THE HOMILETIC REVIEW.

VOL. XXX.—NOVEMBER, 1895.—No. 5.

REVIEW SECTION.

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

BY D. S. GREGORY, D.D., LL.D, EX-PRESIDENT OF LAKE FOREST UNIVERSITY, AND LATE MANAGING EDITOR OF THE STANDARD DICTIONARY.

VI. THE PREACHING FOR THE TIMES.

Some Means of Direct Effectiveness.—What, in general, is the character of the preaching demanded by the times in which we live? The answer must be: *Direct and effective Gospel-preaching for the immediate salvation of men.*

It is evident on common-sense principles, that preaching to be effective must take wise account of the conditions and tendencies of the age to which it is addressed. The present time is characterized by remarkable activity of the scientific spirit; by an extraordinary rage for novelty; and by a constant demand for utility, usually of the baser sort. In such an age the preacher must present God's truth in its practical bearings, with special artistic form, and with power, for the grand end of saving and elevating men.

It would be easy to show, did space permit, that present conditions render it absolutely necessary that the preacher should form for himself a more correct, complete, and consistent theory of rhetoric or the art of oratory, and that he should conform his practise to that theory. The presentation of such a theory would embrace the statement of the practical ideas in man to which the preacher's message is to be addressed and attached, and of the rhetorical principles of invention and style, by which, as the vehicle, the message is to be borne to its destination, and to secure its aim. It would be necessary to exhibit the required conformity to this theory in the matter, the manner, and the spirit of the preaching, if the desired results, in the conversion of sin-

*The subject treated in this series of sketchy articles will be published later in book form, greatly extended so as to cover the vital current topics connected with it, in more systematic shape. The series copyrighted.

ners and the development of the Christian life and activities, are to be attained.

But all these topics, most interesting and important, must be passed over for the present, while we consider a few special principles of direct effectiveness, that may be denominated *Bible qualities*, that enter more or less into the style of the powerful preachers of all times, but that are peculiarly a necessity for the pulpit of the present time.

1. The first of these is the concrete presentation of truth. The Word of God needs to be presented more in concrete form. The idea, apparently of so many, that the preacher's chief mission is to turn his text into abstract truth, or "glittering generality," with which to ply a sleepy congregation, is all wrong. However necessary the process of abstraction may be for the purposes of systematic theology, it is not the Bible method of reaching men. There was never a truer utterance than that of Coleridge, in one of the introductory aphorisms in his "Aids to Reflection:" "To restore a commonplace truth to its first uncommon luster, you need only translate it into action." What we can *see* has power. The Lord's Supper takes advantage of this principle, and, embodying the central truth of the Gospel, addresses it to reason and faith, with the added power of the senses. It is thus the most powerful of all presentations of the doctrine of the cross.

And accordingly we find scripture everywhere presenting its truth largely in living shape and relation, in history and individual experience and incident, and thereby attaining to a perpetual freshness and interest. The pulpit of a day in which the world presents everything in the concrete needs to take pattern of the Bible in this regard. Volumes on faith in the abstract can never so unfold its nature, to the masses of men, as will the exposition of that master example in Abraham's offering of Isaac. Volumes on parental responsibility in the abstract can never so fix the idea in the hearts of men, in all its fulness, as will that terribly solemn example of a pious father's grief over a favorite son gone down to perdition through his agency, that is brought before us in David's lament over his son Absalom. For our instruction and guidance, God's Word has put its utterances in these forceful shapes; and we may find in it instances without number, applicable to every possible phase of life, whether in its faith and work, or in its relations to family, state, and church. Here is one of the powers that God has put into the hands of the ministry to be used in their mission, and it is preeminently the demand of this age, as well as of human nature, that it be used freely and largely.

2. The second is the illustrative presentation of truth. God's truth must be presented, as is the Bible manner, with apt and ample illustration.

Ruskin (in part iii., vol. ii., of "Modern Painters") has drawn out that noble theory that affirms of all inherent beauty that it is typical of the divine attributes. It is a magnificent thing in the

metaphysical profundity of its conception, no less than in the marvelous felicity of its delineation. We take it to be the only true and adequate basis of a correct Christian art-theory.

Apply the same principle to the world of fact and truth, as well as of beauty, and it gives a new element of power in the pulpit. The world in which we live, in its men, in its relations, in its material aspects, becomes typical of the higher spiritual world. As the tabernacle was fashioned after the heavenly temple, so the lower world after the higher. Not simply and arbitrarily illustrative is the world, therefore; but, to the deep and right-seeing eye, typical, and therefore illustrative. It is, so to speak, God's first great book for men; containing the foundations for all other revelations, and without which they could not have been—the "Dark Mirror" ("Modern Painters," part ix., ch. i., in vol. v.), in which man must catch his first faint glimpses of God and heaven. "Tongues in trees, books in the running brooks, sermons in stones," is no longer the merest fancy of the poet, but the statement of veritable fact. Here is a power akin to concrete presentation of the truth, and here is furnished the clue to the mystery and force of figurative language. God has written all higher truth in some lower form, which brings it within our reach. A figure, used in illustrating, has power because it presents the very truth illustrated, as God has given it somewhere in simple and concrete shape.

This principle is of value, not because of Ruskin, but because of God, of whose method Ruskin has simply been the interpreter; for we hold this to be the Biblical way of viewing things. The Bible makes everything typical. The soul in all its faculties and life; the family in all its relations and experiences; the nation in all its constitution and history; the church in all its ordinances and triumphs; the earth and the material universe in all their breadth of fact and form, of change and growth,—the Bible brings before us to teach us of God and heaven, and the higher things, giving us in this wise our first glimpses of the spiritual realities and glories. One can scarcely conceive of anything that is not so used in the Bible. It is one of the secrets of the wonderful energy and perpetual freshness of style, in which it surpasses all other and merely human books. And it stands out clearly as a power to be used in the pulpit.

This Bible method is at heaven-wide remove from very much of our most pretentious human work. We deal too freely in far-fetched and much elaborated figures that we make for ourselves, and with which manufactured stock we vainly think to illustrate in an arbitrary way what God has given us to utter. Such work is like all work purely of man and after his pattern, forceless and lifeless, and without any real sense or significance. What this age preeminently wants is the seeing eye, the quick-discerning mind; and then—turning this down into the soul, or to the household life, or out upon the world—

God will make revelations of Himself to us, with which we may enforce His higher truths; and He will make them everywhere—in the flying leaf, the vanishing vapor, and the sweeping dust; in the falling sparrow, the short-lived moth, and the blooming and fading flower; in the yearning of a father over his wandering son, the watching of a mother over her helpless babe, and the heavenliness of home. So seeing, we shall no longer bear man's illustration, but God's; and men will unconsciously recognize in it something of God's power.

Taking art and science by the hand, as aids and guides in this their sphere, religion must make the world, with all in it, tributary to the pulpit; and make full use of it, until the message of wrath and love is written, as the Bible would write it, on everything that meets man's eye, appeals to his reason, dwells in his memory, fastens to his hopes, moves his heart, and links itself with his life. Such preaching will have power with man. In the end, the distilling dew shall, from morn to morn, speak to him of the silence, the energy, the quickening, invigorating contact, and the wide-reaching influence of God's proclaimed message; the flaming course of the morning sun, as it hastens to its meridian splendor, shall show him daily the "path of the just" drawn across the skies, in its beginnings out of darkness, in its light dispelling the darkness and calling forth the life of the world, in its constant progress, and in its reaching out toward perfection; and the fading leaf, sweeping across the sky, while it speaks to him of his own withering life, shall tell him also of the accumulated work and imperishable monument in the tall monarch of the forest standing out against the sky, left behind to bless the coming generations with its shade and protection.

3. Another element of power and effectiveness is to be found in the presentation of the specific truths of God's Word. We deal too much in these days in generalities. It is all wrong. Such truths, from their very nature, can possess comparatively little interest. And they are few in number; the man who deals in them must soon either exhaust or repeat himself. Moreover, it is not the Bible way; for in it everything is specific. The one who holds fast by the precise truth of each text of scripture will always present what is fresh and new, because, unlike general truths, specific truths are infinite in number and variety.

Over each text a vital question is, "What is the exact thing that God would teach in this message?" The man who always asks it, and always presents what he ascertains as its answer, will not present the same subject in connection with all kindred texts; he will preach neither abstract theology nor philosophy, but God's Word—which is better than either or both.

"Here, by way of illustration, are two texts: "By Him all things consist." "O Lord, I know that the way of man is not in himself; it is not in the man that walketh to direct his steps." We have heard

men preach on the same general doctrine of providence from both of them. It was not preaching God's Word. The first of the texts has nothing to say of providence in general; it only speaks of one element in the doctrine of providence—*preservation*, and is still more specific, in affirming this not of God absolutely, but of *Jesus Christ*. By *Christ* all things are continued in being." The other text is still more specific but in another direction. The emphatic words—at least in significance—are, "in man," "in himself;" and the theme from it, in its relations to providence, would be the prophet's thorough conviction of the necessity of a special providence as demonstrated to him *by the nature of man*.

Again, here are three texts: Psalm lxii. 11: "God hath spoken once; twice have I heard this; that power belongeth unto God." Psalm cxi. 6: "He hath shewed his people the power of his works, that he may give them the heritage of the heathen. Jeremiah v. 22: "Fear ye not me? saith the Lord; will ye not tremble at my presence, which have placed the sand for the bound of the sea by a perpetual decree, that it can not pass it; and tho the waves thereof toss themselves, yet can they not prevail; tho they roar, yet can they not pass over it?" One might preach on the power of God from them all, but that would by no means bring out their truth. Taking them only in their applications to the present, the first points rather to the abundant and clear evidence that power is God's prerogative; the second may turn our attention to the wonderful manner in which, by the progress of science and art, God is unfolding the powers of nature to the Christian nations, and making way for the possession and conversion of the world; while the third speaks not specifically of the power of God, nor of the power of God to control, nor of the power of God to control the mightiest things, nor of the power of God to control the mightiest things by the most insignificant means, but of the power of God to control the mightiest forces by the most insignificant means *as a reason why the sinner should fear Him*—or, in more rhetorical form, the omnipotence of the most insignificant things in God's hands as a reason for the sinner's fearing Him. The three run in wholly different lines of thought;—*one* takes us out through the universe, and bids us listen for the voices of God's power everywhere, from man's soul to the sweep of the remotest star; *another* takes us along the experience of Christendom, and shows us how the forces of nature, in wind, steam, magnetism, electricity, in all their applications to the arts, to trade and intercourse, are being revealed to the Christian nations, and being used to bring the heathen to their very door for a possession for the church and Christ; and *the third* takes us to the storm-lashed shore of the never-resting sea, and to where the minute and mysterious forces of God's vast world are working out in silence the behests of His omnipotence, and bids us sinners tremble as we see how God can hold for ages those furious and seemingly resistless

waves by that shifting sand, while the adamantine rocks wear away and disappear—how He can grind up the mountains by the turn of atoms, bind the proudest with the web of a spider, take his life with a particle of dust or air, or crush him by the turning of a falling leaf.

While it is not the purpose to recommend some superficial forms of expository preaching, as suited to this age of cheap commentaries; yet specific truth we must have, as an element of power in the pulpit; even though it carry us all the way back to simple exposition, for that is better than generalities, however glittering, and as much better as God's Word is better than man's abstractions. We must learn to come to a text, not to see whether it may be warped to suit our purposes, but to ascertain what God says in it, and then to present and enforce that from the pulpit.

Such, in hasty sketch, are these simple Biblical principles that have so much to do with the effectiveness of preaching, and which the preacher must make use of to meet the demands of the times. The pulpit must hold up the practical truth of God in concrete shape, illustrated in God's way, and specific as in God's Word. The theoretical, the abstract, the indefinite, the general, have no living energy. The practical, the concrete, the illustrative, the specific, alone are always new and fresh and forceful, and so fitted to take living hold on human souls.

As a passing glance is turned to those who, from the pulpit, hold and control men, they are found to be clearly possessed, in large measure, of at least some of these elements, and to wield influence according to the completeness of their furnishing in this respect.

Two men stand out prominently as the popular men of the past generation in the pulpit, with reputations world-wide—Charles Haddon Spurgeon and Henry Ward Beecher. It was long the custom to call in question the power of these men, but the day passed when one could exclaim, "claptrap," with a sneer, and pass them by. The fact of their substantial and permanent success met men face to face. "Claptrap" may attract the crowd for a twelvemonth, but it has no power to hold it through the years. It is wiser to acknowledge the facts, and, while guarding against error, seek to make the most of that power, whatever it may be, by which they won their success.

Spurgeon and Beecher stand before the world as the most successful pulpit orators of the past generation. Wherein lay their power? Holding fast the distinction of matter and form, we should say that, in the particulars we have enumerated, Spurgeon's success was due more to the matter, Beecher's more to the form; tho each possessed, in some degree, all the elements, both in matter and form. Taking Coleridge's antithesis between "science" and "poetry," Mr. Beecher's cast of mind was rather poetic than scientific. This accounted for some of his peculiarities. If he had any system of theology, it was one peculiar to himself; so that, taking him in connection with his

family, the division of theologians into "the orthodox, the heterodox, and the Beecher family," is more than a witticism. As a result of this laxness and want of system, he was often to be found sneering at "orthodoxy" and "sound theology," and disparaging some of the truths most precious to the church of God—a feature in his preaching that was deeply deplored by some of his best friends.

Spurgeon dwelt more than Beecher upon the doctrine of the cross, in its relations to the conversion of men and to the development of Christian activity. The number of conversions under his ministry was therefore greater, and the distinctively Christian activity of his church more noteworthy.

Beecher dwelt more than Spurgeon upon the conduct of the Christian believer and worker, in the spheres of social and civil duty, applying the truth more to the every-day home wants of men, seeking to guide them in the world as it is, and so aiming to make them better fathers, relatives, and friends, better business men and citizens, by laying down rules for their guidance. Perhaps no man of his day attempted to apply God's word to these practical connections of the Christian with the world, especially the national sphere, as did Beecher; often radically and wrongly, to be sure, in consequence of attempting to go beyond the sphere of vital Gospel principles to which, as has been seen, Christ and His Apostles confined themselves; but yet, men were constrained to concede, with an aim to faithfulness; and, on the whole, presenting vital truth, that took hold of human hearts, and made him a molder of public sentiment and a leader among men, and aroused many among the clergy to a renewed sense of neglected or forgotten duty in this direction.

Both addressed their messages to the practical ideas in man; but Spurgeon the more powerfully, speaking chiefly to duty and happiness, and appealing to the latter from its darker side with a tremendous and awful intensity of earnestness that has never been surpassed since Jesus of Nazareth uttered his proclamations of wo in Galilee and Judea; while Beecher addressed more the idea of virtue or manliness, as if seeking to press home dishonesty, cowardice, and meanness, as the cardinal sins.

In respect to form, both made use of all the elements of power enumerated. Both delighted to present truth in the concrete. Both held practically to the theory that the world is typical, and so both abounded in apt illustration. Beecher, born poet, yet affectionately acknowledged, in his "Star Papers," his indebtedness to John Ruskin for the "blessing of sight:" "We are more indebted to him for the blessing of sight than to all other men. We were, in respect to nature, of the number of those who, having eyes, saw not, and ears, heard not. He taught us what to see and how to see." Spurgeon, in one of his early sermons, gave substantial expression of his adherence to the same theory, though coming by it in a different way. The

world in all its breadth was thus tributary to both, and was made to speak most eloquently for God through them. Beecher saw it the more poetically; Spurgeon the more practically.

Both presented specific truth, and were, therefore, always fresh and novel. Of the two, Beecher was rather the man of genius and artistic excellence, and the favorite on the platform; Spurgeon the representative of the earnest and evangelical type of piety, the model preacher of the Gospel, and the man of larger Christian influence with the masses and with evangelical Christendom. By the exhibitions of his genius and the fascination of his eloquence, Beecher drew large audiences, who found much to admire in the man and in his utterances. Spurgeon gathered a vast and permanent congregation, in the literary and commercial metropolis of the English world, by the simple eloquence of the message of salvation and his personal magnetism, who consecrated themselves to organized service for Christ for the saving of the world. It should be remarked, also, that Spurgeon added to his qualities as a preacher perhaps the most extraordinary administrative power possessed by any preacher of the century, by virtue of which he was enabled to embody his Gospel ideas in various forms of churchly activity, and various educational and missionary institutions, that have already sent out many hundreds of ministers and Christian workers and exerted a vast influence upon all Protestant Christendom, and that promise to continue permanently their ever-widening influence for the cause of Christ and His Gospel.

The preaching of the two, in contrasts and consequences, strongly emphasizes the larger and more permanent Christian results of that preaching, with no "uncertain sound," of Christianity as the saving power, with its twofold messages of Law and Gospel, that has been already dwelt upon as the better way.

As lessons are often better learned by example than by precept, these two men are presented as perhaps illustrating better than any other men of recent times the elements in manner that are specially fitted to reach the men of the present day. While insisting that no man is to be servilely copied, yet it must be regarded as duty to lay hold of and turn to service every element of power in every man. It is granted, and even affirmed, that there are objectionable elements and eccentricities in their style, especially in Mr. Beecher's and in Mr. Spurgeon's earlier efforts, that are to be avoided, at least by other men; and through mad imitation of which this country and Great Britain were at one time visited with an infliction of clergymen of the "Rev. Shallow Splurge" type. But tho these peculiarities lessen their influence, they abate not one whit from the value of the princely gifts bestowed upon them by the Master. We have sometimes been constrained to think that, if Mr. Beecher had preached the central doctrine of the cross with the fulness and the "blood-earnestness" of Spurgeon, he would have been every way the mightiest man of the modern popular pulpit.

But whatever may be the comparative estimate of Beecher and Spurgeon, there can be no question but that all who are called to stand in the pulpit should seek to make of service these powers of the two men, so far as available. Preaching, so conformed to what is right in high example, as well as to the demands of correct theory, meeting the actual needs of men in all the relations of life, will be a master-power in the world. It will have the grandest of beauty, and yet not be a Gospel of esthetics; it will possess perpetual novelty, and yet not be a Gospel of "clap-trap and sensation;" it will always be sublimely practical, but never a Gospel of petty scolding, or of minor morals. Such preaching will meet all the just demands of the three tendencies noted, at the beginning of this discussion, as characterizing the times in which we live, and will be effective.

II.—THE SCIENTIFIC BASIS OF ETHICS.

By Frederic H. Wines,* LL.D., Springfield, Ill.

Spiritual arithmetic includes the comparison, first, of temporal with eternal values, as in the question, "What shall it profit a man, if he gain the whole world and lose his own soul?" But it includes also the ethical comparison of rights and obligations, concerning which something will be said, of importance, in the present article.

The part which mathematical processes (counting, weighing, measuring) play in scientific research is so great, that science may almost be said to be, in all its branches, essentially mathematical. Science deals with questions of substance, form, and motion, capable of reduction to diagrams and equations—lines, directions, tendencies, in time and space. The questions of ethics may, in like manner, be reduced to terms of one great mathematical problem—that of absolute equity in all mutual relations and transactions between man and man.

Common honesty obviously involves equality of values in every exchange; in this regard it often differs from commercial honesty. All advantages taken in trade are essentially violations of the eighth commandment. All violations of any of the commandments contained in the second table of the decalogue are equally immoral, and for the same reason. The sixth commandment prohibits the taking of life, because he who takes the life of another can render no equivalent for that of which he has deprived his brother. The seventh commandment rests upon the implication that it is impossible to render to a woman, or to a man, an equivalent for the sacrifice of his or her honor. The eighth commandment condemns all acquisition of property by any means

* Special Agent of the Eleventh United States Census on Crime, Pauperism, and Benevolence; formerly Secretary to the State Commissioners of Public Charities for the State of Illinois, etc.

which does not insure to the individual from whom it is taken a full return. The ninth commandment assumes that falsehood and misrepresentation would, if universal, render the associated life of humanity impossible: every man has a right to expect the truth from his neighbor, and for this reason he is bound to impart nothing but the truth to him. The tenth commandment virtually asserts that all sin has its origin in desire; and that, in order effectually to guard one's self against the commission of any wrong action, it is necessary to suppress the secret wish to take any advantage of one's fellow.

Kindness, purity, integrity, and truth are, therefore, the four outward manifestations of the divine principle of love; while love itself is a sentiment, the seat of which is in the heart. It is that in man which is truly god-like. It is at the same time the recognition of human brotherhood, and of the equal rights of every member of the family composed of the sons of God, which includes every son of Adam. Love differs in no respect from justice, except in its emotional aspect: justice may be devoid of feeling, but love is instinct with sentiment. And love is the life of the soul, as it is also the life of that great organism (to speak figuratively, rather than with scientific precision), which we call "society" or "the human race."

Thus regarded, ethics is merely the application to the life of the world of the doctrine that action and reaction are, and must always be, equal and contrary; which is a doctrine of science, of still wider application to the physical universe. Actions are moral, which involve the return of benefits in exchange for benefits received; immoral, which involve the return of injuries for injuries inflicted. The return of good for evil is transcendent goodness, but of evil for good the lowest depth of diabolism. The fundamental principle of morals is reciprocity.

At this point the question arises: How far it is lawful or possible to disregard these principles, in human relations, by mutual consent of the two parties to any transaction? Such attempts are common. For instance, in the duel; where each of two parties agrees that the other may assail his life. Here one man virtually contracts to give another a chance to take his life, in exchange for an equal chance to take the life of the other—the sixth commandment to the contrary, notwithstanding. So, in all illegitimate sexual relations forbidden by the seventh commandment, one says to the other, in substance, "You may have my manhood in exchange for your womanhood, or *vice versa*. In gambling, and in all speculative transactions essentially of the same nature, the agreement is that one of the two will give the other a chance to rob him, in exchange for a chance to rob that other.

The answer to this question is that all such agreements are not only, in the language of the law, "not in the scope of the agency," but that they are essentially opposed to the principle of mutual reciprocity which lies at the foundation of morals.

This will be perhaps more clear, if we pause for a moment to consider the elements which enter into exchange, or, rather, the possible varieties of transactions which may, at first sight, appear upon their face to be not only in the nature of an exchange, but of an equitable exchange. In every transaction there is, first, an exchange of values, and, second, an exchange of risks; since risk of some sort attaches to every object of value. In so far as the value is relatively large and the risk small, the transaction is legitimate; but in so far as the risk is great and the value small, it is speculative and tends to become illegitimate. When the element of value vanishes, and the transaction becomes purely an exchange of risks, as at the gaming table, it passes the invisible line which separates honesty from dishonesty; it is not only in itself immoral—it is without the pale of the law, which refuses to recognize its validity and places upon it the seal of its condemnation. The duel also falls under this category of exchange of risks with no corresponding exchange of values. But what of the violations of the seventh commandment by mutual consent? That all such violations involve risk is self-evident; but they involve more than that—mutual loss, in various ways. We have here, therefore, a third variety of exchanges—the exchange of losses. These also are of necessity immoral. The consent of the duelist, of the gamester, and of the adulterer, to the prohibited transaction can not render it lawful from the ethical point of view, because in neither of the supposed instances is there that exchange of real values implied in all normal human relations.

Besides, in human relations, the parties immediately concerned are not the only parties. There is always, even without reference to Almighty God, a direct or indirect influence exerted, by every transaction, upon "the social whole" or the public at large, whose interest must be consulted and is paramount to any individual interest. In modern civilization, now that the solidarity of communities has become a matter of social self-consciousness, prosecutions for crime are conducted in the name of "the state." The state resents and punishes wrongs done to individuals; first, as the representative of the parties wronged; and, beyond and above that, it punishes them because (altho an abstraction) it regards them as wrongs done to itself. It first recognizes the fact that the taking of anything whatever from any person whatever, whether the thing taken be life, chastity, or property, without rendering an equivalent, is a wrong. It further recognizes the larger fact that the public peace can only be preserved by preventing or rectifying mutual wrongs on the part of individuals; but peace is essential to the public welfare, while every encroachment upon private rights is incipient war; since it provokes retaliation, on the mistaken basis of a supposed reciprocity, namely, the reciprocity of injuries. The extent to which the state is disposed to go, in the direction of interference with private initiative in this regard, depends

upon the degree of development of the sense of social self-consciousness; and there is reason to believe that, as the solidarity of the race becomes more clearly a matter of social self-consciousness, the sacredness of life, property, and personal purity will become more and more a matter of universal concern, and that the boundaries of independent criminal jurisdictions will tend to be enlarged rather than contracted.

To believers in a personal or impersonal God, the state thus assumes the appearance of a divinely appointed agency for enforcing, as between its citizens, those laws of morality, in other words, of reciprocity, which are obviously the divine will, expressed in the decalog. This is the common meeting-point of ethics, politics, and religion; between which, rightly interpreted, there can be no other relation than one of perfect harmony. But the support which religion gives to morality is derived from its two great doctrines of divine ownership and divine fatherhood. The latter implies the equality of rights, so far as our relations to each other alone are in question. Bu divine ownership implies the limitation of our rights, regarded as agents. That is to say, I may not take from any other human being, with or without his consent, that for which I do not, so far as may be in my power, render him any equivalent; and, on the other hand, I may not give to him, in exchange, anything over which, as agent for another, who is no other than God Himself, I have not full and absolute power. It must be mine to give.

The mastery of the one simple proposition, that morality is the application to the problems of life of the principle of equivalence, as thus briefly outlined—a principle no less scientific than religious—would clear many of those problems of needless obscurity, whether they concern individuals or society. The inequality of conditions which characterizes modern life is, in so far as it is artificial and evitable, essentially immoral. "The children of thy people say, The way of the Lord is not equal: but as for them, their way is not equal." Yet the remedies proposed for the evils resulting from such inequality, in the form of pauperism and crime, are unsound, whenever they assail the foundations of society—the institutions of property and of the home. Indeed, it is a favorite thought with me, that economic law and ethical law, rightly understood, can not contradict each other. We are not all financiers, nor all statesmen, nor all scientists; but we do not need to be. We have the innate sense of right and wrong—of equity—which we can cultivate at will, to any extent. And we know that, however plausible or captivating may be any financial, political, or scientific theory; no matter what may be the names or arguments by which it is supported; if, pushed to its legitimate logical conclusions, it contradicts ethical principles, it must be fallacious.

III.—THE PASTOR AND SOCIAL PROBLEMS.

By Rev. T. D. Witherspoon, D.D., LL.D., Professor of Homiletics and Pastoral Theology in the Presbyterian Theological Seminary, Louisville, Ky.

The year 1894 will be memorable in history for the great struggle between labor and capital which, beginning in the workshops at Pullman, Ill., and extending over the country, swept like a disastrous tidal wave, carrying social anarchy and financial ruin in its path. The desolating wave has now receded far enough to be viewed with a calmness and impartiality of judgment that would have been impossible whilst we were in the midst of the turmoil and strife that marked its course. Measured by any standard you will, it was the most momentous and significant of all the labor troubles that have thus far agitated the country. For more than a decade we have been visited with periodic wage-contests and sympathetic strikes, of such a character as to fill the minds of philanthropists and patriots with foreboding. But this last disturbance culminated in so determined and riotous a revolt of labor against capital, that municipal and local governments were powerless to restrain it, and the strong arm of the Federal Government had to intervene, to arrest bloodshed and pillage, and to prevent wanton destruction of property and life.

The men engaged in these angry conflicts were, to a large extent, professedly Christian men. In some cases, the employer and the employee, thus in deadly antagonism, were members of the same local church, accustomed to worship together in the same sanctuary and sit at the same sacramental table. In all cases, prominent and influential men on each side were professing Christians, and believed themselves to be actuated by principles and motives entirely consistent with the spirit of Christianity.

Under these circumstances, when the public mind was engrossed with the subject of these labor troubles; when the columns of the daily press were crowded with sensational accounts of excited throngs, turbulent mass-meetings, and riotous street-processions, it is no wonder that the ministers of the Gospel were more or less unconsciously affected in the matter and manner of their pulpit services by the excited state of the public mind. They must have been either more or less than men to have been insensible to the force of the mighty current of popular sentiment around them. There were, here and there, faithful pastors whose fields of labor lay in the midst of the thickest of the strife, whose congregations were being rent asunder, and whose hearts were filled with ominous forebodings of internecine strife. With these men we sympathize most deeply. Any words that they may have spoken under these trying circumstances, now that the disturbance is ended, should be judged in the light of the stormy period

in which they were spoken. The speakers should not be too harshly criticized, if in any way they seemed to display the spirit of the partizan, and to carry into the sanctuary questions of political economy that belong properly to the hustings and to the forum.

But there was also a class of "preachers to the times," who found their golden opportunity in these labor troubles. Altho far away from the scenes of strife, with congregations in no way involved in them, they felt of course, as they always do, the "sacred duty" devolved upon them to enlighten the world in reference to the great ethical principles involved in the conflict. The Sabbath-evening services were largely devoted to a discussion of the just relations between labor and capital, and of the specific violation of these relations that lay at the basis of all these labor troubles.

From a homiletic point of view, these discussions, as illustrating the relations of the pulpit to the labor troubles of the country, are exceedingly interesting. Having spent a not inconsiderable part of the seminary vacation in looking over reports of Sunday-night discourses in the various periodicals of the land, the writer is moved to put in print some of the reflections which this study has awakened. In a brief article like this there is, of course, room only for a statement of conclusions arrived at, with a brief reference to the data upon which these conclusions are based.

The first conclusion reached as the result of this inductive process is that these efforts to enlighten the public as to the true relations between capital and labor, and as to the economic principles involved in our labor strikes, are from the younger brethren of the ministry, almost exclusively. In a number of cities in which the writer is well-informed as to the relative ages and terms of service of the pastors, the preaching on these labor problems has been, in almost every instance, by the younger men. In one of these cities, where union services were in progress with deep religious interest, the meeting moved on along the usual lines of gospel preaching until the turn came of the youngest pastor in the city to preach, and forthwith the advertisements appeared in the local columns of the city papers that he would take for his theme, "Capital and Labor."

When we come to inquire why this discussion should have been to so large an extent confined to the younger brethren of the ministry, there are many reasons that might be alleged. It is, perhaps, in accordance with the eternal fitness of things that the young preacher should set out from the seminary with a kind of encyclopedic self-consciousness; that he should conceive himself to be thoroughly furnished for the discussion of all social topics, and the overthrow of all popular errors; and should therefore throw himself, with all the zeal of a reformer, and all the gallantry of a knight-errant, into the thickest of every struggle for human brotherhood and human rights. As he grows older, he learns by experience how imperfect his mental equip-

me is; and by the time gray hairs are here and there upon him, he has found out how little he does know, and becomes very chary of venturing into the troubled waters of political and social science, lest, like Shakespeare's "little wanton boys on bladders," he should suddenly find himself "far beyond his depth." There is a discretion, born of experience, of which it is preeminently true that it is "the better part of valor."

The explanation may be further sought in that natural want of confidence in what Paul calls the "foolishness of preaching," which is only effectually removed by the experience of the power of the Gospel, as it comes to the veteran in the field when he has thoroughly tested the sword of the Spirit and has found it, in the truest sense, "mighty through God." Whatever the explanation may be, the fact seems to be evident that it is the younger men who seek to wrestle with these more difficult problems of social economics.

Secondly, if we may judge the future by the past, the outlook is not at all hopeful for a solution of these grave problems through the intervention of the pulpit. Many of the sermons indicate ignorance or misconception of the simplest principles on which society is based. Many of the remedies suggested are as Utopian as ever were the day-dreams of any speculative philosopher. Indeed, how could it be otherwise, when men undertake to speak upon subjects to which they have never given any special study, and which they have certainly had no opportunity to master? They could, with just as much propriety, undertake to enlighten their congregations as to the national currency system, the demonetization of silver, or the relative jurisdictions of Federal and State courts. When we stop for a moment and think of the complicated interests involved in these labor questions; of the deep-lying and delicate questions of interdependence of labor and capital; of the discouragement to enterprise if capital be too much hampered with restrictions; and of the grievous wrong to industry if labor be denied its equitable reward: we shall see that he must be a wise and far-seeing social economist who can justly arbitrate in these labor questions in which the financial interests of the whole country are involved. A mistake, to the discouragement of the investment of capital in manufacturing interests, is as disastrous to labor as it is to capital; and, on the other hand, a discrimination in favor of capital as against labor may bring untold privation upon the honest and industrious poor; and, by weakening the arm of labor, may render it impossible for capital to secure proper returns for its investment. And yet it is upon these difficult and delicate questions, which have taxed the profoundest thoughts of the most experienced statesmen and philosophers, that the young theologian boldly proffers his advice.

Thirdly, not only is the minister incompetent to deal with these questions; not only is he speaking to an audience in which there are scores of business and professional men who know far more about the

subject than he, but he has gone entirely out of his province as a minister of the Gospel. He has no commission to solve these problems of social life. His one work is to preach the Gospel of the grace of God, to bring its spiritual truths to bear upon the hearts and consciences of men, for their spiritual enlightenment, quickening, and transformation. He is the ambassador of a King who said, "My kingdom is not of this world." This divine Master steadfastly refused to be drawn into any such discussion of social problems. When asked to interpose where social rights were being invaded, His prompt and emphatic reply was, "Man, who made me a judge or a divider over you?" His example in this regard, in not suffering Himself to be entangled with political and social problems, and in confining himself strictly to the great spiritual mission on which He came to earth, is worthy of the profound study of those who believe themselves to have been called by Him into the ministry of the Gospel, and yet are not willing to confine their preaching to those great themes of sin and redemption which He has commissioned them to proclaim.

