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# THE HOMILETIC REVIEW.

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## REVIEW SECTION.

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

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#### 2.—THE PREACHER'S MESSAGE.

I. *The Relations of Preaching to Reform.*—What, in view of the present pressing requirement of his commission, is to be the preacher's message? What must it be in view of the great crisis of the hour? We answer:

*Bible Christianity as a saving power for the sinner and for the world.*

The preacher's one essential message, under his commission, is the message of *salvation*: "Preach the Gospel to every creature." Christianity is essentially distinguished from all other religions by being the religion of *salvation*. It has undoubtedly furnished the source and inspiration of all that is highest and best in character and conduct, art and literature, culture and civilization, but all that has been merely incidental and secondary to its main purpose of saving men. The angel said to Joseph: "Thou shalt call his name Jesus: for He shall save His people from their sins." Christ defined His own mission when He said: "The Son of Man is come to save that which was lost." Paul expressed it when he wrote: "Christ Jesus came into the world to save sinners." The cry of a human soul, when brought to a sense of its true condition, is voiced in the anxious and despairing question of the jailer of Philippi: "What must I do to be saved?" The Bible everywhere bases the whole Gospel system on the lost and helpless condition of the race—sometimes assuming or presupposing it; sometimes emphatically and dogmatically proclaiming it, and again proceeding with irresistible logic to demonstrate it. In short, sin and death, salvation and life, constitute the marrow of Bible divinity; and, outside of and apart from these the Scriptures have no message that has any great and paramount interest for a human soul. The

preaching that leaves out these may just as well cease at once, for its narrowness and shallowness mark it with impotence and foredoom it to failure.

The Church of Christ, as commissioned by Him for saving men, is a spiritual agency. Her supreme task is the salvation of the world—the remaking of men in righteousness, by the power and grace of Christ accompanying and indorsing the commission and message He has given her. The preacher who has not learned this has not learned the alphabet of Christ. He needs to start anew in his work of preparation. His aims, under Christ's commission, are spiritual, not secular. The implements of His warfare are spiritual, not carnal—"the sword of the Spirit" being his chief offensive weapon. He has to bring the world into subjection to Christ—not by benevolence, nor by philanthropy, nor by social reform, but by the Gospel; not by reformation, but by regeneration and salvation from sin.

The preacher's fundamental theme must, therefore, be Bible Christianity as a saving power. The ultimate first principle for him is not that it is the duty of the Church to save the world by reforming it, but that it is her duty to reform the world by saving it. As put in the famous epigram of Bushnell, "The soul of all improvement is the improvement of the soul."

Let it be emphasized that the aim of the preacher is to bring in the new heaven and the new earth, and to inaugurate the reign of Christ not by reforming men, but by saving them; and that the only effective agency in saving men is Christianity as a regenerating power. This makes regenerating power and grace fundamental. To the Roman—the man of power, action, law—Paul wrote: "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth." The fact that the Gospel is the power of God to deliver men from this lost condition through justification by faith in the righteousness of God in Christ is the ground of his glorying in it.

But it may be taken to be demonstrable that the evil condition of human nature without the grace of God, and the resulting evil conditions of society and of politics, are such as to be met by nothing less than divine regeneration. Christianity has shown itself to be the only agency able to remedy the abnormal moral and social condition, and bring about the moral reconstruction of the individual and society.

Christianity as a regenerating and saving power is therefore necessarily and essentially the message of the preacher to men, and the only one that has in it any *gospel* for men. In preaching, the ignoring of regeneration is always fatal to real success. It follows that any other method than that by the application of the Gospel, with its saving power, even though that method be presented and advocated by the Church, must inevitably prove a failure in the end. It is a fatal

objection to all such methods, by whomsoever suggested, adopted, or advocated, that they deal only with the surface symptoms, and do not touch the deep-lying seat of the fatal moral disease.

It can be made abundantly clear that the multitudinous schemes of reform that have not their root in Christianity must fail of accomplishing the moral results desired and aimed at. No scheme of government can give permanent and true elevation to society without the aid of Christianity. Two things are absolutely necessary in order that society may be made what it should be: a standard of absolute right and justice must be furnished and put into the hands and minds of rulers and subjects, to be the perfect guide of both; and a power must be provided to bring men in their conduct up to this standard. Christianity alone furnishes the requisite standard and necessary transforming power. In order to the actual removal of the various evils of society, the moral disorder of man's nature in which they have their origin must be removed. The Christian system alone provides the remedy required. Education as divorced from Christianity can only develop what is in the man. As man is in a condition of moral disorder, even education of the most liberal and comprehensive character must fail to purify and transform the man, and may at the highest make no more than a Lord Bacon, or a Byron, or a Burr, or a Mill. If men are good, education will make them the more powerful for good; if they are bad, it will only make them stronger for evil. Education, transformed, elevated, and controlled by the spirit of Christ, is the only kind that can essentially and permanently elevate society.

These remarks are especially applicable to all such agencies as Mr. Stead's "Civic Church," by which he proposes to elevate the masses, and to all the devices of socialistic secularism. It has no root in Christ, in God's law of right and justice, or in the Word of God; and no motive but a sentimental notion of a brotherhood without a basis in a divine Fatherhood, and which could not, therefore, prove effective even with regenerate men, much less with a morally corrupt and debased mass of men.

(1) If the preceding observations are well-grounded, it follows that the present effort, in much of the preaching apparently so popular in many quarters, to subordinate the mission and work of the Church to the various common reform activities is in the wrong direction, and must ultimately not only fail, but also prove most positively harmful. The Gospel is not something merely subsidiary to reform. This subordination is entirely at variance with the spirit of Christ and his religion, and with the method of Christ and the Apostles. The Duke of Argyll recently brought out this point very clearly in his article on "Christian Socialism," in *The Nineteenth Century* for November, 1894. He writes:

"It has been well said by a modern philosopher that the whole system of human society rests on a few fundamental conceptions and a few accepted beliefs.

And this is exactly what Christianity supplied to a world which had come to believe in nothing. Without condescending to take the least notice of anything that could be connected with the politics of its own early days—without breathing one word which can be construed as taking any side in the great secular contests of men, whether then or since—it did, nevertheless, bring in and establish a few fundamental conceptions and beliefs which have transformed the world. Beyond this it deliberately abstained from going.

“There is nothing more striking—more divine—than its majestic reticence. It made no attack upon anything in the nature of a political institution.

“Although many of the evils under which heathendom was then suffering were undoubtedly and closely connected with bad systems and principles of government, Christianity was silent upon them all. Save, in so far as in its own higher sphere, it implanted some new truth pregnant with new consequences, it left them all to be judged by the more enlightened reason and the gradually awakened conscience of mankind.

“There is no method of reform so powerful as this. If alongside of any false and corrupt belief, or any vicious and cruel custom, however strong and however deeply rooted these may be, we can succeed in planting successfully some one incompatible idea, then, without the noise of controversy or the clash of battle, those beliefs and customs will wane and die. It was thus that Christianity, without a single word of direct attack, killed off one of the greatest and most universal curses of the pagan world—the ever-deepening curse of slavery. The antagonistic and incompatible truth which had this effect was among the profoundest in the Christian system, namely, the inalienable dignity, value, and responsibility of the individual human soul. But this truth was left to work out its own results without any attempt to anticipate that work in its thousand applications.”

This is undoubtedly the true and effective method of procedure for the preacher of the present day. It is well for him to keep to the great example of Christ and to practise the Apostolic rule. That gives him an immense domain for those far-reaching moral and spiritual truths that were the only theme of our Lord and His Apostles. Take in the question as to what extent the evils of the world, social and political, are directly due to the failure of men to come up to Christ's standard of doctrine and of precept, and that is a question of inexhaustible variety and of the widest reach.

