wheat and foreign manufactures, such farmers and merchantmen would be hooted with ineffable scorn as men who were opposed to liberty, to progress and to everything worthy of civilization. But the very men who have done so much in the way of hooting others would not allow their own fellow workmen to go to work in the case of a strike; and if foreign workmen were brought over for the purpose of taking the place of those who were not working in the usual way, such foreign importations would be resented, not with words only but with the most active and positive hostility. My difficulty is to explain the difference between free trade in labor and free trade in corn. Where is the fairness which says, We insist upon the foreigner sending us corn when we want it, but if he attempts to send us labor when capital calls for it we will be ready to repel the approach as a criminal invasion of English territory and industrial rights? Because some of us have spoken rather plainly upon this matter we have had to encounter no little hostility. The hostility, however, has neither disturbed our digestion nor our sleep, because we have felt confident in the justice of the position which we have been led to assume.

But it is just here that the difficulty of the pulpit treatment of such topics appears. The preacher has before him both classes, namely, the employers and the employed, and when he undertakes to discuss

questions of labor and capital he ought to be just to all the parties, persons, and interests concerned. But would it not be better in the overwhelming majority of cases for the preacher not to go into any details in the consideration of controversial subjects in the pulpit? There is no time to do justice to the details, yet if they be partially treated the preacher will be blamed either for ignorance or selfishness; he will be distrusted because he has not stated the whole case, or he will be credited with self-consideration because he has not been sufficiently hard in dealing with the claims of employers. My distinct advice to all preachers is to abstain from detailed controversy in the pulpit. I would venture to say to them, Deal with great principles, and leave their application to individual conscience and judgment. Preach the Golden Rule, and that will settle all social conflicts and animosities. Preach the profound, complete, eternal Gospel of Jesus Christ, and that will work miracles in the way of social adjustment and progress. There are generalities which are infinitely more influential for good than any mere details can ever be. Of course the preachers will be blamed for the vagueness of their statements, but they must accept this reproach, believing that only in the application of great vital principles can be found a solution of the problems which gather around the action and interaction of vexatious details.

I cannot but hold that the church ought not to be regarded as a hall of social science, or as a club for the discussion of any particular but ever-changing subject. The church is emphatically "the house of prayer." By "prayer" I do not mean the one act of supplication, I mean the whole act of communion with God, and the exposition of the Divine Will in reference to the affairs

of men. There is no need to be namby-pampy in our discussion of subjects, or to show any unworthy sensitiveness in controversial times, but as a mere matter of influence and happy effect upon the temper and action of the day, I confidently believe that a wise handling of great vital principles is infinitely better than an attempt to handle details with which preachers can at the best be but imperfectly acquainted. Preachers ought by this time to have become accustomed to the taunt that the pulpit is the coward's castle. It is not worth while to answer the sneer in words, because it is being daily repelled by the action of honest teachers of the Divine Word. In classes, in specially convened meetings, under circumstances which give equal liberty of speech to all, the preacher might very well meet either sections of his congregation or his whole congregation; then every aspect of controversial questions could be represented; but to deal with them in the pulpit where only one speaker is permitted to occupy the time is to run the risk at all events of being considered as occupying a cowardly and unassailable position.

We are at present running through the usual experience which attends the action of men who consider that it is now high time to awake out of sleep, and to make the best of the flying hours which remain to the worker. When a man is doing nothing, simply living within his own four walls, offending nobody, testing nobody, subjecting nobody to even momentary inconvenience, he is regarded as a person who is unfit to live in this age of observation and energy. He is said to be behind the times. He is even treated to language which is not always dainty or discriminating. On the other hand, if a man, believing the age to be energetic and progressive, shall throw himself into

the movements of his time with eagerness, he will be subjected to every kind of rude taunt and foolish and bitter criticism. He may be regarded as meddlesome, self-proclaiming, aggressive, and as continually seeking to serve merely personal objects. We have both these classes among us, and probably always shall have them. The quiet, the simple, the stay-at-homes, are regarded as so many muffs, sufferers, and nuisances, more or less harmless; and men of action, spirit, enthusiasm, dash and fire, give the devil too much trouble to permit him to leave them alone without casting upon them all the mud and stones which lie within reach of his unholy and malignant hands. My advice to all young preachers and young workers is to consider their policy well, to be sure that it is founded in reason and inspired by reverence, and then to go on and on through all the years, encountering the passing storms of criticism and opposition, because at the last they will have fair weather, a happy eventide, and a blessed reputation for good.

I see that arrangements are being made for the holding of an International Congregational Council in London in 1891. I believe that such a Council may be so conducted as to be productive of good and permanent results. We shall indeed be glad to welcome on this side many with whose names we are gratefully familiar. The more Christian preachers and Christian workers know one another the better will it be for all interests, national and international. I trust that the Council will not be limited to ministers alone, but that it will be a Council open to Congregationalists, irrespective of office, all over the world. How the matter is to be managed in detail will appear as time goes on. How to give every section of the world its due representation without giving

unfair advantage to some other section is a problem which wisdom and experience will be able to solve. I believe I speak if not in the name yet with the consent of innumerable friends on this side when I venture to predict for our visitors from America, Canada, Australia and elsewhere, a genuinely enthusiastic welcome. My hope is that the Council will not concern itself wholly with merely technical denominationalism. Of course it will be needful that in such a Council questions should be discussed that bear almost entirely upon intra-mural life. I

trust, however, that opportunity will be taken to pronounce judgment upon great, broad, general questions in which the whole great Christian Church is interested. Allow me to wish all my brethren on the other side of the water a Happy New Year, and to commend them to the God and Father of our Lord Jesus Christ, with whom is all inspiration and to whom all glory belongs. Let us pray mightily and constantly for one another, for where prayer is earnest and continual, friction of an unpleasant or obstructive kind is simply rendered impossible.