It may be asked, then, Is the minister to make no reference at all in the pulpit to these subjects which are of such vital moment, and of such absorbing interest, to those to whom he ministers? Is he not to seize upon these great events and concerns of life, and draw from them lessons of practical wisdom? Will he not lose the ear of his people altogether, if he avoids studiously in the pulpit themes which to them are all through the week of most commanding interest? It is just here that the inexperienced preacher is most likely to err. There could be no more dangerous rule than that the minister should seek, for his Sabbath theme, that upon which the people have been most excited during the week. The Sabbath is God's great appointed day of rest. Precisely because the minds and hearts of the people have been filled with these exciting themes through the week should their feet be turned aside on Sabbath, and in the sanctuary, to look upon some burning bush of divine revelation, and lose sight, for a little while, of the strifes of earth in quiet communion with heaven. Should a congregation be in the midst of the strife, participating in its awful scenes and suffering its actual horrors, the duty of the pastor will, of course, be to bring all the benign influence of the Gospel to bear in softening the asperities of the conflict, and administering comfort under the trials. But we are speaking now of those outside of the great storm-centers of social disturbance; those whose congregations are not immediately involved; those who get their knowledge of the conflict only from the bulletin-boards on the street-corners and from the columns of the daily press. To all these we may say, as the result of the experience of the wisest and most successful pastors, that the best, safest, most brotherly thing they can do, is to make the Sabbath day to their people a day of true rest, as they lead them away from the scenes of riot and bloodshed, of turmoil and strife, and, like true shepherds, conduct them into the green pastures and lead them beside the still waters of salvation.

IV. CONGREGATIONAL WORSHIP.

By Rev. T. Harwood Pattison, Professor in the Baptist Theological Seminary, Rochester, N. Y.

II.—It Should be Worship.

My second point is that Congregational Worship must be WORSHIP.

To a much greater extent than we are willing to grant, we are influenced in our worship by external circumstances. Dr. John Hunter, of Glasgow, who has paid much attention to the subject under discussion, says: "Among the incitements and aids to worship, I may mention the church building. It is foolish to pretend that we have outgrown, or are above, the need of such aid. Men are poets, and are acted upon by places. The soul can be spoken to through the eye as well as through the ear. A beautiful church is the least of all helps to worship, yet it is a help which ought to be sought and gratefully accepted." It is significant that it is the amphitheatrical building which, borrowing its phraseology from the stage, to which it is often indebted for much besides, calls itself an "auditorium." The main purpose here is not worship, but hearing. No form of church can be conceived of, I believe, less helpful to devout communion than this. Its main advantage is that every one sees every one else, and all hear and see the preacher. This is its aim, and verily it has its reward.

1. And yet communion with God should be written up, in golden characters, as the first essential to genuine worship. To be alone, to see no man but Jesus only, to be detached from distracting sights, to be brought face to face with the unseen in the church—how needful for our souls' health is all this. Our churches, as we are making and occupying them to-day, are fairly open to the charge that they are "mere preaching stations and hives of semi-religious industry and recreation." From our services we come away stimulated and stirred; but not hushed and lifted up.

2. I plead for more reverence. The room in which we gather for congregational worship should be kept sacred to this purpose. It is no place for the public meeting of a secular character. But let me not be understood to confine my plea to the building. This is quite secondary. Let us turn from this to the behavior of the congregation. Why is it that while in the non-liturgical church there is more liberty, in the liturgical church there is more reverence? The silent prayer on entering, the welcome quiet from whispering or speaking, the pause at the close, after the benediction—these are due to the fact that emphasis is laid upon the church as the House of God, and upon the service as the worship of God. A liturgy is not essential to these convictions. The reaction from Romanism dictated the posture of the Puritans in prayer. They stood. "In the middle of his petition the minister usually made a long pause, in order that any who are infirm or ill, might let down their slamming pew seats and sit down. Those who were merely weary, stood patiently to the long and painfully deferred end." Gradually our congregations became more and more infirm, and now the posture in prayer is in very few cases reverent. The distinction between Puritan and Romanist went deeper than the mere attitude in prayer. Roman Catholicism, it has been said, brought men to their knees: Protestantism brought them to their feet. There should not be insistence on either one of these at the expense of the other. The lack of this reverence in our worship is repelling numbers of persons from us, and is sending many into churches where it is more apparent. The feeling of awe is very little cultivated among us. There is no part of the service in which late-comers—the curse of the still hour—may not be shown into seats: no part where the choir leader may not find their places for his subordinates, or engage in an animated discussion with the basso or the suprano; no part where the deacon may not look around to see who is

absent, or where there are vacant sittings; no part where the sexton may not slam a door or open a ventilator; and scarcely a moment where some obtrusive notice may not be sent up to the minister. That all this is tolerated means that the people have not been trained to habits of unselfishness and decency, and to sensations of reverence and awe.

That grace of unction, which it is so difficult to define but so easy to recognize, is a grace without which a religious service will be barren and cold. How little genuine feeling there is in much of our public worship! "Our defects in church service," it has been said, "are traceable to the dominance of intellect over feeling." But when the lack of feeling is not accompanied by any excess of intellect, the soul of the worshiper, like the man in the Gospel, "passeth through waterless places, seeking rest, and findeth it not."

I heartily agree with Dr. Thomas C. Hall, of Chicago, when he puts the matter thus: "The glorious triumph of Protestantism has been the freeing of the intellect. She has yet one more triumph to achieve; she must win again the affections of the child whom she has set free, and find in his manhood and his strength a support, and not an antagonistic force."

We must not, in our Protestant enthusiasm for intellectual freedom, overlook the deep-seated and almost universal craving for emotion in the human heart. Among the men who have made their mark of intellectual discernment on this century, Daniel Macmillan, the publisher, is prominent. Publicly, he has served the Broad Church party in the Church of England to better purpose than any other one man. Now, what was his history? A most earnest and devout man in his nature, by birth a Presbyterian, he became a Baptist at Cambridge, when he was working in a bookseller's shop; in London, attracted by the stimulating preaching of Thomas Binney, he passed over for a little time to the ranks of the Independents. Then he met Archdeacon Hare, was drawn to the Episcopal church, and in a letter to Mr. Binney, explaining why he intended to join its communion, he says: "Very soon the service of the church became very attractive to me. Its extreme beauty more and more unfolded itself to me. It seemed so true to my nature that my whole heart could find utterance thus." The demand for emotional expression came, in this instance, from a highly intellectual nature. For this emotional element in worship there is no substitute. The most esthetic service may leave the soul of the worshiper barren and dewless. The service which stoops to sensational methods—announcing, as one advertisement does, "the preacher will also sing a sacred solo," and another, "comfortable chairs provided"—is not less wanting in unction than is the service with political preludes, and sermons that discuss the ethics of monism or the evils of tenement-houses.

Nowhere is the want of unction sooner felt than in public prayer. Professor Seeley, in talking on the subject to one of his students at Cambridge, quoted with approval the definition of prayer which a poor old woman gave to her parish clergyman: "Prayer consists in begging and thanking." And he drew a distinction, which has been apparently overlooked in very much free prayer, between talking to the Almighty and asking for things. The informational prayer, in which the speaker "tells the Almighty a number of facts which the Omniscient must know better" than he, can have no unction in it. There is no place for it in earth or heaven: and it reached its climax, as Professor Seeley said, when a minister began his prayer with these words: "Paradoxical, O Lord, as it may seem unto Thee, it is nevertheless true,"—and so on.

I am indebted to Dr. Hunter for a statement of what I believe to be true of public prayer. "The expression of opinion as such has no place in prayer. The best prayers are those which express, in simplest language, the simplest needs, trusts, and fidelities of the Christian soul. In all highest acts, thought must go along with feeling, and head with heart; yet it is communion of affection and desire in the worshiper, and not identity of opinion, that is the bond

of worship. The church is chiefly and primarily a temple and an altar, not a school and platform; all its associations and services ought to appeal to the devotional nature. It is the atmosphere of prayer we ought to seek and find in the church; the vision and peace which come from communion with God; influences which draw out every devout affection and holy emotion, and quicken and nourish the eternal life in the soul." If the minister believe this, and if he conducts the whole service in conformity with his belief, the question of whether or not a form should be used is of wholly minor importance. The greatest unction may accompany the use of a form. It did so, as I still recall most vividly, in the case of Frederick Denison Maurice; but on the other hand, the very fervor of the form will make cold and unfeeling use of it painful in the extreme. The greatest unction may also accompany free prayer—who that remembers Mr. Spurgeon's opening prayer can doubt this!—but on the other hand, again, the traditional sentences, which now come so fluently to the minister's lips, but which were once ablaze with divine fire, when they fall on our ears cold and formal are as melancholy as extinct volcanoes in whose heart no embers of the pristine fires glow.

3. Let me pass on to say something as to the order of the service in congregational worship. For while it is true, in a sense, that we have no fixed order, it is equally true that in the great majority of churches the order is fixed. That in every service a place must be found for prayer and for psalmody, for the reading of the Bible and for preaching, binds us to these four things, which, arrange them as we may, commit us to an order admitting of no very great variety.

And it can hardly be denied that our boast of superior freedom to the liturgical churches does not amount to much after all. The formalism of informality is as irritating as the formalism of form is irksome. The slight advantage which comes from more liberty in the arrangement of the four members in public worship is more than counterbalanced by the inferior style of the composition in prayer, and by the uncertainty in the mind of the worshiper as to what is going to happen next. That the feeling in favor of some fixed arrangement, and of more congregational response, is growing, may be pleaded, I believe, beyond any question. In 1700, Increase Mather protested, in one of those pamphlets which were the joy of his heart to write, as they are weariness to the flesh for us to read, against the use of the Lord's Prayer in the Brattle Street Church, Boston; and he relates, as a wonderful innovation, that on one occasion the preacher, coming late to an appointment, and not venturing to pray extemporaneously, because of his disposition to "enlarge in prayer," ventured to use the Lord's Prayer. "This report," says Mather, as though he were mentioning the unpardonable sin, "this report I believe; for my most dear and honored friend, Dr. William Bates, assured me that he was then present, as an earnestness of what I have now related." Two hundred years have now passed since Increase Mather wrote this. In those years what innovations have been introduced! The Psalms are read responsively; the congregation joins in reciting the Lord's Prayer; singing has come into touch with the growing culture and refinement of the times; the musical part of the service has swung to the opposite extreme from the rough and inharmonious cadences of the Bay Psalm-book; prayer has so diminished in its proportions that no church in the country would tolerate the Mathers with their perilous gift of "enlargement;" and the sermon no longer lifting its majestic head above the level of the previous service is bidden to keep itself within bounds on pain of being banished altogether.

I am in no fear that this will happen. But I am not surprised that the spirit of freedom, which for so long a time challenged the liturgical form, should now turn upon itself and challenge the freer service to which we are more accustomed. Speaking of the liturgy of the Episcopal church—a liturgy which is not, I venture to think, without very grave blemishes—Professor Edwards Park says: "I confess that in many foreign lands I have felt its power. In the city of Cairo

I have attended the Episcopal church, and witnessed the same ritual, heard the same liturgy, with which I was familiar at home. In the city of Jerusalem I have attended the same church, and been refreshed by the same system of truth in the liturgy and in the chants with which I have been refreshed at home. The services of this church are faithful to its history; and here is one secret of its power." Leaving out of sight the fact, to which I attach, however, very much importance, this uniform ritual enshrines and expresses a uniform faith. I am impressed by the advantage which great numbers of persons find in this uniformity in promoting the spirit of worship. Mrs. Humphry Ward, with an experience of both methods, says: "Under a custom of extempore prayer the congregation is at the mercy of the minister; his varying moods and powers are made the measure of their spiritual edification; and the ear of the worshiper is anxiously or curiously expecting the next unfamiliar sentence and trying to follow it—which is a matter of the brain—instead of for the thousandth time appropriating and resting upon the words already tenderly known; which come to him steeped in associations public and private, and are but recalled to him as it were by an impersonal voice, the voice of his best self—which is a matter of the heart."

Free prayer, if it be well expressed and reverently delivered, is, in our service, too much the work of one rather than of all; it fails to provide for congregational response; it is not sufficiently inclusive—nor can it be without becoming formal and uniform; and it seems to put a tax too heavy upon the minister, who—since he is only human—can by no possibility be in such an even condition of health, of mind, and of heart, as to be fully equal to the strain to which he is exposed four or five times every Sunday. Personally, I should be gratified if, at our morning worship the Litany of the Episcopal Church could be invariably used. For any liturgical arrangements other than this—which belongs to us all and is part of our inheritance from the Reformation, and, indeed, from the days of the first faith—I profess no admiration. Those that I have examined strengthen my conviction that almost nothing will be gained if we abandon our freer worship, in order to put ourselves under their bondage.

I have now dealt with the two thoughts expressed in the phrase, "congregational worship." Our service, in so far as it is congregational, ought to be a service in which all can join; intelligible and profitable to all the worshipers. And if we lay stress upon the word "worship," then our service should promote communion with God; and it should be reverent, fervid, and orderly.

For the affection with which the members of liturgical churches regard their form, we have, I regret to say, no parallel in our congregations. Our young people are not at all attached to our service. It has no historic associations and few inspiring memories. Dear to them, at first, for the sake of some minister whose prayers and reading of the scriptures and choice of hymns won their hearts, its virtues have scattered when, after a year or two, another pastor takes his place. Let any intelligent person, who has grown weary under the poverty of congregational prayer, the lack of any opportunity for giving audible expresssion to his devotions, the limited and often sectarian range of view taken by his pastor, and the inevitable inequality of a service which can be injured and possibly ruined altogether by any one of the hundred ills to which flesh is heir—find his way to a liturgical service. The minister in this instance may not be the peer of him whom he has left, in brain or in heart, but in three months' time that worshiper is likely to have a feeling of love for the service to which all his previous experience in the freer church has left him a stranger. It is the Episcopal prayer-book, more than any other one thing, which holds the church together, and it is the Episcopal prayer-book which, more than any other one thing, is drawing devout hearts from other churches into her fold.

It is easy to question or to deny this. It is easy to charge with inferior and often ignoble motives those who make this change. This is not the place for dis-

cussing that point. If I call the attention to the superior attraction which a settled order of worship—stately, but yet simple—has for many devout and intelligent people it is because I believe the remedy to lie within our reach. There are features in our freer worship which are sought, and in vain, in the noblest liturgy. We shall continue to gather about us hearts that find nowhere so profitable an expression of their aspirations, their needs, and their gratitude, as in our ministrations. The growth of Christian union and the increase in catholicity of feeling which more and more characterizes this century as it draws to a close, will permit us to build into our service many of the richest treasures of the past. Increasing in intelligence, we shall have less and less sympathy wth the suspicion with which bigotry and ignorance view the great Prayers of the Ages. Chrysostom and Jerome are ours, as truly as are Baxter and Bunyan. For us Samuel Rutherford wrote his letters, and Bernard sang his hymns, and Augustine poured out his confessions. In her devotions as well as in her praises, the church universal gathers her wealth from every age and from every fellowship.

Recognizing the importance of the service of song in the House of the Lord we shall provide in our seminaries a chair of sacred music as certainly as we provide a chair of sacred rhetoric. Feeling how momentous a thing it is to lead the devotions of a congregation, we, on whom this great burden rests, shall devote as much thought to the preparation for prayer as we already do to the preparation for preaching. We shall no longer announce "preaching services," but we shall call them what they will now become, "services for public worship." We shall see to it that the divinely implanted yearning for response is met and ministered to. Our people will no longer find their "bones wax cold" as they "keep silence all the day long." Their cry, "O come, let us worship and bow down; let us kneel before the Lord our maker," we shall gladly meet with the invitation, "Let every thing that hath breath praise the Lord." The day will have passed away, let us hope forever passed away, in which we have no use for the inspiring prayer: "Let the people praise thee, O Lord; let all the people praise thee!"

V.—LAYMEN'S CRITICISMS OF THE CHURCH AND CHURCH WORK.

By R. Fulton Cutting,* Vestryman in Trinity Church, New York City.

In regard to the subject of church work, my view is that a good plan for starting a church mission enterprise is to begin by having some sort of building that can be used seven days in every week. I am referring now particularly to mission work as it is carried on in the poorer quarters of our cities, or in the larger towns. I would have some sort of building that could be used for educational enterprises of all kinds, a kindergarten, schools for domestic training of all kinds, a club, and reading-rooms. Then there should be a large room set apart as a place of worship, and which should be used for that purpose, until a congregation had been gathered sufficiently spiritual to appreciate the true nature of worship in a chapel or church specially devoted to that purpose.

The church to-day seems to fail in teaching effectively the methods of applying Christianity to common life. The relations of man to man, as citizen, co-laborer, professional adviser, do not seem to me to have sufficient attention from the clergy.

But the church reaches young men much better, and to a much greater extent, than it did ten years ago. It seems to me to be manifestly advancing along that

* Interview with George J. Manson.

line. This is to be accounted for, perhaps, because of a more widespread intelligence with reference to the manner of life, the habits and environment, not only of young men, but of all classes of society. A chief characteristic of the age has been its analytical tendency, and, as a consequence, our eyes have been opened to many things of which previously we had but a rudimentary knowledge.

In regard to the sermons of the day, I think that those delivered by clergymen in the cities are quite good. But it seems to me that discourses should be preached from time to time on practical subjects, such as tenement-house reform, etc. But, while making this suggestion, I think there is great danger of the fundamental principles of Christianity being neglected in the effort to follow certain temporary phases of reform in modern life. But sermons generally are much more practical than they used to be.

The criticism that there is too much worldliness in the church is a very old one, and is constantly being made from one generation to another. I do not think there is any more worldliness in the church now than there has been in previous ages. I believe that the church is probably in a more spiritually healthy condition to-day than it ever has been. But I confess I take an optimistic view of the subject.

The fact is, that rich people, as a rule, take more interest in church work, and the reformation of society generally, now than they did a quarter of a century ago. This is due largely to the extended opportunities afforded for engaging in such work. The church work of to-day is not only extensive, but varied in character; and laymen who are at all disposed to help the church along can have no difficulty in selecting some field in which to display their energy. Twenty-five years ago, the practical work of the church was very much contracted. With the growth of population, especially in New York, there is a great deal more work to do, and the church now has a much broader view of the needs of the people than it had then, and is much better prepared to meet those needs. As to how laymen can best help the church, I think that they should associate themselves in organizations of various kinds within the church, and endeavor to forward the work in which such organizations are engaged.

For church work in towns and villages, it seems to me the most essential thing is a method of effective cooperation among all churches. The great drawback to church work in the rural districts is the competition among the churches in their effort to support themselves. Any effort to carry on and accomplish church work successfully in the country must be by some method of cooperation. First of all, in any rural districts, get committees to study the conditions of the neighborhood; and, after obtaining the necessary information as to the moral and physical condition of the community, then let them devise methods for remedying the evils that have been discovered. These methods will vary, according to the evils that exist, and the character and size of the community.

VI.—LIGHT ON SCRIPTURAL TEXTS FROM RECENT DISCOVERIES.

By William Hayes Ward, D.D., LL.D.

Hebrew and Babylonian Poetry.

Perhaps nothing more unlikely could have been thought of than that the monuments from old Babylonia and Assyria should explain to us the laws of Hebrew poetry; and yet it is just this subject upon which the latest discoveries are giving us light. For the last two years, Dr. Zimmern, of Leipsic, one of the most competent of the young German Assyriologists, has been studying this subject, and he has given his conclusions in the May number of the *Zeitschrift für Assyriologie* of this year.

As every body knows, a number of the books of the Old Testament are written

in poetry. The Book of Psalms is a collection, or rather consists of several collections, of religious poems written for music. Of the prophetical books, a considerable part is poetic, not in diction only, but also in form. Many Hebrew Bibles attempt to indicate the versification, tho sometimes this is imperfectly, or incorrectly done; and our excellent Revised Version does the same, in part, following the Hebrew lines. A number of scholars have attempted to discover and formulate the laws of Hebrew poetry, of whom Bishop Lowth is best known to English readers. Among German scholars, Bickell has especially attacked this problem, but his conclusions have seemed to most scholars radical and arbitrary, and have not received, I think, general acceptance. He has classified Hebrew poetry very much as English poetry is classified, by the number of feet, into trimeters, tetrameters, etc., and has seemed to turn the Hebrew vowel system, as it has come down to us, topsyturvy, in his effort to put the words into a given number of syllables as well as feet. Among English-speaking scholars, Professor Briggs has given most attention, of late, to this subject; and those who have read the criticisms of his books have noticed that his theory of Hebrew poetry has been received with suspicion or surprise. It has not been easy to believe that anything like the metrical foot existed in Hebrew. About all that we have been able to agree upon about Hebrew poetry has been the parallelism of the members of the lines—two making a strophe, the choice of certain poetic words, and the somewhat frequent use of alliteration. It may be added that other more modern Semitic poetry, Arabic or Syriac, has thrown but little light on Hebrew poetry. It is well known that a considerable body of Babylonian poetry has been discovered in the various excavations. Among the best known are the Epic of Gilgamesh (otherwise Izdubar, or Nimrod) and the descent of Ishtar into Hades, both of considerable length; while many other fragments are known. Among these are several of very great interest to the student of Hebrew versification. One of the most important of these is an acrostic poem. In the Hebrew Bible there are several alphabetical acrostics, the verses or strophes of which begin with successive Hebrew letters. Thus, in Lamentations, the third chapter consists of sixty-six verses, of which the first three begin with the first letter of the alphabet, the next three with the second letter, and so on. The 119th Psalm is divided into sets of eight verses each, beginning in the same way with successive Hebrew letters. Nor is this all; if we may trust Lagarde, who thought he discovered the names of Pedahel and Pedahiah concealed in Pss. xxv. and xxxiv.

The Babylonian acrostic poem published by Dr. Zimmern is imperfectly preserved, but originally consisted of 275 lines, divided into 25 sets of 11 lines each. The first 11 lines all began with the syllable *a;* the second 11 with the syllable *ku;* the third 11 each with the syllable *ku;* thus forming an acrostic, made up of the successive initial syllables. The imperfect state of the text makes it impossible to read it fully, but the first part of the acrostic seems to read *A-na Ku-nu-ur-gi*, "For Kunurga," while the initial syllables of the last part of the poem form the words *Sha i-liu Shar-ri*, "of gods and kings."

But the most important thing about this text is not that it is an acrostic, like Old Testament acrostics, but that the whole poem is written in separate poetic lines, and the lines are then divided by vertical cross-lines into feet of substantially equal length. This is unusual, and seems to have been done as a real lesson in poetic composition; and it makes it perfectly clear that the idea of poetic feet was perfectly understood by the Babylonian, and so equally by the Hebrew poet.

Yet the foot in old Babylonian poetry was one that represented rather an ictus or accent, with its accompanying unaccented syllables, than a foot like the iambus, with its one short and one long syllable, or an anapest with its two short and one long. Thus the usual English blank verse line is represented by the scheme: $\cup\,\perp\,|\,\cup\,\perp\,|\,\cup\,\perp\,|\,\cup\,\perp\,|\,\cup\,\perp$ with its narrowly limited permissible variations in the feet, and with the cesura anywhere.

The usual Babylonian scheme was equally fixed in the number of feet, more fixed in the cesura, but less so in the number of syllables in the foot. The strophe was a couplet of two lines; the line, in the usual meter, consisted of four feet, divided into two parts in the middle, thus forming a sub-couplet of two half-lines; but the feet themselves consisted of one word, long or short, or more than one closely connected, and having altogether but one predominant accent. This can easily be illustrated in a translation from the Babylonian hymn of the Creation, remembering that in Babylonian, as in Hebrew, many words which the English language separates are mere prefixes or suffixes, or what may be called enclitics, in Hebrew connected by a *Maqqeph:*

"Ăt thĕ tĭme | whĕn ă-bŏve ‖ thĕ heăv-ĕn | hăd nŏt beĕn nāmed,
Whĕn ŭn-dĕr-nēath, | thĕ eărth ‖ nŏ nāme | hăd rĕ-ceĭved,
Whĭle yĕt thĕ ŏ-ceăn | wĭth-oŭt bē-gĭn-ning, ‖ thĕ bē-gĕt-tĕn | ŏf bŏth,
Ē-tĕr-nal Tĭ-ā-mat, ‖ thĕ prŏ-dŭc-er | ŏf bŏth,
Thĕir wā-tĕrs | in ōne ‖ tŏ-gĕthĕr | wĕre mĭxed,
Nŏ fĭēld | wās māde, ‖ nŏ reēd | tŏ bĕ seēn," etc.

This is the usual Babylonian meter, which may be technically described as consisting of one strophe (or couplet) having two verses (in the narrow sense of the word, lines), each verse divided into two half-verses, and each half-verse composed of two beats, or feet, the feet of an indefinite number of syllables about one accent.

We may derive the following further rules for Babylonian poetry:

Usually each foot, or beat, will consist of a simple word, substantive, adjective, or verb; so that a verse, or line, of four feet will contain four words; it being remembered that in Semitic languages pronouns are usually incorporated with the verb or substantive. To this rule there are exceptions:

1. The relative pronoun and the common conjunctions, prepositions, and negative adverbs take no accent, and are treated as proclitics, leaning on the following strong word.

2. Two words connected by the construct state like "god (of) heaven" may take but a simple accent.

3. Two particles before a word, or one particle before words connected in the construct state, take no accent but are joined with the following word or words.

4. Two words closely connected, for example by the copula, may take one accent, as "father and sons."

5. Occasionally, one very long word may have two accents.

It will now be very interesting to the Biblical student to apply these rules to Hebrew poetry. To some extent they have been anticipated, altho, in the lack of any old manuscripts which indicate the metrical feet, scholars have hesitated to accept the views of Bickell and his school. Professor Briggs notes some psalms as in trimeters, others in tetrameters, and others yet in pentameters. The demonstration of the Babylonian meter shows us what to expect in the contemporary Hebrew poetry, and makes clear to us what Bickell did not quite understand, that while the Semitic foot has but one accent, the unaccented syllables may be of an indefinite number.

The knowledge that Hebrew poetry has definite metrical laws will aid not a little in the correction of the Hebrew text in passages which have suffered by mistakes of copyists; for it may be assumed that the author of a psalm wrote good poetry as well as good sense. Where the poetic form fails there is reason to suspect textual error, and this failure will be a guide to the textual critic.

This very same Babylonian meter, which I have described, appears in Hebrew poetry, as in the seventy-fourth Psalm:

It is Thoú | didst divíde ‖ the seá | by thy stréngth,
Didst breák | the heáds ‖ of the drágons | in the wáters.
It is thoú | didst breák ‖ the heáds | of Levíathan,
Didst gíve him | as meát ‖ to the péople | of the désert.

It is thoú | didst cleáve ‖ both foúntain | and tórrent,
It is thoú | didst dry up ‖ the rívers | of míght.
Thíne | is the dáy, ‖ thíne also | the níght,
It is thoú | didst prepáre ‖ the líght | and the sún.

Here we have the strophes, consisting of two lines, each of which divides itself into two half-lines of two feet each. These feet, in the Hebrew, consist of one word each, or, rarely, of two closely connected words.

But the more usual Hebrew meter consists of three feet in a line, with two lines in a strophe. I take an example from Habakkuk iii., which will be interesting because a very slight change in the Hebrew text is required to correct the faulty meter; and because we find an occasional odd line put in at the end of a strophe. The same peculiarity is observed in Babylonian poetry. The acrostic spoken of above is in sets of eleven lines each, that is, five strophes, or couplets, with one line additional.

Yáhve | I have heárd | thy soúnd,
I have seén, | Yáhve, | thy wíne.
In the mídst | of the yeárs | displáy it.
In the mídst | of the yeárs | make knówn,
In wráth | remémber | mércy.

Gód | cómeth | from Téman,
And the Hóly One | from the Moúnt | of Páran.
His glóry | cóvereth | the heáven,
And the eárth | is fúll | of his praíse.

The study of Babylonian poetry is just begun. It has been delayed by the failure of editors to notice the indications on the tablets of the divisions of lines and feet. It now appears that the lines are often indicated by spaces; and the poetic form is to be sought, not only in recognized poems, but even in passages of a lofty style in prose; just as we find poetry and prose mixed in such a prophet as Isaiah, or perhaps in the first chapter of Genesis. The recognition of the laws of poetry will be a great help to the study of the text and the meaning of those parts of the Hebrew scriptures that are written in verse.

SERMONIC SECTION.

REPRESENTATIVE SERMONS.

CARNAL CHRISTIANS.*

By Rev. Andrew Murray [Dutch Reformed], Lovedale, South Africa.

And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat; for hitherto ye were not able to bear it, neither yet now are ye able. For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal?—1 Cor. iii. 1–4.

The Apostle here speaks of two stages of the Christian life, two types of Christians: "I could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ." They were Christians—in Christ—but, instead of being spiritual Christians, they were carnal. "I have fed you with milk, and not with meat: for hitherto ye were not able to bear it,

* Address delivered at Northfield, Mass., Sunday afternoon, Aug. 4, 1895. The remainder of the addresses delivered at Northfield by Mr. Murray will appear in *Northfield Echoes*, East Northfield, Mass.

neither yet now are ye able, for ye are yet carnal." Here is that word a second time. "For whereas [here is the proof] there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? For while one saith, I am of Paul; and another, I am of Apollos, are ye not carnal?" Four times the Apostle uses that word carnal.

In the wisdom which the Holy Ghost gives him, Paul feels: I can not write to these Corinthian Christians unless I know their state, and unless I tell them of it. If I give spiritual food to carnal Christians, I am doing them more harm than good, for they are not fit to take it in. I can not feed them with meat, I must feed them with milk. He tells them, therefore, at the very outset of the epistle, what he sees to be their state. In the two previous chapters he had spoken about his ministry being by the Holy Spirit; now he begins to tell them what the state of a congregation ought to be to accept spiritual truth, and he says, "I have not liberty to speak to you as I would, for you are carnal, and you can not receive spiritual truth."

That suggests to us the solemn thought that in the church of Christ you will find two classes of Christians. Some have lived many years as believers, and yet always remain babes; others are spiritual men, because they have given themselves up to the power, to the leading, and to the entire rule of the Holy Ghost.

If we are to receive a blessing, the first thing needed is for each one to know on which side of the line he stands. Are you, by the grace of God, in deep humility living a spiritual life, or are you living a carnal life? I wish now to help you to form a judgment on this point. Then if, by the light of God, you say, "Alas! I am not a spiritual man; I am a worker, I pray much, I love Christ, but my life is not spiritual," I would fain help you to see and follow the path from the carnal unto the spiritual.

I. Let us first try to understand what is meant by the carnal state in which the believer may be living. We notice in the Corinthians four marks of the carnal state.

1. First, it is simply a state of protracted infancy. Suppose that you see a mother with a beautiful little babe, six months old, rosy and chubby. It can not speak, it can not walk, but you are not troubled about that, for it is natural. Suppose, however, that a year later you find the child not grown at all, and three years later still the same; you would at once say, "There must be some terrible disease;" that baby that at six months old was a joy to every one, has become to the mother, and to all her friends, a source of anxiety and of sorrow. It was quite right, at six months old, that it should eat nothing but milk; but years have passed by, and it remains in the same weakly state. . . .

There are two marks of a little child. One is that a little child can not help himself, but is always keeping others occupied to serve him. What a little tyrant a baby often is! The mother can not go out; there must be a servant to nurse it; it needs to be cared for constantly. God made a man to care for others, but the baby was made to be cared for, and to be helped. So there are Christians who always want help. Their pastor and their Christian friends must always be teaching and comforting them. They go to church, and to prayer-meetings, and to conventions, always wanting to be helped —a sign of spiritual infancy.

The other sign of an infant is this: he can do nothing to help his fellow man. Every man is expected to contribute something to the welfare of society; every one has a place to fill, and a work to do, but the babe can do nothing for the common weal. It is just so with Christians. How little some can do! They take a part in so-called work, but how little sign there is that they are exercising spiritual power and carrying a real blessing. Dear

friends, shall we not each ask, "Have I outgrown my spiritual infancy?" Some must say, "No; instead of having gone forward, I have gone backward, and the joy of conversion and the first love are gone." Alas! They are babes in Christ; they are yet carnal.

2. The second mark of the carnal state is that there is sin and failure continually. Paul says: "Whereas there is strife and division among you and envying, are ye not carnal?" A man gives way to temper. He may be a preacher of the gospel, or a Sunday-school teacher; most earnest at the prayer-meeting, but, somehow, strife or bitterness or envying are often seen, too. In Gal. iii. 5, we are told that the works of the flesh are specially hatred and envy. Some remain angry a long time, and they have a feeling of contempt or anger toward one who spoke evil of them. . . . Jesus Christ can give us the victory over sin, and can keep from actual transgresson. I do not say that the root of sin will be eradicated, and that you will not have any natural tendency to sin; but when the Holy Spirit comes, not only in His power for service as a gift, but when He comes in divine grace to fill the heart, there is victory over sin; power not to fulfil the lusts of the flesh.

Here is then the mark of the carnal state. You see it not only in lack of love, in self-consciousness, and bitterness, but in so many other sins. How much worldliness, how much ambition among men, how much seeking for honor from man; all the fruit of the carnal life to be found in the midst of Christian activity!

Dear friends, let us remember that the carnal state is a state of continual sinning and failure; and God wants us not only to make confession of individual sins, but to come to the acknowledgment that they are the signs that we are not living a healthy, spiritual life. We are yet carnal.

3. A third mark is this: This carnal state may be found in existence alongside of great spiritual gifts. There is a difference between gifts and graces. The graces of the Spirit are humility and love, like the humility and love of Christ. The graces of the Spirit are to make a man free from self; the gift of the Spirit is to fit a man for work. We see this illustrated among the Corinthians. In the first chapter Paul says, "I thank God that you are enriched unto all utterance, and all knowledge, and all wisdom." In the 12th and 14th chapters we read that the gifts of prophecy and of working miracles were in great power among them; but the graces of the Spirit were noticeably absent.

This may be in our day, as well as in the time of the Corinthians. I may be a minister of the gospel, and may teach God's word beautifully; I may have influence, and gather a large congregation, and yet, alas! I may be a carnal man; a man who may be used by God, and may be a blessing to others, and yet the carnal life may still mark me. . . .

Ah, friends, it is a most solemn thought that I can go to every minister of the gospel, every Sunday-school teacher, and every worker in young men's and young women's societies, and say, "My brother, let us beware lest the blessing God gives us in our work deceive us, so that we think that because God has blessed us, we must be spiritual men." God may give you a gift that you use, and yet at bottom your life may not be in the power of the Holy Ghost.