(2) The recently proposed method inevitably leads the preacher and the Church out of the sphere of religion into that of the State and of politics, and can only result in the same complications of Church and State that have been the curse of both, and the cause of political and religious oppression and persecution in past ages. The State goes beyond its sphere, and encroaches upon the freedom of the individual, when it says that the Church member shall do this or that, or shall refrain from doing this or that, in matters that have nothing to do with the field of politics as such. The Church takes undue liberties with the rights of conscience when it says that, in the sphere of purely secular or political activity, its members shall do this and shall not do that. The result, in the former case, is always political oppression, and in extreme cases political persecution. In the latter case, it is always religious oppression or religious ostracism or persecution.

(3) This new method inevitably leads the preacher and the Church back to the system of self-righteousness and formal and outward works, from the bondage of which the Reformation emancipated Protestant Christendom.

Human conduct is operated on by two great agencies: by outward rule and by inward principle. The true method of the Christian religion, as has been seen, is to regenerate the man and implant within him the inward principle that shall substantially work itself out in the Christian life. The Romish Church had substituted for this inward principle the outward rule, and its elaborate system of rules, covering all human activities and claiming control over both Church and State, had destroyed the spontaneous activities of the inward principle of faith. It called for work done in conformity with its rules, and that made life a drudgery and a weariness of the flesh. Its morality had become a morality of outward formality and rules. Its system of outward works had usurped the place of the life of faith, and held all the world in absolute bondage. It was from this bondage of outward rule that the Reformers broke loose, in their great movement in the sixteenth century, and sought to carry back the Church to the control of the inner principles of Christian faith.

There are two modes of preaching, in the present age, that are diametrically opposed. The one presses the Gospel upon men, as a saving power; aims at regeneration, and encourages spontaneous conformity to Gospel principles—which is the old method. The other dwells constantly upon social and political questions, and attempts to lay down rules that shall govern the entire range of human activity, and to say to men, everywhere and on every occasion, "Thus thou shalt do, and thus." The former is the method of the Reformation, and the true method of Protestant Christendom; the latter the method of the new reformers and the old Romanism. It is difficult to see how anything can come from this new departure except the old evil and the old bondage of ritualism and legalism.

(4) The fatal defect in the new method is that it leads to the neglect of the vital matter of all Christian teaching—the presentation of the saving doctrines of the Gospel—and to the exaltation into its place of social problems, political issues, and minor morals generally.

However clearly these ethical and political matters may be presented, in the preaching that dwells extensively or exclusively upon them, such preaching does nothing toward regenerating men, and thereby preparing in them the moral character that would lead them to conform to the requirements laid down. But it will hardly be denied that the average preacher fails to present such matters clearly; for, while he may be most familiar with the fundamental theological and moral principles, and abundantly qualified to present these principles, he is usually—and that justly—locked upon by the mass of intellectual men as the last man to take up and attempt to discuss

and settle such industrial, social, and civic problems. As the Duke of Argyll shows, in the article already referred to, even Dr. Chalmers failed in undertaking to solve the problems of poverty practically, though perfectly familiar with the conditions involved.

II. The true vocation of the preacher, in relation to the working out of the social problem of the day, may perhaps be summed up in the following particulars:

(1) It is the preacher's fundamental and all-important task to bring about, through the preaching of Christianity as a saving power, the regeneration of men—that is, to make Christians of them. That alone makes reform possible—and that makes it practicable—by making Christian conscience and Christian character.

(2) It is his task to indoctrinate the individual members of the Church in the great fundamental principles of Christianity as a system of salvation, and to educate and to inspire individual men, especially men of marked ability and fitness, to become leaders and guides and influential factors of society, along the lines and in the interests of righteousness and of Christian living and self-sacrifice for mankind. It is especially his duty to present and enforce the great principles of the moral law and of Christianity itself, that men are to apply in the practical solution of the problems that are so prominently before the public mind.

But in these days of so complicated social relations and of such complex social problems, it would be arrant folly for the preacher himself to attempt to make specific and exhaustive application of the Gospel principles to all those relations and problems. The field is too vast; and the man who attempts to cover it in this way will inevitably become involved in endless unimportant details and lose sight of the all-important vital principles. The method of Christ and of the primitive Christianity is the simple and only true and effective method. There are multitudes among the members of the Christian Church—professors, lawyers, physicians, engineers, business men, farmers, artisans—who represent vast practical knowledge along all lines, and immense brain-power—in whose minds the preacher is sent to fix the principles of righteousness and benevolence that should control all the conduct and relations of men. These men have the qualifications—of intimate knowledge of the various spheres of life and activity, industrial, social, political, and moral, and of practical sense and experience in affairs—that the average preacher cannot be expected to have, and that are essential to the right application of the principles of the Gospel to the practical solution of all the difficult problems at present demanding solution. It is in this way, through the Gospel message and the Christian inspiration and instruction of the pulpit, that Christianity has in time past revolutionized the world; and in this way it may be expected to bring like results in time to come.



(3) It is the preacher's task, also, to make conscience in society, by persistently pressing upon men the authority of the law of God and of Christ over the public conscience. Without such creation and development of conscience, all attempts at reform must necessarily be evanescent, since they will have no root in the moral convictions and character of the community to support them. But this subject will be treated more fully under the preaching of the law as a part of the preacher's message.

(4) It is the preacher's task, finally, to furnish the moral strength and spirit needed by the varied ministries of help and healing that assist in the work of elevating society. This he can do most efficiently by enlarging the views of men, and by exalting their Christian character and ideals. His work is, by the teaching of the Gospel, to lead men to Christian views of benevolence and philanthropy and human brotherhood, and to Christlike self-sacrifice in the interests of humanity and for the glory of God. The right kind of preaching unquestionably has an immense moral influence in this direction.

Thomas Chalmers, Scotland's most famous pulpit orator, furnishes a historic example of the worthlessness of the preaching that aims at reform without regeneration. For twelve years in the great Tron Church in Glasgow, in the height of his popularity, he devoted his splendid eloquence to the task of trying to make men better by secular motives, dilating upon "the meanness of dishonesty, the villainy of falsehood," and kindred subjects. After the regenerating grace of God had transformed the preacher and opened his eyes to divine realities, he summed up the results of his comparatively wasted years when, under stress of conscience, he said:

"I never heard of any such reformation having been effected; if there was anything at all brought about in this way, it is more than I ever got any account of. It was not until the free offer of forgiveness through the blood of Christ was urged upon men that I ever heard of any of those subordinate reformations."

The practical futility of the popular method, of substituting the preaching of morality for that of the Gospel, and of reform for that of regeneration, has had abundant illustration in the struggles for moral, social, and municipal reform, in our cities, in the cases in which the clergy have been the leaders and have applied the new method. The work has been shown by the results to be mere surface work, followed by inevitable reaction and deeper and more widely pervading corruption. The reform, in such instances, is often merely a matter of outward decency in appearance, to be thrown off as soon as the public gaze is withdrawn. It proceeds and returns in spasmodic cycles. When corruption in a great commercial metropolis becomes absolutely unendurable, the public journals set to work to expose it; the preachers join in denouncing it; decent citizens whose comfort or pocket has been seriously affected raise their voices against it; practical politicians, who always know "which way the wind

blows," hasten, in the role of reformers, to get control of the movement and to profit by it; the corrupt leaders and bosses against whom public indignation is turned hide themselves for a time, while some of their miserable and insignificant tools vicariously suffer for them—and the people rejoice over a "glorious revolution!" Soon the waking-up comes, when it is found that the great seething heart of corruption, whether designated as Tweedism or as Tammanyism, has not been changed nor affected in the slightest degree, and that the new political bosses are largely men with the same unregenerate hearts as the old, and equally ready to illustrate Vergil's "*facilis descensus Averni.*" Anon the old lethargy returns, and the people once more find themselves helpless in the grip of organized vice; and immorality and crime again hold high carnival. Such is inevitably the last result of even honest, earnest Christian work, that seeks only outward reform and not inward regeneration—a result always conspicuously illustrating, at the same time, both the futility of the new reformer's method, and the absolute necessity for a return to the method of Christ and primitive Christianity. It is thereby demonstrated for the time being that no mere thin blanket of decency can cover and smother the deep-burning fires and Titanic forces of a great moral Vesuvius and insure the safety of those who take refuge upon it. The volcanic fires must first be put out by Almighty Power!