MISCELLANEOUS SECTION

My Most Effective Sermon.

In looking back over my ministry for the "most effective sermon" preached in these twenty-five years, *two sermons* rise before me with all their surroundings, and stand out prominently as *most effective* in their immediate results. I am asked to write of *one sermon*; but these *two* were so dissimilar in their character, were preached under such differing conditions, and were so marked in their impressions on classes wholly unlike in their relations to God, that I shall do better service to my brethren by writing of *both*; and I do this with the utmost freedom as I write anonymously.

One sermon was upon the double text: "He that winneth souls is wise": "They that turn many to righteousness shall shine as the stars forever."

For weeks and months prior to the preaching of this sermon I had been sad of heart because of the inactivity of the church, and the seeming lack of all conscious responsibility for the unsaved around them. Sabbath services were well attended. The weekly prayer and conference meeting was large. There was a kindly Christian feeling among the members of the Church. For sev-

eral years we had enjoyed what some were pleased to call a "phenomenal prosperity." The great body of the church, however, had come seemingly to be satisfied with their personal attainments, and with the position which the church had won; scarce any *personal work* was being done or attempted. In our Sabbath congregations there were scores and hundreds without hope and without God in the world. These were among the most regular church attendants, and many of them were frequently at the mid-week meeting. In conversation with one and another of these *non-confessors*, I discovered their surprise that no professing Christian had spoken to them of their soul's salvation, or in any wise urged upon them the claims of Christ. I thought this strange: felt, however, that few in the church were in a spiritual condition which would give promise of results if personal work was undertaken. My heart grew burdened for these Christian men and women, and I said: "*somehow the church must get ready for work!*"

My first effort was to magnify before Christians the wondrous forgiving love and grace of God which they assumed to have experienced.

I tried to picture their former condition, and the blessings of pardon and adoption in which they professed to be sharers: tried to show what salvation accomplished for the believer—from what it delivered, and to what it exalted him, and what obligations it carried with it. Several sermons were preached along this line, but not one word said in reference to the unsaved.

The church began to realize, as never before, the greatness and glory of being a child of God; began to see, as never before, the peril of the unsaved. Their prayers grew full of thanksgiving, and soon full of intercession. The privilege of Christians to be co-workers with God, and their responsibility for the conversion of souls around them, as never before, took hold of pastor and people.

I felt that the time had come for *personal effort*; that many in the church were ready for it, and that even the *most timid could work wonders*.

The double text above indicated was therefore taken. No word of the sermon was written. It was indeed chosen scarce an hour before its delivery. God had given the text and He marvelously inspired the thoughts used in developing and enforcing it.

Here is the skeleton:

1. THE SOUL ABOVE ALL PRICE.

This shown:

(a) In what God has done to redeem it.

(b) In its inevitable immortality.

(c) In what it can enjoy or suffer.

2. THE CONDITION OF THE CHRIST-LESS.

(a) They are now lost and must be saved, or will be forever lost.

(b) They can be saved.

(c) God seeks to save them.

3. GOD USES THE SAVED TO SAVE OTHERS.

(a) By moving them to prayer for others.

(b) By influencing them to seek others.

(c) By giving them power over others.

(d) By holding them responsible for the salvation of others.

4. WHY WISE IN SEEKING THE UNSAVED?

(a) Because their salvation largely depends upon seeking them.

(b) Because in saving others you do them the greatest good.

(c) Because in saving others you do self the greatest good.

QUESTIONS.

1. Who is willing that any in his household or in the community should perish through his fault?

2. Who is willing to undertake the work of saving a soul?

3. What soul will you choose to seek for God and glory?

At this point I paused and asked every Christian present, with bowed head to fix upon *some one or more* of the unsaved, whose salvation he was willing to pledge God he would seek with all his heart. The congregation bowed. What a moment that was! Tears were in many eyes! Soon I said: "Beloved, you know the one you have selected for your prayer and effort. God, too, knows the one. With a word of prayer the congregation was dismissed. From that moment men and women went forth *winning souls*. The blessed work began and went on. The divine Spirit seemed to take possession of every heart. Children in the home were never sought for Christ as on that night! The unsaved in the community were never sought for Christ as on the next day, and on many a succeeding day. The conversation in stores and offices, on the streets and everywhere, was of Christ and his great salvation. Soon the chapel would not hold the number crowding in to hear the Word of Life.

Erre long inquirers came and converts multiplied until scarce a soul

could be found in the entire community to whom the message of redeeming love was not more than welcome.

That sermon was exceptionally effective, because the preacher felt it as a fire in his very soul, and because the church was ready for just such an appeal. In the years since I have written and rewritten that sermon; have preached it on several occasions; but never since has it seemed peculiarly effective. At the time in question it was born of a great burden, and fitted the condition of things in the church.

SECOND SERMON.