4. My last mark of this state is that the carnal state makes a man unfit for receiving spiritual truth. The Apostle writes to the Corinthians: "I could not preach to you as unto spiritual; you are not fit for spiritual truth; now, after being Christians so long, you can not yet bear it; I must feed you with milk."

I am afraid that in the church of the nineteenth century we often make a great mistake. We have a congregation of whom the majority are carnal men; we give them beautiful spiri-

tual teaching, and they admire it, understand it, and rejoice in the ministry of such a teacher; yet their lives are not practically affected. They work for Christ in a certain way, but you can scarce recognize the true sanctification of the Spirit; you dare not say they are spiritual men, full of the Holy Spirit. A man may come to a convention feeling very earnest, and may take in all the teaching he hears; he may be able to discern—discernment is a gift. He may say, "This man helps me in this line, and that man in another direction, and a third man is remarkable for another gift;" yet, all the time, the carnal life may be living strongly in him, and when he goes home he gets into trouble with some friend, or Christian worker, or worldly man. There is the carnal root bearing its terrible fruit; all the time the spiritual food has never entered the heart. Beware of that. . . .

Dear friends, here is the carnal state. We find it at Corinth, we find it throughout the Christian world to-day. Many Christians are asking, "What is the reason there is so much feebleness in the church?" We cannot ask that question too earnestly, and I trust that God Himself will so impress it upon our hearts that we shall say to God, "It must be changed. Have mercy upon us!" . . .

II. Now what is the path from carnal to spiritual?

What has been said is not to discourage or to condemn any child of God; I speak in the tenderest love, to see if, by the grace of God, I may help some one, and may fill some heart with the confident hope of deliverance. There is a passage from carnal to spiritual. Did Paul find any spiritual believers? Undoubtedly he did. Look at the sixth chapter of the Epistle to the Galatians. That was a church where strife, and bitterness, and envy were terrible. But the Apostle says in the first verse: "Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness."

There we see that two marks of the spiritual man are: he will be a meek man; and he will have power and love to help and restore those that are fallen. The carnal man can not do that.

If there is a true spiritual life that can be lived, the great question is: Is the way open, how can I enter into the spiritual state? Here, again, I have four short answers.

1. First, we must know that there is such a spiritual life to be lived by men on earth. Nothing cuts out the roots of the Christian life so much as unbelief. Men do not believe what God has said He is willing to do for one of His children. Men do not believe that when God says, "Be filled with the Spirit," He means it for every Christian. And yet Paul wrote to each one of the Ephesians, "Be filled with the Spirit and do not be drunk with wine." Just as little as you may be drunk with wine, just as little may you live without being filled with the Spirit.

Now, if God means that for believers, the first thing that we want is to study and to take home God's word; to believe, until our hearts are filled with the assurance that there is such a life possible, which is our duty to live and which is waiting for us. . . .

That is to be the common, every-day experience of the believer, not his life only at set times. Did ever a father or mother think, "To-day, I want my child to love me?" No, they expect the love every day. So God wants His child every moment to have a heart filled with love by the Spirit. In the eyes of God it is most unnatural to expect a man to love as he should if he is not filled with the Spirit. Oh, let us believe a man can be a spiritual man! So, thank God, there now is the blessing waiting us. "Be filled with the Spirit." "Be led by the Spirit." There is the blessing. If you have to say, "O God, I have not this blessing," say it, but say also: "Lord, I know it is my solemn obligation to have it, for without it I can not live in perfect peace with Thee all the day; with-

out it I can not glorify Thee and do the work Thou wouldst have me do."

This is our first step from carnal to spiritual, to see that a spiritual life, a walk in the Spirit, is within our reach. A man who does not see that there is a platform higher than the floor, can not think of getting on to it; and how can I ask God to bring me to the spiritual life if I have not a clear, confident conviction that there is such a life to be had?

2. Then comes the second step: A man must see the shame and guilt of his not having lived such a life. Some people admit there is a spiritual life to live, and that they have not lived it, and pity themselves and think, "How sad that I am too feeble for it! How sad that God gives it to others, but has not given it to me." They have great compassion upon themselves, instead of saying: "Alas! It has been my unfaithfulness, my unbelief, my disobedience, that has kept me from giving myself utterly to God. I have to blush and to be ashamed before God that I do not live as a spiritual man."

A man is not converted without having conviction of sin. When that conviction of sin comes, and his eyes are opened, he learns to be afraid of his sin and to flee from it to Christ. But a man needs a second conviction of sin; a believer must be convicted of his peculiar sin. The sins of an unconverted man are different from the sins of a believer. An unconverted man, for instance, is not ordinarily convicted of the corruption of his nature; he thinks principally about external sins—"I have sworn, been a liar, and am on the way to hell." He is then convicted for conversion. But the believer is in quite a different condition. His sins are far more blamable, for he has had the light, and the love, and the Spirit of God given to him. He has striven to conquer them, and has grown to see that his nature is utterly corrupt, that the carnal mind, the flesh, within him, was making his whole state utterly wretched.

When a believer is thus convicted by the Holy Spirit, it is specially his life of unbelief that condemns him; he sees that because of the great guilt connected with this, it has kept him from receiving the full gift of God's Holy Spirit; he is brought down in shame and confusion of face, and he begins to cry: "Wo is me, for I am undone. I have heard of God by the hearing of the ear; I have known a great deal of Him, and preached about Him, but now my eye seeth Him." God comes near him, and Job, the righteous man whom God has trusted, sees in himself the deep sin of self and its righteousness that he had never seen before.

Dear friends, until this conviction of the wrongness of our carnal state as believers comes; until we are willing to get this conviction from God, to take time before God to be humbled and convicted, we never can become spiritual men.

3. Then comes the third mark, which is, that out of the carnal state into the spiritual is only one step. Oh, that is a blessed message—it is only one step. I know many will refuse to admit it; they think it too much for such a mighty change. Was not conversion but one step? So it is when a man passes from carnal to spiritual.

You ask if, when I talk of a spiritual man, I do not think of a man of spiritual maturity, a real saint, and you say, Does that come in one day? Is there no growth in holiness? O my friends, spiritual maturity can not come in a day! I do not expect it. It takes growth, until the whole beauty of the image of Christ is formed in a man. But for a man to get out of the carnal life into the spiritual life calls for but one step. . . . There will be much still to be learned. There will be still imperfections. Spiritual life is not perfect; but the predominant characteristic will be spiritual. When a man has given himself up to the real, living, acting, ruling power of God's Spirit, he has got into the right position in which he can grow.

Ah, friends, you never think of growing out of sickness into health; you may grow out of feebleness into strength, because the little babe can grow to be a strong man; but where there is disease, there must be healing if there is to be a cure effected. There are Christians who think that they must grow out of the carnal into the spiritual state. You never can. . . . One simple act of faith in the power of Christ's death, one act of surrender to the fellowship of Christ's death as the Holy Spirit can make it ours, can bring deliverance from the power of your efforts. What brought deliverance to that poor, condemned sinner that felt most dark and wretched in his unconverted state? He felt he could do nothing good of himself. What did he do? He saw before him the Almighty Savior, and he cast himself into His arms; he trusted himself to that omnipotent love, and cried, "Lord, have mercy upon me." That was salvation. It was not for what he did that Christ accepted him.

O believers, if any of us are conscious that the carnal state predominates, any who have to say, "I am a religious man, an earnest man, a friend of missions; I work for Christ in my church, but, alas! temper, and sin, and worldliness, have still the mastery over my soul," hear the word of God. If a man will come and say, "I have struggled; I have prayed, I have wept, and it has not helped me,"—listen, my brother, you must do one other thing. You must see that the living Christ is God's provision for your holy, spiritual life. You must believe that that Christ who accepted you once, at conversion, in His wonderful love, is now waiting to say to you that you may become a spiritual man, entirely given up to God; if you will believe that, your fear will vanish, and you will say: "It can be done; if Christ will accept and take charge, it shall be done."

4. Then my last mark: A man must take that step—a solemn but blessed step. It cost some of you five or ten years before you took the step of conversion. You wept and prayed and could not find peace until you took that step. So, in the spiritual life, you may go to convention after convention, to teacher after teacher, and say, "Tell me about the spiritual life, the baptism of the Spirit, and holiness," and yet remain just where you are.

Dear friends, many of us would love to have sin taken away. Who loves to have a hasty temper? Who loves to have a proud disposition? Who loves to have a worldly heart? No one. We go to Christ to take it away, and He won't do it; and we ask, "Why will He not do it? I have prayed very earnestly." It is because you wanted Him to take away the ugly fruits, while the poisonous root was to stay in you. You didn't ask Him that the flesh should be nailed to His cross, and that you should henceforth give up self entirely to the power of His spirit.

Friends, there is deliverance, but not in the way that we seek it. . . . It can not be. But if you will come and give your whole life into His charge, Christ Jesus is mighty to save; Christ Jesus waits to be gracious; Christ Jesus waits to fill you with His Spirit. Will you take the step now? God grant that we may be led up by Himself to a yielding of ourselves to God as never before. Will you not come in humble confession that, alas! the carnal life has predominated too much, and has altogether marked you, and that you have a bitter consciousness that with all the blessing God has bestowed, He hasn't made you what you want to be—a spiritual man?

Come now, and do what God asks. Two things. It is the Holy Spirit alone, who, by His indwelling, can make a spiritual man. Come now and cast yourself at God's feet, with this one thought, "Lord, I give myself, an empty vessel, to be filled with Thy Spirit." Each one of you sees every day at the table an empty, clean cup waiting to be filled with tea, when the proper time comes. It is so with every

dish and with every plate. They are cleansed and empty, ready to be filled. Emptied and cleansed, come now: and just as a vessel is set apart to receive what it is to contain, say to Christ that He knows that you are from this hour a vessel set apart to be filled with His Spirit, given up to be a spiritual man.

Bow down in the deepest emptiness of soul, and say, "Oh, God, I have nothing;" and then, as surely as you place yourself before Him, you have a right to say, "My God will fulfil His promise. I claim from my God the filling of the Holy Spirit to make me, instead of a carnal, a spiritual Christian." If you place yourself at His feet, and tarry there; if you abide in that humble surrender, and that child-like trust: as sure as God lives, the blessing will come.

SELF-RENUNCIATION THE LAW OF SELF-PRESERVATION.

By Joseph Roberts, D.D. [Welsh Calvinistic Methodist], New York City; Secretary of Welsh Calvinistic Home and Foreign Missionary Societies, and Moderator of the Welsh General Assembly.

Verily, verily, I say unto you, except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit. He that loveth his life (or soul) loseth it; and he that hateth his life (soul) in this world shall keep it unto life eternal.—John xii. 24, 25.

How can it be affirmed that gain is loss and that loss is gain? To formal logic this statement is absurd. You might as well say that something is nothing, or that down is up, or that the south is the north. The statement violates the principle of contradiction—that which Sir William Hamilton declares to be the highest of all logical laws, the supreme law of thought. Yet the statement is not a mere rhetorical paradox, but an exact statement of the deepest law of life, the fundamental law of self-sacrifice and glorification of the Son of Man. . . .

"Loveth his life. . ." "hateth his life. . ." "eternal life." Do you like paradoxes? Nature is full of paradoxes. Some men are accustomed to apply "paradox" as if it were a term of reproach, and implied absurdity. But all that the term properly implies is that the burden of the proof lies with him who maintains the paradox, since men are not expected to abandon the prevailing belief until some reason is shown. . . . As we said, nature is full of paradoxes. The water which drowns us as a fluent stream can be walked upon as ice. The bullet which, when fired from a musket, carries death, will be harmless if ground to dust before being fired. The crystallized part of the oil of roses, so grateful in its fragrance—a solid at ordinary temperatures, though readily volatile—is a compound substance, containing exactly the same elements, and in exactly the same proportions, as the gas with which we light our streets. The tea, which we daily drink with benefit and pleasure, produces palpitations, nervous tremblings, and even paralysis if taken in excess; yet the peculiar organic agent called "thein," to which tea owes its quality, may be taken by itself (as thein, not as tea) without any appreciable effect. . . .

Thus you see that nature is full of paradoxes, and not nature only, but also the teaching of the Teacher from heaven. According to His teaching, the only true gain is through loss; the only true enrichment is through giving; the only true victory is through suffering and humiliation; and the only true life is through death. "He that loveth his life loseth it; and he that hateth his life in this world shall keep it unto life eternal." His own life was subjected to this law.

More than once did the Lord express—in the words which He here emphatically repeats—the course of life which

those must lead who would follow Him. On several great occasions He impressed this law of spirit, of life upon the minds of His disciples. After calling the Twelve, in His commission to them, to place His own claim on their affections as greater than that of the father, mother, friend, and calling for self-denial and self-sacrifice, He said: "He that findeth his life shall lose it; he that loseth his life for my sake shall find it." (Comp. Matt. x. 39; xvi. 25; Luke ix. 24; xvii. 33.)

This is the watchword of Christ and it should be our watchword also. In the text He is applying to His own case this universal law of the divine life, of which He was on the point of giving the crowning, climacteric expression by His suffering and death. . . . Brethren, do you grasp this great thought? Do you understand this great law of the moral and spiritual world? What is it? It is the fundamental law of self-sacrifice. What does it mean? It means this: That self-renunciation is the law of self-preservation; and conversely, that the law of self-preservation is the law of self-destruction.

Let us try to realize this law, and pass on now to the consideration of it under the following divisions:

I. First, then, let us look at the vicarious death of Christ in the light of this law. "Verily, verily I say unto you, except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit."

This is true, not only of wheat, but of every other seed; every seed must die in order to bear fruit. There is no harvest without death. All nature, conceived of as animated by the breath of God, and sustained by His Almighty Word, contains in her phenomena the most pregnant symbols of all the truths in the spiritual world. And in these words, which were first spoken to the Greeks, Christ does not appeal to the testimony of the prophets, but to the secretly prophesying similitude of nature. "Therefore, nature herself, as well as the divine prophecy in Israel, speaks of a redeeming death."

Since the fall of mankind was foreseen, and the plan of their redemption laid in the deep counsels of eternity, the Creator implanted types in nature of this great principle—life through death, gain through loss. From this divine ordinance of fruit springing from the seed, of the new growth from the death of the old, we have the most primitive prophecy of the mystery of the atonement which pure creation contains. Indeed, we may look upon the whole world as one great parable to which the Gospel supplies the clew. How patent and beautiful is this analogy to illustrate that change from weakness to power, from springing forth afresh of life out of death! From death in its general sense, and from death in its special sense, namely, as the wages of sin, new life has sprung forth. Such a wonderful idea is this; death is the source of the natural and the spiritual harvest. Christ could not be a source of eternal life without dying, but through his death he became a source of life, increase, fruitfulness, and glorification.

1. His death is the reviving power in the moral world to all united to Him through faith.

The grain of wheat must fall to the ground and die, in order to become a reviving energy. It must undergo death-like change, and death-like transformation before it springs up and bears fruit. So the eternal Son voluntarily sinks down into the earth of death and curse, "into the domain and destiny of sinful men, not to remain there, but to rise out of it as the Glorified Glorifier, the risen Raiser of Men."

In the history of nations, in the life of men, in the plan of redemption, as well as in nature, it is a law of universal operation that out of self-renouncing, self-sacrificing resignation of all, the benediction of richer fruitfulness, of glorified, multiplied existence, springs forth. If Christ had not died

He would "abide alone,"—alone in the presence of His Father, alone in the bosom of eternal silence, but without any of the sons of men. Through his death He became the source of a reviving power and fruitfulness. The incarnation and the death of the Son of Man form the spiritual power that is to create the world anew. If we would become one with God—and what higher glory or felicity is conceivable?—let us ever remember that Christ in His obedience and atoning death is the medium. "For as the Father hath life in himself, even so gave he to the Son also to have life in himself." "For as the Father raiseth the dead and quickeneth them, even so the Son also quickeneth whom he will."

"The Son of Man came to give his life a ransom for many." This is what the Holy Ghost said of His death by the pen of inspiration—"Who gave himself a ransom for all, to be testified in due time." "A ransom"—do you know what a ransom means? It means an equivalent or satisfaction for things forfeited or lost. "He gave himself a ransom for all." Let us take note of the word "for." The vicariousness of the sacrifice is implied in the word "for." A vicarious act is an act for another. The Son of Man "poured out his soul unto death" for us, and "bare the sin of many." And when the great tragedy of Calvary had taken place, it was said that "His own self bare our sins in his body on the tree." In all these statements the death of our Lord is set forth as the pivot, as the soul and center, of the mysterious transaction of redemption "for" others. . . .

How original and divine is this scheme—life through death, fruitfulness through destruction! A grain of wheat is small and insignificant, yet what a mystery is contained in it! A little child may hold scores of them on the palm of its hand, yet all the wisdom, all the science, and all the philosophy of the world could not produce one grain. To produce one grain of wheat there is necessary the cooperation of all the laws, forces, and influences of nature. If evolution is simply the history of the steps by which the world has come to be what it is, then, according to the investigation of science within the last ten years into the origin and growth of wheat, wheat apparently does not come under the law of evolution. It does not come under the law of the "survival of the fittest." I do not intend now to indicate the course and scope of these searches more than to say that the record of history and the deposits of geology testify that wheat has no development, no descent. It has never been found in a fossil state; it has no existence whatever in the deposits of geology. And, further, it has never been found in a wild state in any country, nor in any age; and never existed where man did not cultivate it. Wheat is an exception in the vegetable kingdom, for the reason that it has no power whatever to perpetuate its own existence, like some other growing and living things. A crop of wheat left to itself, in any latitude or country, in the third or the fourth year from its first planting, would entirely disappear. In regard to the "staff of life," man is the High Priest who was ordained to administrate between God and Nature. It has no power to master its surrounding difficulties so as to become self-perpetuating, and never exists where men do not cultivate it. Thus, it does not come under the law of the "survival of the fittest."

This is also as true of our Redeemer as of a grain of wheat. He descended from heaven. The plan of our salvation originated in the Divine Mind. Christ is the "Bread of Life." "For the bread of God is that which cometh down out of heaven, and giveth life unto the world." He is the dispenser of this heavenly vital energy. He communicates His spiritual life and essence itself to His own, and therefore makes them like Himself, first spiritually, then corporeally. This is the uni-

versal law of life: "a deathlike metamorphosis," as a condition whereon depends the renewal of life, is type of the fundamental law in the Kingdom of God; which law provides that we, by priestly surrender of our own wills to the will of God, do obtain new kingly life from God.

And besides this, let us carry this thought further. It was not the life but the death of Christ that multiplied Him a thousandfold. "But if it die it bringeth forth much fruit." Had this first seed-corn died and fallen into the earth, it would be alone in its peculiar preeminence, just as Jesus stood in His power of the Spirit, His divine human life and energy, incommunicable, independent of, and above the rest of the human race, before He died. But now what a thousandfold fruit does He bear! From the time He gave up His soul as an offering for sin, "He sees His seed and prolongs His days." We may imagine that we see in an acorn all that may arise from it—an oak, a ship, a navy—for an acorn has a life-germ that is capable of increase and multiplication; but we can not imagine the results of the suffering and the death of Christ to humanity. The Son of God, and He alone, through His omniscience could clearly foresee and foretell the spiritual results of His obedience unto death. This earth is the only wheat country in the great universe of God; and the Grain of Wheat is bringing forth much fruit. And in the time of the harvest God will say to the reapers, "Gather the wheat into my barn." Yes, and this barn is the eternal Kingdom of our Lord Jesus Christ.

2. This principle involves, further, that the Son of Man is glorified in His death.

When He explained his system, in brief, to the Greeks, He said, "The hour is come that the Son of Man should be glorified." As the Son of Man, the normal and the central Man, by His dying the divine energy of His person will be set free and exerted for all mankind. Nature arrives at the true and the beautiful by passing through death into new life. The higher form of existence is obtained only through extinction of the lower form that preceded it. The food perishes in the process of digestion to reappear in vivified flesh and blood. So in a symbolical analogy the grain of wheat dies in order to prolong and glorify itself.

When Christ uttered the words "The hour is come: glorify thy Son," He realized all the grief and pain which were to come. But the dark cloud of suffering and death could not hide from Him the results in His glorification. He saw both the star and the cloud, and knew well which of the two was transient, and which would endure. The hour was at hand, and the sacrifice and the struggle were real when His calm soul was troubled. Oh! what a tremendous self-sacrifice that death of the cross involved! Yet, in the face of His sufferings, Christ said, with a burst of triumph: "Now the Son of Man is glorified." And what is very remarkable, in five brief clauses He repeats the word "glorify" five times, as if to His view a coruscation of glories played at that moment above the cross. He was glorified, He is to be glorified in the results of His death —"bring forth much fruit."

II. Once more. Self-renunciation is the law of self-preservation; and conversely, self-preservation is the law of self-destruction in the life of men. "He that loveth his life (his own soul), shall lose it; and he that hateth his life in this world shall keep it unto life eternal."

The way to eternal life is to hate oneself. Death of self, the death of egoism that clings to the outward life of appearance, is the condition of the transition from the old life to the new. Thus, the Master and the servant are under the same law. There is no other way to preserve or redeem against ourselves than by self-hating and self-renouncing surrender of ourselves to death. That which held good for the

Master, in its own peculiar, unapproachable sense—as of the seed which He alone could sow, the sacrifice which He alone could offer—is not less on that account a type for us and fulfilled in us. The disciple, then, must be like his Master, the servant like his Lord. There are many things in which we can not resemble Him—in freedom from sin, in knowledge, in wisdom and power. But in this highest quality of all, in the divinest faculty and grace, we can be like Him. We can sacrifice ourselves; this is merely a necessary means to a higher end. Sacrifice is the indispensable condition of success. We must renounce in order to prevail.

Now, how many of us are willing to follow Christ in the regeneration of society until we get sight of Calvary? We are willing to make what we call "reasonable sacrifice." What do you mean by reasonable sacrifice? There is nothing reasonable in this universe but the entire sovereignty of the law of self-sacrifice in the personal life. There is nothing more reasonable in the moral order than sacrifice. There is but one reasonable sacrifice for you and me, and that is to have our wills to be nailed upon the cross of an entire self-renunciation in the service of Christ. "I beseech you, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

THE FULL GOSPEL.*

By Rev. J. Wilbur Chapman, D.D. [Presbyterian Evangelist], Albany, N. Y.

For I am not ashamed of the gospel of Christ.—Rom. i. 16.

These words furnish the key-note to this greatest of all epistles, which Coleridge declared to be the profoundest of all writings in existence. The epistle naturally falls into three great divisions, each of which is introduced by a "therefore."

Part 1. Justification by Faith, introduced by Rom. v. 1.

Part 2. Sanctification by the Spirit, introduced by Rom. viii. 1.

Part 3. Consecration for service, introduced by Rom. xii. 1.

This text meant much to the Apostle, for he was sending the word to the church at Rome, and Rome was the very center of power and influence for the then known world. He had been recognized as the leader in religion, and now he triumphantly salutes his old-time admirers with this statement. He was not ashamed, for in the Gospel he had found the righteousness demanded by God, to be freely offered to all who would simply accept it. He could not find it in the world; he had failed to see it in the church, and the law could not supply it, for, "it was weak through the flesh;" but he discovered it here, and he was "not ashamed." Again, I doubt not, his cry sounded out, for the reason that he had found in the Gospel that which could transform the lives of men; for had it not transformed his own?

For all these reasons, and many more, we take up the cry with him this morning, and declare that we are "not ashamed."

There is deep teaching in the text which is not to be found upon its surface merely. For example, "the gospel of Christ" meant more than the "gospel of Jesus," for "Christ" is His anointed name, His resurrection name, and the name by which He is known now that he has passed from the life of humiliation, and reached the scene of glory. . . . The expression "the gospel" is naturally connected with His coming at Bethlehem, and so it is not difficult to understand that, when the Apostle said "the gospel of Christ," he meant that he was not ashamed of Him, in any part of His career, from the manger to the throne. And so, out from the text grows the subject, "The Full Gospel." And yet I have not in mind that

* Preached in Madison Ave. Reformed Church, July 7, 1895.

which would be suggested by such a theme at the first thought. The essentials of such a gospel may be briefly summed up, and yet you are not asked to accept one statement without a "Thus saith the Lord" accompanying it.

I. JESUS LIVING, OUR EXAMPLE. 1 Peter ii. 21: "Leaving us an example that we should follow in his steps."

It is to be noted that it is not said that He left a pattern for us. And it is well; for a pattern means an exact reproduction. If such were demanded, then we must dress as He dressed, walk as He walked, talk as He talked, never a variation, however slight; but an example means the possession of the same spirit which controlled Him. This we know to be possible; indeed, "If any man have not the spirit of Christ he is none of his."

If we are to follow in His steps, then, there is only one path for the Christian, and that is the way He trod. A New York merchant, who was celebrated for the gentleness of his spirit, even under the most trying circumstances, revealed the secret of his victory, when he one day pointed to a little text above his desk reading, "What would Jesus do?" This must be our only rule.

He is an example in cross-bearing, and He said, "Whosoever doth not bear his cross, and come after me, can not be my disciple." And no man really knows the joy of Christian life until he has literally given himself unto the Lord, for either sacrifice or service.

II. JESUS DYING, OUR REDEEMER. Titus ii. 14: "Who gave himself for us that he might redeem us." Also Romans vi. 2–7.

To redeem is to "buy back." This He has done, even by the shedding of His own "precious blood." And you will notice that, in the reference in Romans, the tense is past. The teaching of the New Testament is that "we were crucified," "we were buried with him in baptism," "we were raised with him," in fact, all the work has been accomplished, and we have but to rejoice in it.

There is an attempt to-day in some quarters to discount the old idea of the atonement; but I can find no other teaching than this: That Christ Jesus gave Himself for me to be beaten with many stripes, nailed to the tree, and placed in the tomb, that I might forever go free, if I receive His finished work. . . . John McNeill once said that he believed that Barabbas had the very best idea of the atonement of any one in all Jerusalem, and he explained his statement by this legend: Pilate offered to release Barabbas to be crucified, and let Jesus go, but the people cried out against it; and so, finally, the Son of God was on His way to the cross. A little after, Barabbas was released, according to the custom of the day. As he came out of prison, he and every one hurried out through the gate, and he found they were going to "the place of a skull." He caught enough of their conversation to know that one Jesus of Nazareth was to be crucified. This interested him, for he had heard of the proposed exchange, and so he hurried with the crowd. He reached the outside circle of the mob surging about the cross; but this was not enough. He was not content until he stood in the very inner circle, and near enough to the dying Savior, almost to touch him. I can see him folding his arms, and looking up into His face, and then hear him say, "I don't know who you are, and I don't know what you are, but I do know that you are there in my stead." And friends, this is the atonement pure and simple. Until you can get a better thought, take the theory of Barabbas—Jesus dying in your stead. What could be plainer? . . .

III. JESUS BURIED, OUR SCAPEGOAT. Leviticus xvi. 21: "And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the

goat, and shall send him away by the hand of a fit man into the wilderness."

What a picture it is of Him who was to come, and who when He came "bore away our sins"! And yet it is not to be forgotten that in the account in Leviticus, there were two goats. The one was the sin-offering and was slain, that Jehovah might know that the people realized that their sin was against Him. This is a side of the atonement too frequently forgotten. "Against thee, and thee only have I sinned." No amount of reformation can make that right before Him; so man's scheme of salvation by works of his own must fail.

But the scapegoat was the offering that is the better understood by man. With its head turned toward the east and facing the people, the goat waited to bear away the people's sins. Laying both his hands on the head of this goat, the High Priest now confessed, and pleaded. And then, tradition says that out through the eastern gate, and over the bridge that spanned the valley leading to the Mount of Olives, the scapegoat was led away. The distance from Jerusalem to the beginning of the wilderness is computed at ninety *stadia*, making precisely ten intervals, each a Sabbath day's journey from the other. Tradition says that at each of these intervals refreshment was waiting the man leading the goat, and also at least one person who accompanied him to the next station. At last they reached the edge of the wilderness, and the goat was pushed over the ledge of rock. Immediately, by the waving of signals, the word was sent to the first station back, and then to the next, and on, and on, until it was whispered through the Temple that the offering had been made, and they were free.

This is all a perfect type of Him, who not alone satisfied the claims of the law, but also has really borne away our sins. It is the teaching of the scriptures, that He has taken them "as far as the east is from the west." And this is a distance which no one can compute. A man who had once been a professor in a German university was slain by his appetite, and was found in Philadelphia, a wreck indeed. God saved him, and He is keeping him to this day. I one day asked him, as we were talking of this text: "Professor, can you measure that distance?" He thought a moment, and then as the tears came, he said, "Thank God! no;" for said he, "If you were to set your stake here, east would be before you, and west behind you, and you might go round the world, and east would still be before you, and west behind you!" "No," said he, "you can not measure it." Thank God, this is true! And so far away as that He has taken our sins. He saves us from the penalty of sin, and delivers us from the power of sin. He makes us free, indeed. I am not ashamed of such a Gospel.

IV. Christ Risen, Our Justifier. Rom. iv. 25. "Who was delivered for our offenses and raised again for our justification."

Dr. Gordon once said, "We sometimes sing a hymn which says, "He tore the bars away, Jesus, my Lord." And, said he, "He did nothing of the kind." If a prisoner should tear away the bars of his prison, he could be taken back by the strong arm of the law; but if his term were served, and his time were up, no power could send him back. And thus it was with our risen Savior. His time was up, and he rose that He might stand before God, the Justifier of all them that believe." There is a fourfold view of justification. God forgives as a Father; He acquits as a Judge; He absolves as a Priest; and He justifies as a God.

Justification is more than pardon. If I had influence enough with the governor to secure the pardon of a murderer, he might have one peaceful night with his loved ones, and then I can imagine him crying out in the night, "O my sin, my sin!" His wife might say, "But my husband, the governor has pardoned you." To which

he might well make reply, "I know it; I know it; but my sin, my sin!" He has been pardoned, but he has not been justified. God does both; He pardons fully, and He justifies freely. I am not ashamed of such a Gospel.

V. CHRIST ASCENDED, OUR HEAD. Col. i. 18: "And he is the head of the body, the church."

As such He directs. There can be no will but His will; if there is, there is just as much confusion as if my hand or foot should refuse to answer the dictates of my mind. As such He rejoices or suffers as I magnify Him or put Him to shame by my life. What a pity it is that the head should be perfect, and the body so deformed. . . . It is not to be forgotten, that the epistles to the Ephesians, Philippians, and Colossians were written at about the same time. Ephesians represents the body, the church; Colossians represents the head, even Christ; while Philippians represents the delightful walk of the child of God when head and body are united.

VI. CHRIST SEATED, OUR HIGH PRIEST. Hebrews x. 12: "But this man, after he had offered one sacrifice for sins, forever sat down on the right hand of God."

If he had stood, it would have indicated that there was something still to be accomplished; but to be seated, declared the glad tidings that the work had been completed once and forever. It is, indeed, "the glorious Gospel of the Grace of God."

VII. CHRIST COMING, OUR HOPE. Titus ii. 13: "Looking for that blessed hope, and the glorious appearing of the great God, and our Savior Jesus Christ."

It would be unscriptural to set the time of this appearing; but it is likewise unscriptural to push it far in the future, for no one is able to prove that He may not soon appear. It is the hope of the church. If any one should ask, "But is it practical?" I would make reply: "Every one that hath this hope in HIM, purifieth himself even as He is pure." My friend, the late Dr. A. J. Gordon, said that he was accustomed to spend the summer days with his family just out of Boston, and that it was the delight of his children to meet him at the station on his return from the city. One morning he said to them, "Now, children, I may come at any time, and on any train. I may come to-day, and I may not come for days." He said that, however soiled the children might be with their play, when he arrived their faces were clean, and their frocks were changed. But this time he was gone for a week. Never a train came in from Boston that the children were not there to meet him. This continued for seven days, and at last he did return; "but," said he, "the constant expectancy of my children kept them clean for a whole week." This to me is the secret of keeping one's self unspotted from the world; this is the cure for worldliness. When He may come I am sure I can not say, for the Scriptures do not tell us; but this I know:

It may be at morn when the day is awaking,
When sunlight through shadow and darkness is breaking,
That Jesus will come in the fulness of glory,
To receive from the world his own.

This is the blessed hope, and this is mine. It is a part of the Gospel of which the great Apostle was not ashamed.

CHARACTER VERSUS CIRCUMSTANCES.

BY REV. C. G. MOSHER [FREE BAPTIST], WORCESTER, MASS.

Be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.—Daniel iii. 18.

THE Babylonian kingdom is in the very height of its power and prosperity. The great Nebuchadnezzar has become a powerful and mighty potentate. His very word is law through-

out all that vast realm. He is accustomed to strict obedience in all the affairs of state. Since his subjects are under such perfect control; since they dare not oppose his plans nor thwart his purposes, he thinks he will command them as to what their religion shall be. He will tell them whom and what they shall worship, and command them as to the time and manner of that worship. There are many religions in the realm of Nebuchadnezzar the king; there are many gods to whom sacrifice is made; many images of stone before which the people bow. But Nebuchadnezzar will change this order of things. He will make one image of great stature. He will construct one idol of majestic size. He will construct it of the finest gold, set it up in the center of his kingdom, and command all the people to worship that. He builds his image tall, costly, imposing, and sets it up in the plain of Dura. He sends a proclamation throughout all his realm, bidding all to come to the dedication of that image. He commands all to fall down and worship when the music shall sound, under penalty of death in the fiery furnace.

The day arrives. A great multitude has assembled. The statue is unveiled with much pomp and display. There is sound of cornet and blast of trumpet and clash of cymbal and ring of harp. 'Tis the signal for worship, and all the people fall down before the image which Nebuchadnezzar, the king, had set up. Another victory for Nebuchadnezzar! Great is the king of the Babylonians! Mighty is the monarch of the Chaldeans! Wonderful is the power that he exerts over his subjects: for their religion, even, is subject to his command.