The call is, therefore, specially urgent at the present time for the preacher to seek with all his energies to avert the dangers—so great and imminent—of allowing the social and philanthropic activities to subordinate and then displace the spiritual mission and work of the Church. Rev. Dr. Barrett, one of the ablest, most eloquent, and spiritual preachers in Great Britain, a successor of Dr. R. W. Dale as chairman of the Congregational Union of England and Wales, recently roused the British public by timely warning on this point, from his official position. Wisely and justly he protested against the popular demand, now so widely being made, that the Church as such should take part in the industrial, economic, and political conflicts of the day, "setting the pace of the modern crusade against social villainies." That course, if pursued, will simply secularize the Church without reforming the world. The new socialistic secularism is the natural outcome of it, and Mr. Stead's "Civic Church" its first full flowering preceding the time of fruitage. It will doubtless be hard for the preacher to stem the tide of secularizing influences and make his Gospel protest heard; but if Christ is on the throne as mediatorial king, and if the principles and method of the Gospel be such as have been presented, it is the only expedient and safe way, and (what is infinitely more important) the only way of duty and of loyalty to the Master. The law of the pulpit is: first, regeneration as the preacher's aim; then reform as the natural result.

## II.—THE LINGUISTIC PROOF OF THE EXISTENCE OF GOD.

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AN argument to prove the existence of God, in order to be valid for the skeptic and also for the Christian believer, must be in perfect harmony both with true philosophy and with the teachings of the Bible. Philosophy and the Bible must harmonize, and they must confirm one another. The argument for the existence of God presented in this paper will be found to possess this characteristic—it will bear the test of true philosophy, and it will be in perfect harmony with the Bible statements on the subject.

We lay down, as our first and universal proposition: *That, in all languages, words could have been coined solely for the purpose of representing realities of which men have some knowledge or conception, except in rare instances for imaginary beings which are not realities.* In the latter case, however, as will be shown hereafter, these imaginary beings always must have had their origin in, and must have been based on, existing realities. Consequently, by careful investigation, we shall find that words have very seldom been coined to stand for objects that do not exist, nor even for things already existing of which men know nothing. In the animal kingdom, for example, the terms which stand for genera and species were invented only after a sufficient variety of animals were known to constitute different species and genera: as horse, ox, sheep, goat, etc. New terms were added only as fast as new animals were discovered that could not be included in any division before known, or when it would be desirable to add new divisions to existing classifications. But in no case would a word be invented to represent a new class, genus, family, or order before such a new class, genus, family, or order was known to exist.

All this is equally true in every department of human knowledge. The astronomer never invents a name for a star that is not known to exist; the botanist does not name and classify a plant that has not been discovered and analyzed; a chemist has no names for the materials included in his science except as they are known to exist as natural objects, or as artificial productions; and thus we might go on and assert the same in regard to all the arts and sciences. In short, in every department of human knowledge words stand only for realities. We may, therefore, reassert, with emphasis, our universal proposition, that words are coined solely to stand for things that have a real existence, or that are based on real existence.

This proposition is again verified by the grammatical structure of human language. A brief examination of the different parts of speech will confirm this. Nouns and pronouns were not invented to stand for persons and things that do not exist; adjectives were not invented

to represent attributes or qualities that are not real; the names of verbs have never been coined to express action or passion, mental or physical, of which men have no knowledge; adverbs, prepositions, and conjunctions never could have come into use had they not been necessary to enable us to express more clearly, forcibly, and briefly the truth which we wish to state concerning real things; and finally, even interjections express always a reality—some passion or emotion of the soul. Again, in the case of sentences which assert an untruth, they are always based on one or more realities. *The earth rests on a solid foundation* is not true; but the assertion is based on several realities, namely: *the earth, resting, solidity, and foundation*; and without the existence of these four realities, the falsity never could have been asserted, nor even conceived of. In short, every word and every sentence, in every part of speech, and in all departments of knowledge, either directly represents and expresses, or necessarily implies, as a basis, a reality of some kind—nothing less, nothing different.

To this universal linguistic deduction there are a few apparent exceptions. These apparent exceptions were included in our proposition laid down at the beginning of this paper, namely: that words, in some instances, stand for imaginary beings which have no real existence. In regard to these imaginary beings, it was, however, asserted that they always have their origin in, and are based on, existing realities. Take the terms *centaur* and *hippocentaur*, as these apparently stand for imaginary or non-real beings.

A centaur originally represented a real being, a herdsman. Even on the supposition that centaur subsequently came to stand for an imaginary being that had no existence, still the term originated in a reality—in the real herdsman. Without this real centaur (the real herdsman) an imaginary centaur never could have been conceived of or invented. Every imaginary being must have a real being for its basis and origin. The mind can construct and create its images, but it must have its real materials out of which it constructs and creates. Whenever one forms an image, whether material or immaterial, it must be an image of some reality—it cannot be an image of nothing. A fantastic dress is based on a real dress. The product of the imagination must be an image based “on a concrete being.” It cannot be “an empty form, or a mere dead form.” “It must be competent to exist and to act as a power amid the sphere of substantial things.” A fable or a parable, as a creation of the imagination, is a succession of coherent images taken from real life and observation. Accordingly, we reassert that the term centaur originally stood for a reality—for the real herdsman; and it always had this reality for its basis.

A hippocentaur, meaning a horse-man, or a man on a horse, represented, it is said, a “fabulous monster—a half-man and a half-horse.” Again, it is said, these “hippocentaurs were fabled to be a people of

Thessaly, having the upper part of their bodies in the form of a man, and the lower part in the form of a horse; and the idea is supposed to have originated from their having been the first, or among the first, to ride and fight on horseback in time of war.

It is indisputable, therefore, that the term hippocentaur was derived from, and based on, a threefold reality—a man, a horse, and the man riding on the horse; that is, it was derived from, and based on, the compound reality of a horse-man. Indeed, without the original, simple realities of a horse and a man, the fabled hippocentaur, or horse-man, never could have been invented.

We now reassert our original proposition, that every imaginary or non-real being must have its origin in, and be based on, a real existence. Let the reader try to form a mental image of something for which he has no basis or starting-point in a reality, and he will soon be convinced of the truth of our proposition.

We now assert that the names for the true God can stand only for a reality. Here it is important to inquire, How was the idea and knowledge of the true God originally obtained? And first, How do we obtain our knowledge of all things external to ourselves? Originally all such knowledge must have been derived by personal observation through the medium of our five senses: seeing, hearing, tasting, smelling, and feeling. Were it possible for a man to be born and live destitute of all the senses, he could never acquire a knowledge of anything external to himself.

This fact being admitted, How could the knowledge of the existence of God originally have come to man? Only through the same channels as did our knowledge of other external objects; that is, through our senses. But we could neither feel God, nor smell, nor taste Him. How then? God must have revealed Himself to man through his eyes and ears. Man must have seen God and heard Him speak to him. Man must have obtained his knowledge of and belief in the existence of God from revelation through direct intercourse with God Himself.

This conclusion harmonizes perfectly with the record of Moses on the same subject. From his statements given in the first and second chapters of Genesis, we gather the following facts: (1) After God has planted the garden of Eden, he put man into it; (2) He taught him how to dress it and keep it; (3) He instructed him in the right use of the trees of the garden—what he might eat, and what he should not eat; (4) He brought to Adam every beast of the field and every fowl of the air which He had created, and taught him how to name them; and (5) after the fall He held a long conversation with Adam and Eve concerning their disobedience, pointing out its sad and fatal consequences, and directing their attention to a future deliverer.

We thus learn from Moses that God revealed Himself to our first parents through direct intercourse with them—they heard God and conversed with Him. They, therefore, knew, through their organs

of perception, *that God was*; and the name given to God stood, not for an imaginary being, but for a real existence.

It is thus seen that our linguistic deduction and the Mosaic record on the same subject perfectly harmonize—the two confirm and verify one another. If our conclusion is philosophically true, Moses is also philosophically true; and if Moses is true, so is our conclusion true. The two must stand or fall together. Both are true—philosophy and revelation confirm each other.