This was upon the text, "Jesus of Nazareth passeth by." It was preached several years after the former one, but in some respects was more effective in its *immediate results*. It was a time of great outward religious interest. For weeks our chapel had been crowded with anxious Christians and inquirers. Few, however, of those who were not professing Christians had been willing in any public way to express their anxiety, and fewer still had openly proclaimed their choice of Christ as Redeemer and Lord.

The preaching, I believe, was evangelical and earnest. My own soul, as preacher and pastor, was burdened as it had seldom been in all my ministry. Appeal, however, from the pulpit and in personal conversation did not avail to induce decision. Almost every phase of truth had been presented with such argument and illustration as I could command. It seemed to me that a *great crisis* was upon us, when many destinies would be forever sealed. What more could I say or do? Five o'clock in the afternoon had come! No sermon was ready or text found. I knew that hundreds would be present in the evening. Should I tell the "old, old story" over again? The people knew it well. Should I

picture again the peril of the unsaved? This had been done time after time! Should I dwell once more on the blessings of pardon and adoption? This would be but a repetition of things just said. All at once the story of the blind beggar flashed upon me. Turning to that story, I found the blessed Christ foretelling his death, though on his way to Jericho teaching and working wonders. Sitting by the wayside then I found this poor, blind beggar, hearing the noise of a multitude coming down the road and asking what it meant, when he was told that "Jesus of Nazareth passeth by."

I had my text. Here is the skeleton of it:

1. THE BEGGAR.

(a) He was blind—a sad case.

(b) None but Jesus could open his eyes.

(c) He was in the way where Jesus went.

(d) He cried unto Jesus for healing.

(e) That was his time.

2. WE ARE ALL BLIND BEGGARS.

(a) None but Jesus can save us.

(b) Jesus never saves until we cry to Him for help.

(c) Jesus always hears and saves.

(d) Jesus is now passing by.

(e) This is our time.

3. SIMILARITIES IN THE CONDITION OF THE BLIND BEGGAR AND ALL THE UNSAVED.

(a) Both must have help from Christ or perish.

(b) Both in the way where Jesus comes.

(c) Both likely to perish forever if Jesus passes by without saving.

Great emphasis was laid on the fact that the beggar believed Jesus to be at hand with help, and that we all believed Jesus to be near with salvation for us; also on the fact that Jesus *might pass by* without saving us, and soon be beyond our call, and that He might never come this way again.

These points were pressed with an intensity of feeling seldom experienced, and with an evident impression seldom witnessed. The unsaved present were evidently *moved*.

These *questions* were then asked:

1. What if that beggar, from any cause, had failed to call on Christ as He was passing by? He would doubtless have died without ever having his eyes opened.

2. What if any present, in this gracious time, when Jesus is consciously passing, shall fail to call on Him? Such may die in their sins and perish forever! The exhortation then was made to call on Jesus, and halt Him with the blind beggar's cry, "Thou Son of David, have mercy on me"; and all who would halt Him with this cry were asked to rise in evidence of their sincerity and earnestness.

The Holy Spirit had sent the sermon home to all hearts and sealed it there. For a moment a hush as of death came over the assembly. Then nearly all the unsaved present rose to their feet and stood with streaming eyes. This act committed them, as confessors of Christ, bringing to most of them then and there a sense of pardon and peace with God.

The sermon was *effective*, because the preacher's soul was all on fire, because he *felt* that for some, if not for many before him, their supreme hour had come, and because the people were in a *condition* to be wrought upon by just such searching truth.

I have never written a word of that sermon before, nor have I ever dared to repeat it. It is, however, as fresh in my mind as when the words were uttered. Over the fifteen years between that time and this I can hear my voice; I can see the anxious faces of that congregation, and can hear

"Jesus, I my cross have taken,
All to leave and follow thee,"

as it was sung on that memorable

night; and I expect to meet in heaven many whose eyes were then opened, as Jesus of Nazareth was halted by their cry and healed the hurt of sin upon their souls. More and more am I convinced that sermons, to be effective, must be *felt by the preacher; must be born of the occasion and adapted to it.*

The preacher who does not study *conditions* will rarely be effective. He may please with rhetoric, he may convince with logic, but he will *move*, only as he preaches *timely truths* out of an *anxious and earnest heart.*

The Pastor as Depositary of the Secrets of his People.

BY WILLIAM C. WILKINSON, D.D.

THE question we raise is, To what extent may the pastor wisely consent to be a kind of confessor to souls?

In replying to this question, we say first, one must as usual practice both caution and generosity. You must be cautious not to invite or even to encourage too much the deposit, on the part of your people, of personal confidences in your keeping. But on the other hand you must generously accept such trusts as it may seem to your best wisdom on the whole useful for you to receive.

Undoubtedly it is an immense advantage to the Roman Catholic preacher for his preaching that he should sit in his confessional at the receipt of secret history from the consciences of members of his congregation. It is at once a key of admission to the adyta of human bosoms for spiritual influence and mastery over them, if you know by their own confession the full story of their inner and outer life. The confessional is an exquisitely adapted instrumentality for spiritual control of men. There is no doubt of this. But it is a human contrivance, and not an ordinance of God. And it has enormous dangers, which

history appallingly has illustrated, and which philosophy, instructed by history, has amply explored. These dangers are dangers alike to the priest and to the people.