But what news is this that he hears? What strange report is this that his courier brings? "There are three men in your realm, O king," the messenger says, "who did not obey your royal mandate, nor bow themselves down at your command." "Three men in all my kingdom that dare to disobey! Three subjects in all my realm who disregard my command! Who are they? Are they generals of war who have grown haughty? Are they men of wealth who have become influential? Are they politicians of fame with whom is power, that they dare thus to withstand the king? Speak, messenger, their names! Who are they? For tho they belong to the royal family itself, they must worship yonder image or die!" "These men, O king, who have disobeyed thy royal command, and incurred thy kingly anger, are not men of influence or fame. Neither wealth nor power nor royal lineage is theirs, but they are three captives brought from Judea who dare to withstand thine own edict. Shadrach, Meshach, and Abednego; these men, O king, have not regarded thee nor worshiped the golden image which thou hast set up."

Then Nebuchadnezzar commanded the three offenders to be brought before him. He tells them of the law they have broken, and rehearses to them the penalty incurred. A fearful penalty, a death sentence of execution terrible. But he will give them one more chance. He will summon again his officers and musicians all, and if now they will fall down before the image of gold, well. But if not, the doom of the fiery furnace is theirs. Our text forms a part of the answer that the Jewish captives gave the king in the hour of trial.

1. These Israelites were true to their principles, in spite of difficulties, and in the face of opposition. They were just as loyal and true in Babylon as ever they had been in Jerusalem. They kept their religion as pure and undefiled as captives as ever they did as free citizens. Circumstances were tremendously against them, but they were the kind of men who did not give way to circumstances. Popular opinion was mightily against them, but they were the kind of men that are uninfluenced by wrong public opinion. The principalities and powers of Babylon tried

to overwhelm them, but they are the kind of men that kings and potentates can not scare. They had grit as well as grace; pluck as well as piety.

2. There are a good many people who are good enough so long as they are surrounded by good influences, but get them away from those influences and into temptation and they fall. Some men, who are very good citizens in Jerusalem, lose all their piety as soon as they get down to Babylon. The men who possess decision of character and firmness of purpose are the men who stand where others fall. Young men come here, to our city, from their country homes. Some advance to positions of responsibility and honor; others sink into lives degraded and low. What is the difference? The difference lies not in the circumstances that surround these men, but in the characters that they possess. Men can be men in spite of circumstances; they can do right tho difficulties arise; they can be manly, upright, and true, though all hell oppose.

3. That young man is safe, wherever you put him, who has the consecrated courage, the godlike determination, the heroic devotion to principle, that these three young men had. The young man, and the young woman, who go from home determined to do right, and who trust in God for needed strength, will do right, whatever the influences brought to bear upon them. Circumstances have much to do with a man, but character has infinitely more. To tell what will become of a man, inquire not so much into his surroundings, but look at the man himself and see how he is made. When that young man leaves your home to go to a distant city, look not at the reputatin of that city so much as at that young man's character, if you would read his future.

Young men, into your lives trying hours will come; into your experiences untoward circumstances will be thrust. But you will have no experience more trying, and be placed in no circumstances more difficult, than were the three Judean captives. And they found that the God whom they worshiped at home, and to whom they were true abroad did not forsake them in the hour of Nebuchadnezzar's rage, but in the very midst of the fiery furnace He was with them, and from all harm He safely delivered them. Their God is your God. He who gave them strength to resist will give you power to overcome. Temptations as fierce as furnace flames may envelop; passions as devastating as fire may burn; but there is one Power by which you may overcome every temptation, and be more than conquerors over every dread foe. From the hottest flames you shall come forth without the smell of fire upon you, for still the sure promise is yours: "When thou passest through the waters I will be with thee: and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned, neither shall the flame kindle upon thee. For I am the Lord thy God, the Holy One of Israel, thy Savior."

EVENING LIGHT.

By Rev. Newell Woolsey Wells [Presbyterian], Brooklyn, N. Y.

And it shall come to pass in that day, that the light shall not be clear, nor dark: but it shall be one day, which shall be known to the Lord, not day nor night: but it shall come to pass, that at evening time it shall be light.—Zech. xiv. 6, 7.

The truth suggested by the prophet, in his survey of the past and in his forecast of the future, is, that in the establishment of the Kingdom of Heaven on earth the successive dispensations have been, and are to be, characterized by conflicts between light and darkness, the final issue of which is to be the eternal triumph of light. This is an optimistic text, holding before us as an absolute certainty the ultimate permanence of good. Every word in it gives good cheer to hope.

I. The old dispensation was characterized by a conflict between the powers of light and darkness, arrayed in the form of law and lawlessness. It was a day half gloom, half glory. The gloom gained the ascendant. It was at evening time, when darkness covered the earth and gross darkness the people, that the people who sat in darkness saw a great light. The Light of the World came in the Star of Bethlehem. Jesus Christ is the world's light:

1. By revealing to man himself as he actually is.

2. By revealing to man himself as he possibly may be.

3. By revealing to man God as He is, in contradistinction to man's previous conception of Him.

4. By revealing the way by which the actual man may become the possible man, and so the way to God.

II. The new dispensation is characterized by a conflict between the light as it is in Christ and the darkness that is in the world. That conflict is to culminate at the world's "evening time," when "the glory of the Lord shall be revealed and all flesh shall see it together." This conflict goes on:

1. In the individual. He seeks to walk in the light as Christ is in the light, but finds shadows ever attendant on light. The evening time will bring to him the experience: "The Lord shall be thine everlasting light, and thy God thy glory."

2. In the world. Our Lord, in near view of the cross, said: "Now is the crisis of this world: now shall the prince of this world be cast out." The prince of this world is the prince of darkness. Driven backward, ever further and further backward, by the advancing light, the hour of his complete and final routing is coming nearer and nearer. "The earth shall be full of the knowledge of the Lord as the waters cover the sea."

The obligation resting upon Christians, in view of these truths, is to remember that they are now, by the grace of Christ, "the light of the world;" and that as such they are to let their light so shine before men that they may see their good works and glorify the Father in heaven.

THE LORD OUR REFUGE.

By Rev. G. T. Adams [M. E. Church South], Vanderbilt University, Nashville, Tenn.

The Lord is my strength and my shield, my heart trusted in him, and I am helped; therefore my heart greatly rejoiceth; and with my song will I praise him.—Psalm xxviii. 7.

I. The Lord Acknowledged.

1. As the source of strength.
(*a*) Physical. (*b*) Intellectual. (*c*) Spiritual.
2. As a shield.
(*a*) Against temptation.
(*b*) Against the fiery darts of Satan.
(*c*) Against the attacks of personal enemies.

II. The Lord Trusted.

1. With the heart.
2. For the salvation of the soul.
3. For the power to keep from falling.
4. For help in every hour of need.

III. The Lord Rejoiced in.

1. Because the soul is at peace with God.
2. Because of the consciousness of security in God.
3. Because of the manifested presence of God in the soul.

IV. The Lord Praised.

1. For the manifestation of His power.
(*a*) To give strength in the hour of weakness.
(*b*) To give encouragement in the hour of despondency.
(*c*) To give light in the hour of darkness.
(*d*) To give inspiration in the hour of conflict.
2. For the manifestation of His love.
(*a*) In cleansing the heart from all sin.
(*b*) In inscribing the name in heaven.
(*c*) In the adoption of sons into the Divine family.
(*d*) In the blessed assurance of an eternal home in heaven.

THANKSGIVING SERMONS AND THEMES.

The Nation's Life.

By R. M. Patterson, D.D., LL.D., Philadelphia, Pa.

He is thy life and the length of thy days. —Deut. xxx. 20.

This is one of "the last words" of Moses the lawgiver. The declaration was addressed to the Israelites as a nation—as if they were an individual. A nation has its organic life, which is one, just as really as an individual has his separate life, and it is dealt with by God on moral principles as a unit, and as a moral agent.

God is the author of the life of a nation as really as of the individual; and the love of Him, with the included obedience to Him, is the condition of the prolongation of the existence of any nation. This is the great assertion of the text; and again, in Deut. iv. 20: "Know, therefore, this day, and consider it in thine heart, that the Lord he is God in heaven above and upon the earth beneath; there is none else. Thou shalt keep, therefore, his statutes and his commandments which I command thee this day, that it may go well with thee, and with thy children after thee, and that thou mayest prolong thy days upon the land which the Lord thy God giveth thee forever." And yet again, in Deut. xxxii, 47: "Set your hearts unto all the words which I testify among you this day, which ye shall command your children to observe to do, all the words of this law. For it is not a vain thing for you; because it is your life; and through this thing ye shall prolong your days in the land whither ye go over Jordan to possess it."

I. Under this we emphasize the following important moral and political principles as of the greatest practical importance, and appropriate to a National Thanksgiving Day.

1. There is a God. Even Tyndall, the scientist, confessed that it was only when he had fits of the intellectual blues that he doubted that. The man that tries to doubt it is a fool. "The fool hath said in his heart, no God!"

2. In the constitution of man, physically, mental and moral; in the dealings of providence; and—as containing the grand principles of these, making them more clear, and giving them a more sweeping authority—in the Holy Bible—God has revealed His will for the conduct of men in all their relations; and among these relations are the social, the public, the governmental. The attempt to draw the moral line sharply between religious and civil, private and public, is a failure.

3. There is one great moral law, with its various precepts, for all the relations of life, for the government of men as individuals, and in their national organizations. That is, the great rules of conduct which should bind men in their individual relations, bind nations. There is not one law for the American Christian and another for the American citizen; one for the individuals who compose the nation, and another for the nation.

4. The moral and religious precepts, which God in a marvelous manner revealed to the Jewish nation by Moses, and by his successors among the divine teachers in the Old and New Testament, are as binding on every nation as they ever were on the Jewish nation, except those which it is clear from the inspired books themselves were designed for the nation as confined to its small locality, and for the church as a localized body, preparatory to the coming of the Redeemer. With these exceptions, the moral and judicial laws of Moses should lie at the basis of the moral and judicial laws of the United States.

5. On account of their obedience or disobedience to the precepts of His

law, God deals with individuals and with nations on the same principles, except that nations, as such, shall have no existence in the future world; all their punishments or rewards are received here; and as the life of a nation is a protracted thing, the infliction of the punishments or the bestowment of the rewards is not as quickly perceived. Vice undermines the physical system of a transgressor of God's moral laws; just as really does it, in its various forms, where it prevails in a nation, corrupt and undermine the body politic. Virtue is health to the body of a man; so is it to the life of a nation. God inflicts suffering from without upon men who break His law; so He does upon nations.

6. The love of God's law and obedience to it is the condition of the life of a nation, and of its prolongation. The one explanation of the death of all the great nations of the ancient world is to be found in the want of this. It was exhibited in the Jewish nation itself: because it never fully conformed to its divinely given laws, and finally broke from the spirit of them altogether.

II. The growth and progress of our nation are among the marvels of history. The 13 Colonies that lay along the Atlantic slope have expanded into the 49 States and Territories of our American Republic that stretch away over the Mississippi Valley, across the Rocky Mountains, down to the placid waters of the Pacific. The less than three millions of people have increased to nearly seventy millions. They own by right of settlement, of discovery, of purchase, and of conquest, a magnificent country, which in climate, agricultural productiveness, mineral treasures, is a microcosm of the world. Their thirty-six hundred thousand square miles of land (almost as large as the whole continent of Europe with all its great powers; larger than the Roman Empire and the Empire of Alexander the Great ever were in their most splendid days), would support a population of six hundred millions of human beings, and yet be no more thickly settled than one of the smaller of the States now is. With resistless enterprise, urged forward through the steam power and electric influence, the people are swarming over these broad fields which they have bound together by the iron clamps of innumerable railroads, stretching from ocean to ocean, and from the Gulf to the Lakes. They converse with each other by a curious network of wires which, extending spider-web-like through the air and over the beds of rivers, make each community the neighbor of every other community. A thousand years are in the sight of Jehovah as one day: under the exercise of the inventive power which He has bestowed on men, a thousand miles are now only as the space which intervenes between our houses and the nearest telegraph office. Distance is annihilated, and the Pacific and the Atlantic are united by a band that the Almighty only can sever.

Measured by whatever standard may be applied, no one can sneer at Americans when they claim to be a great nation—great in numbers and in resources, in power and in influence, in the history of the past and in the prospects for the future. In the results that have already been accomplished, and in the mighty capabilities which God has bestowed upon us, we stand high up among the nations of the earth. The territory of the nation doubled itself in the first twenty years of its existence; increased threefold in less than sixty years; and now is four times as large as it was in the beginning. "The annual increase of the population of the United States has been nearly three times as great as that of Prussia, notwithstanding the large population that was added to her by the partition of Poland; more than four times as much as Russia; six times as much as Great Britain; nine times as much as Austria; ten times as much as France." The figures in which we can state the present strength of the nation, in agriculture, manufactures, commerce, in-

stitutions of learning, churches, are so sweeping, that it is difficult for the mind to grasp their full force.

As our national capitol, with the figure of American Liberty that crowns its dome, towers so high above all surrounding buildings that it is the first object which strikes the eye of a traveler, approach the city from whatever quarter he may; so our nation itself is the cynosure of all the peoples of the world. In a reverential and subordinate sense we may declare that it is now what the pen of prophecy long ago foretold the Church of Christ shall become; its mountain is established in the top of the mountains, and is exalted above the hills, and the people flow into it. The Canaan across the flood to which the laboring masses of Europe and Asia are migrating, its name is uttered with earnest longings through every quarter of the globe.

III. Why make these statements? For national glorification? No; but as a striking proof of the text.

This nation was founded upon the principles of God's moral law. Its mighty development has been under the influence of those principles. Not perfectly have they been conformed to indeed. There have been violations of them for which God has chastised the nation, and checked what would otherwise have been greater development still. In the business enterprises of the land there have been departures from true morality, which time and again have resulted in panics that swept distress as a hurricane across the land. There have been connivance with sin and transgressions in high places which have brought down the heavy hand of God upon us. But the life of the nation was God-infused in the beginning. Its institutions grew out of, and were founded upon, the law of God; and, with imperfections and aberrations, that law has given the general tone to its government. For that, in spite of departures from the perfection of obedience, its days have been prolonged, and its strength has been increased. It was prophesied that the nation would not last a hundred years: this is the only one that has ever lasted so long, as a republic.

The life of this nation has been a *Christian* life. In the interests of truth, for the continuance and growth of the nation, this must be maintained against irreligious men, skeptics, infidels, who cry: "Banish chaplains; expel the Bible from education; abolish Thanksgiving Days; administer no judicial oaths, because they recognize the existence of God; repeal Sabbath laws; give up the Christian morality, which has all along pervaded the statute-books of the land; give Christianity no more standing before the law than Mohammedanism or Atheism." These men are the enemies of the land; serpents in the Paradise of America; sinners against God and against their fellow-creatures, against the history of the past and the safety of the future, against their own temporal and eternal welfare, and against the prosperity of the land. They and their principles must be resisted.

But the life of the nation has been also a *Protestant* Christian life. This, too, must be maintained against Romanists. Providentially, historically, constitutionally, legally, this is true; and we must maintain it as our heritage.

IV. We want to have our public men thoroughly pervaded by the Bible religion and morality: in the true sense of the word, religious statesmen. "Nationality is the aggregated individuality of the greatest men of the nation"—it has been said. "And statesmen, we are told, should follow public opinion. Doubtless—as a coachman follows his horses, having a firm hold on the reins and guiding them." And because our leaders spring from the people and are influenced by them, we need more and more to have the masses pervaded by sound principles. "National progress is the sum of individual industry, energy, and uprightness, as national decay is of individual idleness, selfishness, and vice."

You who hear or read and we are parts of this nation, and each contributes his little toward the sum of its national life. In our individual concerns for time and for eternity, in body, in estate, and in soul, God deals with us on the principles of His revealed law; therefore let us see to it that we each, in all our relations, obey the Almighty One.

"He is thy life and the length of thy days." Seek the divine life in the soul, through the faith of the heart in Jesus the Redeemer, and by the renewing influence of the Holy Spirit. Day by day live the Christian life of obedience to Him. "Be strong in the Lord and in the power of His might" against all temptations to wrong-doing. "Put on the whole armor of God"—for defense against every sin and wrong that may meet you, and for aggressive movements against vice and irreligion, and in favor of truth and virtue: so shall present and eternal happiness be yours; and so shall you help to prolong the days of this nation until the conquering Redeemer shall come, and merge all nationalities in His one universal government.

The Feast of Gladness.

By Rev. J. B. Whitford, Saginaw, Mich.

Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree.—Isa. lv. 13.

A spirit of optimism should seize us on Thanksgiving Day, as Easter forgets the shadows of Lent. It is not a day to enlarge upon the spots on our civilization. Like Christ at the feast, we should turn water into wine. There is a glory coming, if it is not yet come; let us note the signs of its coming and rejoice.

1. One sign is the growing unity of the Christian Church. Never were the churches so near in spirit and aim. How many varieties of roses, yet every one a rose! Variety infinite; not union in form, but the unity of the Spirit.

2. Another sign is the brotherhood of humanity, rising above feudalism, slavery, race-prejudice, national jealousy, and war. Visions of justice are in the air. In the future we see scenes of beauty and love.

3. Another sign is the growing harmony of science and religion. Immature science seems subversive of Christianity; but later science lays its garlands on the altar of revelation.

The Home-Gathering.

Rev. William Adams, D.D.

For there is a yearly sacrifice there for all the family.—I Sam. xx. 6.

This was a time-honored custom in the family of Jesse, apparently maintained by his children even after Jesse was dead.

The coming of winter emphasizes the joys of home. It is well that we have our annual home-gathering when we are called to give thanks for our best blessings.

There is a great variety in our household affections:

1. The love of a father for a child; gratitude and awe at his own relation to an immortal spirit; pity for helpless infancy; pride in the possibilities of the child.

2. The love of a mother: which offered her own life for the new life; glorying in unlimited expression of love; pitying and loving to the last what the world counts worthless; when death strikes her child, refusing to be comforted.

3. The love of children for their parents; of slow growth, hidden at first by weeds of wilfulness; not perfected till the child becomes a parent; but even in childhood a beautiful compend of gratitude, reverence, and trust.

4. The love between brothers and sisters: independent, but looking back to the same source; sharing pillow and table, and intertwining sympathies and affections; manliness in the brother; gentle beauty in the sister, as in complete companionship she insensibly

assimilates to herself the man that is to be.

5. The love of husband and wife; two independent lives so harmonizing as to become the symbol of Christ's love for His church; the relic of Paradise, which softens life's asperities, and helps its purposes by joy.

6. The relation between grandparents and their descendants; reaching down with peculiar tenderness; most useful in offering to the young an object of respect, reverence, and love.

For these affections let us give thanks. These are the possessions of poor and rich, dearer in adversity.

Christianity refines and enlivens the domestic affections, giving us a true home, where children may grow strong before they go out into hard life; the memory of which is a comfort and inspiration; where mature manhood learns its best lessons of simplicity, humility, trust in Providence.

As the ancients threw the gall of the nuptial sacrifices far behind the altar, we should banish all bitterness from home.

Mixed with sweet thoughts may be sad memories, and there may be a vacant chair; but this may be only as at night we go to our different chambers to meet again in the morning.

Providence Teaching God's Law.

He showeth his word unto Jacob, his statutes and his judgments unto Israel. He hath not dealt so with any nation: and as for his judgments they have not known them. Praise ye the Lord.—Psa. cxlvii. 19, 20.

HERE is thanksgiving for God's peculiar favor to Israel, and the statement that that peculiar favor consisted in explaining to them His righteous laws and administration. Godless nations stumble through a dark history, but God's theme is light to His people.

In this latter day this light shines over other nations, and many people can thank God for it, each reading its history in the light of the law of righteousness. For this we can give more hearty praise.

1. We see God's providence in our nation's founding. The Pilgrim fathers had virtues and faults, but they were eminently men of plain piety, and God blessed them in that. The Spaniards, in Spanish America, had courage and intelligence, and some of them were devout, but with a romantic, unreal tinge. The Pilgrims were men of every-day devout virtue, and they founded the state in another way than those romantic adventurers of the south.

2. We see God's providence in our nation's growth. The inconsistency of slavery grew alongside the strength of freedom, and, because God is God, came near to ruin us; but, because God is God, could only bruise the nation's heel, and get crushed to death in the encounter. God smiled, then and always, upon what was free and just and Christian, but judged what was false and unjust, and cast it out, even tho with blood and tears.

3. We see God's providence in our present trial, when He is testing us whether we are intelligent enough to discern the free and just institutions so providentially founded and rescued, and manly enough to maintain them. Will we stand for the statutes which God makes known, enshrining His righteousness in our laws, and insisting that law shall be obeyed?

If we can read God's will we are indeed His peculiar people to-day: if we will give ourselves to a conscientious citizenship, then may we indeed praise the Lord.

Thanksgiving Under Trial.

Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee. —Psa. cxvi. 7.

GOD'S bountiful dealing here named is in teaching us by lessons of sorrow, and the subject it suggests is thanksgiving under trial. We have reason to

be specially thankful for trials and disappointments.

1. Because they reveal incompleteness in our work. Failure makes us ask why we failed, and one reason is that our work was not perfectly carried through. We shall continue incomplete, as to our best hopes, till we are more complete in our work.

2. Because they show relaxation in self-control; we shall not control our destiny satisfactorily, till we control ourselves more constantly.

3. Because they expose to us our indulgence in certain positive sins. To sin is consciously and wilfully to neglect a known condition of success, or to do what we know will detract from success. We refuse to consider this, and continue sinning. Then failure and disappointment compel us to consider.

Such reason have we to be thankful for disappointment and failure, and to count the lessons of trial God's bountiful dealing.

Not Brutish but Thankful.

It is a good thing to give thanks unto the Lord—Psa. xcii. 1.

THANKSGIVING is the natural outcome of thoughtgiving. "Thank" and "think," the philologists say, are the same word at bottom. It is the careless, heedless attitude which is thankless. When mere habit and wont have brought us to take without thinking, we easily take without thanking, as we lose sight of the Giver in the very constancy of His gifts. The Psalmist, in the grand psalm which begins, "It is a good thing to give thanks unto the Lord!" specifies the reasons for thanksgiving in what God is, and in what he does for us, but adds, "A brutish man knoweth not; neither doth a fool understand this." So, in the brutish and foolish moods of the mind, we do not feel how good it is to give thanks. We do not see into the grand economies of nature and of grace; but, if we think, we can see that God incessantly gives Himself, His life, His help, His watchfulness, to everything that hath life; and most of all to man, in whom the power to receive is the greatest. Think, and be thankful!—*S. S. Times.*

The Blessedness of Thanksgiving.

It is a good thing to give thanks unto the Lord.—Psa. xcii. 1.

WHY good? (1) "Thou hast made me glad," verse 4. (2) God's works are great, v. 5. (3) He overthrows wickedness, v. 7. (4) He blesses the righteous, v. 13. (5) "The Lord is upright," v. 15.

Thanksgiving Commanded.

To give thanks according to the commandment of David, the man of God.—Neh. xii. 24.

AN important part of the restoration by Nehemiah was the renewal of the ancient service of praise and thanksgiving, as this had been an essential element in the foundation of the Holy City by David. Nehemiah names thanksgiving four times in this chapter.

Thanksgiving for Our Religious Institutions.

Give thanks unto the Lord, call upon his name, make known his deeds among the people.—1 Chron. xvi. 8.

THIS is the first verse of two psalms (cv. and xcvi.), sung, by David's direction, when the ark was brought to Jerusalem. They suggest thanksgiving for established religious institutions.

Joyous Vow of Public Thanksgiving.*

I will give thee thanks in the great congregation: I will praise thee among much people.—Psa. xxxv. 18.

* For historical study on the subject consult "The Fast and Thanksgiving Days of New England," by W. D. Love, Jr., Ph.D., Boston. Houghton, Mifflin & Co., 1895. Pp. vii. 607.

Thanksgiving for God's Loving Care.

So we, thy people and the sheep of thy pasture, will give thee thanks forever.—Psa. lxxix. 13.

Thanksgiving for Christian Friends.

What thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God?—I. Thess. iii. 9.

God's Holy Character a Ground of Thanksgiving.

Give thanks at the remembrance of his holiness.—Psa. xxx. 4.

Thanksgiving for Redeeming Love.

O, give thanks unto the Lord, for he is good: for his mercy endureth forever.—Psa. cvi. 1.

SUGGESTIVE THEMES AND TEXTS.

Texts and Themes of Recent Sermons.

1. What Religion Means—a Spiritual Life and a Living God. "Unto Thee, O Lord, do I lift up my soul."—Ps. xxv. 4. Rev. William Lloyd, D.D., New York city.
2. The Real, the Possible, and the Desirable in Life. "When I was a child I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things. For now we see through a glass darkly, but then face to face; now I know in part, but then I shall know, even as also I am known."—1 Cor. xiii. 11, 12. Rev. J. B. McMichael, D.D., President of Monmouth College, Monmouth, Ill.
3. Character-Building. "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."—Phil. iv. 8. Rev. Mr. Gordon, Burlington, Iowa.
4. The New Man. "Put off the old man with his deeds and put on the new man."—Col. iii. 9, 10. Rev. W. J. Libberton, Chicago, Ill.
5. Man's Work in Carrying out God's Purpose. "For we are laborers together with God."—1 Cor. iii. 9. Rev. C. B. Edson, Chicago, Ill.
6. The Dignity of Labor. "Is not this the carpenter?"—Mark vi. 3. Rev. Hammond Cotton, St. Paul, Minn.
7. The Service of Science. "It is the honor of kings to search out a matter."—Proverbs xxv. 2. Rev. Bradley Gilman, Springfield, Mass.
8. The One Hope for Harmony. "Only Thee."—Psalm lxxiii. 25, 26. Rev. W. T. Fleenor, Seattle, Wash.
9. The Permeating Power of Christianity. "The kingdom of heaven is like unto leaven."—Matt. xiii. 33. Rev. J. A. Rhondthaler, D.D., Indianapolis, Ind.
10. A Forward Glance. "And Joshua said to the people: Sanctify yourselves, for to-morrow the Lord will do wonders among you."—Josh. iii. 5. Rev. John D. Pickles, Boston, Mass.
11. The Doxology of the Heart. "Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Jesus Christ throughout all ages, world without end. Amen."—Ephesians iii. 20, 21.—Rev. James Heaney, Shamokin, Pa.
12. A Father-in-Law's Advice: Do not Try to Do Everything Yourself. "And Moses' father-in-law said unto him, The thing that thou doest is not good. Thou wilt surely wear away, both thou, and this people that is with thee: for this thing is too heavy for thee; thou art not able to perform it thyself alone."—Ex. xviii. 17, 18. Rev. Charles C. Earle, Boston, Mass.
13. No True Christian a Coward. "For God hath not given us the spirit of fear; but of power and of love, and of a sound mind."—2 Tim. i. 7. Rev. R. Toombs Du Bose, Jacksonville, Fla.

Themes for Pulpit Treatment.

1. The Incorrigible Sinner Given Over to Sin without Remorse. ("Ephraim is joined to his idols: let him alone."—Hosea iv. 17.)
2. The Fatherly Tenderness of God. ("Like as a father pitieth his children, so the Lord pitieth them that fear him."—Psalm ciii. 13.)
3. Do You Read the Bible? ("Search the Scriptures."—John v. 39.)
4. A Special Work for Each Christian. ("To every man his work."—Mark xiii. 34.)
5. The Powerless Gates. ("The gates of hell shall not prevail against it."—Matt. xvi. 18.)
6. The Small Success of Christ's Ministry. ("But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people."—Romans x. 21)
7. The Mutilated Message. ("And it came to pass, that when Jehudi had read three or four leaves, he cut it with the penknife, and cast it into the fire that was on the hearth until all the roll was consumed in the fire that was on the hearth."—Jer. xxxvi. 23.)
8. The Catalytic Power of the Gospel. ("Another parable spake he unto them; the kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened."—Matt. xiii. 33.)

9. The Inseparable Trio,—Religion, Education, and Freedom. ("Blessed is the nation whose God is the Lord."—Psa. xxxiii. 12.)—("Therefore my people are gone into captivity, because they have no knowledge."—Isa. v. 13.)—("If the son therefore shall make you free, ye shall be free indeed."—John viii. 36.)

10. The Great Agency in Salvation. ("For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe."—1 Cor. i. 21.)

11. Religion the True Basis of Civil Polity. ("Righteousness exalteth a nation: but sin is a reproach to any people."—Proverbs xiv. 34.)

12. Sudden Awakening in Acts of Extreme Wickedness. ("Then the Lord opened the eyes of Balaam; and he saw the angel of the Lord standing in the way, and his sword drawn in his hand."—Numbers xxii. 31.)

HINTS AT THE MEANING OF TEXTS.

Inanimate Things Hear.

Hear, O heavens, and give ear, O earth! —Isaiah i. 2.

THE prophet represents Israel as too wicked and perverse to hear the word of the Lord—more stupid than the ox or the ass. He turns from them, and apostrophizes, not the brute creation, but inanimate nature—the heavens and the earth.

Modern science has taken all this out of the region of figure into the region of fact. Many years ago, that great geologist and noble Christian man, Dr. Edward Hitchcock, president of Amherst College, preached a remarkable sermon, in which he sketched the possibilities of the universe as making and preserving a record of man's deeds. By means of sound and light and electricity it becomes a vast sounding gallery, an indelible photographing apparatus, a universal telegraphic system, fixing forever the history of man to be read in the far spaces and ages.

The later revelations of the telephone and the phonograph have given us a more marvelous view still. Every word uttered makes its impress upon the material world—the heavens and the earth—which always stands ready at God's bidding to hear every one of His words as a testimony against man, and every one of man's words as a testimony against himself, and equally ready to speak out all these secrets. The words of the prophet have ceased to be figurative, and have become strictly literal.

Hurtfulness of Riches to the Owners.

But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil; which, while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.—1 Timothy vi. 9, 10.

IN the East they used to punish a certain class of offenders by rubbing their heads with honey, and leaving them to sit in the sunshine. The sweet ointment attracted flies and all sorts of noxious vermin, which, in eating the honey, bit and stung the victim. A rich man describes his sensation, when subjected to the thousand annoyances of his position, by saying that the honey fell upon his bald head, and but little of it reached his tongue.

J. M. L.

EAST ORANGE, N. J.

Jehovah's Fatherly Love.

The Lord is good to all; and his tender mercies are over all his works.—Psalm cxlv. 9.

THE word translated "tender mercies" in this passage always means in the original "fatherly love" or "fatherly care." Such love and care are exercised toward children. God's "works" here are His children, His rational creatures, men. God's fatherly love and care are over all men. This wonderful love of Jehovah for

men, even for lost men, is like the love of a father to his child.

Such love is spontaneous. A father loves his children by the very outgoing of his nature. So God loves men.

A father's love is indiscriminate. The father loves all the children—often the deformed or wayward child better than the beautiful and obedient. So God loves all His children, "sending the rain upon the just and upon the unjust."

The father's love is indestructible. Years of waywardness and wickedness and wandering cannot destroy it. It is deathless, because it is a father's love. So God, even when the sinner has rejected all the overtures of mercy, cries out after him: "I have no pleasure in the death of the wicked;" and Jesus, God incarnate, wept over the remediless ness of the woe denounced against Jerusalem.

Influence Over the Young.

Feed my lambs.—John xxi. 15.

A WEALTHY gentleman in New York, whose name would be familiar to our readers, was very particular not to allow himself and guests to be interrupted at dinner by business or other callers. They could come again, or wait, it might be an hour, for the conclusion of the meal. One day, when his table was graced by an unusually fashionable company, the butler whispered to the host, who instantly rose from the table and, with a courteous apology, left the room. On his return he informed the company that his callers were two bootblacks, members of an organization he had formed among this class, and of which he was the patron. He would not risk losing his hold upon them by so much as a moment's seeming indifference, and had given the servant orders to admit the boys at any time and under all circumstances.

It is needless to add that this gentleman had an influence upon the street waifs of the city which resulted in making many of them self-respecting, and leading them to success in after business life. J. M. L.

EAST ORANGE, N. J.

The Better Ministry of Helpfulness.

Jesus . . . who went about doing good.—Acts x. 38.

A POOR man longs for riches, saying, "It would be so Godlike to distribute my goods to others; thus adding, as it were, to the creative beneficence of the world." But the poor man can do something even more Godlike. He can help people by direct contact. This is God's choice way, through the ministrations of the Holy Spirit. Even Christ came into the world bringing nothing in His hands; but He extended His hands themselves to the needy. Our empty hands may bring us a deeper thrill of delight in doing good because they force us to touch men; and the blessing comes back to us as quickly as the magnetic current returns in its circuit.

J. M. L.

EAST ORANGE, N. J.

The Father of Lights.

The Father of lights, with whom is no variableness, neither shadow of turning.—James i. 17.

GOD'S beneficence—as the author of "every good giving and of every perfect gift"—is here emphasized by a striking natural image, presented both in comparison and by contrast. God is the sun of the universe, dispensing blessing as the natural sun dispenses light. But the direct and continuous light of the sun is interfered with by "variableness" — the Greek word is *parallax*,—in which may be included both the interference of parallax with the directness of the sun's light and the correctness of the knowledge given by it; and the disappearance of the sun itself at night. God knows no such change or disappearance. So the "shadow of turning," or turning shadowy, or eclipse, may interfere with the light of the natural sun. But no such obscuration or eclipse is possible with the "Father of lights."

LIGHT ON SCRIPTURAL TRUTHS FROM RECENT SCIENCE AND HISTORY.

By Rev. Geo. V. Reichel, A.M., Brockport, N. Y., Member of the American Association for the Advancement of Science.

Environment and Development (see Acts ii. 28).—It has been often said that the more favorable the environment of life, the fuller became every form of its development. Hence, the more desirable conditions for human existence have been eagerly sought, in order that progress might be the more rapidly attained.