I might go on to show that, in so far as the knowledge of the true God has been preserved among men during the long ages in which it had degenerated into all forms of idolatry, it was, according to the authentic Biblical records, accomplished in the same way—God continued to reveal Himself, under the Old-Testament dispensation, to patriarchs, kings, and prophets by direct intercourse with them. They could not, therefore, have applied the titles expressive of God to an imaginary being, but only to the one true and living God, with whom they had such a constant intercourse.

It would be interesting, and in entire harmony with our reasoning, to show how God revealed Himself anew in His true character to Moses and the Israelites.

The Israelites during their sojourn in Egypt had become contaminated by the prevailing idolatry of the Egyptians—their ideas and worship of the true God had greatly deteriorated. When God appeared to Moses at the burning bush, to commission him to go to Pharaoh and deliver his brethren from their cruel bondage and servitude, He instructed him to make Him known to them under the title of the "I AM"—that is, simply as a being having a *personal existence*, without, at first, connecting any of His attributes with this title. His attributes He reveals gradually and successively by sensible demonstrations—by demonstrations recognizable by their senses of sight and hearing. He demonstrates His omnipotence over all the magicians and gods of Egypt, and over all the powers of nature, by a series of the most wonderful and significant miraculous activities—in Egypt, at the Red Sea, at Sinai, during the forty years' wandering in the wilderness, at the crossing of the Jordan, at the destruction of Jericho, etc. He proves His goodness to the Israelites by taking them under His special protection and guidance, and delivering them from the power of their oppressors. He proves His justice by the punishment of their oppressors, and subsequently by requiring the death and the destruction by fire of their sacrifices offered for their sins, in order to their forgiveness, thus indicating that divine justice cries for the death and destruction of the sinner. He manifests His mercy by proclaiming the forgiveness of sin after an atonement had been made by the death of a sacrificial substitute. He teaches His holiness by a series of institutions and comparisons leading up from physical uncleanness to the highest degree of personal purity; animals were

divided into unclean and clean, and then only those that were absolutely perfect among the clean were accepted to make an atonement for sin. Then there was a gradation instituted in the sacredness of persons: the common people, the Levites, the ordinary priests, and the high priest. In the tabernacle also there was a gradation of sacredness: the outer court, the holy place, and the Holy of Holies. Again, the congregation or common people could enter only the outer court; the Levites and ordinary priests could officiate only in the holy place, and the high priest alone could enter the Holy of Holies—and that only once a year—to appear in the presence of Jehovah, with blood and burning incense, to intercede for the people. Finally, Jehovah demonstrates His veracity by fulfilling His promises made to Abraham, Isaac, and Jacob to give to their descendants the land of Canaan for their possession.

Thus, by ocular demonstration, the divine attributes were taught the Israelites by engrafting them on the simple title of the *I am*. They knew God henceforth as the *I am*, who possesses omnipotence, goodness, justice, mercy, holiness, and veracity; besides, they were taught, in the same way, to have a profound reverence for His presence and worship.

The Israelites could not, under all these circumstances, apply the names of God and of His attributes to a mere imaginary phantom, but only to a real, living Being—to the true God Himself.

We return, then, to our original linguistic deductions, that God could originally be made known to mankind, and actually was made known to them, only through the bodily organs of sight and hearing; and that the names by which they expressed the personality and attributes of God, like the names of all other external objects, stood not for a mere phantom, but for a true, personal, living God. The media or channels through which all our knowledge of objects external to ourselves is obtained, and the origin and history of language, stand as an impregnable proof of the truth of this position.

The names of heathen deities are apparent exceptions to our universal deduction.

It is granted that the heathen deities—Jupiter, Mars, Saturn, Venus, etc.—are not realities; but it is maintained with equal assurance that if man had not first had a knowledge of the existence of a true God, he never could have arrived at the belief in the existence of false gods. The idea of false gods, as nonentities, could not have been derived originally and directly through the bodily senses, for these are channels only for obtaining a knowledge of external objects which have a true and substantial existence. The idea of an imaginary being, that has no existence, cannot enter the mind through our bodily organs. The idea of false gods must, therefore, have been derived from, and based on, the more primitive and original knowledge of, and belief in, the existence of a true and living God.

This conclusion is clearly and forcibly stated in the first chapter of Romans. Speaking of the heathen, St. Paul says: "When they knew God, they glorified Him not as God: neither were thankful, but became vain in their imaginations and their foolish heart was darkened; professing themselves to be wise, they became fools and *changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things.*" Again, he says: "*Who changed the truth of God into a lie,*" (that is, who changed the true God into false gods) "and worshiped and served the creature more than the Creator."

The belief in false gods, therefore, leads us back to a time when all men had a knowledge of, and a belief in, the existence of a true God—the knowledge of the true God divinely communicated to our first parents, and handed down by tradition, oral or written, through all ages and to all nations.

Again, we see that St. Paul, as well as Moses, and our linguistic deduction harmonize perfectly—they confirm and verify one another.

The knowledge of the true God, like our knowledge of all other external objects, therefore, came to man originally through his bodily organs; and the terms God, Jehovah, etc., like all other words in human language, stand for a real and substantial existence.

To deny this, we are forced to the conclusion that the terms standing for God are a lone and single exception to the universal testimony of language, and of human experience and observation.

Why should man deceive himself on the most important of all subjects by a single exception to universal experience and history? It cannot be. He did not thus deceive himself. The names expressive of God were not, and could not have been, derived from imaginary nonentities, but were coined to stand for a known divine reality. The terms for God in human language prove the existence of a true and living God.

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### III.—THE DIVINE CIVIL LAW.

BY R. M. PATTERSON, D.D., MALVERN, PA.

By the direction of the Almighty, Moses led the thirteen tribes of Israel out of their oppressive slavery in Egypt to Mount Sinai, where he organized them into a nation and gave them their constitution and laws. Then for their sinful distrust of the Most High, they were compelled to wander for forty years in the wilderness. At the close of that wandering, and just before entering the promised land, the great lawgiver summarized to them the moral and political laws which they had received from him, and before doing so called their attention to the connection which the laws would have with their future history.



"Behold, I have taught you statutes and judgments, even as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it. Keep them, therefore, and do them, for this is your wisdom and your understanding in the sight of the nations which shall hear all these statutes and say, Surely, this great nation is a wise and understanding people."—DEUT. iv. 5, 6.

There is just now a healthy quickening of the public sentiment in reference to laws and their administration. It will be timely to direct attention to the laws of Moses in their bearing upon our nation.

I. Those laws were given to Moses by Jehovah. They exhibit the only complete legal code which was ever given at once and from one legislator to a newly formed nation. If that code burst forth Minerva-like, in full form, from the uninspired brain of Moses, great a man as he undoubtedly was, he was greater than any believer in the divine Word has ever supposed him to be. A skeptical lawyer once sat down to the candid examination of the Pentateuch, and, after studying it with his legal mind, rose with the settling question, "Where did Moses get that law?" He felt that the lawgiver could not have originated it; and he was, therefore, led to receive it as divine, from its own internal evidence. This is the claim which Moses himself makes: "I have taught you statutes and judgments, even as the Lord my God commanded me."

II. It is evident that in the revelation which God thus made, He designed to teach men the true science of civil government. It must be admitted that all the parts of the Mosaic laws are not now binding. They contain three sharply defined codes. The *ceremonial* laws relate to the Old-Testament form of religion, the tabernacle (and temple) services, the sacrifices, the priests; all these were fulfilled in and repeated by the coming of Jesus with the universal form of his religion. The *moral* law, in the Ten Commandments, is binding on men as men everywhere and at all times. But along with them God gave the Hebrews a system of *judicial* laws as a nation, and, we contend, as His own enunciation of the principles which should lie at the foundation of every government. As all government must be traced back to His will, it would be reasonable to expect that a revelation in regard to civil government would at some time be made by Him. The code which He gave to His ancient nation is the only one that we know of ever revealed by Him. It must be admitted, again, that even in that code there are statutes which had a temporary reference; and the reason of the law ceasing, the law itself ceases. God even tolerated for a time some things that were not right, because the people were not educated up to the point of receiving what was perfect. Treating them as moral agents, He permitted them to have some statutes which they wanted, though He did not approve of them. Jesus has taught us that in one noted instance. Provision was made, too, for the change of some laws that were first given. They were adapted to passing circumstances and hence were modified. A care-

ful study of the Bible will detect what was designed to be temporary and what to be permanent.