Now you will naturally be tempted to indulge yourself overmuch in learning the private life of your parishioners. There will be the sordid motive of mere curiosity. To this motive in its bald, undisguised form, we shall assume that you will be easily superior. But there will be, besides, the motive of sympathy, leading you to ease others of burdensome secrets for the sake of their own relief. Again, there will be the still higher motive of strengthened influence on your own part for good. If you were a bad man, or even a doubtfully good man, it would be useless to advise you here, for you might pervert advice to what ends you chose. For the greater enlightenment, and consequent greater security against temptation, of men who, though good, are yet temptible, we will add, that seduction toward ends of base self-indulgence will sometimes naturally result to you from the possession of a certain order of secrets concerning others. The discovery of weaknesses and lapses on the part of persons in whom you would perhaps have least expected such things, will be an occasion for the devil, who goeth about seeking whom he may devour, and who watches us all. It asks great purity, great strength, greater purity, greater strength than any of us possess, to make a creature of flesh safe in receiving the indiscriminate disclosure of his fellow-creature's frailty. We use the image of another when we say that you cannot be the sewer or the cess-pool to a multitude of sinning souls and not be soiled by the filth that you receive.

Against the motive of curiosity, the motive of sympathy, the motive of good influence even, above all,

the motive, however remote and subtle, of indulging yourself in doubtful dalliance—against all these motives leading you to welcome the confidences of your people, you should exercise prudential caution. Encourage your people to unbosom themselves with all freedom to Christ. Teach them to make confessions of fault committed against others directly to those others against whom the fault was committed. Sins against God alone, tell them, they should confess alone to God. Refuse to be a priest to your people. Do not be casuist for them, if you can in any way avoid it without shirking your pastoral duty. Induce them to settle for themselves their own cases of conscience. In the last resort you may sometimes do this for them. But let it be at the end of much sincere effort on your part to get them to do it for themselves. Then, generally, if you decide, decide with some indecision. Most consciences need to be kept tender by a little wholesome uncertainty as to their own rightness. It is extremely useful for us all to remember that we may be wrong, even when we try to be right. It tends to a good humility, and to sharp searching of our own hearts. Still you, as pastors, must make a difference. There is such a thing as morbid sensitiveness of conscience. Be heedful not to aggravate such a moral disease, if it exist in any member of your congregation. But there is all deceptableness of unrighteousness in consciences. A conscience will sometimes affect, affect without distinct consciousness of doing so, an unnatural and exaggerated sensibility for the very sake of reacting against itself in view of that, and securing greater latitude and freedom. We know of nothing requiring so much experience and so much disciplined spiritual discernment, as does the art of what we

may call spiritual diagnosis. You will succeed as spiritual physicians very much in proportion to your skill in this part of your work.

We were saying that you should shun, rather than seek, the responsibility of being casuist for souls. But if the case arises in which you must accept this undesirable responsibility, be studiously exhaustive in learning and justly appreciating all the conditions that affect the case. You must ask questions with sagacity and hear the answers with equal sagacity. It will not do to deal in a timid and gingerly way with souls. You may, you must, deal delicately, but not delicately so as not to deal thoroughly. The surgeon's hand must be firm, though his knife give exquisite pain. Lawyers complain that even in the privileged confidence of professional consultation, their clients, though pressed by the motive of self-interest, still will not disclose to them the worst features of their cause. The trial in court will often bring out points that the advocates trying the cause had not anticipated. The instinct of secrecy in matters that make against one's self is so unreasonably strong. The same thing is true in cases of conscience. The conditions will not be all of them revealed. You must examine and cross-examine to reach them. After all your effort, some capital condition may elude you. Hence, your decision ought to be hypothetical and uncertain at last.

So much with respect to the caution to be exercised in acting as confessor to your people. But you must be generous as well as cautious. Do

not shut yourself selfishly against the offer of confidences. Having said what you properly and wisely may to lead your friend to keep his own counsel or to disburden himself before God alone, then, if it seems indeed necessary, present your heart fully to him as willing receptacle of whatever he may relieve himself by imparting to you. It is no doubt part of your office as pastor to bear the burdens of sympathy for your people. Only do not seek them ever for your own sake. You are not to become necessary to others. That is not the true aim for you. Recollect this often. Your true aim is to make souls so directly dependent on Christ that they shall be independent of you.

We may repeat here, what the present writer has already said in these papers, that reticence is one of the chief pastoral gifts. Exercise this gift habitually and with heed. Carry your treasure of confidences about with you double-locked from all betrayal. Be absolutely trustworthy. Absolute trustworthiness means not only integrity, but wisdom and presence of mind. No man is a safe trustee of secrets that does not join prudence and some quickness of wit to strict honesty. Study to show yourself approved in your sacred fiduciary relations to your people. But if you are a little too curious to know matters of a private and confidential nature, you will also be a little too willing to communicate them. Curiosity and communicativeness are twin weaknesses. Be reticent.

EDITORIAL SECTION.

HINTS AT THE MEANING OF TEXTS.

[THESE "Hints" during the current year will be furnished by Rev. A. T. Pierson, D.D., a most careful and thorough student of God's Word, as well as able sermonizer and preacher.—Eds.]

The Plan of Redemption.

He hath made us accepted in the Beloved, in whom we have redemption through His blood, the forgiveness of

sins, according to the riches of His grace.—Eph. 1: 6, 7.