That this truth has its limitations, however, the student of modern life, in the Orient for example, may clearly see. Since attention has been called so often of late to the conditions of civilization found in China, Korea, and Japan, it is not uninteresting to note in this connection the authoritative utterances of Gardiner Greene Hubbard, LL.D., of Washington, D. C. He says:

"Eastern Asia is a land of high mountains, vast plains, great rivers, and large bordering islands with good harbors, their eastern and southern coasts bathed by the warm, equatorial gulf stream, and long peninsulas; and these natural features have exerted a profound influence on the races of mankind who peopled this quarter of the globe. The plains are fertile and support a luxuriant mantle of vegetation; the climate is generally mild and well adapted to the development of vegetable and animal life; the bordering mountains give climatic zones favorable to the development of variety in plants and animals. By reason of the climatic and floral conditions, animal life was abundant and varied, not only on the land, but in the contiguous seas and in the rivers Thus, primitive men found the environment favorable—the climate was congenial, food abundant, the building of habitations easy, the materials for clothing accessible. Accordingly, human development was rapid up to a certain stage, and the population increased wonderfully, and streams of emigration flowed in different directions toward less favored lands. But the environment and the root language were too favorable to permit the fullest development, and so, at a certain stage, culture stopped, and intellectual progress ceased. So the culture-status of the Orient remains between the primitive and the civilized; the Oriental peoples have been left behind in the race for success; and the Oriental character is unlike that of the enlightened citizen or subject of an occidental country. The war just waged between China and Japan, over Korea, illustrates the characteristics of the contestants; it reflects the minds of the people, the history of their development, the beginnings of mankind in that region of the world, the natural conditions that antedated man, and, in Japan, the advance of civilization. History affords no better example of the dependence of mankind on environment for proper development than that found in China and Japan."

The Psalmist learned to know the limitations of human environment and development, and that there was no progress, nor joy, worthy the name, except in and through the divine will and guidance. He expresses the thought fully when he says, "Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance." See Psalm xvi. 11.

Something about the Spider Mentioned in Scripture (see Proverbs xxx. 28).—It has been frequently argued that the spider of Scripture was not poisonous, on the ground that spiders have never been positively known to inflict dangerous or fatal bites upon human beings. But we observe that Young, the author of the latest and best concordance of the Bible extant, makes clearly a distinction between *akkabish* (עַכָּבִישׁ) and *semmamith* (שְׁמָמִית); a distinction not only correct, but upheld by the most recent scientific information obtained by the Agricultural Department at

Washington, D. C. L. O. Howard, of this department, says:

"I have concluded that the evidence is sufficient to prove that, under certain conditions, the bite of certain species of spiders is fatal to human beings. While the prevalent exaggerated ideas are not justified, and eight tenths of the spider-bite stories are untrue, many constitutionally susceptible persons have been exposed with serious, not to say even fatal results. It is also to be observed that physicians have not appreciated the importance of investigating carefully such cases as come under their notice."

IN SEASON, OUT OF SEASON (2 Tim. iv. 2).—While it may be true that some kinds of religious work have their favoring seasons, it is always true of all kinds of religious work that they never depend upon any season. In other words: he who would become a religious worker in every efficient way must come in contact with the needs and demands of religious work at all seasons, and study them as they develop, not only within known relations and under conditions resulting from causes understood, but he must study them outside of present understood things, amid new relations, conditions and effects. So only can the religious worker be instant "in season, out of season," in the presentation as well as the investigation of truth.

This fact becomes a principle, and as such, touches all the sciences, among which that of religious work is the highest. In botany, for example, its importance as an indispensable principle is thus stated by Prof. Lucien M. Underwood, of De Pauw University, Greencastle, Indiana:

"He who will become a botanist, in any broad sense, must come in contact with nature, face to face, at all seasons; and study plants as they grow, as well as in the herbarium and laboratory. The man who sees and studies plants only as they are represented by dried herbarium fragments, or in accordance with the stereotyped formula, 'treated with a one-per-cent. solution of chromic acid, stained in mass with picrocarmin, imbedded in paraffin, and cut with a Minot microtome,' is sure to get a one-sided notion of the true homologies of the vegetable world."

TRAIN UP A CHILD IN THE WAY HE SHOULD GO (Prov. xxii. 6).—The training of the child is commanding attention to-day as never before. In fact, child-training has been reduced to a science, and is called *paidology*, by means of which the life, growth, in short, the entire being of the child is brought under observation.

We contend that the man or woman who trains a child, or attempts to do so, should be as desirous to inquire into the science of paidology, as he or she would be to inquire into the science of botany when studying flowers. It would be as illogical to say that a study of paidology is unnecessary to the proper training of the child, as it would be to say that a study of mineralogy is unnecessary to the rightful understanding of minerals. To train up a child in the way he should go, presupposes that the trainer will make himself, or herself, familiar with a knowledge of child-discipline and instruction. To do this is to fulfil the scripture of Prov. xxii. 6, in an infinitely better sense than to undertake so vitally important a task in a mere perfunctory, haphazard manner.

It is unfortunate that the science of paidology is so new as to be almost unknown among even the most intelligent instructors of the young. Prof. S. Edward Warren, of Newton, Mass., realizing the importance of this subject, has studied a number of children at various times, and under varying conditions, for the purpose of furnishing notes on paidology not otherwise obtainable.

Thus, he has observed a child under a sense of defeat—of rage at the humiliation of the want of success; under the sense of the adaptation of means to ends; of what he calls child diplomacy; and of social propriety. Again, he has noted a child's desire to feel himself of use and importance; his

tendency to imitate others; his sense of guilt; his desire to see justice done; his regard for personal appearance; his conformities to custom; his sense of objectivity; his regard and disregard for the truth; and indications of his life pursuits, if they appeared at all.

He illustrates a child's sense of defeat by relating the following:

"A little boy, of about seven, since able to drive a span in a hilly country, had his first toy wheelbarrow. Somehow he could not push it straight ahead, but helplessly followed it round in circles, as if it drew him as it would. At last, such was his vexation, that he lay flat on his back, kicking and screaming. Had an older friend been present, might not the simple suggestion to aim at a post, keep his eye on it, and make the wheelbarrow go there, have succeeded, after a few kindly supervised efforts, in helping him to make his wheel go anywhere he wanted it to go?"

Again, of a child's ability to adapt means to ends, he writes:

"Little Juliet, partly of French descent, was born in the family where the writer was an inmate at the time and a few years after. The situation afforded a good opportunity for observing the development of the child-mind.

"In strawberry time, the rapid disappearance of the red berries from the dish, as others at the table were helped, aroused a fearful, tearful, and outspoken concern lest all would be gone before her turn came. At last, observing that each guest said "Thanks" on receiving a saucerful, she sought to shrewdly adapt means to ends by eagerly exclaiming, "'tawberry—'tawberry—t'ank—t'ank." She was, however, more effectually quieted by assurances from those she fully trusted that she should have some, or that they would not taste theirs till hers were given to her.

"Another example of resort to 'diplomacy,' when not three years old, was seen in her device for gratifying her fondness for cologne. Having probably had cologne put on her head when severely bumped, she once toddled to the writer's study, after the least possible hit on the head, saying, "Unco (uncle), dat head boke (broken); put cologne on dat head."

After giving an elaborate series of illustrations under the several points enumerated, the noted anthropologist declares that "every conceivable human faculty seems to be arranged on a scale." And while he has, as yet, been able to get only a few facts in paidology, insufficient perhaps for an induction, yet even of these he says:

"They may be useful in two ways: first, as encouraging others to ransack the forgotten cupboards of memory for childish phenomena, so as to contribute to an aggregate of facts from which some principles may be deduced; second, they may show us how to trace the streams of our lives to their source, and to learn from what and with what we began, to cause to 'look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged.' so that it may be known why we are as we are, and what we are; how we were first built, or are now rebuilding ourselves as we are doing."

HELPS AND HINTS, TEXTUAL AND TOPICAL.

By Arthur T. Pierson, D.D.

Mahanaim and Peniel.

Genesis xxxii.—This chapter divides into two unequal parts: one of 23, the other of 9 verses. First, the vision at Mahanaim; second, the experience of Peniel. Both embrace a large element of mystery, and require careful search, if the lesson is to be seen.

In the former, we are told, "The angel of God met him"—in the second, "there wrestled a man with him," and Hosea calls him "The angel." Hosea xii, 4, needs to be set alongside this narrative as the Biblical comment upon it.

Ver. 1, 2. "Mahanaim" means "two hosts" or camps," implying either a

double camp of angels, or that the angelic camp was the companion of his own—so that where, to other eyes, there was but one, and that a human encampment, his eyes beheld two, and one of them a host of supernatural beings.

Why was this vision at this time?

The vision of Bethel was vouchsafed when Jacob was fleeing from Esau, and it served to assure him of the guardian providence of God. It linked earth, the visible, with heaven, the invisible. Now he is fleeing from Laban, and approaching the territory of Esau. And again there is a vision of angels; it may be a double camp, on the right-hand and left, suggesting the words of the Psalmist (Psalm xxxiv. 7).

In any case, it would seem that the object must have been something more than simply dispelling fear.

Possibly, if we put side by side the three narratives—Bethel, Mahanaim, and Peniel—we may see not only different lessons, but a progressive doctrine and experience.

Bethel.	*Mahanaim.*	*Peniel.*
House of El.	Twin Camps.	Face of El.
A Ladder.	A Host.	A Wrestle.
Ascending and Descending.	Encamping Right and Left.	Double Prevailing.
A Memorial Altar.	A Memorial Name.	A Memorial Name and Experience.
An Assuring Voice.	An Assuring Presence.	An Assuring Title.
Jacob an Object of Divine Care.	An Object of Angelic Guardianship.	A Prince of God.
Covenanting With God Himself.	Surrounded by God's Host.	Receiving Power in Weakness.

Thus compared—and the comparison might be carried much further with profit—it would seem that these three narratives bear to each other a peculiar relation; complementing each other, and together constituting a very valuable lesson.

Nothing less can be taught by "Mahanaim" than that Jacob was always encompassed with the divine presence and God's angelic hosts.

The prayer offered (verses 9 to 12), is remarkable for its advanced tone of piety and humility, as will be very obvious when it is compared with the experience at Bethel.

Verse 10. Literally: "I am less than all the mercies." Jacob had never been conspicuous for lowly-mindedness. He was rather the self-confident, shrewd plotter and supplanter.

11. "The mother upon the children." Possibly a reference, both poetic and pathetic, to the habit of the mother-bird of covering her young with her own body, so that to pierce them it would be necessary to pierce her first.

20. The expedient which Jacob followed—in sending his present beforehand to appease Esau, saying "afterward I will see his face"—is a good illustration of the methods of self-righteous sinners, who think to propitiate an offended God by their almsdeeds or good works, so that, when they see His face, they may find Him well disposed toward them. The way of faith is to see God's face first, reconciled in Christ, and then send the gift as an acknowledgment of His free grace in salvation. Whether we work toward the cross or from the cross makes all the difference between a proud self-righteousness and a humble dependence on almighty love.

The Gospel plan is:

1. Admit God.
2. Submit to God.
3. Commit to God.
4. Transmit from God, to others.

There appear to have been 580 animals in all:

Probably five droves:

A drove of goats..... 220

A drove of rams and ewes...		220
" "	of camels, etc., ...	60
" "	of kine and bulls...	50
" "	of asses, etc.....	30

Was this a sort of "fourfold restoration" of that whereof, by subtlety, Jacob had robbed Esau?

The supplanter pays back his gains.

We reserve Peniel for a separate study.

OUTLINE OF GIDEON'S HISTORY.—Dr. Henson finely outlines Gideon's story in the book of Judges:

1. The warfare which we wage.
2. The warriors whom we want.
3. The weapons with which we win.

KEY TO JOHN'S GOSPEL.—John xx. 31. "These are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."

Inasmuch as God hangs the key alongside of the lock we need look no further. The whole gospel is unlocked by one phrase: *Eternal life through believing.*

If that phrase be written over the entire narrative it will be found to explain everything in it. There are some thirty references to eternal life in the gospel, and they follow an *order of thought*, and, being studied in order, reveal a progress of doctrine from chapter i. 4, to xx. 31.

At least twenty distinct steps and stages may be noted in this development. Only hints can be thrown out here, for lack of space. But we add a few suggestions to aid in the study of this theme.

1. Note that *Light*, *Life*, and *Love* largely interpret all John's writings.

2. Note that eternal life is here represented a present possession, an inward possession; like a spring with an outward manifestation, like a stream conditional upon having Christ's words and believing on Him; in effect a spiritual resurrection, and involving a bodily resurrection also; a satisfaction of all desires, as of thirst, and of all needs as of hunger; implying a new *light* or knowledge, a new *love* or affection, a new *life*, or vital principle; that it is a life of abundance and assurance; and that its final test and fruit are knowledge of God.

To put it differently:

Life is here defined and illustrated.

1. *Vitality.* God's own life imparted to the human soul, abundant, eternal.

2. Involving *sight* and *insight*, new knowledge of self, truth, and God.

3. Needing, *feeding*, and having both satisfaction and sustenance provided.

4. To be used in *service* (comp. iv. xii.).

Note, finally, that Believing is Receiving. i. 12, 13.

GOD'S "BUTS."—Prebendary Webb-Peploe says it is curious to notice how, in the Bible, God's "buts" lead upward, and man's "buts" lead downward."

Compare, for a verification of this law, the following passages:

[*God's Buts*]	[*Man's Buts*]
Malachi iv. 2.	Malachi iii. 7, 8.
Acts ix. 15, 22, 40.	Acts xxiv. 27; ix. 26.
Matt. ix. 22, 26.	John xx. 24.
1 Thess. v. 1, 4, 8.	John xix. 34.
Luke xv. 20, 22.	Matt. xxi. 38, 26.
Luke xvii. 7.	Matt. xvii. 28
Luke xviii. 15.	Matt. ix. 34.
Rom. xiii. 14.	Luke xv. 30.
Luke xviii. 16.	Luke xix. 14.

UNIVERSAL ADAPTATION OF THE BIBLE.—Another remarkable example of the perfection of adaptation between this Book of God and every conceivable emergency of trial, temptation, tribulation, need, occurs to me. A friend of mine, during his vacation from his pulpit, suddenly learned of the awful fall of a man in his church, who had been thought a model of all saintliness — an elder, Sunday-school superintendent, philanthropist, and leader in good works. Like a thun-

der-clap came the terrible blow to his congregation as well as himself, threatening to wreck faith in God as well as in man, and undermine the very basis of holy living. He hurried home, to comfort his people and allay the abnormal excitement. And when on the Sabbath following this exposure of his trusted friend's defalcation to the amount of $60,000, he unexpectedly appeared in his pulpit, it seemed as tho God had sent His angel to speak peace to his people. There was scarcely a dry eye in the congregation, and the gloom of a funeral was over the assembly like a pall. Dr. D. had been asking a special message from God, and there flashed on his mind this text, and he looked no further:

"Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are His. And, Let every one that nameth the name of Christ depart from iniquity." 2 Tim. ii. 19.

THE PRAYER-MEETING SERVICE.

By Wayland Hoyt, D.D.

Nov. 3-9.—The Holy Spirit.—John xiv. 16; xvi. 14.

Our Lord had been yielding the grace of His bodily presence to the disciples. Now He must in bodily presence leave them. But He will give them grace instead of grace. In the place of His bodily presence was to come the unseen, but real and personal, presence of the Holy Spirit. The Christ of the eye is to be withdrawn, and the Spirit, an invisible, diffusive, pervasive, everywhere present, always abiding Christ, substituted.

This Holy Spirit is a person. This at once appears in the pronouns of our Scriptures. The Holy Spirit is He. He is not it. Of course, here emerges the mysterious but not unreasonable doctrine of the Trinity. "In the nature of the one God there are three eternal distinctions which are represented to us under the figure of persons." It is enough to say that in the precise sense in which the Father is personal, and the Son is personal, is the Holy Spirit personal.

Consider the ministry of the Holy Spirit.

(*a*) He abides. His is not a transient ministry. He is a perpetual presence in souls and in the world. Why is not Christianity a finished, historic fact? Why is it still a vital and vitalizing power? The answer is because of the abiding ministry of the Holy Spirit. He makes the historic Christ a presence and not a memory.

(*b*) The Holy Spirit comforts. One of his designations is the Comforter; literally the one called to one's side. We are in trouble—He is consoler. We are in weakness—He is strengthener. We are in perplexity—He is guide. I think Mrs. Browning's poem, "A Child's Thought of God," very beautiful in its presentation of the presence of God about us; and this comforting, brooding, real presence of God about us is through the ministry of the Holy Spirit.

(*c*) The Holy Spirit magnifies Jesus Christ. "He shall glorify me, for He shall receive of mine and shall show it unto you." To glorify is to magnify. By this note we may and ought to test the Spirit. Any way of thought or life which does not make Christ glorious is not of the Holy Spirit. "Any pretended dispensation of the Spirit which draws the thought of the world away from Christ, to some other and independent authority, is spurious—whether it be that of ecclesiastical tradition as of the Church of Rome, or that of mysticism which substitutes an

inner light for the word and authority of Christ, or that of spiritism, introducing in lieu of that word communications with the Spirit-world. That only is the message of the Holy Spirit which tends to magnify Christ." True words these. You may always know the genuine ministry of the Holy Spirit by His magnifying Christ.

What then is the teaching of this study? Things like these:

(*a*) Christ is not distant from us. Tho He is glorified in Heaven, He is perpetually near by the Holy Spirit; "closer is He than breathing, and nearer than hands and feet."

(*b*) We need not be hopeless, defeated. Make that clause of your creed emphatic, "I believe in the Holy Ghost." Expect, reckon on His help.

(*c*) What is according to the word of Christ is of the Spirit. Here is the defense from various errors and wild fanaticism. The Holy Spirit never suggests athwart the word of Christ.

Nov. 10–16. — Divine Rescues. — Ps. xxv. 15.

For myself, I have gotten great help out of this note of faith and courage struck in the twenty-fifth Psalm: "Mine eyes are ever toward the Lord; for he shall pluck my feet out of the net."

They hunted much with nets in the old times. Those walls of ancient Egypt, which make that long-gone life so evident and real to us to-day, are full of pictures of the netting of birds.

Here is the meshed net spread out; here are the decoys set about the net; here is the bait with which to allure the birds: here is the rope, the pull of which will bring the sides of the meshed net together, and several men have hold of it; here is another man, secreted, waiting till the birds settle in the net; he gives the signal; the rope is pulled; the birds are caught—their feet hopelessly entangled in the net's meshes.

Well, is that so singular an experience—that one feels one's self somehow netted?

There are nets of all sorts into which our feet sometimes get thrust and tangled—nets of disappointment, difficult circumstances, failing health, narrowing income, friendships turned to falseness, a kind of despairing feeling toward uncongenial daily duty, when one feels precisely as one does when the foot is caught and it seems beyond the strength to pull it out, and yet there is the inexorable errand to be done, and the path stretching away which must be trodden.

Yes, there are nets enough for everybody's feet! And sometimes our feet get sadly tangled in them.

But let us not lose heart. Let us be brave and hopeful. This scripture—"Mine eyes are ever toward the Lord, for he shall pluck my feet out of the net," gives us glimpses of how we may be of good courage, and of even a buoyant hope.

This is a scripture which I call a scripture of wide horizon. I remember an experience of mine in the Yosemite valley. Down there, in the cleft amid the mountains where the valley is, there was no horizon. I could see only the valley's enclosing sides. But I climbed one day to Inspiration Point, and the valley was beneath me, and the far distances, domed by the wide, blue sky, were round me.

So for us, caught in this net or that, there is the wide horizon of the Lord. Get vision of Him. Have your eyes continually toward Him.

Having one's eyes continually toward the Lord means somewhat. It means:

(*a*) Fastening the thought chiefly upon Him rather than upon the entangling nets. I can tell you how you can make yourself blue enough, and sad and disheartened. Just keep your eyes down all the time on the hampering nets. Let me tell you how you can make yourself glad, strong, hopeful. Turn your eyes from the pestering nets toward the Lord.

(*b*) It means also that you pray to Him about the nets entangling you.

(*c*) It means also that you follow the monition of His eye toward disentangling yourself. Here is the precise illustration my eye fell on:

"In one of the large railroad offices in this country is a comparatively young man who is at the head of a large department. When he entered the service of the company, five years ago, he was green and awkward. He was given the poorest paid work in the department. The very first day of his employment by the company, a man who had been at work in the same room for six years approached him and gave him a little advice: 'Young fellow, I want to put a few words in your ear that will help you. This company is a soulless corporation that regards its employees as so many machines. It makes no difference how hard you work or how well. So you want to do just as little as possible and retain your job. That's my advice. This is a slave-pen, and the man who works overtime, or does any specially fine work, wastes his time. Don't you do it.'

"The young man thought over the 'advice,' and after a quiet little struggle with himself he decided to do the best and the most he knew how, whether he received any more pay from the company or not. At the end of a year the company raised his wages and advanced him to a more responsible position. In three years he was getting a third more salary than when he began, and in five years he was head clerk in the department; and the man who had condescended to give the greenhorn 'advice' was working under him at the same figure that represented his salary eleven years before."

(*d*) It means also that you trust the promise—He will pluck thy feet out of the net.

Yes, He will, He does. How many times the nets strangely part or break, and that net of sin—look toward Jesus, and His forgiveness will surely deliver you.

Nov. 17-23.—Concerning Prayer.—Ps. lxxxvi. 7.

Yes, a day entered through the gates of daily and habitual prayer is aptest to be a prosperous day.

But there are peculiar seasons when we are specially pressed to pray. It is of such times God's ancient singer sings in the Eighty-sixth Psalm: "In the day of my trouble I will call upon thee; for thou wilt answer me."

I. Think a moment when specially to pray. The note concerning prayer which the psalm strikes is prayer in the day of trouble. Yes, in the day of trouble do not grow despairing, or nervous and anxious, or sadly listless, withdrawing the hand from the daily duty, or petulant and irritated toward Providence; rather refuse to be or do these things by giving yourself to special prayer.

1. In the day or trouble, of business perplexity, pray. And when all sorts of obstacles and tangles emerge in the realm of our business, when the times squeeze, when values fall, and payments are laggard, and almost every man is sore bestead, one of the best and most evercoming things a man can do about this or that perplexity in business is specifically to pray about it. Various and surprising help of skill, wisdom, clear vision, if not of sudden deliverance, is apt to stream in upon the man who prays.

2. In the day of trouble, of a great sorrow, pray. A picture held me the other day. It was the interior of a European peasant's home, rude and poor. A little child, deathly sick, was lying upon a bed made of chairs and pillows. And the young father stood beside his wife with the look of sad endurance on his face; and the mother sat with her arms flung upon the only other table in the room, with her face hidden in her arms, but praying, I am sure. Somehow prayer, in such a time, anchors to God, if it does nothing more, and prevents the soul from drifting lonely off into the salt and bitter sea of a complete despair.

3. In the day of trouble, of great weakness, pray. There are times when the nerve of energy seems utterly to relax, when strength seems to have been sucked up by some confronting difficulty or duty. If you must cease doing everything else then, you need not cease special praying. You are in the precise crisis for special prayer.

4. Also in the day of trouble, of great anxiety for others, or of some tormenting and haunting doubt, pray. Keep at special prayer in such special days of trouble, any way. And remember always this great fact about a day of trouble—it is impossible that you come upon one in which you may not pray.

II. Think a moment concerning how to pray. The Psalmist tells us, "In the day of trouble I will call upon thee."

1. Call, then; call audibly. It is a good thing, in the day of trouble, just to put into words and voice, before God's throne, the whole matter; to disclose and declare to him all the most hidden reserves and windings of the troublous, carking bother; to hold back nothing of it.

2. Call also with the speech of thought. Let the mind dwell inaudibly on the trouble and on God. Call also by holding yourself in steady communion with God.

III. Think a moment, now, of the use of special prayer. The Psalmist sings its use also: "For thou wilt answer me." That is the use of special prayer — that God will, somehow, answer.

1. Sometimes, by calmness. You have been nervous and fretted and anxious.

2. Sometimes by relief, by a kind of prophetic certainty of deliverance, God answers special prayer.

3. Sometimes by reply delayed, God answers special prayer. Lazarus died, and the Lord still tarried; but He came with delayed, but with how much more glorious, answer, than the prayerful message to Him of Mary and of Martha meant.

4. Sometimes by denial God answers our special prayer, but only when denial of our request is better for us than assent would be. And with God denial is always better blessing.

5. Sometimes by unrecognized answer God makes reply to special prayer. You pray, and apparently nothing comes of it. But as the days go, you find that surely something has come of it. The causes for your trouble have dissipated slowly, perhaps, but steadily and really. You have been answered, tho at the time you knew it not.

Use special prayer for special times.

Nov. 24-30.—A False Thought of God and a True.—Luke xv. 3-6.

Finding, bearing, rejoicing—it is of these things, among others, the exquisite parable tells.

Finding.—I was talking once with a gentleman and this was substantially what he said to me:

"I should indeed long ago have become a Christian had I been taught rightly. I used to think that God was distant from me and careless of me. I thought that with some awful strain and wrench of soul I had got to get back to an uncaring God, and make Him care. But afterward I came to see it in a new way and wonderful. I came to see that all the time God was in no wise careless of me, whatever I might be toward Him. I saw that He had come very near to me in Jesus Christ. I learned that He had been following me all the time by the Holy Spirit, moving me, persuading me, beseeching me. Such persistent, painstaking, particularizing love I could not resist longer. I did not. Confessing and forsaking my sin, and believing the word of the Lord Jesus that those who come to Him He will in no wise cast out, I found myself consciously in the divine forgiveness; I felt about myself the clasping of the everlasting arms."

Plainly, the first thought about God of that man was a wrong thought; his last thought about God was the true thought. Be sure you have and keep this right thought of God.

God goes after us, besets us, searches for us, stirs us. All we have to do is to take hold of God in Jesus Christ as the plant does of the sunlight; is, in repentance and in faith, to respond to God.

Such is the true thought for us about the thought of God toward us. And this longing and loving thought of God sounds its perpetual melody through this sweet parable. A lost sheep is a very poor and bestead creature. Those who know about it say things like these characterize a lost sheep—unrest; useless expenditure of strength; aimless wandering. It may not be very flattering to a man, but the divine symbol of the sinner is that he is a lost sheep.

Is not the sinner restless? Who ever got any real and lasting satisfaction out of sin? Transient and a kind of intoxicating delight sin may have certainly, but this only.

Does not the sinner expend a great amount of strength uselessly? How he runs back and forth to this thing and that, like a lost sheep making itself breathless with exertion which comes to nothing. How he strains and struggles with pledges, resolutions, turning of new leaves, etc., etc. But how little comes of it all!

Is not the sinner helpless in his trying and wandering, and so again like the lost sheep? Who in his sin, unhappy in the unrest of it, and discouraged in the useless striving to get rid of it, has not come upon this despairing feeling; has not said to himself, I know not how or where to turn; has not wished for some new strength and direction to fall upon him straight from the sky; has not seemed to himself shut up to an awful blighting desolateness?

But how about God's feeling toward such a man? Does He let him go on uncaring for him? Precisely other is the teaching of the parable. The sheep's very wandering is an instant call for the longing love and purpose of the Shepherd. The Shepherd searches for the lost sheep until He finds it. He searches by all the abysmal sacrifice of His atonement, by the victory of His resurrection, by the perpetual calling of His Spirit.

If there be then such finding will not then all be saved? But suppose some, being found thus, will not accept the Shepherd?

But this is the true thought concerning God, He searches—He finds.

Bearing.—When the soul accepts the finding Shepherd, then the Shepherd lends His own strong shoulders to bear the sheep back to the safe fold.

Rejoicing.—And all heaven is jubilant when thus the Shepherd rescues a lost sheep; when thus the sheep is willing to be rescued.

EXEGETICAL AND EXPOSITORY SECTION.

Some Bits of Exegesis.

By Edmund B. Fairfield, D.D., LL.D., Grand Rapids, Mich.

It is the purpose of this paper to set forth the true meaning of a few passages of Scripture that are frequently (not to say commonly) misunderstood. We note three that are so misunderstood because of a mistaken punctuation.

It is a fact well known to all who have ever seen even a copy of any of the old manuscripts—whether of the sacred writings or others—that there are in them, as a rule, no marks of punctuation whatever. What of punctuation shall be supplied is, therefore, a pure matter of interpretation. If those who have edited these manuscripts have sometimes made mistakes, it is not strange. It is entirely competent for any student to suggest a change in the punctuation that may

render a dark passage easier of understanding, or more in harmony with other truth.

I. John v. 37 reads thus: "Ye have neither heard his voice at any time, nor seen his form." Understanding that the proper punctuation would be an interrogation point, the translation would be: "Have ye neither heard his voice at any time, nor seen his form?" (Or it might be allowable to translate: "Did ye not at a certain time hear his voice, and see his form?") The antecedent history and logical connection of the passage both require that the passage should be understood as a question, and one requiring an affirmative answer. It will be seen, by examination of the context, that Christ is here presenting to the Jews His claims as the Son of God—the one that was to come into the world as the promised Messiah. In doing it He insists in the beginning that His claim does not rest upon His own assertion. "For if I bear witness of myself, my witness is not true." That is to say, "You are not bound to receive such testimony." Then He goes on to say: "There is another that beareth witness of me. Ye sent unto John, and he bear witness unto the truth. But," (He adds) "I receive not testimony from man: I have greater witness than John." He then proceeds to set forth that testimony, under two heads:

1. "The works which the Father hath given me to accomplish, the very works which I do, bear witness of me, that the Father hath sent me." (John v. 36.)

2. "The Father himself who hath sent me, hath borne witness of me." (John v. 37.)

This last is plainly set forth as in addition to the indirect testimony of the works which He was empowered to perform.

What is this direct and personal testimony which the Father had borne? Is it not a most manifest reference to the thing which had occurred at the Jordan? Where we are expressly told that "the heaven was opened, and the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven which said, Thou art my beloved Son; in thee I am well pleased" (Luke iii. 22). All the evangelists give in substance this item of history. This was direct testimony from the Father. It was intended for a testimony to the people, not for Christ's satisfaction. [See John xii. 30.]

Our punctuation makes the talk of Christ very illogical, not to say contradictory. While He has just said that the Father himself had borne testimony, He is represented as going right on to say that His hearers had not had any such testimony. I take it, He meant no such thing as this. It will be noticed how wisely and inoffensively He puts it. He does not directly affirm that these very persons were present at the time of His baptism; but after stating that the Father has given them direct and personal testimony, He simply asks the question: "Did ye not at a certain time hear his voice and see his form?" As much as to say: "If you did not, others did." Our translation makes Christ to affirm that they were none of them there, and that they knew nothing about this direct testimony. If this was what He meant to have them understand, then He should have gone on to excuse them so far forth: but He does nothing of that sort: on the other hand He evidently imputes blame to them: for His next words are: "Ye have not his word abiding in you. . . . Ye will not come unto me that ye might have life. . . . I know you that ye have not the love of God in you." They had had every proof of His Messiahship, and rejected it all.

If any question should arise as to whether there is anything in the sentence to forbid such a change of punctuation, it can easily be shown that there is nothing. The change of punctuation is all that is necessary. And any student has just as good a right to

punctuate as the editor of the manuscript. We are no more bound by the punctuation of these manuscripts than we are by the opinion of commentators. Indeed, every editor is only a commentator in a certain form.

II. A second instance, in which a similar change of punctuation illuminates a passage, is found in this same Gospel—in the 27th verse of the 12th chapter. It is scarcely necessary to do more than read the passage correctly, to make it obvious that it should be changed as suggested. "Now is my soul troubled. And what shall I say?" (Christ seems for a moment in perplexity.) "What shall I say. Father, save me from this hour?" (Shall I say that? No: not that: "for this purpose came I unto this hour:" I will not ask to be saved from the very thing for which I came into the world.) "Father, glorify thy name." (This is what I will say.) Since writing the above I noticed for the first time that the revisers have put this form of the translation in the margin. The marvel is, that when such a change was even suggested to their thoughts, it was not at once inserted in the body of the text.

III. The third example of a mistaken punctuation is far more serious than either of these. It is found in the 2d Epistle to the Corinthians, 12th chapter, and 16th verse; in which our authorized version makes Paul to say: "Being crafty, I caught you with guile." And this, I am sorry to say, remains the same in the Revised Version. The proper punctuation would make the whole verse, with the following context, read thus:

"But be it so: I did not myself burden you. Moreover, did I being crafty, catch you with guile? Did I make a gain of you by any of them whom I sent unto you? I desired Titus, and with him I sent a brother. Did Titus make a gain of you? Walked we not in the same spirit? Walked we not in the same steps?"

It is too sad that the readers of the English Bible, through all these years, have had Paul avowing craftiness and guile when he meant most obviously to repudiate that very thing. And how much mischief has been wrought through so many generations by encouraging crafty and deceitful men, who have been made to believe that they were following the example of the great Apostle. The connection of the passage, as I have given it above, shows clearly what he meant to have his readers understand. And is it not marvelously strange that, when the editor of the Greek manuscript got the thing right in the clauses that follow, he should have so wofully blundered upon this one? For our version makes Paul to say that Titus dealt frankly with them, but he caught them with guile! Yet it also makes him say that he and Titus walked in the same spirit! It makes him say that none of all those whom he sent unto them made a gain of them—he alone was full of cunning and deceit. And yet they all walked in the same steps!

This passage never ought to be read in the pulpit or in the family without calling attention to the gross misinterpretation. Full long enough has the great Apostle been misrepresented in this matter of his dealing with the Corinthian church. Full long enough has he been made shamelessly to avow the very thing that he intended indignantly to deny. Full long enough have our children been taught that cunning and deception were apostolic traits; altho Paul intended with all possible emphasis, to disclaim that very thing. Full long enough have the priests of Rome undertaken to justify themselves in their "pious frauds" by an appeal to one of the grandest and most guileless men that ever lived. If there is anywhere in the world where we want straightforward dealing, it is in matters of religion. Let craft and guile hide themselves in corrupt politics, and among horse-jockeys, if they must; but God forbid that they should appear in missionary and min-

isterial work, under the pretext of being Paul-like!