It is significant that God placed the Hebrews in a part of the earth where their influence could most easily be exerted on the world, and that these laws are the only code of great antiquity which have come down to us entire. Many of the laws of ancient nations can be traced back to them as their source; and they were the germ from which our own constitution grew up. All these things—the revelation of the laws originally, their wonderful preservation, their extended influence, the location of the Jews, God's providential dealings—show a design on His part to give this revelation as a guide to nations in their political capacity.

III. The form of government which composed the framework in which the laws were placed, and the various statutes themselves before they became binding, were submitted to the people for their approval and were voluntarily adopted by them. A covenant was deliberately made between them and God, by which they enacted the laws for themselves. We boast that our American governments are based upon written compacts. In the Declaration of Independence it was assumed as a fundamental principle that "governments are instituted among men, deriving their just power from the consent of the governed." And our constitutions are written instruments formed by the people themselves, and clearly defining their rights and the limitations of the various departments of the government. But the old Hebrew commonwealth was beforehand in this. The great principle of legislation which pervades it is that the general will, the common consent of the citizens, freely and clearly expressed in regularly constituted assemblies, is necessary to give birth to law. God revealed laws and offered them to that early nation for their rejection or ratification. Thus the great principle of the sovereignty of the people, which some are apt to claim as a modern and American idea, was given thirty-three centuries ago by God to the nation whom He selected as the depository of His civil laws. To such an extent was this carried that, tho He was their King, He permitted them in the exercise of their free will after a while to imitate the nations around and choose a human king from among their own number; and in anticipation of that He gave them laws to limit the monarchy so as to make it constitutional and not despotic.

IV. This leads to the remark that the government which God originally provided for the Hebrews, and which He desired them to retain, was republican, and contained the most important of the features on which we now lay stress as constituting a free government. At the foundation lay the great principle of the perfect equality of all men before the law. The temporary system of servitude was against its genius. Religious freedom flourished under it. The Jewish religion was the religion of the State, but strangers settling in

the land were never persecuted for their religious opinions; nothing but the worst act of idolatry was punishable by the civil authorities. Excessive wealth on the one hand, and abject poverty on the other, were guarded against by the beneficial provisions of the Sabbath year and the year of Jubilee. A standing army for aggressive purposes was discountenanced: the Jewish government was to rely upon the patriotism of its volunteers. The officers for the administration of the government were elective. "Take ye wise men, and understanding, and known among your tribes, and I will make them rulers over you." When the people became settled in Palestine, their cities, tribes, or states, and federal government exhibited very much the same relation to each other that our city, State, and Federal governments do: each with its legislative assemblies, and the lower exhibiting the same type as the higher. Then there was a system of courts, by which justice was speedy in its administration. In its infliction of punishments the law of God proceeded on the principle that they were not merely to make the transgressor suffer, but to restrain others from the commission of illegal acts. If, at first sight, the death penalty seems to have been too often inflicted, it has been properly observed that—

"The crimes punishable with death were either of a deep moral malignity or such as were aimed against the very being of the State. It will be found too, on examination, that there were but four classes of capital offenses known to the laws of Moses—treason, murder, deliberate and gross abuse of parents, and the more unnatural and horrid crimes arising out of the sexual relation. And all the specifications under these classes amounted to only seventeen, whereas it is not two hundred years since the criminal code of Great Britain numbered one hundred and forty-eight crimes punishable with death, many of them of a trivial nature, as petty thefts and trespasses upon property. But no injury simply affecting property could draw down upon an Israelite an ignominious death. The Mosaic law respected moral purity more than gold. Moral turpitude and the most atrocious expressions of moral turpitude, these were the objects of its un-sleeping severity."

To carry on such a government required an intelligent people. Accordingly we find a most complete system of universal education prevalent among the Hebrews. One whole tribe was set apart, who, with various ecclesiastical duties, were scattered among the people as educators. The Jews had their distinct schools; and the mass of the people were more intelligent, moral, and religious than any other ancient nation.

These statements, sketchy and outlined as they are, show whence the revolutionary patriots drew our admirable frame of government. They show, too, that it was not a surprising or ridiculous thing for Puritan colonists of New England to have proposed to govern themselves for a time by the civil law of the Bible. Those men were free men, and their hearts sympathized with the intense spirit of freedom which runs through that law.

The Jewish people never acted up to their God-given law. They were not willing to be a pure republic. They wanted to be like other nations. They must have a king. And though God disapproved of that, He permitted it. In other respects and at earlier stages in their history there were serious departures from the plan which their true King had laid down for them, and which they had deliberately accepted. But with all these drawbacks, and with the imperfect manner in which they carried out the free principles of their constitution, they yet became a great nation: and their peculiar laws made them great. But they afterward fell, as Moses foretold them they would, through a violation of them. Their history is a beacon light to us. The elements of their law which were introduced into our constitutions and statutes have formed the vital principle which has hitherto kept our government alive and inspired it with the energy and power that have made the country what it is to-day. Let the pulpit in its teachings during this season of political quickening go back to that fountain-head of law and saturate the minds of the American people with its principles and practises. Especially let these three points be impressed upon them:

1. The view we have presented should intensify their devotion to their government. Love it, because it is without doubt the government of freemen, and because nowhere under its banner can a slave draw breath; love it, because under God it has made us all we are and secures us the liberty, the protection, the education, the religious principles, that we have; love it, because it is a power in the earth, a city set on a hill in the sight of the nations; but love it, too, because it has the signet of Jehovah stamped upon it. The political principles which He taught the Jews, but which they never fully received, are woven into it in a more thorough manner than into any other government that the sun has ever shone upon. Give the deepest devotion of the heart to it, and be assured that a God has preserved it in such a wonderful manner it has a great mission to perform on the earth.

2. Let them see to it that, in gratitude to God, as an act of obedience to Him, and for the permanent welfare of the country, they study in an intelligent manner the laws which He has given and apply their principles to the measures and the men that are brought before them. God has placed the sovereignty in the hands of the people, but He sends them to the Bible that they may learn how to wear the crown.

We once saw a political advertisement thus: "The Bible for heaven, the Constitution for earth." It contained a pernicious error. The Bible is our guide for earth, and it is our solemn duty to carry its principles with us in the discharge of our political obligations. If God has shown us in His Word what His idea of a republican government is, and what should be the nature of its laws, we should seek to

judge every measure in the light of that revelation. The country is agitated by great politico-moral questions, and others will constantly be struggling to the surface and demanding settlement. What is the permanent law of the Sabbath, and how should it be kept and enforced in this free land? Should foreign infidels and destructive socialists, who reject the Bible altogether, be permitted not merely to hold their opinions, but to insist that our laws should be modeled so as to recognize them? How should the civil law treat the marriage relation? Is capital punishment right, or is it a relic of a barbarous age? Civil-service reform—what should be its principles? The liquor traffic, how can it best be delegalized and destroyed? By a Christian people these questions must be settled and acted upon in the light of the Bible, and in the light of those civil laws which God has revealed as they are explained by the utterances of the New Testament.

So, too, officers and candidates for office should be judged by those who desire the lasting prosperity of the country. The teaching of the Bible is that God rules in the State by the civil magistrates. Civil obedience is a religious obligation. Hence citizens should be careful whom they select for office: they should be men who, in moral character as well as in intellectual ability, have something of the image of God formed in them. And all who are in authority should ever be treated with respect, and with a part of the reverence which is due to God Himself. "Moses demanded four qualifications in a civil ruler, viz.: ability, integrity, fidelity, and piety." When a nation has rulers of such a character, God blesses it on their account; if the people commit their public affairs to men who are destitute of those qualifications, God punishes the nation for their sins. That is one teaching that runs through the Bible.