THIS is a remarkably full exhibition of the main features of the

redemption scheme. Redemption is the prominent, and, in fact, dominant, idea of the whole Bible, the word, with its derivatives, being used over 100 times; and the idea is everywhere, from Genesis to Revelation. The germ of the whole conception is *Deliverance* from the power, penalty, and captivity of sin. Here we are taught that it is

1. *Through Blood.* Blood is the life (Deut. xii: 23). All bloody offerings represented either an innocent life given in sacrifice for a guilty one, or a redeemed life given back in gratitude. Compare Levit. i-vii and 1 Peter i: 18.

2. *Results in Forgiveness and Acceptance.* Justification is more than pardon; it is restoration to favor. The great day of atonement, with the two kids, one slain in expiation and the other led away to bear away sin from before the face of God, finely pictures sin both forgiven and forgotten. The year of Jubilee, which began with the evening of the day of atonement, brought cancelled debt, restored estates, and release from servitude. Compare Isa. lxi: 1-3.

3. *Redemption is through and in Christ.* Faith is a personal bond, identifying us with Him "in whom" all things are ours. That little phrase "in Him" is the keynote to half the New Testament. Romans: "Justified in Him;" Galatians: "Sanctified in Him;" Ephesians: "One in Him;" Colossians: "Complete in Him," etc. In the Book of Ruth the person of the Redeemer is beautifully set forth in Boaz; he was of kin, and so had the right to redeem; but of a higher family, and so had the power.

4. *The whole is to be traced to the Infinite Riches of Grace.* Compare Micah vii: 18, 19. Salvation is a gift to be taken. Admit, submit, commit, are the words that tell the conditions of its full reception and enjoyment.

The Court of Conscience.

And they said one to another, we are verily guilty concerning our brother in that we saw the anguish of his soul when he besought us and we would not hear; therefore is this distress come upon us.—Gen. xlii: 21.

MAN has all the materials for his own trial and conviction within himself! Here are the *witnesses*, Memory and Imagination, uniting to reproduce the past and call up all the accusing events of twenty years before. We saw the anguish of his soul when he besought us and we would not hear.

2. Here is the jury, and the verdict is immediate: "Verily, guilty."

3. Here is the judge, Reason, justifying the punishment: "Therefore is this distress come upon us."

4. Here is the sheriff, the executive officer, already administering the stripes, for the anguish of guilt and penalty is already inflicted.

This same test—one of the most remarkable in the Old Testament—may be looked at also in the light of *natural penalty*. Here are the three foes which the wicked man carries in his own bosom:

1. *Memory.* We saw the anguish of his soul, etc.

2. *Conscience.* We are verily guilty concerning our brother.

3. *Reason.* Therefore is this distress come upon us.

Let a man go into the next life unpardoned and he carries all the elements within him that go to make up hell. While men fight the doctrine of retribution, the human soul declares it by its very constitution.

The Assimilation of the Worshipper to His God.

They that make them are like unto them; so is every one that trusteth in them.—Psalm cxv: 8.

THIS psalm and the 135th are almost identical. Both represent the idols that men worship as entirely senseless, dumb, deaf, sightless, im-

potent and helpless. So is every one that makes or trusts in or worships them. The whole effect of idolatry is to reduce the worshipper to the idol's level, to make him as dumb, stupid, senseless, as the object of his worship. The historic fact is that every generation of idolaters sinks to a lower level. The deterioration goes on rapidly toward the condition of the brute, and the unreasoning, unthinking, irrational idol toward a blank materialism. The general truth is thus suggested that all worship tends to assimilate the worshipper to the god he worships.

1. His god suggests the thoughts, the conceptions, that rule in his intellectual life.

2. His god becomes the ideal that rules in his practical life.

3. His god determines the associations that govern his social and family life.

An instructive chapter on this theme may be found in Walker's "Philosophy of the Plan of Salvation."

The Believer's Standing Place.

Behold there is a place by ME, and thou shalt stand upon a rock.—Exodus xxxiii : 21.

To those who like typical texts there is a peculiar charm in such as this: a place by ME, and a rock for a standing place. What suggestions:

1. Of the believer's firm foundation—the Rock.

2. Of the believer's fellowship with God—a place by Me.

3. Of the believer's favor with God—a vision of His glory.

The Power to Testify.

I will give thee the opening of the mouth in the midst of them; and they shall know that I am the Lord.—Ezekiel xxix : 21.

THIS was a promise to a prophet in one of the most critical periods of the history of God's ancient people. It was a time of foreign domination

and of threatened apostasy. Prophets had so much occasion to rebuke the people, to warn and forewarn, to denounce and condemn, that they often precipitated their own persecution and destruction by their fidelity. God assures Ezekiel that He will give him the opening of the mouth in the midst of the people; and not only so, but will with it impart that divine convincing power that they shall know that Jehovah is speaking through the messenger. Here is suggested the two great needs, especially of the ambassador of Christ, and in fact of every disciple:

1. The gift of utterance.
2. The gift of unction.

The Divinity of Privilege.

I have said ye are God's.—Psalm lxxxii : 6.

THIS was said of the judges of Israel. Being the chosen receptacles and distributors of the divine messages to men—administrators of His law, vehicles of His will—even those who perverted this sacred truth were regarded as enjoying a divine rank of privilege. The text suggests, especially as quoted by our Lord (John x : 34, 35), that there is in the enjoyment of exalted privilege a kind of approximation to divinity. A child taken into the father's confidence is by that fact lifted to a practical equality with the father. The privileges of the disciple make him partaker, not of the divine favor only, but natural also.