The reader who opens his Greek Testament at this passage, on finding that the particle "μὴ" (which is so commonly used to introduce a question that is to be answered negatively) is not found in the first clause, while it is found in the second and third clauses, may imagine that this is a serious objection to understanding that all the clauses are alike questions. But if he will turn to the third chapter of this same epistle, he will find another example of the same sort, in which the accepted punctuation makes both alike questions—the first clause having no "μὴ" and the latter having one. The example is in the first verse. The simple change of punctuation is the only thing necessary to purge Paul from the awful stigma under which he has so long and so unjustly rested.

The Words "Abba, Father" in Mark xiv. 36.

By Rev. Benjamin B. Hopkinson, Union, Conn.

The evangelist Mark would seem to represent Jesus as using both of these words in addressing His Heavenly Father, in His prayer in Gethsemane; that is, as using the term "Abba," and also the Greek term signifying Father. Some commentators have indeed supposed that Jesus used only the term "Abba," and that Mark has inserted the Greek ὁ πατήρ, translated "Father," merely by way of explanation. But this is inconsistent with the manner in which Mark has expressed himself. The manner of statement would most naturally carry the idea that Jesus used both terms. And in all other instances in the Gospel of Mark, when the actual Aramaic words of Jesus are cited, and the corresponding words in Greek are given, it is expressly stated that the latter are an explanation. Thus in v. 41, we read, "Talitha cumi: which is, being interpreted, Damsel, arise." And in vii. 34, "Ephphatha, that is, Be opened." And in xv. 34, "Eloi, eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?" Therefore the supposition that, in the prayer of Jesus, Mark has inserted the Greek term translated "Father," merely by way of explanation, is exceedingly doubtful.

But some have supposed that Jesus used only the Aramaic term "Abba," and that the early Christians were accustomed to unite with it the Greek synonym, and that Mark accordingly represented Jesus as addressing His heavenly Father in the same way. Thus one annotator expressly says: "Of course, Jesus did not use both words; but the form had come into common use, and was put into Jesus' mouth by those who told the story afterward." But if our Lord used only the word "Abba," it may not be easy to say why the early Christians joined with it the Greek synonym. And if our Lord did not really use both terms, why should the evangelist Mark affirm that He did, and especially as he was writing under the inspiration of God?

There is one hypothesis that will remove all the difficulty involved in this statement of Mark. This is, that our Lord prayed in Greek. Although the Aramaic was his native language, yet doubtless he was accustomed, in his addresses to the people in Jerusalem, to speak Greek. And He may have been so accustomed to do this, that it was natural for Him to use the Greek language in His prayers. And yet under the impulse of deep emotion, He might naturally address His Heavenly Father in the language of His childhood.

The supposition that Jesus prayed in Greek may be a difficult one to accept; but, if once admitted, all the difficulties of the statement of Mark are removed; while, if this supposition be rejected, all the difficulties remain in their full force. If in His prayer Jesus used both terms, the early Christians might well use the same in affectionate remembrance of the Lord; and the two terms would be pertinent as indicating the common relation of Jews and Gentiles to God, and also as expressing intensity of childlike affection and trust.

THE SOCIAL PROBLEM.

The Slums Must Go.

SINCE the appearance of "Our Slums" in the October HOMILETIC REVIEW, new confirmation has been received that these neglected and squalid districts of our large cities are in no sense a necessary evil, but a disgrace, a crime, and an outrage. Especially gratifying is it to learn what excellent work "The Christian League" of Philadelphia is doing to prove, as the general secretary writes, "by vigorous and persistent efforts, that there is no necessity for the slums." This league is illustrating what can be done by uniting the forces of law and order and purity against the dens of iniquity and the accumulations of nastiness. "We approach owners, agents, and tenants of disorderly houses, quietly but firmly requesting them to conform to the law. We neither prosecute nor persecute. If our warnings are not heeded, we report to our Department of Public Safety, and warrants are issued and offenders made to realize that the law is not a dead letter. The old 'Coast' in the southeastern section of Philadelphia, formerly a resort for sailors, but in later years a pitfall for many young men and boys, is completely broken up."

Similar work can be done, and in some cases is done, in other cities. It is of first importance to make general and deep the conviction that no apology for the slums is possible; and this conviction must be of that troublous kind which will not let good people rest so long as these infamies exist. That with our present situation we are helpless, that our foreign population make the slums inevitable, that we must wait for new evolutions before we can get out of this deplorable state, is all deception. We have the power to wipe out the slums, we need but resolve to use it aright.

The worst treatment of slums is to let them alone. As well let the smallpox and cholera take care of themselves. The leaven that exists will work, and that means a development of evils. Only those who have light and life and grace can exert redemptive power. Great progress will be made, when it is realized that the responsibility and the remedy lie with those outside of the slums, who have Christianity, knowledge, privilege, and are the law-making and law-executing authority. The darkness can not illumine itself; you must let in the light, if night is to be turned into day.

All the good forces must unite. The church, the school, the policeman, in the district, must cooperate, and outside forces ought to come to their aid. The good that exists, be it individual or associative, should be encouraged and augmented. Every good law must be rigorously enforced, and if new ones are required, their enactment must be secured. The good men need but combine in order to overthrow the few wicked ones who usually dominate such regions, and to give backbone to the municipal authorities in the execution of the law. The aristocratic quarters will see to it that their own interests are not neglected; it is the narrow streets and alleys, the poor and overcrowded districts, which require the supreme attention of the authorities.

Education—intellectual, moral, religious—first, last, always; education that makes the inhabitants conscious of themselves, of their environment, of their possibilities; education that lifts the people above the slums and makes these intolerable: that is essential. Probably, the woman, the home-making power, needs it most of all. Order, taste, cleanliness, thrift are needed. It is, of course, a question of streets and alleys and houses, but far more a question of mind and heart. Now the environment makes the men;

let the men be so developed as to make their environment.

There must be positive, constructive, edifying work. Remove the filth and rubbish, but the ultimate aim must be a new foundation and a new superstructure. Honest and Christian loan associations would soon banish the extortionate pawn shops; exhibitions, concerts, readings, lectures, in comfortable and attractive rooms, ought to supplant the dives and dens of iniquity; the saloon must be overcome by putting something better in its place. Destruction by construction, that is clearly the divine method; the good supplants the evil, and the better takes the place of the good. It is not enough to root out thorns and briers; this is the prophet's method: "Instead of a thorn shall come up the fir tree, and instead of a brier shall come up the myrtle tree."

Education, work, methods, must be adapted to the situation, and differ according to circumstances. But in one respect there can be no doubt, no difference of opinion—the slums must go.

Our Problem in the Churches.

Our churches can not avoid taking some attitude toward the social problem. Such an attitude is taken even when the problem is ignored. No one expects the churches to turn from their legitimate sphere to sociology, political economy, and politics. But at all points that legitimate sphere touches the burning questions of the day, and it is impossible to occupy that sphere without considering the social relations of men. The law and the prophets, the Gospel and the epistles, are constantly dealing with the very problems which agitate the age. Much of the work now required can be done by the church only; or at least better than by any other agency. To it we look for the moral and spiritual forces which are supreme. It is to bring men together as a brotherhood, as one family of men and of God. The great ideas for which the church stands, are the hope of the age for overcoming the materialistic distractions in which men lose themselves, the ideas of salvation, of divine truth, of humanity, of liberty and fraternity, of love and service. The Bible abounds in sociological truths for the day, such as the justice of men and the righteousness of governments; mercy and tenderness toward the weak and needy; the spirit of sacrifice and of helpfulness; the love of the neighbor as self. These themes can not be avoided if Christ is preached. On these and similar subjects the light of scripture is needed, and for this light we look to the pulpit. Is not the pulpit the throne of prophets?

Can not the church bring together the various classes to cooperate in the study of these momentous themes? Meetings held simply for the purpose of studying what the Bible teaches on the social relations of men could be made deeply interesting, and very profitable. The prophets, and the teachings of our Lord and his disciples, abound in the most precious materials; but much of it is a buried treasure that must be unearthed. All that is required is a guide to these treasures. If the Christian spirit prevails, and if the truth is desired, why can not the social situation be studied, with its glaring inequalities and strange contrasts, with its gross iniquities and heroic struggles? The history of Christian charities is an important but neglected chapter, which should be studied in connection with the great charitable institutions and benevolent efforts of the present.

Meetings and classes for the study of these subjects are only a beginning. Light is needed, but light for illumination. Work must be done according to the light gained. Some may be sent out into the highways and byways, but all will find in their immediate surroundings calls and occasions for Christian social work. Everywhere the meal can be found for the Christian leaven. The time has come for the

church to awake to the importance of the mission field in its own environment, and for the entire membership to become a band of home missionaries.

How to Study the Social Problem.

No other question is so frequently as this one asked of the editor. The growing interest in the problem on the part of students and preachers makes them eager to learn the best methods and means for its study. Many claim that they have not the time to become specialists, and ask for such helps as will give the practical knowledge required for effective labor in meeting the demands made by social needs and agitations.

Not only does our environment force the problem on our attention, but with it also the prejudices, passions, class interests and partizan antagonisms, which have become so universal and so powerful. It is not enough that the interest in the theme is deep; it must likewise be impartial, viewing the questions involved from every side, seeking the truth only, and determined to be just to all parties. The student's attitude toward the problem is the first thing: severe inner discipline is necessary to fit him for apprehending the problem which is so deep, so broad, so full of perplexities, and so apt to excite prejudice. Much has been done, more remains to be done; others can help the student, but the multitude of opinions is bewildering, and he ought to depend mainly on his own efforts. The especial demand is for original thinkers to master the vast material furnished by observation and experience.

A definite aim at the beginning is required, in order that the study may be rational and successful. What is the exact purpose of the study? The social problem is to be grasped. It must be clearly distinguished from socialism, with which it is generally confounded. Our subject is a problem; socialism is a proposed solution of that problem by means of some form of industrial collectivism, and it is amazing that the problem and its solution can be identified. Popular attention has been absorbed by the proposed solution; but the problem itself requires the profoundest study, on the principle that the disease must be known before the remedy can be applied.

The problem is social; it is therefore the problem of society, not of a faction or a class or a party. It is deeper and broader than what is usually called the labor problem. The material interests are involved, but all the higher concerns likewise, such as intellect, morals, and religion, the state and the church. No social interest lies outside of the realm of the social problem. The laborers are especially concerned, because they regard themselves as the chief sufferers from the existing social arrangements. Among the subjects to be especially studied are such as these: What is the actual social condition? How did it arise? This involves the entire history of the social development, and also a knowledge of the dominant forces of the present which have evolved the problem. Are the social inequalities the product of nature, the ordinance of God, or due to social institutions? Society can change what society ordains. How far are the unequal conditions unavoidable, desirable, and just; based on endowment, character, and energy; or on unscrupulous strength, cunning, and deceit? Are the best men always on top, and the worst always at the bottom? The classes must be investigated, their characters and conditions, the rich and poor, the capitalists and laborers, the evils of each and the remedy. A mania for exposing ills has been developed, and nations have been startled by the exposure. The student must learn to go beyond phenomena to their causes, if he wants to apply the remedy. What lies behind the horrors of the Molly Maguires, what are the causes of strikes and their excesses, why the concentration of wealth and

of poverty? How far does the blame rest on individuals, on society, on municipalities? As the social era is dawning we must study society—its nature, its laws, its development, its tendencies; what the relation of the individual to it is; how far it makes criminals, and what the extent of its responsibility. This is the barest outline, but it indicates the sphere in which the thought is to move.

The facts to be learned lie immediately about the student, and for these facts he must go to the facts. He must make personal observations, and mingle with the different classes. If he enters the palace, he must also visit the hut, and by personal contact must learn the views of the employers and the employed. Factories and workshops should be entered, and the opinions of laborers obtained from laborers themselves. Meetings and organizations of workingmen deserve especial study, and much may be learned from the homes and the haunts of laborers.

Personal knowledge, however, is limited, and must be supplemented by the investigations of others. The daily press contains valuable information, and our magazines and religious journals devote much space to social questions. Various trades and labor associations have their organs, and certain journals are published in the interest of capitalists, bankers, trusts, and monopolies. Figures often lie, but statistics are indispensable for understanding the movements of masses. Much important material is given in the reports of the United States Commissioner of Labor, as those on "Slums," "Our Working-Women," "Labor Laws," and similar subjects.

The disciplines most closely related to our problem are sociology, social ethics, political economy, and the science of politics, and not one of these can be neglected if the work is to be thorough. Sociology is still in the formative stage, and too chaotic for a complete system; but much valuable material has been accumulated. In social ethics good work has been done, but we are still waiting for a comprehensive system of principles, laws, and applications. Marked progress has been made in political economy since the middle of this century, and it can no longer be called the dismal or brutal science; but everywhere it is in a state of fermentation. New interest has been excited in political science, and the process of evolution has been vigorous. Great stress is now laid, in Europe and America, on the function of the state in the solution of the social problem. Connected with these important subjects for the study of the problem we also emphasize the sociological principles of the New Testament as a most essential factor in the solution.

Works dealing especially with the social problem are not as numerous as those on socialism; but the latter also discuss the problem, and may therefore be studied with profit. The works of Laveleye ("Socialism of To-day"), of Rae ("Contemporary Socialism"), of Ely ("Socialism and Social Reform"), and of W. H. Dawson ("German Socialism"), are excellent. The clearest brief exposition of the theories of Carl Marx, and of the social democracy, is "The Quintessence of Socialism," by Schaeffle.

A British professor of political economy has published a volume on "The Social Problem" which discusses many of the burning questions. The problem, as viewed by American laborers, is discussed in "The Labor Movement: The Problems of To-day," edited by George E. McNeill. In this large volume, labor leaders and sympathizers discuss the rise of the modern laborer, the history of mechanical labor, recent labor legislation, the labor movement in America, the various trades and the labor organizations, and the other problems connected with labor. Professor Ely also has a volume on "The Labor Movement in America," devoted to the discussion of the various organizations of labor.

On political economy, the student has the choice between Adam Smith, Mill, Marshall, Hearn, Walker, Ely, and many others. For the most advanced thought and most thorough work he must, however, go to the German and Austrian writers. On political science, the study of which is so much needed, the works of Bluntschli, Woolsey, and Wilson are excellent; tho the development of the theories of the state is so rapid that the older works soon become antiquated. The relation of the state to the industries has become especially important.

As the "Encyclopedia Britannica" is accessible to many students, we recommend the articles on labor, on socialism, on political economy, and on government; the literature given in these articles is also important.

All this is intended only as an introduction to the study. Whoever fairly enters the subject will find no difficulty in getting valuable helps for further inquiry. The Fabian Society, of London, has published a valuable tract which gives a list of selected works on the social problem and on socialism, and can be had for six cents. So rich, so deep, so important is the problem, and so fascinating is its study, that the student who learns to appreciate its significance is not likely ever to cease his investigations.

Workingmen and the Church.

We stated recently that the church relation of 16,000 working-women in our cities was ascertained, and that the large number of 2,309 attended no church. We have no means of knowing the actual attendance of workingmen on divine services, or how the present compares with the past in this respect. The complaint is, however, common that very many of them are never seen in the house of God, and that it is difficult to bring religious influences to bear on them and their families. Personal observations and investigations, in Europe and America, make it evident that the masses are largely alienated from the church, and that the alienation appears to be on the increase. In Protestant countries the Catholic church has displayed remarkable activity, and in many cases its hold on the laborers is more firm than that of the Evangelical church. This is due, chiefly, to the fact that all are equally welcome to the Catholic services, that the conscience and faith are committed so largely to the clergy and the church, that benevolent institutions abound, and that the priests and orders are devoted to the help of the needy. In Catholic countries, where rivalry with another church does not spur on the priesthood, the masses are frequently neglected, and their attachment to the church is waing. Among the Latin peoples there is a tendency, particularly on the part of the men, from Rome to infidelity. This is very marked in Italy. The English Royal Commission of Labor said, in 1893, that "the Vatican still loses ground every day in Italy, and tends to separate itself from the life of the nation, while the masses of the people, alienated from the church, are attracted more and more toward democratic socialism." Professor Ugo Rabbeno is quoted as saying that he "sees in socialism a new form of lay faith, which is taking the place of the religious faith that is dying out in Italy." In some respects, the condition in France seems to be even worse.

We are concerned especially about the relation of workingmen to the Protestant churches, and are sure that hardly any other subject of equal vital religious interest can be presented for consideration. From various quarters reports come that the number of men, particularly of young men, at church is small, and that the workingmen are absorbed by other than religious affairs. Why is this? Some of the causes must be sought in the men themselves. Infidelity has laid its icy hand upon the heart of the people, agnosticism has in many cases taken the place of

faith; and as God and heaven become obscure to the vision, the gaze is fixed more intently on this world. Materialism, greed of gain and lust, form the vortex in which religion is swallowed; this-worldliness has banished the other-worldliness. Vast numbers have been heathenized and brutalized. A pessimistic philosophy and sceptical science have become epidemic. Then, laborers are weary; they want Sunday for the family, for rest, and for recreation; and their condition and tastes may make the newspaper or saloon more attractive than the church. Some who have no heart for the toiling masses may, through their concern for the church, be led to inquire whether the existing industrial conditions are not hostile to religious interests. How can we expect religion to flourish when men and women, and even children, are absorbed by efforts to gain their daily bread?

More concerned ought we, perhaps, to be, respecting the conditions in the church which alienate laborers. Let us at once emphasize that some of these conditions are imaginary, that others are not universal but local, and that, frequently, they are not so much the causes of alienation as mere pretexts on the part of such as are already alienated for other reasons. Nevertheless, no one questions that the church has ground enough for critical self-examination. In Germany, England, and the United States, it is the honest conviction of multitudes that wealth and aristocracy largely domineer the church; that an especial effort is made to secure as members men of means; while those in the humbler walks of life are neglected. Not a few welcome heartily the Salvation Army, because it has sympathy and help for the needy and ignored masses. A few prominent churches, notoriously aristocratic, may do more to make the impression that the church now does not want the very ones whom Jesus most sought, than dozens of churches which welcome the poor can do to teach men that God in His own house is no respecter of persons. Laborers claim, and surely not always without reason, that the spirit and fashions of the churches repel them, make them too painfully conscious of the contrast between themselves and the display of wealth, and that they cannot feel comfortable and at home. It is significant that churches are spoken of as "clubs" of the rich. Rented pews make the distinctions the more marked, and are declared virtually to exclude laborers. Often the sermon and entire service fail to meet their needs, and the opinion prevails that neither the pulpit nor the pew understands their condition, or cares to examine their grievances, and plead their cause so far as righteous. Taking all these things into account, we can appreciate the bitterness and hatred with which the church is regarded by some workingmen, what a fulcrum is given for the lever of infidelity, and what occasions arise for hostile criticism.

As wealth moves up-town, the churches down-town, though in a populous region, are empty, and they move up with wealth. This is a significant process in our great cities. Hardly less significant is another fact; in certain church-going circles churches are ranked by their wealth. "The —— church has a large membership; but no standing, no men of means, only common people." Vulgar worldliness is made the standard of the church of Christ.

One of the consequences was recently given by a pastor whose heart is with the laborers, and whose work is among them. "They are reserved, shy, so that I can not make our relation cordial and confidential," he said. So strongly has class antagonism been developed, that the educated and wealthy who truly sympathize with laborers can hardly convince them of an interest in their welfare. Often they manifest enthusiasm for the spirit of Christ and His Gospel of love, but declare that the church has lost the simplicity, the

tenderness, the beauty, and the humility of early Christianity.

However true or false these charges, they must be met. The task is not less difficult if the fault is found in laborers rather than in the church; but if both are to blame, as is clearly the case, then the task becomes enormous. Some who feel the weight of the problems, and consider the means used for their solution, find it hard to banish the spirit of despair. But there are signs that the church is awakening, and that Christians are beginning to realize that the labor problem deeply concerns them and all they cherish most. It is evident, too, that there is one way out; if the church is not crushed by materialism, it must prove it by its spirituality; if it prizes souls above things, it must prove it by putting souls first and things last; if it has the spirit of Christ it must manifest it as He did; and if it has a heart that yearns for the welfare of the laborers, it must manifest that heart in love and sympathy, and in advocating their just cause against cupidity and cruelty and oppression, and in freeing the masses from the curses with which the masses curse themselves.

"My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons. For if there come into your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment; and ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool; are ye not partial in yourselves, and are become judges of evil thoughts?"

To the above we add, without comment, some views of laborers and their leaders. Whether it is prejudice or fact, we have to meet the charge that the clergy and the church are the enemies of labor, as they were held to be enemies of the emancipation of the slaves before the war. This enmity is in danger of being regarded as historical, and of becoming traditional. We quote from "The Labor Movement: The Problem of To-day."

The laborers of the various trades of Boston celebrated the Fourth of July, 1834, with a dinner in Faneuil Hall, at which this statement was made:

"The committee of arrangements have an apology to make to their fellow-citizens. We regret to say that no one of our respected clergy are present. Application having been made to twenty-two different societies for the use of a meeting-house for trade-unions, the doors of all were shut against us, and under the circumstances your committee felt a delicacy to apply to any clergyman to officiate at the table, lest he might consider it an affront."

It is declared that at the Second Industrial Congress, held in New York in 1847, the apathy and animosity of the clergymen on the labor question called forth the following resolution:

"*Resolved*, That while we fully appreciate the labors of all in behalf of suffering humanity, we are constrained to declare, more in sorrow than in anger, that the great body of the Christian church and clergy of the present day are fearfully recreant to the high and responsible duties upon them. That they sustain the blood-stained banner of capital and fraud in their crusade against labor, and have themselves become the fiercest of the vampire brood that gorge upon the veins of honest industry and justice; therefore we would warn them, that if they would have those principles which they preach, and by which they profess to be governed, influence the people of this country, they must infuse into their teachings and practise more of truth, justice, and regard for humanity."

After a long discussion, the resolution was rejected. This statement is added to the account:

"That there were ministers at that time who joined their protest in favor of the workingmen is well known; and the protest of Rev. E. M. P. Wells, in an appeal he made in behalf of the poor, contained this strong language: 'Why must I, the official servant of Him who went about doing good, only go about talking good?'"

The committee on resolutions of the

Boston Eight-Hour League Convention, in 1872, offered a resolution charging that the factory system of Massachusetts, which employs tens of thousands of women and children, eleven and twelve hours a day, "owns or controls in its own selfish interest the pulpit and the press."

Mr. Henry George, who has written warmly in favor of religion, says,

"The trouble with most of the clergymen, and professors, and dilettante philanthropists, who are now directing so much attention to the labor question, is, that they are not honest. They are making believe to look for what they really do not want to find; they are pretending to seek the remedy of a great wrong with a predetermination to avoid any conclusion which would offend 'vested interests,' or disturb the 'House of Have.'"

It is but just to say that the above attacks are of the milder kind; there are others, which emanate from revolutionary and atheistic Socialists and Anarchists, which are too vile and too blasphemous for these pages.

For the Thinker and the Worker.

"Ability is of little account without opportunity."—*Napoleon.*

"Poverty is the only burden which becomes heavier as the number who bear it increases."—*Jean Paul.*

"Every social grade has its criminals, if not by conviction, at least by character."—*Charles Booth.*

"The times of deception will come, free play is given to it. The worthless ones will reign through cunning, and in their nets the noble will be caught."—*Goethe.*

"It is harder to reap than to sow." Yes, especially in social matters, in which the seed is in the power of the sower, but not the soil.

Teach the rash social revolution to move slowly. It is easy to cut down a tree which it took centuries to produce, but which all the coming centuries cannot reproduce.

The worker goes with his work; he puts his personality into his toil. The wage given as an earning should take into account the earner.

Property is not the nation's holy of holies, which the high priests monopolize, enter and adore, while the people remain without and worship.

Amiel, reading De Tocqueville on America, writes that the book "leaves a certain sense of disgust behind." The reason given is this: the work "makes it plain that the era of mediocrity in everything is beginning, and mediocrity freezes all desire."

Is citizenship merely a privilege, to be used or not as the citizen pleases, or likewise a duty with imperative obligations. If the latter, then the neglect of its claims is culpable, and ought to be viewed as a crime. Does the man who ignores the obligations of citizenship deserve to retain its privileges? Solon was a wise lawgiver, and he demanded that the full rights of citizenship should not belong to any one who refuses to take part in the cares of the state. Does a man who neglects to attend the primaries, and to vote on election day, and to use his best endeavors to put good men in public offices, deserve the privileges of citizenship?

Let those who think that the absorbing attention now given to problems of capital and labor, of the distribution of wealth, of the improvement of the material condition of the toiling masses, will have a degrading effect, taking thought from the great ideas and aspiration from the ideals, but consider that all efforts in the directions named are for the sake of attaining a higher social level and the supreme concerns of man. Bread and

clothes and home and comforts and recreation; for the sake of intellect, morality, spirituality: what can be more ennobling? The outer for the sake of the inner, that is the law. The call is for influences that purify and edify the hearts of men. Bread is necessary; but the Master teaches that man lives not by bread alone. Every social worker must despair of doing the needed work of the age by merely emphasizing external things and means. The deepest need is intellectual, moral, religious.

Apply the economic principle of utility, of value, to men, and it may give us a new social test. Here is a man whose worthlessness is made personal, and whose rottenness serves as a leaven of corruption to the community. What is the value of such a man even if a millionaire? Does he stand for truth, for goodness? Is he the embodiment of any noble idea, and has any form of right attained personality in his being? It is not pessimism, but it is truth, that many might be swept from the face of the earth, and the place they occupied be the purer and humanity better off. Not what men have is the test of men; but what they are worth *per se*, and what personally to the community.

Are we really living? Is our social life actually a human life? It looks more like machinery—individuals being moved, determined, shoved about like stones and sticks, the shadows and echoes of their environment. Not freedom, not self-determination, not individuality, not personality, but mechanical force rules—as when a windmill revolves or falling water turns a wheel. Society means tradition, custom, fashion. Of course, humanity, manhood, courage are lost; self, God-given, is abnegated; the nuggets of gold are buried in the mire which the social current deposits. Yet men wonder why the times are so degraded, and whether life is worth living! They sink to the level of unthinking brutes, and submit to be used as tools, and ask why there are no prophets.

Exalted, ecstatic, inspired moments come when men do easily and joyfully what at other times seems beyond their reach—the impossible is made possible and actual. These are the moments when men are said to transcend themselves, to go to heights above them. This is a mistake; they are the moments when men are most fully themselves and give the truest revelation of themselves. All life is but an effort of man to realize himself, to express in word and deed what he is. Only in part does he succeed; the deep remains unfathomed and its treasures hid, whatever may appear on the surface of the sea. On the inspired summits of life, man comes nearest the manifestation of the truth in him. If but once on that summit, then but once is he most truly himself. As our ecstatic states are the best revelations of self, so are they hand-boards which point in the direction of what life may be and ought to become.

The inspired raptures lift the soul out of the abyss of selfishness, and reveal its affinity with the whole of humanity. Our highest inspiration as life's guiding star—what an ideal! The Apostle had a heavenly vision, and he tells us that he was not disobedient to the vision, that is, the heavenly vision determined his life. And that conception of humanity, of love, of sympathy, of helpfulness, of sacrifice, which is given by our most exalted experience, brings us most fully into the mind of Christ, and into the best social relations and activities.

Not surprising is the impatience of many an earnest student respecting various social theories and social reforms. The explanation is found in their character and history. From Plato to the present, history teems with idealists, who presented their

dreams as actualities, and reveled in theories instead of dealing with facts. One controlled by the realistic spirit of our age rises from their study with the conviction that they can not solve the great problems thrust upon us. Men are weary of treating society, the embodiment of all human reality, as an empty or unmeaning abstraction. They are equally weary of reforming the world by romances, or by means of a dogma. All history teaches us to respect facts, to make the actual situation the basis of work, to expect no magical transformations, but to regard social regeneration as an endless process rather than a sudden achievement. Well does Mr. Fiske say that "the amelioration of things will doubtless continue to be effected in the future, as it has been effected in the past, not by ambitious schemes of sudden and universal reform, but by the gradual and cumulative efforts of innumerable individuals, each doing something to help or instruct those to whom his influence extends."

Is not the ordinary treatment of political economy based on a fallacy which is the root of prevalent ills? Many study it for the sake of learning how they can promote their individual interests, reducing its teachings to individualistic and selfish rules. Political economy is thus reduced to the economy of an individual, or of a household, a radical perversion. In continental Europe the name commonly applied to the science of economics is national economy. This brings out clearly the idea that it is not individualistic but social and civil, including the state and society as a totality. A true political economy does not isolate or abstract the industrial pursuit of an individual or a number of individuals, but treats the industries as national, as involving all the inhabitants and all classes, and as bringing them into such relations as are productive of harmony. Its interests, therefore, are universal. It is false to its very idea if it promotes the interest of one class at the expense of another. An individualistic economy may tend to concentrate wealth and poverty; but a political or national economy can fulfil its mission only when it gives the laws for the industry of the nation and the welfare of the people.

Sociology in Theological Training.*

By Professor Arthur S. Hoyt, D.D., Auburn Theological Seminary, Auburn, N. Y.

Sociology is the science of social well-being: it concerns the relations of men to each other in society: it finds the facts and laws of such relation, and ultimately works for the carrying out of such social forces. Theology is the science of spiritual well-being: broadly stated, it concerns God and man and their relation.

Sociology emphasizes society: it concerns the individual, but as he is related to other individuals in the social organism. Theology emphasizes the individual: it takes account of the social body only as the indirect expression of the individual.

Sociology and Theology have vital and inseparable relation. In the Bible, the channel of revelation, Sociology and Theology are blended. The Bible is a sociological book.

Society is a divine organism in which God lives, and through which he is carrying out his will. This organic conception of society is the result of Bible teaching: the Gospel gives the strongest impulse in social movements: they must bear the name Christian as their truest sign and only hope.

The new-born soul must express its life in efforts for a transformed society. The individual is affected, largely conditioned in thought and effort, by the society in which he finds his birth.

Here are the bonds that hold the two sciences together. Here are the reasons

* The substance of a paper read before the First Conference of Presbyterian Theological Professors, held at Pittsburg at the close of the General Assembly of 1895.

for the study of Sociology by the student for the ministry.

As the age rightly demands of any study or institution its *raison d'être*, it is well to dwell with some particularity upon the force of these reasons.

The Bible is a sociological book.*

The Old Testament is a history and text-book of national life. The Psalms, the most fervid voice of the individual soul, rarely fail in some way to teach the social or national spirit. And the message of the Prophets—is it not to the nation as the society that should embody God's will, and be the means of God's blessing to the world? "Patriotism, strong as a man's passion and tender as a woman's love, is the key-note of every chapter of Jeremiah's prophecies."†

The New Testament is not less sociological. The Kingdom is the great word of Christ, and it is essentially social. The Sermon on the Mount, the Magna Charta of the new society, touches all the relations of man.

The sesocial relations are made the argument for a pure life: "Repent ye, for the kingdom of heaven is at hand" (Matt. iii. 2). Social duties arise from the Christian conception of manhood: "We are members one of another; wherefore putting away falsehood, speak ye truth, each with his neighbor" (Eph. iv. 25).

The basis of Sociology rests on the fact that the second commandment in Christ's summary of the law is as important as the first: "And a second like unto it is this, Thou shalt love thy neighbor as thyself" (Matt. xxii. 39). And Paul gives even greater emphasis to social relations when he says: "For the whole law is fulfilled in one word, even in this: Thou shalt love thy neighbor as thyself" (Gal. v. 14). The Lord's Prayer is sociological. The test of the final judgment is sociological. Christ worked for the whole man, and His promise is of a redeemed humanity.

1. If the Bible is the text-book of Theology, the latter must take to itself the word social, if its statement is to be complete. Scripturally, then, Theology embraces and demands Sociology.

And historically, Theology has been doing this very thing. Forty years ago, the Rev. F. D. Huntington, now the Bishop of Central New York, said: "So far as my inquiries have extended, there is not, in any literature, anything like a systematic or philosophic attempt to trace the laws, or to unfold the significance of human society under any very comprehensive principles of analysis and combination." Since these words were spoken, the most fruitful intellectual work has been in this direction—the study of society and the expression of its life and laws.

Among many forces—science, invention, industry, exploration—leading to this result, Christianity has undoubtedly given the central motive and impulse. The growth of the organic conception of society, and of the widespread interest in social movements, is marked by the words of Christian teachers. From Thomas Arnold, who taught history as the "biography of a society having a common life," to John Ruskin, who holds that the "consummation of all wealth is in the producing as many as possible full-breathed, bright-eyed, and happy-hearted human creatures," the prophets of the new era have drawn their spirit and ideal from Christ. The eminent Belgian publicist, Emile de Laveleye, is right when he attributes to Christianity the hopes of social regeneration. Tho many eminent teachers of social science ignore Christ, Sociology rightly bears the name Christian, and the church must keep it there.

The law of the Christian life is permeation, and not mere separation. It is the negation of religion to "limit God's share in human life to the care of a few elect souls." I would bring no hysterical accusation against the

* R. T. Ely's "Social Aspects of Christianity;" F. H. Stead's "The Kingdom of God."

† Stalker's "The Preacher and His Models," p. 73.

church. God is in her more than anywhere else in the world. She is the hope of the kingdom, and is at last to be the kingdom. But the church has often been busy in teaching a crucified Christ, and forgetful of the living Lord; in teaching the transcendent God, unmindful of the immanent one. Too many Christians, like Bunyan's Pilgrim, have been taught to think more of escape from the doomed city than the improvement of their fellows, and the betterment of the country over which they travel. And so we have the unnatural and unscriptural division of life into the secular and the sacred; and the result of such false emphasis in religion is that we have men who make long prayers and grind the faces of the poor; who stanchly defend the form of sound doctrine and are blind to the foes of civic honor. The real question that fronts us is the one that Christ Himself has asked: "When the Son of Man cometh, shall He find faith on the earth?" Have we faith in the Gospel to save this world?—to make social life clean, the business world just, civics Christian? Shall we suffer so much of the moral earnestness of the age to work outside of the church? That is largely for the theological teacher to answer, in the outlook and spirit which he shall give to the young men who are to be the leaders of the church.