3. The religion of the blessed Book which contains such an exalted political system demands the respect and affection especially of freemen. That system was founded on religious principles; every true political system still must have the same foundation. The religious system of the Bible is essentially a free system. "He is the freeman whom the truth makes free." The same principle runs through the strictly religious and the political laws of God's Book. It is the pride of American citizens that they enjoy the one; they should with equal eagerness embrace the other. The same Book which reveals to Americans their noble political system reveals also the religion of Jesus Christ. The American citizen can occupy no nobler position than that of a follower of the Redeemer of men.

Jehovah Jesus is our King. Our government and laws were drawn from His Book. To that end let that Book be our great statute-book.

## IV.—SOME FALLACIES CONCERNING "THE INDUCTIVE METHOD."

BY PROF. JESSE B. THOMAS, D.D., NEWTON CENTER, MASS.

THE term "fallacy," according to the generous definition of Mr. Sidgwick in his treatise on the subject, may include "any mental confusion whatever." When the drunken man attempts to wind his watch with a doorkey; when the schoolboy learns the Greek alphabet, expecting by its aid alone to be admitted to the thoughts of Homer; when the quack salves the sword, that he may thus cure the wound it has made; when the idolater rings the door-bell at the shrine to call the attention of the god to his offering and petition—each is the victim of a fallacy.

The peril attending such "mental confusion" is obvious. By it a good thing may not only be robbed of its goodness, but be made positively bad. The sharpness of the razor, which renders it beneficent in the barber's hand, intensifies its maleficence in the hand of a child or a lunatic. The brazen serpent, divinely provided to heal the bodies of the stricken Israelites, became, through their stupidity, a fetish to poison their souls.

The impulse to "make itself new gods" seems to be perennial in the race. It is not confined to the heathen nor to the vulgar. It was among those cultivated Romans, who "professed themselves to be wise," that Paul found an especial tendency to "become fools" in this particular. Even so now, it is among those who make sharpest protest against the silliness of scholasticism, as a slovenly captivity to nebulous words, that we must look for abject mental prostration before certain phrases, whose omnipotence no one is allowed to question, but whose exact meaning no one can confidently state. "Natural selection," for instance, was no sooner accepted as offering a plausible solution of certain biological problems than it was inflated into a universal solvent of the enigmas of heaven and earth, and, under the larger name "evolution," idolized accordingly. At the lips of this oracle we are bidden to learn how, by an identical process, there have come into existence things so diverse as the human soul, the pouter-pigeon, the planetary system, the steam-engine, and the Christian religion. But when we ask what *is* evolution, this "idol of the marketplace" veils its face and is dumb. Lord Salisbury, "conveying the voice of English science," at the recent meeting of the Royal Society, felt constrained to speak of it as the comfortable word "evolution," "one of those indefinite words from time to time vouchsafed to humanity which have the gift of alleviating so many perplexities and masking so many gaps in our knowledge." Prof. Karl Pearson, himself an "evolutionist," while caustically reviewing Lord Salisbury's utter-

ances on other points, substantially confirms his characterization of the term in question:

"It has been so terribly abused, first by the biologist, then by pseudo-scientists, and lastly by the public, that it has become a cant term to cover any muddle-headed reasoning, which would utterly fail to justify itself had it condescended to apply the rule of three. A variety of ill-described and ill-appreciated factors have all been classed together and entitled the 'theory,' of evolution; they have been hailed as expressions of great biological truths, and by taking a little of one factor and neglecting a great deal of another, any result might be deduced from the theory which pleased the taste of the user."

Thus emphatically, and from widely different standpoints, we find the earlier opinion of Eucken, in his "Concepts of Philosophy," confirmed: "In the nineteenth century the word (evolution) has been extended so far that it is nearly worn out, and outside of certain definite spheres it has become almost unfit for use."

Closely allied in history and destiny with "evolution," and equally the victim of "mental confusion," is its "Mohammed," the so-called "inductive method." Through the fatal industry of some of its devotees, whose zeal has been as indiscriminating as it has been boisterous, it is in danger of being popularly credited with a universality of range, an exclusiveness of legitimacy, and a talismanic efficacy of function that are purely fabulous. Theorists in theology, politics, ethics, or physics hasten to commend their conclusions as unassailable, because they have been reached solely through "the inductive method." Teachers and text-books demand the unhesitating and exclusive patronage of the public because they teach by "the inductive method." The preacher is exhorted to abandon the effete dogmatism which assumes to "speak with authority." He must not harshly throw a shot across the bow of the rebel ship and bring it to in the king's name, but speak it gently, throw out a line, and tell it how to warp itself alongside by "the inductive method." With such confidence is this supposedly new device offered to callow humanity, so specific are the accompanying directions for its safe use, and so magical are the virtues attributed to it, that one thinks instinctively of the cant phrase, "You touch the button: the 'inductive method' will do the rest."

Probably it would not be erroneous to sum up the impressions made upon the receptive reader of current literature somewhat as follows:

1. That there is one uniform and clearly definable route of consecutive mental procedure which is fitly called par eminence "*the*" inductive method.
2. That the "scientific method" is exclusively, or at least characteristically, "inductive."
3. That, as compared with the deductive, the inductive process is—
  - (a) Better adapted to the unripe thinker, because simpler and easier.

(b) Safer in foundation, because starting with facts which cannot be, while the deductive starts with propositions which may be, false.

(c) More legitimate in order of advance, since moving by linked steps.

(d) More certain in result because capable of complete self-verification.

This is but a moderate restatement of the claims which are incessantly made or insinuated in behalf of the scheme in question, but not one of its propositions is free from fallacy.

The sharp antithesis between the inductive and deductive so much emphasized is unjustifiable and misleading. They are no more to be set off disparagingly against each other than multiplication and division. They are the obverse and reverse of the same coin. Nor are they separable in fact. Deductive processes underlie every step of inductive procedure. We have the authority of Professor Huxley for the assertion that "all science starts with hypotheses—in other words, with assumptions that are unproved, while they may be, and often are, erroneous, but which are better than nothing to the seeker after order in the maze of phenomena." All sciences, again, tend to advance toward the deductive stage. "There are weighty reasons," says Mr. Mill, "for giving to every science as much the character of a deductive science as possible." Why should deduction, without which science cannot burst from the seed, and through which alone it comes to ripest fruitage, be stigmatized as "unscientific"? There is no purely inductive method, nor are the multiplex elements of induction capable of registration and reduction to mechanical rule. "Induction," says Mr. Mill, "is the operation of discovering and proving general propositions," and it "surpasses in intricacy all other branches" of mental action. He lays down, indeed, certain universal axioms for guidance. But to these, as Professor Cooke reminds us, must be added an indeterminate list of contingent or latent elements in the problem, such as analogy, continuity, least action, sufficient reason, successive approach, adaptation, intelligent plan, etc. "The mental process of induction," says the same eminent scientific writer, "is subject to no known laws that can be defined. It is a product of human genius whose antecedents we can rarely trace and whose conditions we can seldom analyze." Professor Jevons likens it to the deciphering of a cryptogram, where, "as the possible modes of secret writing are infinite in number and exceedingly various in kind, there is no direct mode of discovery whatever." A successful induction is, in short, a happy guess; and there is no "short and easy" rule for accurate guessing.

It is curious that in attributing superior certainty to induction as compared with deduction, the true order should have been exactly inverted, and the former glorified because of an alleged virtue which, from the nature of the case, it can never possess. Deductive conclu-



sions alone are, or can be, absolutely certain; while induction, being necessarily always incomplete, can reach no farther than to approximate certainty. In advancing such approximation, it resorts to verification; but verification is deductive. A perfect induction (that is, one based on observation of *all* the facts) would cease to be an induction, becoming only a generalization. Having observed that each horse in the stable is black, it is safe to affirm that they are all black; but it would not invoke a great mental achievement.