Funeral Service.

For a Useful Man.

David served his own generation by the will of God.—Acts xiii : 36.

FINE conception of a holy and useful life.

I. Service. Grandeur of word—not lordship, but service. The greatness of doing good—of helping others, of condescending to be a servant. Contrast those who love to have pre-eminence while they sing, "O to be nothing!"

II. "His own generation." Dr. Herron said, We need men of the times for the times. Necessity of insight into the wants of our own day—of observing eye as to the signs of the times. There is a "present truth," demanded by forms of error in doctrine or practice, just now particularly needed.

III. "By the will of God." The true life is a part of God's eternal life. All our work is a part of God's. His work spans the ages and fills the universe. Over against each true servant of God stands a portion of God's work, bearing His name and the date of this year. The highest success depends on finding out God's plan in our generation and falling into our place in it.

Communion Service.

He brought me to the banqueting house, and His banner over me was love.—Song of Solomon ii: 4.

COMPARE Esther v. vii. Hamlin's "Among the Turks," p. 121. The

reference seems to be to a marriage banquet, and a seven days' feast.

I. Banquet. Banquet-hall a prominent feature of the Oriental palace.

1. Food, nutritious, abundant, delicious. Compare paschal lamb—not only roasted, but eaten and consumed. The highest satisfaction found in God. (Jno. iv: 6.)

2. Feast, a banquet accompanied with great joy. Hence in Greek same word means *feast and joy*.

3. Fellowship, companionship and converse of Christ and saints.

II. Banner. In banquet halls usually the escutcheon and flag of the distinguished host. Sometimes a royal personage. Thousands of devices and mottoes associated with various banquet halls. Here, Christ's banner, cross and motto: "Love unto death."

III. Brought by Himself. Special honor to be conducted by the host or hostess into the banquet hall. To sit by the host, to have a right there because placed there by him.

LIVING ISSUES FOR PULPIT TREATMENT.

Honor to Our Rulers.

Thou shalt not revile the judges, nor curse a ruler of thy people.—Ex. xxii: 28. *Thou shalt not speak evil of a ruler of thy people.*—Acts xxiii: 5.

THERE are few things that force themselves more constantly upon the attention of any one who reads our great dailies than the opprobrium that is cast upon almost every man in public life. To read one class of papers, one would suppose that the President and all his associates were men who had been false to every sentiment of truth and honor, to say nothing of Christian principle. Others take up their defense, admit not a possibility of criticism, and laud them to the skies as the highest examples of every virtue, but are equally severe upon those who oppose them. The same thing descends into the intercourse of daily life.

Men of one political faith deny the most common honesty to those who differ from them, and even those who refuse to bind themselves by partisan ties, too often make their independence an excuse for indiscriminate attack upon all alike.

One result is that in most communities the pulpit is debarred from preaching on some of the most important themes connected with the Kingdom of God. That kingdom, while not political in the common acceptance of the term, yet has most intimate relations to politics. The pulpit, consistently with its duty, can no more ignore those relations than it can disregard the sacredness of the family tie, the observance of the Sabbath, or any of the duties imposed by the commands of Christ. There is not one code for a man in public service and another for the private citizen, and the pulpit is bound

by its vows to present the law of God in its entirety. Yet how to do this wisely is a serious question. Evil in high places cannot be condoned or passed by in silence by the ministers of God. To merely preach in general terms the necessity of grace for those in authority, is practically of little avail. What then is to be done? The only way is to observe strictly the injunction of the Mosaic law, endorsed by Paul and witnessed to by him under circumstances that justified, if any could, the bitterest personal attack. Above all there should be constant *heartfelt* supplication for our rulers. It is impossible to *revile*, although we may criticize those for whom we *pray*, if the prayer be true. Could the Christians of the land unite in genuinely earnest petitions to God for those with whom rests so much of the welfare of the nation, we should see and hear far less of contumely, realize far more of blessing.

Released Prisoners.

Go, and sin no more.—John viii: 11.

THE problem of prison discipline is receiving attention as never before. Some of the best minds are devoted to it, and already the results are bearing eloquent witness to the wisdom and consecration of devoted men and women.

The problem that faces the State is not so much the treatment of the convicts during the time of imprisonment, as the treatment of society by them after they leave the prison doors. In the State of New York some 800 persons having undergone an average penalty of five years are dismissed to take again their places as citizens. What sort of citizens will they make? Better or worse? More or less capable of resisting temptation, of becoming honest law-abiding people, a help and not a menace to society? Whatever our theories may be as to the ground of punishment, it is to the results that

society must look, and the demand that it makes upon those who have the charge of its prisons is that they shall so conduct the discipline as to ensure, so far as practicable, that the prisoners when they go forth shall "*sin no more.*" It is this that the new prison law aims at. Taking the position that men within prison walls are, after all, of the same nature as those outside, and amenable to the same influences, under the same power of habit, it endeavors first to form the habit of work; then to stir ambition by the offer of remuneration and parole; check disobedience by the imposition of fines and commitments; enlarge the scope of action by education, and solidify purpose by recognition of their humanity, and consequent share in the salvation of Christ. Then, when the moment of discharge comes, the man or woman will be far better equipped for what is almost the most trying time possible in any experience, when they face a community that has learned to distrust them, and must be brought to change that distrust into confidence.