The church is bound to consider in its work the two elements that so largely shape the individual: heredity and environment. The Gospel, the great renewing and empowering force, can not ignore these elements of natural law. The work of the Gospel must be conditioned by them.

Take environment alone.

A man's work has much to do with his life. He lives by and in his work. To throw a man out of work may be to lose him and his family too, soul as well as body. "The labor question is one of ethics," and not mere economics. Or take one's home. For a multitude of lives it will determine view and conduct. The tenement-house is the problem of unwholesome physical and moral environment. Can ten persons in one room be clean? Will a girl be modest in such conditions? Kingsley's scorching words to the bad squire need to ring in the ears of our prosperous Christianity:

> "Our daughters with base-born babies
> Have wandered away in their shame;
> If your Misses had slept, Squire, where they did,
> Your Misses might do the same."

The Christian student is bound to ask, What shuts multitudes out from the faintest glimpse of the Fatherhood of God?

I grant that we must be more active in reaching the individual; but in reaching the individual, we must deal with inner and outer forces, with the personal and social factors. For we can no more treat the individual apart from his environments of home, work, society, than we can the soul apart from the body. They are inseparable now; both parts of the mysterious and complex life of humanity. "The individual work to change character must not be slackened; but the social work to change environment must be pushed forward with all the earnestness which the religion of Christ can inspire."

Such, then, are the reasons for Sociology in ministerial training: Theology, as the complete interpretation of the Scriptures, must include social relations and laws; the new life in the soul must find expression in society, in the betterment of mankind; and the individual can not fail to be affected by his environment.

2. How far have the seminaries felt the pulse of the generation and shaped their teaching to make present-day men? What is the present status of Sociology in the seminaries?

A single decade practically covers the history of such teaching.*

* "The Study of Social Science in Theological Seminaries," by Prof. W. F. Blackman, of Yale Divinity School; "Sociological Work in Theological Seminaries," by Prof. Graham Taylor, of Chicago Seminary.

In 1880, Dr. Andrew P. Peabody offered an elective course in the Harvard Divinity School, on Social Problems. Dr. S. W. Dike, in his studies of the Social Problems of the country town, and his work in Divorce Reform, showed the need of such study. *The Andover Review*, in its first number (1884), discussed sociological topics, showing the direction of the thought of the Andover professors. Union Seminary, New York, in 1887, by its plan of field-work for students, in connection with seminary aid, laid the basis for practical interest. But to Dr. W. J. Tucker, of Andover Seminary (now president of Dartmouth), was given the prescience and faith to begin the systematic study of social science in the class-room. He had caught the message of the orderly development of human history, of the unity of mankind; had gone from a pastor's life in New York city, where he had made a close and sympathetic study of social conditions; felt the imperative demand for a readjustment of the church to society; and so carried into his seminary work the impulse of a great enthusiasm. The outline of his studies on "The Social Evolution of Labor," published in *The Andover Review* for 1889, attracted wide attention among the younger ministers, and created a demand in other seminaries for similar teaching. His Phi Beta Kappa oration at Harvard, in 1891, on "The New Movement in Humanity," was a prophetic voice that found many an open heart. To Dr. Tucker is also due the effort that led to the founding of the Andover House, Boston, the first social settlement for theological students, where the theoretical study of the class-room may be tested and established by the inductive study of men. The church is rich in men of like spirit, men with the "open vision." In addition to Dr. Andrew P. Peabody, already named, mention should be made of Professor Graham Taylor, of Hartford and Chicago Seminaries, Dr. Washington Gladden of Columbus, Ohio, and Dr. Thompson, lately of the University of Pennsylvania. Professor Taylor, in his personal work and public addresses, has infused the Christian spirit of helpfulness into sociological study. Dr. Gladden's lectures, "Fools and the Man," and Dr. Thompson's "The Divine Order in Human Society," have been notable contributions to the studies of the theological student.

Distinct chairs of Sociology are found in but two seminaries, Yale and Chicago, both Congregational. At Hartford, the interest has developed into a separate School of Sociology, with a three years' course,—the first year with fifteen lecturers, all specialists in their topics.

While the seminaries have been slow to establish distinct departments of Sociology, the interest in such studies is widespread, and many are trying to give right direction and spirit to such study.

Required work (from 12 to 40 hours) is found in ten seminaries, in connection with theology, ethics, or practical theology, viz.: Bangor, Chicago, Hartford, Yale (Congregational); Auburn, Princeton (Presbyterian); Cobb, The General, Seabury (Episcopal); Ryder (Universalist).

Elective work is offered in thirteen seminaries, viz: Andover, Chicago, Hartford, Oberlin, Yale (Congregational); Auburn, Princeton, Union (Presbyterian); Chicago University, Hamilton, Newton (Baptist); Berkeley, Howard (Episcopal); Harvard (Unitarian). Additional work may be taken by students in seminaries connected with universities, as at Harvard, Yale, Princeton, Union, Oberlin, and Chicago University. And at several seminaries the regular work is supplemented by special lectures. Imperfect as the report is, it is full enough to show the defects and the hopeful tendencies of our seminaries. Judging by the number of its students, the Congregational Church is most alive to the need of sociological training, and the Presbyterian Church the most indifferent.

3. It seems evident to one who studies the present state of our seminaries there must be a readjustment of the curriculum to the present problems of truth and life. We have entered the that transition state. The remarkable changes and growth in college training demand a larger life in the seminary. Biblical Theology, Comparative Religion, and Sociology mark the path of change and development.

What shall be attempted in the teaching of Sociology in the theological seminary? Men do not agree as to the limits of the study, and so a host of subjects crowd into the field. Shall we study the materials and functions of society—all the subjects that would properly come under production, distribution, and government? Or shall we confine ourselves to the social forms and their relations so far as involving ethical truths? It is evident that the latter is the true sphere of sociology. And in the seminary the study can be confined eventually to the ethical phases and principles.

It does not seem possible or best to limit the studies at present. The limit can not be so made because of the unequal preparation of our students. Men from the older and larger institutions have come under the teaching of strong specialists in social science; while others, from smaller colleges, know little more than the elements of political economy.

Through the elective system we can meet the needs of all. The forms and forces of society must be studied, and the relation of Christian truth to them.

The following outline, from Chicago Theological Seminary, covers the ground needed by the majority of our students:

I. Biblical Sociology.
1. The Kingdom of God in the Old and New Testaments.
2. The Sociological Development of the Apostolic Church.
II. Sociology.
1. Biological Basis, Method, and Terminology of.
2. The Relation of Christian Facts and Forces to Social Dynamics.
III. Social Economics.
1. The Family and its Relation to the Church and State.
2. The Function of the Church in the Industrial Structure of Modern Society; and its Relation to the Dependent, Defective, and Delinquent Classes.

The course marked out in Auburn Seminary is somewhat different, but aiming at the same result·

I. Elective Studies in the History of the Family, of Labor, and of the State.
II. A Required Course in Social Problems and Movements, and the relation of the Gospel to them.
Eventually, as I have already intimated, the teaching may be limited to Social Ethics, and Social Pathology, and Christian Methods of Treatment.

The teaching of Sociology is already having a helpful influence upon the ministry of the church.

The minister has the best chance to study the questions of society. He goes among all men. All doors are opened to him, if he has the spirit of ministry to all. He can feel the pulse of the generation, make a true diagnosis of conditions and needs; and he goes as no curious experimenter, but with the cheer and confidence of the sovereign remedy.

I say that the minister has the best opportunity to study social conditions.

The first influence of Sociology is to make him a *student*, an honest, thorough *investigator*, and not an opinionated theorist. It is a very simple and superficial thing to say: Preach the Gospel and let social problems take care of themselves. But when we apply Christian principles—as the church is bound to do or give up the generation—then come the subtle and complex questions—the relation of men in work, the question of divorce, the improvement of the tenements, the treatment of the saloon, the cure of pauperism. Are Christian men agreed in regard to any one of them? Christian sentiment is so hopelessly divided because men do not see alike. And they do not see alike largely because they are

ignorant of all the facts. And Christian ministers must take their share of the blame. We go to these problems with *a priori* theories. We must have, first of all, the careful, unbiassed inductive study. Sociology has to do not first with remedies—it is not primarily a system of reform theories and movements, but aims at a knowledge of society as it is. And this is the first influence of the study, to make the student investigate, to give him the scientific spirit of honesty and accuracy.

Nothing can be more wholesome for a young minister than to study men as the botanist the flower and the geologist the rock. It will keep him from speculative theories and hysterical reforms, and give his service both directness and adaptedness.

The study of Sociology *broadens the mind.* It teaches sympathy with men in their trying conditions; keeps the minister from being a class partizan—the special danger of a prosperous Christianity. It puts the minister in sympathy with all righteous movements, makes him not a special pleader, but a man among men, many-sided, with the heart and mind ever open.

It gives him a larger conception of Christianity, of its mission and spirit, of its resources and power.

The study of Sociology is a *unifying influence.* Its most significant word is the kingdom. The distinction between the church and the kingdom may be magnified into hurtful error. But it does make a difference upon which word we place the emphasis. *Church*, as generally used in the New Testament and as practically understood by men, stands for an institution, a visible organization. *Kingdom* is the special symbol of spiritual forces and relations. The church is selective and, in its manifold sects, divisive; the kingdom is comprehensive and unifying.

The spirit of social study and service makes spiritual leaders, not ambitious ecclesiastics,—men who separate the essential, the universal, and eternal, from the temporary and accidental; men who seek only for the truth and the kingdom, and never for the triumph of party and sect.

No doubt there are many rash utterances made by Christian enthusiasts; too many build to-day to tear down to-morrow; and Christian sociology is discredited by its half-truths. But no man in this time of social crisis who sees even a half-truth—to use the words of Dr. Bascom, of Williams College—should be afraid to speak out as far as he knows.

As theological professors, we need to caution ourselves against chilling enthusiasms that are born of the ever-living Christ, by our formal ways and unsympathetic criticisms. We must rather direct and use the fresh impulses stirring in the hearts of our youth, the newest proof of God in human life, that can be likened to nothing less than the holy passion which, at the beginning of the century, sent the choicest American youth to the conquest of heathen continents.

I plead for the open mind and heart; for spiritual leadership; for the training of men who shall never stand in their places deaf and dumb to the teachings and movements that are forming the life of the generation.

God sometimes takes us down into the deeps of affliction that we may see His promises. Many of the promises are written in sympathetic ink—a kind of ink that seems to leave no mark on the paper till you hold it to the fire; then the black lines stand out. There is much of God's word that must be held to the fire of some fierce and trying affliction. . . . You must be cast upon a certain island ere you can shake off the beasts into the fire. Or you must be banished to another certain island ere you can be "in the Spirit on the Lord's Day," and hear behind you the voice of the trumpet, and see the majestic Figure at whose feet you shall fall as dead. I say, be thankful for trials when they come.—C. H. Spurgeon.

MISCELLANEOUS SECTION.

The Minister and the Sabbath-School.

By James A. Worden, D.D., Superintendent of Sabbath-school and Missionary Work in the Presbyterian Church in the United States of America.

What is the proper position of the minister in the Sabbath-school? What is his work in it? Is the Sabbath-school to be regarded as the workshop of the laity, and the pulpit of the clergymen? Why is not that minister doing wisely who lays upon competent members of his church the burden of training the young in religious knowledge, and is thus enabled to save all his strength, time, and vitality for that which he alone can do, namely, the preaching of the Gospel publicly, and from house to house? Would not the pastor better confine himself to "this one thing," the one thing being his leading the public worship of the church, heralding the glad tidings, and shepherding his people? Especially in these times, when additional demands are made upon the minister for sermons of high and sustained power, and a thousand calls are made by press and platform for his pen and voice, why is it not better for him to let godly members, women and men, take care of the school-work, and he have liberty to devote himself solely to what is recognized as his official duties?

If the minister must do something in the Sabbath-school, what is that something?

These and similar questions, that arise in every conscientious minister's life, will best be settled by two fundamental principles. One is the nature and scope of the pastor's office. What is a minister? The minister of a church is called its pastor or shepherd. He is to feed the flock of God, he is both the ordained preacher and the ordained teacher of the congregation, and is to furnish them all needed spiritual food. Then, he is to tend the flock. While he has not dominion over the faith of God's people, he is, under Christ the Chief Shepherd, their bishop, guide, and guardian. As such, the pastor is, *ex-officio*, superintendent of all the departments of church work; he is accountable to God for the oversight and direction of all its activities.

The other principle is the true theory of the Sabbath-school, and the relations which that school should sustain to the church. It may be admitted that, if the Sabbath-school is essentially a mission school, and is designed principally for the children of non-church goers, as I have been solemnly informed within a few months by quite an eminent divine, then the pastor's attitude, thought, and endeavor in relation to it will be determined by that fact. Of course, the minister can not personally engage in all the charitable labors of his people, nor can he leave the work of preparing and delivering sermons, of pastoral visitation, in order to bring in and teach ragged scholars.

We may also admit that, if the Sabbath-school is a children's institution, children's church, "the nursery of the church," which only the little ones are expected to attend, we might well ask why could we not excuse the minister, who is burdened with many other duties, and is perhaps dimly conscious that some men and many women of his church can win, interest, and impress the hearts of children far better than he? Is he not even to be justified, for saying, as Rev. Henry Ward Beecher said, "As things are, my work is in the pulpit, and with adults; I am, therefore, compelled to leave this work with children to other persons in the field of my church and congregation"? It might be a little difficult for these ministers, to prove that they have received a plenary indulgence from the Head of the Church for all disobedience to the

command, "Feed my lambs." Then, there might arise some annoying question about the relative importance to a shepherd of the sheep and the lambs. Still, on the whole, a subtle casuistry, and a charming personality, might sweep away all such difficulties.

But, if the Sabbath-school is the church studying and teaching the Bible; if it should include all in the church, official members, adults, and children; if it is the teaching service of the church; if it is under the direct government of the church, and every scholar in the Sabbath-school is, as the discipline of the Methodist Episcopal church states, a Sabbath-school member of the church; then, what is the position of the minister toward it? What is his work in it? Can it be that the ordained teacher has no work to do in the teaching service of the church? Can it be that the pastor, the overseer of all the departments of church activity, has no responsibility with reference to the proper conduct of the Sabbath-school? What is that position, work, and responsibility? With considerable diffidence, I would offer the following suggestions toward the answering of this question.

The minister can eradicate from his people's minds the wrong theory of the Sabbath-school and disseminate and inculcate the true.

He can establish true relations between the Bible-school and the Christian family. In sermon and pastoral calls, while insisting that fathers and mothers should teach these things diligently to their children at home, he can show how the system of Sabbath-school lessons, with their home readings, furnishes a practicable course of scriptural study for the family, and that, by pursuing these lessons together, the parents and children will be enabled to go to the Sabbath-school with a thorough preparation in them.

The minister can always attend his Sabbath-school. This sweeping assertion—may it not need qualification? The minister, who prepares, weekly, two sermons, and a prayer-meeting talk; who delivers these two sermons as they ought to be delivered; who leads the worship of the congregation, its prayers, its praises, and the Bible readings, twice; who systematizes and announces the different social, missionary, and other meetings of the week; who, before and after every church service, enjoys meeting and greeting individually many of his people; and who must visit, and say a word to, the young people's meeting, and perhaps must make a pastoral call upon some sick and bereaved one,—may be pardoned if he falls into the habit of absenting himself from the Sabbath-school: such are the objections.

In replying to this, I may be permitted to say that, for twelve years of pastoral work, I felt all the force of these facts. I may also be permitted to say that I regard the preparation of his sermon as the pastor's first duty. But, after all, during what hour of the week, outside of the pulpit, can the pastor do so much to convert and edify souls, and glorify Christ; so much to encourage and strengthen the best portion of his church; in what hour of the week, outside the pulpit, can he do so much to direct Bible-study and Bible-teaching; can he do so much in the way of obeying Christ's first counsel to ministers, "Feed my lambs," as during the hour of Sabbath-school, when he can not only lead the teachers and officers in their blessed toil, but gain immediate access to the hearts of the young, the most susceptible and most hopeful portion of his flock?

There are, of course, pastors in whose congregations are two or more Sabbath-schools, and who can do no more on a single Lord's Day than to visit one of these schools.

If space would allow, the testimony of large numbers of our most truly successful pastors could be adduced concerning the practicability and importance of the minister's being habitually present in the Sabbath-school. Dr. Henry Clay Trumbull, in his "Yale

Lectures on the Sunday-school," gives the experience and witness of Dr. Stephen H. Tyng, Sr., of Rev. Dr. Constans Goodell, of Rev. Dr. Abbott E. Kittredge, and others, on this point. Indeed the entire lecture, No. 7, is one of the best in the volume.

If I were asked by a young minister, "What ought I to do in the Sabbath-school?" I would most respectfully reply: You can not determine that matter beforehand; you need not slavishly do what your predecessor did, nor follow the example of some distinguished preacher in what he is in the habit of doing. You will have zealous and overwise persons making kind suggestions, but, after all, no one can decide for you. You will find out your own line of duty, by a conscientious study of your special church and Sabbath-school, and of your own individuality. What is now being done in your school; what are the talents and qualifications of your members? If you find that, approximately, all is being done that should be done, then your duty is plain. But where is there such a school? In the vast majority of instances, you must be prepared to enter into the Sabbath-school, and yourself plan and labor to extend, improve, and elevate its works.

It is possible that the young minister may reply to all this: It is all very well, but just how am I to extend, improve, and elevate the Sabbath-school? The young pastor can quietly set on foot wise and systematic efforts to bring into his church school every unreached child and young person within the bounds of his parish. This is not a work once and forever done; it will need constant, persevering repetition.

It is possible that a more detailed statement might help some very young pastor. Among the most important questions is, What is the relation of the pastor to, and his work with, the superintendent of the Sabbath-school? The time of the minister's commencing a pastorate will not be lost, which is spent in thoroughly considering the dignity and influence of the superintendent's office; the honor which is due to a disinterested Christian man, who, without reward from men, is faithfully performing the duties of that office. There is no ideal superintendent; but where is the ideal pastor? By cultivating an appreciation of the work and worth of his superintendent, the pastor is laying a foundation for that cordial relation, unwavering confidence, esteem, and affection, which are indispensable to the proper cooperation of that officer with himself. Perhaps as many church difficulties have arisen from a wrong treatment of the subject of the superintendent as from any other cause. The superintendent is a man chosen and set apart to lead the church school. Of course, his office is subordinate to that of pastor.

It is a most delicate question, How is the pastor to conduct himself toward an officer who, tho subordinate to him, is yet, in reality, next to him in the importance of his position, work, and influence? Bishop Vincent, than whom there is no greater authority on this subject, wrote these trenchant words:

"He who lays claim to any precedence on account of an ecclesiastical prerogative, will have too little heart for real Sunday-school work to render his service there very efficient. Official preeminence, not tempered and toned by the spirit of Christian tenderness and humility, can only excite contempt. A puppet king in a puppet pantomime is more dignified than he who plays the prelate in the Sunday-school, because he is pastor and has the right from churchdom to do it."

"If one desires to see a beautiful example of obedience to the command "In honor preferring one another," let him read Dr. Trumbull's vivid illustration, found on pages 274 and 275 of his Yale Lectures.

No set of rules can teach a man to rule. Such wisdom cometh down from above, and shows itself in genuine humility, in sanctified common sense, habitual self-control, and unfeigned

love for the brethren. The man who can not maintain cordial and Christian relations with his superintendent, officers, teachers, and scholars, by his failure simply shows that he is poorly qualified for Sabbath-school work.

The President of the United States outranks the Secretary of State. That would be a very foolish Secretary who in his own thought imagined, or by word, or manner, or act, or omission, expressed, that he was a greater man than the President, and simply yielded to his behests out of the necessity of their position. That would be an equally foolish President whose habit it was to come down into the Department of State, interfere with the Secretary's work, countermand his orders, and thus humiliate a faithful officer. The general of an army would not treat his corps of commanders so, nor would the captain of an ocean steamer his mates.

Many pastors have acted as superintendents of their Sabbath-schools, as Dr. Stephen Tyng, Sr., Dr. Williams, of Toledo, Ohio, and others. And there are undoubted advantages accruing to the pastor from such close relations with his school; but it is better, wherever possible, to find a man, even moderately qualified for the office, and to make him superintendent; then to stand by, encourage, and train him for the work. Certainly, that school is better off which has both a pastor and a superintendent, than a school which has a pastor who is the superintendent.

Just now there come to me these four things, in which the pastor and superintendent should especially cooperate: (1) They can, together, compile and print orders of worship for their school after a careful study of those orders used by other schools. (2) They can act together in the selection of teachers. (3) They can cooperate in arranging for special anniversaries, as Christmas, Easter, Children's Day, Rallying Day. (4) With the approval of the church authorities, the pastor and superintendent can decide the objects to which the benevolent offerings of the school shall be devoted.

An officer who is very likely to be neglected by the pastor is the librarian. What the young minister can do, with the assistance of the librarian, in behalf of an elevated taste for books for the library, and for the right choice of teachers' and scholars' lesson-helps, will be obvious to every reader.

Together with the superintendent, the pastor can train the secretary of the school to make an accurate record, not only of the attendance of the officers, teachers, and scholars at school, but of their attendance at the preaching service, and of their thorough preparation of their lessons, and their contributions to missions. Another officer often ignored, yet holding a position of vital influence, is the chorister. Why should not the pastor, realizing the mighty educating force of the hymnology of the school, see to it that the proper book of praise shall be introduced and used, and save his youth from the doggerel rhymes and the trashy tunes sung in many a Sabbath-school? The devil should not be allowed to have all the good music, but when he has preempted a leader of singing, and made him worldly, trifling, and tippling, to employ such a leader in a Sabbath-school is an offense that smells to heaven. Such men undermine our youth, and neutralize the holy sentiments contained in the hymns of Zion.

Then there is the most important person of all in the Sabbath-school with whom the young pastor has to deal — the teacher. What can the minister do for his Sabbath-school teachers? This question has roots, and they run down into the minister's appreciation of the scriptures of the Word of God, as indispensable means of grace, and of the teaching of them as a divinely appointed method of convincing, regenerating, converting, sanctifying souls, both young and old. These roots also run down into the pastor's realization that the Holy Spirit

has called, qualified, and blessed his faithful teachers in their work. These roots run down into the recognition by the pastor that each of his Sabbath-school teachers is an assistant pastor, and that these teachers are doing a great work, unpaid by man—a work requiring the utmost patience, self-denial, and divine grace. Thoroughly convinced of these facts, he will show his high estimate of the dignity and value of the services of his teachers. This will appear in his entire manner and bearing, it will crop out in his prayers, it will suggest episodes in his sermon, it will incline him to be present in the school. Words of encouragement, stimulus, and comfort for his teachers will distil like dew from his lips, and these teachers will feel and realize that they indeed have a pastor. With such sentiments and convictions, the young minister will be prepared wisely to decide just how he can help his teachers, whether by teaching a Bible class, by conducting a teachers' meeting, or by organizing and teaching a normal class. His heart being right, it will manifest itself in judicious methods. But space fails us to give further details of the place and work of the young minister in his church school.

The great, crowning labor of the pastor is to impart and maintain the right moral and spiritual tone in his Sabbath-school. He is set constantly to keep before the minds of all the real object of all Sabbath-school work—the salvation of the scholars. His it is to make everything in the Sabbath-school subsidiary to this one end—all the study, the acquisition of educational methods, scientific and literary culture, mastery of language, the grading of the school, the discipline of the scholars, the questions, the illustrations, applications, and adaptations of truth, the whole life and work of the teachers, public and private, their conscious and unconscious influence—he must make all these ministries simply means of the salvation of the scholar. To do this, he himself must be filled with the Holy Spirit, and be possessed of the Christ-like character which results from this fulness. Being thus spiritually-minded himself, he can instruct, reprove, and rebuke, with all authority and long-suffering. His heart will be so sympathetic and loving, that he will make all his people realize anew, not only the possibility, but the desirability, of the conversion of young children. Like the Messiah, he will turn the hearts of the fathers toward the children, and the hearts of the children toward their fathers. The entire Sabbath-school will catch his spirit, and the result will be that the young will be led early to Jesus, and the young converts will be tenderly and faithfully trained.

The Ministerial Dead-Line.

By Rev. D. J. Williams, Peckville, Pa.

It is implied in our topic that there is such a thing as a dead-line, which, if a minister reaches, he is a dead man officially.

It is my work, if I can, to map out or mark the point at which the minister enters the region beyond this line, and becomes fit only to be laid with his fathers, because he has ceased to serve his generation. In the awful enclosures, called prison-pens, in the South during the war, there was a line beyond which any imprisoned Union soldier could not step without being shot by one of the sentinels who guarded the prisoners. So there is a dead-line, which, if a minister treads upon or passes, he is the victim of sentinels who, with unerring aim, will execute the sentence of death upon him. I may say that age is no indication of a man's proximity to it.

Some are so very unfortunate as to be born very near it, or at least they pass it at a very early date in their course. Others reach it at various stages in life's journey. We can not fix any date, or set a definite time, when

one must reach the dead-line, for there is none such. Age is no criterion, but there are certain signs or indications which prove beyond a doubt that a man has passed the awful line, and is bound for the Hades of a shadowy and useless existence.

1. When a minister loses his appetite for good reading, he is dangerously near the dead-line.

The mind needs to be constantly nourished, refreshed, and vitalized by good reading. By contact with the best minds through their works, the mind receives exercise and stimulus which invigorates its powers. Good reading enlarges the range, and allures the mind to reach out after new attainments. No man can afford to rest content with his past acquirements, however great and varied they may be. The water of knowledge stored up in the mind must be stirred and freshened by new accessions, or they will become stagnant, foul, and fetid.

2. A minister has reached the dead-line when he stops studying. Good reading is no substitute for real reflection, tho it is a great and indispensable help to make it profitable. The way to retain what we have is to reach out after new attainments. Many a man reaches the dead-line who would never do so if a large stock of well-prepared old sermons could save him. But we must remember, that in order to be able to preach old sermons well, a man must be equal or superior to them, or he will be incompetent to handle them effectively. A man is able to handle tools which require skill and strength when he has the power and dexterity that come from continual practise; but when, after long inaction, his muscles have become feeble and awkward in their movements, he can not handle them at all. So with the preacher who has ceased to study; his mind becomes enfeebled so that he can not preach sermons which he composed when his mind was kept fresh and vigorous by careful study. The same law of atrophy operates in the realm of mind as in the realm of our physical nature, so that whatever powers are unused will shrivel and disappear.

3. The man who has lost his interest and faith in the present has reached the dead-line. No more pitiful sight can be witnessed than a minister who is ever glorifying the past, at the expense of the present and the future. He surely is not of the lineage of the prophets, whose eyes have ever been fixed on the horizon of the future—the inspirers of hope and the creators of large expectations in despairing humanity. The dead-line man is more akin to the Scribes and Pharisees of our Savior's time, living in the realm of mere tradition, and turning his back toward the dawn of the glorious future. The man who is more interested in the dead issues of long ago than in the living movements of the present is like the traveler who would admire the clumsy and slow-going vehicles of centuries ago more than the convenient and swift-moving steam carriages of our time; or he may be compared to the soldier who would prefer the cumbrous and unwieldy armor of the early ages to the light and effective weapons of modern warfare. The Master's blessing is pronounced on those who see the inspiring visions and hear the living voices of to-day—"Blessed are your eyes, for they see, and your ears, for they hear; for verily I say unto you, prophets and righteous men have desired to see the things that ye see, and have not seen them, and to hear the things that ye hear, and have not heard them." What the dead-line man can hear and see with indifference, the best men of other ages longed to see and hear, and were called away before they could enjoy what we enjoy. The man who looks with despondency at the course of things, misreads the past and misinterprets the present. He is truly out of correspondence with his environment. According to the verdict of science he is dead.

A real knowledge of the past, and a

clear insight into the present, are indispensable to keep us away from the dead-line, and to save us from the sad fate of the old knight, who said—

"I go forth companionless,
And the days darken around me and the years,
Among new men, strange faces and other minds;"

but he will rather feel that—

"The old order changeth, yielding place to new,
And God fulfils Himself in many ways,
Lest one good custom should corrupt the world."

Cynicism will then give place to a more genial humor, and despondency to undying hope, and so we will be saved from treading on the line which divides the living from the dead.

4. The minister who neglects his own spiritual culture has reached the dead-line. There is great danger of falling into what may be called professionalism in the ministry. The temptation to work for mere success—according to the common estimate of success—is very great, and ministers are in danger of falling into a worldly and secular way of looking at their work. Flattery, chicanery, management, and other unmanly ways are the traits common to the professionalists in the ministry. Secret prayer, a habitual communion with God, and a life of daily contact with invisible things are among the essentials of spiritual life. The hardships, suspenses, and disappointments of a minister's life are things which try him to the utmost. All have, and none can escape them. The longer we live, and the more we know about the real life of others, the more readily we give up the delusion that there is a church "where the wicked cease from troubling, and the weary are at rest." As weeds are found in a garden, so there are trying things in every field of labor. The trials of the ministry will test a man, and when he has been subjected to the fiery test long enough, it will be found whether he has any of the gold of religious principle in him or not—"For the day will show it; it shall be tried by fire, and the fire will try every man's work of what sort it is."

The man who has passed the dead-line in this sense either lives a fruitless life in the ministry, or retires from it with disgust. The cross borne unwillingly has galled him, and instead of having the joy of the true cross-bearer, he has the bitterness of a disappointed man. But the man who nourishes his spiritual life by unceasing prayer, and a practical application of the truth he preaches to himself, whenever he is called upon to give up the work of the ministry as an active pastor, will do it with the reluctance of one who loves his work, with the hopefulness born of rich experience, and with the deep-seated conviction that the joys of life are far in excess of its sorrows.

PREACHERS EXCHANGING VIEWS.

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

"A Gross Slander Refuted."

[This article is not admitted by way of controversy; but as furnishing an interesting explanation of the course taken by the British soldiers in India. We presume that Dr. Ward agrees perfectly with the writer of the strictures on all essential points.—*Editors.*]

In THE HOMILETIC REVIEW for July, page 29, Dr. Ward, speaking of the siege of Lachish, says:

"Were the Assyrians the most cruel of all people? No more so than other half-civilized nations. We have seen just as bad slaughters in our own Christian times; and to find them we do not need to go to Bassoun and

Moosh, nor back to the murders of Mexicans and Peruvians by the Spaniards, nor need we recount the barbarities of the late war between China and Japan. It has seemed wise to the British soldiers in India to blow scores of men to pieces, tied in front of cannon, and we know something of Andersonville. Men are about alike everywhere when their passions are aroused."

I can not let pass unnoticed what Dr. Ward here says about the British soldiers in India. In substance, it is this: "In blowing to pieces from cannons' mouths Sepoys found guilty of most horrible butchery of human beings during the Mutiny, the British soldiers acted like bloodthirsty savages. They paid no regard to the claims of justice, but sought only to gratify their passions." I am a Briton. I will not, however, stand up for my country, if she has done what I see to be wrong. But I stand up for her in this case, for the charge which Dr. Ward brings against her can not be sustained.

The Rev. Dr. Butler, now laboring in Mexico, was, for some years, a missionary in India, I think during the Sepoy Mutiny. He is thoroughly qualified to speak with authority on the question under consideration. In an address at a Bible Society meeting in Montreal, he showed that the executions mentioned above were perfectly justifiable. As he is a native of the United States, he is not, of course, prejudiced in favor of Britain. The following are some of the grounds on which these executions can be defended.

It is a very true saying that "extreme diseases require extreme remedies." Many of our fellow-beings had been slaughtered in a most shocking manner by the Sepoys during the Mutiny. It was, therefore, only right that those found guilty of having been engaged in those murders should be put to death in a manner fitted to terrify those who might sympathize with them. What might have such effect on Europeans, or civilized Americans, might not have it on the Hindoo Sepoys. The executions were not specimens of lynching, but were marked by calmness and deliberation. The accused were tried by court-martial. If their guilt could not be proved, they were acquitted. The executions took place in the center of a hollow square, into which, at least, a large part of the soldiers were formed.

But if the condemned had been hanged, or shot, would not that have been sufficient? It would not. Neither of these forms of death would have had any terrors, either for the condemned, or for those who sympathized with them. Why not? Because, according to Hindoo belief, if one's body is not mangled by the cause of his death, his happiness in the other world is not the least affected; but it is far otherwise if his body is mangled in the way described. The Sepoy murderers were, therefore, blown from the guns, in order that their bodies should be torn to pieces. This was done, not to gratify a bloodthirsty spirit of revenge in the British, but, by taking advantage of a Hindoo superstition, to strike the greater dread into those who might sympathize with them.

I question if death by being blown to pieces from a cannon's mouth is any more painful than by being electrically executed. An instant, and all is over as regards this life. Some regard the latter as a most barbarous thing, on account of the burning of the flesh of the executed person which sometimes takes place.

T. FENWICK.

WOODBRIDGE, ONTARIO, CAN.

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

BY intertwining the work and interests of both. This is the substance of still another answer to our query in the August number of THE HOMILETIC REVIEW. We give it in full.

1. One of our elders teaches the infant class, together with a young lady as assistant. Another elder teaches the Bible class; another teaches a young

people's class. The first two are well on in years, and all are fathers of families, but their young and cheerful hearts love the young, and they are all members of the Christian Endeavor Society. Another Sunday-school teacher is a middle-aged man, who is also president of the Christian Endeavor Society. The Sunday-school superintendent is a young man (son of one of the above-named elders), who is also one of the officers of the Christian Endeavor Society. All the other teachers and officers of the Sunday-school are members of the Christian Endeavor Society.