Lord Bacon must, no doubt, bear the charge of having contributed heavily to the mental fog which hangs about this subject. The very name chosen for his famous work, the "*Novum Organum*," indicates the illusive notion entertained by him (and distinctly affirmed in the book itself) that he had invented an "instrument," by help of which "ordinary men could arrive at correct inductions much in the same way that they now draw a circle with a pair of compasses." By its help he expected to "equalize the intellectual capacities of mankind." This fancy is characterized by Professor Fowler, one of the most generous and appreciative of Bacon's biographers, as "not only a paradox, but a delusive, and possibly a mischievous, paradox"; "for there is not, and never can be, a mechanical method of invention, furnishing rules whereby men of average abilities may invent arts or make discoveries with the same facility and certainty with which they use a mathematical instrument." Bacon himself, much as he magnified his "*organum*," as a "*calvis*," a "*filum labyrinthæ*," an "*arc interpretandæ naturam*," made no progress whatever, by its help, in penetrating the secrets of nature; and his carefully devised apparatus has been contemptuously cast aside by the later scientific world. "We regard it," says Mr. Spedding, "as a curious piece of machinery—very subtle, elaborate, and ingenious—but not worth constructing, because all the work it could do may be done more easily another way."

The one great message which Bacon proclaimed, a needful and inestimable one, was substantially this: "Verify your premises." Beyond this he had little more to utter than the chronic counsel: "Use your wits normally in reaching conclusions." In this later effort he was himself an empiric. He tried, and got lost.

In so far as the advocacy of the "inductive method" involves insistence on continual recurrence to the basis of argumentation, whether fact or principle, to assure ourselves that it is valid, it is wholesome. In so far as instruction in it skirts the horizon of mental exploration, with certain cautionary axioms as to the perils that beset observation, analysis, interpretation, generalization, and the like, it may still serve a good end. But when it offers itself as "logic made easy," coupled with the suggestion, expressed or implied, that by its help automatism may be made a substitute for wit, a child turned into a sage, a fool into a philosopher, it entitles itself to a place in the "rogues' gallery."

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

BY ERNEST H. CROSBY,\* PRESIDENT SOCIAL REFORM CLUB, NEW YORK.

It seems to me that the great mistake that the Church makes is in supposing that the spiritual life of the community may be Christian without showing its effect in the social life. The Churches are apt to forget Christ's statement that "by their fruits ye shall know them."

It is a fact which no one can deny that the moral standard of certain bodies outside the Church is higher than within the Church. The single-taxers, for instance, hold that it is the moral duty of the owners of land to share its value with their neighbors. The socialists expand this idea to all capital which is used in producing wealth. The trade-unions believe that it is wrong to force men to work an excessive number of hours. Yet on none of these vital functions has the Church taken a stand.

When Christ laid down the guiding principle of His teaching in His first sermon at Nazareth, He said that He would preach "glad tidings" to the poor. It is these "glad tidings" that the Church often forgets. If I were going to some American city in which I was not acquainted, and wished to see the homes of the millionaires, I should take a map and pick out a quarter where the Protestant churches were, and I should be certain to find all the richest people living in that neighborhood. If, on the other hand, I wanted to find the slums, I should pick out the section where no Protestant church was to be found.

We know, by the law of supply and demand, that churches go where they are wanted, and the necessary inference, from the geographical position occupied in our cities by Protestant churches, is that they are preaching glad tidings to the rich and not to the poor. And this is the case. They permit a man to collect excessive rents for unhealthy lodgings, to pay wages too low to support properly the workmen whom he employs, and, in many ways, directly and indirectly, to "grind the faces of the poor"; and yet, if they are regular attendants at church, if they keep Sunday, if they give a certain amount of money to the ordinary charities, they are looked upon as Christians in good standing.

The weak point in the position of the Church to-day is its attitude toward the questions of wealth and poverty, of capital and labor. I remember that twenty years ago the principal picture in the rooms of the New York Young Men's Christian Association was a group of the wealthy merchants of New York. This was the ideal held up to the young men of the community by a Church which preaches that "it is easier for a camel to go through the eye of a needle than it is for a rich man to enter into the Kingdom of God." Of course this is hypocrisy. And the one sin which seems to have shocked Christ was the sin of hypocrisy. He had nothing but kind words for the adulteress. He had no reproach for the thieves on the cross. He associated with publicans and sinners, but he had nothing but condemnation for hypocrisy of every kind. The Church must return to the morality of the Sermon on the Mount if it wishes to regain the working-classes, and to have the influence which it ought to have.

My attention is called to the fact that the Church cares for the poor in its mission work, in the erection of parish houses, etc. I would say that so long as church work of this kind takes the form of almsgiving by the rich to the poor, it will never produce the effect that is intended. The early Church was a mission from the poor to the rich, and so long as the Church to-day continues to be a mission from the rich to the poor, it can never accomplish the same results.

At the same time it is interesting to note that some of the churches are throwing open their doors for the discussion of the questions that concern wealth and poverty, capital and labor. The other evening the (Protestant Episcopal)

\* Interview with George J. Manson.

Church of St. Michael (New York) was used for a meeting of this kind. Speeches were made on reform topics, some of them being made by ladies, which is certainly quite a departure in the Episcopal Church. It is a pity that there are so many large halls in so many churches that cannot be utilized for this purpose more often than they are.

The fault with the sermons of the day is that while they touch quite sufficiently on the necessity of love to God and your neighbor, they do not carry those ideas to a logical result in a man's real life. I think there should be more sermons preached on practical subjects, basing them on the central principle of Christianity. Last Sunday I heard a sermon in which the clergyman urged business men to take their Christianity in their business. It struck me at the time if there were two business men in the Church who followed that advice they would be obliged to go out of business before the end of the week. The whole foundation of business life is founded on hatred to your neighbor and selfishness; the whole thing is a compromise between the service of God and man with the devil.

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

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

### THE SIEGE OF LACHISH.

THE elaborate representation on the walls of the palace of Sennacherib, at Nineveh, of the siege of Lachish, has been known for fifty years, and forms the subject of five of the large plates in the second part of Layard's "Monuments of Nineveh." It will be remembered that it was while he was besieging Lachish that Sennacherib sent his *tartan*, or general, to Jerusalem to demand the submission of Hezekiah, as told in 2 Kings xviii. Similar bas-reliefs show us the details of the siege of Susa, or Shushan, the capital of Ahasuerus and Esther, and of many other cities. These have very lately been made the subject of an elaborate study by a German scholar and engineer, Colonel Billerbeck, who has written a paper on the capture of Nineveh, as described and foretold by the prophet Nahum. From this paper we can get a very clear picture of the method by which an army, in Old-Testament times, laid siege to a city, or by which the city made its defense, as referred to so many times in the historical and prophetic books of the Old Testament.

When a besieging army was about to attack a fortified city, protected by its walls and towers, the first thing to be done was to drive within it all the defending troops. This was to be accomplished by a series of vigorous skirmishes or even battles. When the field was then cleared, the besiegers had the choice of three methods depending on the strength of the defenses: either a bold attack on the most vulnerable part of the wall; or to prepare all the numerous materials and engines for a long and formal siege to be carried on till the final assault; or completely to invest the city and starve out the defenders, by shutting it out utterly from the outer world.

The besieging army consisted of the chariot force, composed of the wealthier rank, of Assyrian cavalry and infantry, and finally of the mounted and foot soldiers of the mercenary or tributary peoples. If the king himself took command, as at Lachish, he always fought from a chariot, and behind him were carried in chariots two standards, the one an archer on a bull, the other the emblem of the supreme god Assur on two bulls. The chariots of the king and his standard-bearers are covered with gold and silver; bows, arrows, and battle-axes are fastened to the sides; a rich shield hangs behind, while above it rises obliquely a spear with flying streamers attached. The other chariots are similar, but with-

out the royal decorations. There are no chariots with knives or sickles attached. The cavalry on horseback are armed with bows or javelins. They wear armor made of scales, both a close jacket and greaves. The horses are protected by a thick leather covering, which is buckled about the neck and covers the back and sides. Every archer is accompanied by another horseman, who holds his horse by the bridle while he shoots. The Assyrian infantry also seem to have fought as a rule in couples. Every archer had his companion, like Jonathan's armor-bearer, who held before him a shield made of wickerwork or leather, and sometimes a second armor-bearer to carry his arrows. A higher rank of infantry carried spears, and great round shields ornamented with bands of metal.