So far the prison law. So far so good. The word is spoken. "*Go, and sin no more.*" But right here comes in a province where we as yet fail. The provision that the released prisoner shall be helped to "*sin no more.*"

In this connection it would be well if we could study somewhat thoroughly the work done in Paris by the "*Oeuvre des Libérées*," an organization for the express purpose of caring for those who are just leaving the prison doors. Originating in the tender sympathy of a woman, the niece of the confessor of the prison of Saint Lazare, and the devotion of an Abbé in La Roquette, it is now recognized as a most important ally of the Prefecture, which constantly seeks its counsel and assistance in the help of many an unfortunate who would otherwise be irretrievably

lost. It seeks to return them to their homes, entering personally into the arrangements; secures employment, always with kind, responsible employers; and when these cannot be obtained at once, provides lodging and care in little cottages, each under a matron of approved judgment and character, where in what is a home, rather than an asylum, they

have leisure to develop the instincts and feelings that form the basis of permanently reformed character. Is there not something here that we can learn from? Much is being done in our large cities, but such associations might be formed in connection with every prison throughout the country, and the fruit would be wonderful.

EDITORIAL NOTES.

Winter Vacations.

A CLERGYMAN after preaching for a friend on a vacation Sunday, remarked to a young lady, "You have a large summer congregation here." "Oh, yes; but these are the stay-at-homes. Our nice people are all out of town."

One of the most successful city workers remarked: "The work of city missions is confined practically to about eight months, of which only six are really of much account." The reason given was two-fold: 1. The workers are under such intense strain that they absolutely must have rest and absence from their work. 2. The people themselves are not as easily reached or influenced in the summer as in the winter.

The fact still remains that the stay-at-homes during the summer constitute the immense majority of the population. The average vacation of a clerk is two weeks. He is at home the rest of the time, and open to influence just as much as ever.

But that side has been described sufficiently. The question is, what can be done? We would suggest—divide the vacation. Let the pastor take a couple of weeks right out of the press of work in January. He will not be so tired and exhausted when July comes, and a couple of weeks then will be of more value than four, if he commences them under the strain of eleven months of unintermitting pressure. But he cannot leave without seriously damag-

ing the routine work of the church. Try it and see. There are multitudes of the "stay-at-homes" who would be only too glad to forego a little in the winter if they could feel sure of pastoral counsel in the summer, and the "nice people" might learn the beauty of a self denial such as they do not often exercise. It will do no harm to try it; and perhaps some of the ministerial wisdom so manifest in the winter's work will be able to work out the problem of how to reach men in summer time.

Preaching by Stereopticon.

A PASTOR was grieving over the lack of genuine interest in the young people that came to his church, representing largely the less educated classes, and still more over his apparent inability to reach many more who strolled by his church door with apparently no thought or desire to enter. He tried various "modern improvements," with apparently little permanent result. People came, but few remained to pray. At last he bethought him of the stereopticon as a means of illustrating Christ's life and way of treatment of those who came to him. He hesitated lest he do more harm than good. But he tried it. Preparing for his work with earnest prayer for guidance, he selected his subjects carefully, with the single idea of setting forth some special truth. One evening he illustrated the Saviour's method of dealing with sin, and closed with a confession thrown

in clear letters on the screen. In quiet, earnest words he depicted the power of temptation, the need of pardon, met only by the Saviour's sacrifice. The audience was very still, and when the meeting closed dispersed quietly and soberly, leaving not a few to open their hearts to the pastor, who waited to talk with any who might seek his counsel. One effect has been apparent of which he did not think. The dim light removed the restraint upon the expressions of emotion, and many a one who in the full glare of light would have sternly repressed all manifestation of interest, allowed the solemn words of the speaker to gain a hold upon him by the fact of expression to himself, if to no one else. The pastor feels much encouraged, yet realizing that the end is not yet, goes on his way cautiously and prayerfully. Is there not here a hint of a possible means of influence?

Endowed Newspapers.

THE *Andover Review* for November has an earnest appeal for an endowed newspaper, as the only means of securing what everyone wants, an absolutely independent, candid, complete, authoritative statement of the current news and discussions of the day. Under the present system our great dailies are purely business enterprises, absolutely dependent upon profits, and hence compelled to consider primarily what will affect their income. Again they are irresponsible. The editorial staff is large, the writer of any one article absolutely unknown, and hence with no care as to whether it represents his real

opinions or not. The temptation to secure favor or advancement by catering to the prejudices or desires of the counting-room results in a double personality, utterly destructive to genuine individuality and honesty. Party interests, too, are a powerful element in the control of a paper. Most members of a party are inclined on the whole to believe that statements favorable to their opponents are incorrect, and the party organ cannot afford to disregard this prejudice.

The result is that no man who desires to be candid, impartial, complete in his knowledge of events, thinks of confining his reading to any one of our leading dailies. The same thing is true in great measure of our weeklies, even the religious journals.

Is this state of things remediable? If so, how is the remedy to be secured?

The method suggested is that of an endowment confided to trustees, on conditions similar to those attending the foundation of a university. The positions on the editorial staff and general management to be upon the same basis as the chairs of instruction in a university. Every article to be easily accredited to its author, the names of the staff being as accessible as those of the professors in a college. Such positions would easily command the best talent and the highest names in the country. They would be absolutely independent of subscribers or advertisers, and could attain to the highest ideal that even the *London Times* aimed at, but failed to reach. The project is certainly interesting. Is it really Utopian?