2. The church enters heartily into the Christian Endeavor work. A large part of the membership regularly attends the Christian Endeavor meetings, and a great many appear on the Society's printed program as leaders of the Christian Endeavor meetings. These meetings are always announced from the pulpit and the people invited to attend, the pastor himself and his wife always making it a point to be present, and to respond cordially to any request made by the Society. Occasionally, the evening church-service is conducted by the Christian Endeavorers, presided over by the pastor.

3. The pastor and church officers, as members of the Society, take care to attend the monthly business meetings of the Society, to counsel and suggest. They become members of the Christian Endeavor committees, and set the example of faithful, earnest work. In this way the pastor and elders are heard making monthly reports of work before the Christian Endeavor Society.

4. The Society's Sunday-school committee furnishes blanks to the Sunday-school secretary, which are distributed to each teacher every Sabbath, who writes the names of absent pupils thereon and returns the slip to the superintendent, who in turn hands them all to the Christian Endeavor Sunday-school committee. This committee calls upon the absentees during the next week, and reports the month's work at the business meeting. This keeps the Christian Endeavor and the Sunday-school in close touch and sympathy.

5. The Society has a printed list of subjects and leaders for six months in advance. Each leader reads his complete program, in the meeting, one week in advance. At the next meeting this program is accurately followed, and no break or killing suspense mars the meeting. The best hour with us is 3.30 P.M.

6. The church, Sunday-school, and Christian Endeavor being thus interwoven, they cannot be separated in the church prayer-meeting; little children and big are there, and old and young alike take part with perfect freedom, earnestness, and pleasure.

7. Members of the Christian Endeavor officer the Junior Christian Endeavor, and members of the latter are frequently asked to recite or sing, as a part of the weekly program of the older Christian Endeavor Society. The passage from the one to the other, and thence into church membership is natural, and with us is frequent.

GEO. W. BORDEN.

SOUTH AUBURN, NEBR.

Shall We use Individual Communion Cups?

THE question of using individual communion cups has been so much mooted of late, and such various views have been expressed on the subject, that many ministers are desirous of gaining some light regarding the matter. We therefore ask for some very brief statements of experiences and suggestions, from some of our clerical readers who have been led to give special attention to this subject.

THE crown of patience cannot be received where there has been no suffering. If thou refused to suffer thou refuseth to be crowned.—THOMAS À KEMPIS.

EDITORIAL SECTION.

LIVING ISSUES FOR PULPIT TREATMENT.

Dr. Parkhurst's Crusade.

There was in a city a judge which feared not God, neither regarded man.—Luke xviii. 2.

NEARLY three years have passed since Dr. Charles H. Parkhurst stood up in his pulpit in New York city, and preached a sermon which was heard in every city and village and hamlet in the land. "Enforce the laws," was the command which the preacher thundered forth to the police officials of the city. They heard, grew angry, and threatened. They held before him the yawning door of the prison, but still he thundered his message. They challenged him for proofs, and, doffing his ministerial garb he went forth, and gathered proofs, so many and so damning, that the official criminals fell down on their knees for mercy before an awakened public conscience.

The New York Society for the Prevention of Crime was looking for a president, and they found him in Dr. Parkhurst. Under his lead, while the city officials were again lulled to sleep under a fancied security, the Society went quietly forward, and with patience and secrecy gathered the evidence of the complicity of the police with criminals. When everything was in readiness, without a warning, the mine was sprung.

In August of 1893, complaints were made to Police Captain Devery, of the Eleventh Precinct, that contrary to law there existed in his precinct 53 disorderly houses and 11 gambling houses. In every instance, the street and number of the place was given. The press took up the matter, and the charges created a profound sensation. An investigation was ordered by Superintendent Byrnes; Captain Devery received a copious "whitewashing," and the matter was supposed to be dropped.

Again the Society, under the direction of Dr. Parkhurst, secured evidence of the violation of the law, and on October 12 a second series of complaints was made, covering substantially the same places. Again an investigation was ordered, and with results as before. Captain Devery reported that no such places existed. Again the Society secured evidence in this precinct, and keepers of five of these disorderly houses were summoned to court, and all of them convicted and punished.

Then the State Legislature took it up, and the result was the famous Lexow Committee. Week after week through the hot summer this committee sat, while, under the skilful drawing out of John W. Goff, there was revealed a condition of official complicity with crime which astonished the world, and awakened the people of New York to break the Tammany yoke under which such a system had flourished.

The old Police Commission, thoroughly discredited in the eyes of the community, found it desirable to retire, and in course of time the Roosevelt *régime* was established. One of the worst evils brought out by the Lexow Committee was the police blackmail of saloon-keepers who disregarded the excise law. The Commission saw that there was but one way to stop this blackmail, and to tone up the police system, and that was to enforce the law—the very point for which Dr. Parkhurst began to contend three years ago, and which he still holds to be the vital issue. The order went forth last June that the saloons must be closed on Sunday. At first the saloon-men laughed. Little by little the police force was whipped into duty, excise arrests for Sunday violations multiplied. It had been the custom that such cases were smothered before they

came to trial, but under reform methods it began to appear to the accused liquor-sellers that they would suffer. Then they tried to block the wheels of justice by having their cases transferred to the Court of General Sessions. But the new Recorder, Goff, was ready for them, and they stumbled over one another in their eagerness to plead guilty and pay their fines, over 300 of them in a single day.

Thus has the one demand of Dr. Parkhurst, made three years ago, and enforced by the methods here described —the demand that the law be enforced —worked the beginning of a new era in New York city, raised an issue that extends through the State, and encouraged other committees under bondage to their rulers, until its influence is being felt the country over.

A Republic of Incorrigible Children.

He shall save the children of the needy.—Psalm lxxii. 4.

A most interesting experiment in the care and training of homeless children of the street was recently made by W. R. George, an officer of the 22d Regiment, New York city. On July 5, he took 300 of the particularly bad boys and girls from the slums of the city out on to a farm at Freeville, Tompkins county, New York, and kept them there for a month.

The girls were instructed in sewing, dressmaking, millinery, cooking, and housekeeping, and the boys in carpentry, farming, landscape gardening, and hostlery. There was no compulsion in this work, but if a child attended these instructions, from 8 A.M. to noon, he received at first 50 cents a day. Afterward, as he improved, he was advanced to 70 and 90 cents a day. The currency used was of cardboard, especially prepared for the camp. With this money he paid 10 cents for each meal, 10 cents for lodging, and three cents a day in taxes to support the paupers. If one refused to work he had no money, and was compelled to live on bread and water, and sleep in the paupers' cell on straw.

One of the unique features was that the camp was formed into a miniature republic, with president, senate, house, militia, police force, and judiciary, conducted by the children themselves. Officials of the republic received salary and performed their duties with rare devotion. One of the most coveted positions was that of policeman, to which admission was gained only through rigid civil-service examinations. The penalty for failure to enforce laws or arrest offenders was dismissal from the force.

The congress elected by the children made the laws. One congressman, the son of paupers in New York, introduced a bill to do away with the tax for the support of paupers. He said: "We don't want no idle here. If a felly won't work let him starve, but no taxes to support him." The bill was passed and rigidly enforced. If an improvident child was caught begging he was arrested and locked up for one day, or fined 50 cents. Nothing was done for a child unless he would pay for it. The results upon the children of such self-discipline were marvelous, and they were kept reasonably quiet with great ease.

Cost of British Pauperism.

The destruction of the poor is their poverty.—Proverbs x. 15.

A British blue-book has just been issued, containing the expenditures for pauperism for the year ending March 25, 1894. The total expenditures were £9,629,061 ($46,860,000). Out of this £2,198,312 ($10,700,000) went for maintainance of almshouses, £2,460,503 ($11,000,000) for out-door relief, and £1,629,061 ($7,930,000) for salaries of officers, and for superannuation allowances. The expenses of the department were £455,991 ($2,220,000) greater than during the preceding year.

Crime and the Price of Bread.

They eat the bread of wickedness.—Proverbs iv. 17.

CRIME increases when the price of bread goes up, is the conclusion reached by Professor Brentano, the well-known Berlin specialist on sociology. He has just published statistical comparisons between the price of grain used for bread and the number of thefts per 100,000 of population in Bavaria, and the result shown is, that on the average since 1835, for every penny of increase in the price of grain there has been a corresponding increase of one in the number of thefts. When the price of bread goes down, the thefts are diminished in proportion. Here are the figures from 1882 to 1891:

Year.	Thefts per 100,000 of pop.	Grain, Pennies per kilo.
1882	535	152.3
1883	518	144.7
1884	509	143.3
1885	486	140.6
1886	480	130.6
1887	470	120.9
1888	459	134.5
1889	434	153.5
1890	494	170.0
1891	511	211.2

SERMONIC CRITICISM.

Prizes.

WE desire to secure the help of our clerical readers in improving our department, "Hints at the Meaning of Texts." We propose the following:

For the best "Hints" of each of the following classes of sermons—(1) Revival—(2) Funeral—(3) Communion—(4) Children—(5) Miscellaneous—to be sent us before February 1, the publishers of this REVIEW will forward to the author $15 worth of such of their publications as he may select. For the second best "Hints" of each of these classes, they offer a second prize of $10, payable in same manner as the first prize. This makes in all five prizes of $15 each, and five prizes of $10 each.

The conditions of competition will be as follows:

(1) The competitors must be subscribers for THE HOMILETIC REVIEW.

(2) The "Hints" must be original.

(3) They must contain not less than 50 words, nor more than 200.

(4) Each must have its theme concisely stated.

(5) A pseudonym must be signed to each brief, and the real name and pseudonym must be sent in an accompanying sealed envelope, which is not to be opened by the editors until the final award is made.

(6) The brief may be sent at any time before February 1.

(7) The brief must either be written in handwriting easily read, or be typewritten.

(8) Of course, any clergyman or theological student may send as many briefs as he chooses.

The method of award will be as follows:

(1) The editors of THE HOMILETIC REVIEW will print, from month to month, those briefs which they may deem worthy of publication in the "Hints" department, with the pseudonym, and also a star (*) to indicate that they are printed as competing for a prize.

(2) After all the selected briefs are published, a vote of our clerical subscribers will be requested as to the best brief of each of the five classes, and as to the one next in order of merit in each class.

(3) This vote is to be final.

Shot-Gun Preaching.

IN our boyhood we made our first trial in "shooting at a mark," with an old-fashioned shot-gun which had been used by a soldier in the war of 1812–14. The mark was placed near the center of one side of a good-sized barn. After the discharge, on looking for the exe-

cution done, it was found that the shot had been scattered over a space nearly a rod in diameter, but not a single shot had struck near the mark! Imagine our disappointment and humiliation! Indeed, nothing was hit and hurt, except the amateur marksman by the "kick-back." We are sometimes painfully reminded of this experience as we listen to a certain kind of sermon.

A clergyman of national reputation preached a few Sundays since on the theme, "Possibilities of Young Manhood." His text was, Prov. xx. 29, "The glory of young men is their strength." The following were the general divisions:

(1) The Possibilities of a Wreck.

(2) Possibilities of Large Development.

(3) Possibilities of Great Providential Openings for the Accomplishment of Good Work.

(4) Possibilities of Finding Out what we are Good for; that is, What God Made us for.

(5) Possibilities of Being Very Useful in Young Manhood.—Young Men Have Done Very Many of the Great Things of Life. "Wherewithal shall a young man cleanse his ways? by taking heed thereto" (Psalm cxix. 9).

The opening of the sermon is decidedly sensational. In such a statement of theme, "possibilities" would usually be understood in the good sense. "Possibilities of young man hood" would mean, the chances for the accomplishment of things that are beneficial to oneself or others. But consistency would not startle. If the preacher must present the "possibilities of wreck," would not the telling oratorical place for its presentation be at the close of the sermon, where the awakened feelings of the hearer would transform it from the mere sensational "snap," which it is at the opening, into a most solemn and impressive warning and application?

One naturally inquires, On what principle of division can a man reach these heads, rather than some other? What is the logical reason for their being chosen? Or, assuming that the logical division is defensible, why are they presented in the order in which they are? It would be hard to defend that order, on the ground either of logical relation or of oratorical effect. What was the preacher aiming at? What did he hit? Is it not the shot-gun style?

Preaching? or Exhorting?

THE late Dr. R. H. Allen, so long secretary of the Freedmen's Board of the Presbyterian church, used to tell a good story illustrating the distinction between the two. In one of his tours of investigation through the South, a colored preacher took him one Sunday to a service where a colored brother was holding forth. After the service was over, the guide asked the Doctor what he thought of that. "He did very well," was the reply. The disgusted colored man's response was: "Dat's no preachin' at all. Dat's mere 'zortin'!" To the Doctor's inquiry, "What is the difference beween preaching and exhorting?" the luminous answer was: "Why, your preacher he take a tex' and den stick to 'im; but your 'zorter, he take a tex' and den he jes' branches!"

Wild Preaching.

DR. P. S. HENSON, of Chicago, recently preached a sermon on the Fatherhood of God, advocating the scriptural teaching that God is not the father, in the special sense, of any save those who believe in Christ. Rev. J. O. Rust, of Nashville, Tenn., deals with a subsequent fierce comment of one of the Chicago preachers, in the following paragraph:

"One of the critics made this argument: 'What did Jesus mean, when He taught us to say "Our Father," unless He meant that God was indeed the loving father of all men?' It is strange that a prominent, well-informed minister, of any persuasion, should fall into so simple a blunder. Look at Matt.

v: 1 and read: 'When he was set, his *disciples* came unto him, and he taught them, saying,' etc., etc. Notice the connected discourse ending at Matt. vii. 29. All along He is talking to His *disciples*. Look at Matt. vi. 9: 'After this manner, therefore, pray ye: Our Father,' etc.; to whom is He talking? who is this *ye?* Manifestly not the world at large, but His disciples, believers in Him. They, and they only, could in truth say, 'Our Father.'"

ILLUSTRATIONS AND SIMILES.

THE DEAD-LINE.—The dead-line in the ministry, as in any other calling, is the line of laziness. The lawyer can not use last year's briefs; the physician can not depend on last week's diagnosis; the merchant can not assume that a customer of ten years' standing will not be enticed elsewhere. And the preacher must be a live, wide-awake, growing man. Let him dye his brains, not his hair. Let his thoughts be fresh, and his speech be glowing. Sermons, it has been well said, are like bread, which is delicious when it is fresh, but which, when a month old, is hard to cut, hard to eat, and hardest of all to digest.—*Behrends.*

CHRISTIANITY AND SIN.—The creed whichmakes human nature richer and larger, makes men at the same time capable of profounder sins; admitted into a holier sanctuary, they are exposed to the temptation of a greater sacrilege; awakened to the sense of new obligations, they sometimes lose their simple respect for the old ones; in short, human nature has inevitably developed downward as well as upward; and if the Christian ages be compared with those of heathenism, they are found worse as well as better.—*Ecce Homo.*

REMORSE NOT NECESSARILY MORAL.—On the other hand, keen remorse is no necessary sign of moral disapprobation. Such remorse may be felt by one who has neglected the opportunity of gaining the good-will of a wealthy fool he despises, or even for having let slip an opportunity for committing a very pleasurable and very wicked action. A French writer has declared that no regret is so keen as that felt on recollecting some pleasant sin which might have been enjoyed but was missed.—*St. George Mivart.*

WATERED STOCK.—Senator Sherman stated, not long ago, in his place in the Senate, that the incorporators of the Sugar Trust, "upon a basis of $9,000,000, issued $75,000,000 of stock, and $10,000,000 of bonds, and paid upon it, watered stock and all, from six to twelve per cent. interest every year, every dollar of which was at the cost of the people of the United States." We know, in part, how they have managed to do it; their contribution of campaign funds to both political parties has enabled them to manipulate the national legislature. But is it not monstrous that such a tribute as this should be levied upon a whole nation for the enrichment of a few men? And is it not clear that property which is administered in this way becomes not only an awful engine of oppression, but a tremendous menace to our liberties?—*Washington Gladden in Bibliotheca Sacra.*

COOPERATION TAUGHT BY THE LEAF.—We find that the beauty of these buildings of the leaves consists, from the first step of it to the last, in its showing their perfect fellowship; and a single aim uniting them under circumstances of various distress, trial, and pleasure. Without the fellowship, no beauty; without the steady purpose, no beauty; without trouble, and death, no beauty; without individual pleasure, freedom, and caprice, so far as may be consistent with the universal good, no beauty.

Tree-loveliness might be thus lost or killed in many ways. Discordance would kill it—of one leaf with another; disobedience would kill it—of any leaf to the ruling law; indulgence would kill it, and the doing away with pain; or slavish symmetry would kill it, and the doing away with delight. And this is so down to the smallest atom and beginning of life: so soon as there is life at all, there are these four conditions of life: harmony, obedience, distress, and delight—some inequality.—*John Ruskin.*

NATURE AND GOD.—So what we call "nature"—which is God's expression of Himself to His child while man stays His child—calls him to worship, and in her vast aisles and naves, which we but poorly imitate in our noblest architecture, lifts him to the splendor of what lies above all summits, and the worship that chants its liturgies beyond the gold-and-purple rood-screens of all earthly dawns, where he makes the snow-crags his altars.—*Hugh Miller Thompson.*

ASSYRIOLOGY AND PENTATEUCHAL CRITICISM.—A study of the literature handed down to us by the Babylonian and Assyrian kinsfolk of the Israelites, tells strongly against the disintegration-theory of the Biblical critics. We find in it no such slicing and fixing together of ill-assorted fragments as has been discovered in the Pentateuch. There were no redactors in As-

syria and Babylon, with scissors and paste and the apparatus of a modern German study. Older materials were indeed used, but they were used as similar materials were by the Arabic writers of the Middle Ages, or by Herodotus at an earlier time. Either they were assimilated and thrown into shape by the author of the work which has come down to us, or passages were quoted faithfully from them and embodied in his narrative. Of slicing and patching there is no trace.—*Professor A. H. Sayce.*

HELPFUL DATA IN CURRENT LITERATURE.

THE RELATION OF CORPORATIONS TO PUBLIC MORALS, by Rev. Washington Gladden, D.D., LL.D. *Bibliotheca Sacra*, October, 1895. A clear, broad-minded, fundamental treatment of a subject of vital importance, that will help those who are seeking to form correct opinions. The moral and social bearings and dangers are ably treated, and the civil and political checks suggested. In pointing out the changed conditions of society resulting from the modern growth of corporations, that distinguished lawyer, Mr. Edward Isham, is quoted as saying: "These are new conditions in human life. No such gigantic social power has ever existed in the world before. The conditions are not temporary. They are permanent and in process of development, and society must adjust itself to them." The demoralization and mischief consequent upon their growth can scarcely be overstated. There is no escaping the conclusion regarding the treatment of the great combinations, both of capital and of labor. Dr. Gladden's closing words are these:

"Upon both these classes of combinations must be enforced the Christian law which binds us all to use all our powers with constant reference to the common good. This is the way of righteousness, and it is the only way of peace."

ARABIA—ISLAM AND THE EASTERN QUESTION, by William H. Thompson, M.D. *Harper's Magazine*, September, 1895. The writer, a well-known scholar, professor, and Christian worker in New York city—son of the distinguished missionary, author of "The Land and the Book," who recently passed away at a great age—spent his early years in Syria. He is therefore well fitted to give us the secret of the origin, progress, and spirit of Islam. He shows that all the horrible massacres of Christians and Jews, from those by Mohammed himself down to the latest Armenian butcheries, are the legitimate and inevitable outcome of the spirit of Islam. He is right in his conclusion regarding the settlement of the Eastern question: "This incurable form of barbarism either must be left to complete its work of destroying the fairest regions of the globe, or civilization must destroy it by the use of the strong arm."

THE CONDITION OF ARMENIA, by S. J. Dillon. *Contemporary Review*, August, 1895.—MACEDONIA AND THE MACEDONIANS, by the editor. *Contemporary Review*, September, 1895. The Armenian Question and the Macedonian Question are simply phases of the ever-recurring Eastern Question. These two articles probably give the most complete and detailed presentation accessible to American readers, of the dreadful barbarities that are just now being systematically inflicted by the Sublime Porte upon many millions of subject Christians. It is the standing horror of the centuries, for which the so-called Great Powers of Europe (Russia excepted), and most of all Great Britain, are responsible. Let every minister investigate the subject, and expose the iniquities of the nations, till such a moral sentiment is aroused in all Christendom as will render the protest of such men as Gladstone potent in sweeping the evil from the face of the earth by blotting out the Turkish power.

THE SOCIOLOGICAL VALUE OF THE OLD TESTAMENT, by Professor Owen H. Gates, Ph. D. *Bibliotheca Sacra*, October, 1895. After calling attention to the fact that all the practical, fundamental, and distinctive social principles—and as well their recognition—are as old as the Bible, the writer emphasizes that other fact, often overlooked, that "the unit for consideration in the Old Testament is the people, and not the individual," as in the New Testament. The whole trend of Old Testament history is, therefore, one of social development. "The whole structure of Messianic thought and prophecy is based on a demand for a work on behalf of others." The Messiah is the "servant," and the idea of service is made increasingly prominent. The Old Testament thus becomes the best field for the study of sociological principles so far as they are practical.

NOTICES OF BOOKS OF HOMILETIC VALUE.

YORKSHIRE WRITERS: Richard Rolle of Hampole, an English Father of the Church, and his Followers. Edited by C. Horstmann. University of Berlin. Macmillan & Co., 1895. Price $2.60.

This is the first volume in "The Library of Early English Writers," which promises to be of great value. As *The Speaker* (London) well says: "It is a book of extreme interest for theologians, men of letters, and philologists, in almost any degree." Richard Rolle, who died in 1349, antedated Sir John Mandeville, Lawrence Minot, Wyclif, and Chaucer. To him belongs the glory of having been "the first original writer of English prose whose name we know." At nineteen years of age he withdrew from Oxford University to Hampole in Yorkshire, to embrace the life of a hermit, and to give himself up to a life of holy contemplation. He was the leader in a new English mysticism, and "represents the protest of the heart against the subtleties of Duns Scotus. In him and his followers devout English piety parted company with a barren and undevout scholasticism, and yet held fast by the Word of God and avoided the abyss of pantheism into

which mysticism is so likely to plunge its adherents. "The Form of Perfect Living," "Ego dormio et cor meum vigilat," and "The Commandment of Love to God," are especially rich in spiritual suggestiveness. The book—which is a closely packed octavo of 444 pages—contains the variant readings and all essential *apparatus criticus*. The price seems merely nominal.

LIGHTS AND SHADOWS OF CHURCH LIFE. By John Stoughton, D.D. New York: A. S. Barnes & Co., 1895. Price $2.00.

Dr. Stoughton has long been one of the most prominent figures in the church across the seas. He has been justly called "the Gladstone of Non-conformity." At the advanced age of 87 he has given us this beautiful book, interesting and profitable to both clergyman and layman, on the characteristics and growth of Christianity from the Sub-Apostolic age until the completion of the perilous union of the spiritual and the secular, of church and state, under Gregory the Great at the close of the sixth century. The felicity and luminousness with which he opens to view the usually hidden motive and movements of the church life in that age are as refreshing as they are surprising. The book will help the reader to clothe the dry bones to which church history has been reduced by the skeletonizing process—every student knows that they are "very dry"—with something of vital form and freshness.

AN OUTLINE OF SYSTEMATIC THEOLOGY, by E. H. Johnson, D.D., AND OF ECCLESIOLOGY, by Henry G. Weston, D.D. Philadelphia: American Baptist Publication Society, 1895.

A convenient handbook of theological instruction, prepared by two well-known professors in Crozer Theological Seminary, following in the main the usual theological rubric. The subject of Ecclesiology is well presented from the Baptist point of view.

SERMON STUFF. Second Series. By S. D. McConnell, D.D. New York: Thomas Whittaker, 1895. Price $1.00.

In this little book the brilliant Philadelphia rector—somewhat churchly in tone, but broad in sympathies—unfolds from sixty-five texts, apparently without effort, in this as in his former series, as many original and suggestive sermonic outlines, made up of concentrated groupings of truths,—which he compares to pemmican. The book will be of more service to the preacher who uses it as an object-lesson in modes of fruitful and inspiring textual treatment, for which it is admirably suited, than to the one who uses it—as the author suggests—as dry sermon material to be moistened and expanded for use.

THE WORLD AND THE WRESTLERS. Personality and Responsibility. By Hugh Miller Thompson, D.D., D.C.L, Bishop of Mississippi. New York: Thomas Whittaker; 1895. Price $1.00.

We have been familiar with the author's messages to men from his early years. In the present volume of "Bohlen Lectures," he attempts, in connection with Jacob's wrestling at Peniel, not to discuss, much less to explain, but—as he modestly phrases it—"to call attention to, and make suggestions upon, the fact of personality, which is to me the most wonderful fact in my knowledge." He writes with a style of such abounding and rebounding elasticity that he makes men attend whether they agree with his teaching or not. Here is what he says of the rationalistic criticism now in vogue:

"It abides with me as one of the queer, topsy-turvy puzzles that crop up outside the country of the Sphinx, that the term 'Higher Criticism' should have been arrogated for themselves, and conceded by others to gentlemen whose business upon a body of ancient literature begins and ends with criticizing its words and letters, and deriving thence its supposed dates and origins, and who have never set themselves, by one flash of intelligence, to deal with its meaning and purpose! And this literature, mind, the unspeakably most influential, formative, commanding, and controlling literature known since time began!"

PUNISHMENT AND REFORMATION: An Historical Sketch of the Rise of the Penitentiary System. By Frederick Howard Wines, LL.D., Special Agent of the Eleventh United States Census on Crime, Pauperism, and Benevolence; formerly Secretary to the State Commissioners of Public Charities for the State of Illinois, etc.

The principle of heredity has a good illustration in Dr Wines, whose father was a great authority in the same department before him. To the minister, this book is easily the most valuable accessible on the subject of which it treats. Dr. Wines clearly states the scope of his book:

"This is not a book on prisons, much less on the organization and government of prisons. It is rather designed to be an aid to legislation, and to the formation of a correct public opinion, which must in the end control legislation. Its aim is to give the ordinary reader a clear and connected view of the change in the attitude of the law toward crime and criminals, during the century now drawing to its close, and of the honorable part which the United States has borne in the movement for a better recognition of the rights even of convicted criminals."

The book is the product of a life of study of the subject, combined with personal observation of, and contact with, prisons and prisoners. The author's thorough theological knowlege and training have prepared him to understand the ethical basis and bearings of his whole subject, and to avoid the shallow conclusions and endless vagaries of the materialistic criminologists and penologists, which just now threaten to destroy the very foundations of justice. The topics treated evidence the great importance and value of the work. They are as follows:

"The Question Stated; What Is Crime? Retribution for Crime; Early Judicial Procedure; Intimidation and Torture; Dawn of the Reaction; The Reformation of the Criminal; The Pennsylvania and Auburn Systems; Transportation and the Penitentiary System; The Elmira System; Criminal Anthropology; The Causes of Crime; The Theory of Punishment; The Prevention of Crime; The Outlook."

The book will be the authority on the subject of which it treats.

THE HELPFUL SCIENCE. By St. George Mivart, F.R.S. Harper and Brothers, New York.

We have just called the reader's attention to a recent article by this author in *The Nineteenth Century*. In this little book he attempts to present, for the use of the reader of average intelligence, the commonsense principles that underlie and shape all correct and natural philosophy, and to present them entirely divested of all technicalities. These principles are the foundation of knowledge and of morals, and are therefore supremely important. Mivart is easily a master in this department, and his books should command a place on the preacher's table. This one is addressed particularly to American readers.

EDITORIAL NOTES.

Courses of Reading and Study.

It is the purpose of the editors of The Homiletic Review to offer their clerical readers, during the coming year, suggestions and helps for reading and study, and for the direction of classes of the more intelligent of their parishioners in such reading and study. This purpose has been the result of various considerations, of which the following are some:

The desire for such helpful direction has been frequently and variously indicated or expressed to them by ministers, and by many intelligent Christian men and women. Many pastors feel—and in this feeling have the sympathy of their best members—the need of something of this kind to aid them in interesting their young people in some systematic effort toward mental improvement and increased culture. There is a growing conviction among men, so situated and connected as to have the best knowledge of the situation, that something better must be done for their young people, if the coming generation of Christian workers is not to become entirely shallow and sentimental through the lack of proper training and indoctrinating.

There seems to be a growing sense of the need of something more coherent and less superficial than some of the courses that are now offered by various organizations, or that shall at least give the minister an opportunity to use his larger mental breadth and culture, in supplementing such elementary courses as may already be given by outside agencies.

Many of our ministerial readers, especially the younger among them, deeply feel the need, in this age of large demands, of grappling with and mastering certain fundamental principles and lines of thought, and are conscious that this can be more easily done when undertaken under suitable direction, in a systematic manner, and in unison with others whose special sympathy will furnish them with added stimulus.

Some of our best preachers and pastors, who have been long in the work, are casting about, under pressure of the increasing demands for freshness and power in the pulpit, for some way of broadening their mental and spiritual horizon and furnishing, and are ready to cooperate in anything that promises to keep them from an early crossing of the "dead-line."

These are some of the reasons that have given rise to our purpose. Courses are contemplated in Bible study, literature, philosophy, history, sociology, and other subjects. They will be duly announced and the plans presented in the Review.

In the mean time the editors will be glad of any suggestions regarding ways of making the work most helpful and profitable.

And yet Ingersoll Has Given It its Death-Blow.

[From *The New York Sun*, Oct. 11, 1895.]

We believe that there is more, far more, religious activity in the world in our times than ever existed at any other time since Christianity was propagated. Religion is the strongest, the most enduring, and the most vivacious of all the powers in our world. Firmer than the rock it stands.

Professional Athletics and the Schools.

It is morally refreshing to see the rising reaction against the tendency to professional athletics in educational institutions. Our readers will recall the brutal scenes in connection with the desecration and degradation of our National Thanksgiving Day, during the past few years, and will recall the opposition to such desecration as expressed by the religious press, and to such brutality as voiced by President Eliot, of Harvard, and other college authorities. The intense, reasoned con-

viction that such games are more brutalizing than bull-fights has done much toward restraining and even stopping such exhibitions. It is not too much to say that the best Christian public sentiment is utterly and forever opposed to them, and that they are only less harmful educationally than they are morally.

It is, of course, an added objection that the various athletic games, as soon as they are drawn into the professional maelstrom, become agencies for the development of the spirit of gambling that threatens to pervert and debase and ruin every means of recreation and enjoyment.

The following editorial from *The Speaker* (London), will indicate the feeling on this subject in Rugby—where the great Arnold once led the students in brain-athletics:

"Rugby football may be said to have entered upon a new phase in its history. At the meeting of the Rugby Union on Thursday, a very stringent code of rules against professionalism in any shape or form was unanimously passed. The members of the newly-formed Northern Union were declared professionals, and all clubs forming the Rugby Union were forbidden to play with or against them. Mr. Rowland Hill, in a few impassioned remarks, mentioned the intense satisfaction he had felt when, some seasons ago, he found the game taking a firm hold on the affections of the working classes of the country. Originally started by the public schools, he had watched its development with the greatest interest, and deep and bitter had been his disappointment when he found that a movement—initiated by men who ought to have known better—was on foot to pay men for playing the game. The so-called payment for 'broken time' would not last very long, and he warned those who were tempted to neglect their legitimate occupation to play football that, when their playing days were over, work would not be found for them by those who now lured them away from their employment. Of course, the movement is at present only in its infancy, and it is impossible even to guess what developments may be in store for the game; but it is earnestly to be hoped that the amateur element will very largely prevail, and thus prevent one of the finest of our national games from being degenerated into a mere professional pursuit. The fate of professional sculling and prize-fighting should be a sufficient warning of what might be expected were this to be the case."

BLUE MONDAY.

Native Wit.

THE war had been over a number of years. One day, in a certain city, a former master and former slave met. The master was glad to meet his old servant, and after exchanging greetings he asked: "How much of a family have you?" The answer came: "I hab de ole 'oman, tree boy, and tree gal." "A nice family, indeed—a wife and six children," said the former master. "Well I am glad to see you again; and I must do something for you. Come with me into the store and get what you want, and I will pay for it." They went into the store, and approaching the merchant, Mr. T. said: "This is my old servant; I haven't seen him for a good many years, and I must do something for him. Let him have whatever he calls for and I'll foot the bill."

The store-keeper turned to Uncle Ike and said, "Well, what will you have?" He replied: "One pair shoe fur de ole'oman an' de tree gal." "What else?" "One pair shoe fur me an' de tree boy." "Anything else?" "A dress fur de ole 'oman an' de tree gal." "What next?" "Suit ob jeans fur me an' de tree boy." And thus he gave his orders until he had filled his large crocus sack with articles for his humble home. Then his friend said: "Well, if you have got all you want, let us go next door and take a drink together, in remembrance of old times." Here Uncle Ike was again introduced, and drink was ordered. After the beverage had been poured out, the "master" said: "Now, Uncle Ike, you must give me a toast."

"Massa, I can't say no toas'."

"But you must, Ike."

"Massa, I don't know no toas'; I can't say no toas'."

Finally the facetious Mr. T. said, "Well then, I'll say one, and you must say one after me." He raised his glass and exclaimed: "Here's to your wife and all your children, may you live long, and when you die may you go straight to the 'Old Boy.'"

Uncle Ike bowed low and said, "Tank ye, Massa; dat's berry good." Then raising his glass and without hesitation he responded: "De same to ye, Massa, yer wife, an' all yer chilluns!"

It was a case of toasting the "toaster!"

G. C. R.

CHARLESTON, S. C.

French English.

THE difficulties of the English language are well illustrated in a story recently told of three French boys who were doing Shakespeare into English from their French versions. When they came to the line from "Hamlet," "To be, or not to be," the three translations came out as follows: "To was or not to am;" "To were or is to not;" "To should or not to will."