BRIEF NOTES ON BOOKS OF SPECIAL INTEREST TO CLERGYMEN.

By J. M. SHERWOOD.

H. J. Smith & Co.—"Glimpses of Fifty Years. The Autobiography of An American Woman." By Frances E. Willard. This is in many respects a remarkable book, "written by order of the National Woman's Christian Tem-

perance Union." Written by one of the most remarkable personages of the age and distinguished representative of the Christian Womanhood of the world, combining the attractive features of "an autobiography" with a brilliant

sketch of one of the most interesting and famous movements in the annals of Reform, and written with the frankness, freedom, heartiness and womanly sympathy and skill characteristic of the author, it cannot fail to be, as we have said, a *remarkable* work—remarkable for what it says, and quite as remarkable for the manner in which it is said.

Our space forbids other than a brief and general notice of it; and we regret this the less because the press has so widely and generously paid its respects to the work. It is sure of a host of interested and appreciative readers and even the critic feels no disposition to criticise a book "written by order," and written for a noble cause, and by a woman whose whole heart and soul is consecrated to so divine a work as that to which she has given her life.

Mrs. Willard takes her reader into her confidence. She writes of herself, her history and work, without any reserve, in a lively, free and easy way, with charming simplicity and brightness. No one can read her book and not feel the contact and inspiration of a grand womanly character and an exalted purpose and aim in life. Such an example ought to inspire in all the women of the land nobility of character, a self-sacrificing spirit and aim in life, and earnest and hearty co-operation in the cause of humanity and religion.

Funk & Wagnalls.—"The Life-Work of the Author of 'Uncle Tom's Cabin,'" by Florine Thayer McCray, author of "Environment," etc. Since the family "biography" of Mrs. Stowe has just appeared, it is but simple justice to the author and publishers of this work to state the following facts: More than two years ago the preparation of this work was proposed to Mrs. McCray, a friend and near neighbor of Mrs. Stowe. But her feeling of delicacy led her to consult Mrs. S. and her son, the Rev. Charles E. Stowe, before consenting to accept the publisher's offer. After stating frankly to them the design of the work and asking permission, both of them gave her a cordial and full written authorization, with the promise of assistance in the work. Mr. Stowe's letter (which we have personally seen, a copy of which is given in Mrs. McCray's Preface), is of the most explicit and absolute character, both in the matter of permission and promise of aid.

Thus encouraged and fortified the author began her work, and spent two years upon the task, with the conviction that she had the cordial approval of the Stowe family, and that her modest work would but be the herald of the "Biography" (which it was then said by Mr. Stowe would not appear until after his mother's death), and from its character would naturally create a desire for it, particularly on the part of the younger portion of the reading public.

It is unfortunate that, by a subsequent change of purpose on Mr. Stowe's part, the two works should appear *simultaneously*. But we are certain that Mrs. McCray has not deviated from her

original plan, which had the approval and god-speed of Mr. Stowe, either as to the time of its publication or the staple of her work. She has acted throughout, we believe, with integrity and strict honor. And if she and her book are made to suffer for the above reason, and friction and bad feeling are engendered, the blame cannot be fairly attributed to her. She has acted consistently and in good faith.

But even as it is—but for the misapprehension of the public, misled by false statements, which have been industriously circulated, and by criticisms of the press based upon ignorance of the facts of the case which enter into the history of Mrs. McCray's work—there need be no conflict or rivalry. The formal biography, although showing undue haste in preparation, every admirer of America's greatest fiction writer will want to possess. The other, written with the full sanction of the parties interested, and in the spirit of intense and intelligent admiration of Mrs. Stowe's gifts and literary productions, and with the view of imparting some of her own admiration and enthusiasm to her young sisters, deserves the candid and un-biased judgment of the reading public. It is a misnomer to call Mrs. McCray's literary sketch a "biography." It does not trench on Mr. Stowe's book. Its main purpose is essentially different. It is projected along another line. It is made up of other materials. The one supplies what the other lacks. No one can rise from the reading of "The Life-Work of the Author of Uncle Tom's Cabin," without a better knowledge and a higher appreciation of Mrs. Stowe's literary being and work. It cannot fail to be a "pecuniary" advantage to Mr. S. and his publishers, if they and the critics do not create an antagonism, for which there is no cause. "The Life-Work" has faults of style, and faults in typography, for which the proof-reader ought to be consigned to the pillory; but it is the conscientious and painstaking labor of a high-minded and cultured lady, who is trusted and beloved by all who know her, and her work does credit to her head and heart.

Houghton, Mifflin & Co.—"The Lily Among Thorns: A Study of the Biblical Drama entitled, The Song of Songs." By William Elliott Griffis. The author adopts, in his interpretation of the song, the ancient theory "that the Canticle is a cantata or series of songs making a dramatic unity, celebrating the triumph of virtue over temptation, and illustrating the contrast between virtuous and sensual love, praising the former, and stigmatizing the latter." Dr. Griffis stoutly maintains its inspiration, while he holds that Solomon is not the author of it. He thinks it the most perfect poem in any language—a stainlessly chaste love-poem. The historical and critical part of the book prepares the way for the poem itself. It is a scholarly, fresh and original production which sheds new light on this book of the Bible, and invests it with a higher order of interest.