If it proved necessary to lay formal siege to the city, and no sudden, bold attack could capture it by assault on some weak tower or gate or by setting it on fire, it became the besieger's duty to establish a fortified camp, protected by a wall in front which should lie just out of the farthest bow-shot, say six to seven hundred feet, from the city wall. If there were danger of a counter attack by the besieged or by their allies, the camp would be defended by a dike. While this preparation was being made, the besiegers would have to protect themselves from sorties and would learn the nature of the fortifications and where they most invited attack.

The king or general in command would now build and get ready his war-machines, what we would call his park of artillery, in a place out of reach of attack, and, if possible, out of sight. When this was done, the unwieldy machines had to be moved into the debatable ground, some six hundred feet wide, between the besiegers and the besieged, and slowly and laboriously moved forward toward the walls. The defenders did their best to prevent this. A hail of arrows and stones, and, when near enough, of torches and balls of fire, was thrown from the towers and walls, not to speak of sorties. The besiegers had to remove all obstructions and level the ground so that the machines could be rolled forward. In this slow way approach was made till they came within reach of the archers' aim, and the outer bank of the dike—if there were one—when the most tedious part of the task began. The fortress was very likely on the top of a rocky hill, or on an artificial precipice of great stones, as was the case at Susa. The ditches must then be filled, banks raised against the steep acclivities, and a way made up to the very outer walls against which the machines were placed. In all this process the soldiers had to be protected by huge shields, which could be brought close together in front, forming a sort of *testudo* which would entirely protect a whole line of soldiers.

It is now time to describe the machines. Chief among them was the battering-ram. The simplest form was a beam of wood, with or without a metal head, which was carried by a number of men who struck it against a weak wall, perhaps of clay. But this was dangerous to use, and inefficient, and could only reach the lower part of a wall. A more elaborate form was a frame set on four to six wheels, on which a heavier beam could be swung, as it hung by chains or ropes. It was covered with planks above and on the sides, leaving room only in front for the movement in and out of the long end of the beam, armed with a heavy metal point. The covering protected the men who drew it and worked the beam; while the beam itself could not only be hung high, but could be pointed upward and reach nearly to the top of a high wall. Upon the high front of this battering-ram a tower was sometimes built which might even overtop the defenses, and from which protected archers could pick off the soldiers on the wall. When the castle was on an eminence, these battering-rams were often set on the slanting hillside or bank. The blows of the immense beam would loosen not merely fortifications of clay, but even those made of stones of a considerable size; only the heaviest masonry could resist them. These battering-rams, with various improvements in size and facility of movement, remained essentially unchanged

until the introduction of cannon. The old Assyrians, however, were not familiar with any of the ballistic machines for hurling great stones, which did not come into use until some centuries after the overthrow of Nineveh.

In the most developed form of the battering-ram there were often two beams, instead of one, employed. The front part of the machine was higher than the rear, so as to allow the cross-bars for the chains to be put as high as possible and to secure as long a swing as possible. They were so hung that full half of the length should protrude in front, and to balance it the other end was weighted. They were hung as on an angle, so as to direct the blow as high as possible, but this angle could be changed as the upper part of the wall was battered down. The blows could be thus directed at a point as much as twenty-five or thirty feet above the ground. The head of the beams was of metal, and was either spear-shaped or hammer-shaped, according to the nature of the wall to be pierced.

Besides these battering-rams, the besiegers used simply ladders for storming the walls. The only other device was by mines dug under them in ground where this was possible. Of course the heavy machines had to be made upon the ground. They could not be dragged hundreds of miles, and the defense could very much impede the work by attacks on the workmen making them.

When the attack was made upon the walls, the besieged had ready means of defense. If the wall had been made of immense stones, and was high enough, it might defy either ladders or battering-rams; and if on a rocky foundation, it could not be undermined. This explains the long sieges of such a city as Tyre, which, with its access to the sea, could not be starved into submission, and whose cisterns held a sufficient supply of water. But when the machines were used the defenders crowded the top of the wall, and the casemates of the towers, and their sharpshooters and javelin men shot at every exposed person in the attack. Great stones had been provided, and oil and wood for torches, so as to burn the battering-rams and ladders. The men, under cover of the battering-rams, on their side had a supply of water, which was poured out in very long handled dippers so as to extinguish the flames, or keep the sides wet. Also the archers on the towers and windows of the rams picked off those opposed to them. At last a breach was made in the outer wall, and the storming party entered, but only to find that this outer wall was only a sort of curtain to the inner and main wall; and now the heaviest part of the work had to be done over again, unless the closer investment of the city had by this time reduced the inhabitants to a state of starvation. When at last the city was taken, by the rush of soldiers through the breaches, and over the wall by scaling-ladders, or under it by mines, then began the slaughter. The principal men were taken out and their hands and feet cut off and their bodies impaled on poles (not crucified), or they were skinned alive. Great piles of heads were gathered at the gates, and the prisoners, women and children, were driven in droves, perhaps with the poorer workmen, to serve as slaves in Assyria. If a prisoner of high rank were retained to grace the conqueror's triumph at home, very likely the Assyrian king with his own hands pierced his eyes with a spear, and had him led back with a thong through his lip. We not only have the references to such cases in the Bible, as in that of King Zedekiah, but the Assyrian bas-reliefs abound in such scenes.

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 Sassoun 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.

## SERMONIC SECTION.

## THE GLORY OF THE CITY OF GOD.\*

BY PROF. JAMES ORR, D.D., EDINBURGH, SCOTLAND.

*Glorious things are spoken of thee, O City of God.*—Ps. lxxxvii. 3.

THE City of God is glorious, even as an idea. For tho the writer of this Psalm was a singer of Jerusalem, attached apparently to one of the temple choirs, the City of God he speaks of is a greater city than Jerusalem.

If we ask what constitutes the life and identity of a city, we do not find the answer in the mere space of ground the city covers, or in its material walls, or fortifications, and buildings. Even to the modern ear the mention of a city suggests something more than these merely external features. We think of its marts and shipping, of the thronging life which crowds its streets, of the intellectual, and commercial, and industrial activity which is focused within it. The identity of a city consists not in its streets and squares and buildings, for these change from century to century, from generation to generation, but in something spiritual, in its history, its traditions, the continuity of the life of its people. The ancient idea of a city went much further. The old idea of a city was that it embraced the whole body of citizens, no matter whether they resided within the city walls or no. The essential point was the possession of the right of citizenship.

In Greece, for example, every free-man in Attica was a citizen of Athens, whether he resided within the city or not; every one possessing the Roman franchise or citizenship was a Roman, no matter where he dwelt. It is a similar transformation of the idea of the City of God which we see taking place

\*Preached to the graduating class of Chicago Theological Seminary.

in this Psalm. The City of God remains, but it has become spiritually transformed and extended. Even under the old economy every spiritually minded Jew might claim to be a citizen of the Holy City. But now local barriers are altogether broken down. The City of God is no more tied to Zion's hill, but enrolls its citizens from all lands; it overleaps all bounds of race and clime and tongue and color; it is as wide as the fatherhood of God and the redemption of Jesus Christ.

It is of this divine, holy, spiritual, universal City of God I am to speak to you. I am to tell you something of its nature, to speak to you of the glorious things written of it in the Book of God, and above all to endeavor to show how the idea of this city is fitted to act as an inspiration to everything great and good and noble in the mind of him who truly receives it.

First of all, let me speak a little further of the *nature* of this city of God. I have spoken of the City as a universal spiritual society, and so it is. It consists of all true spiritual souls on earth, of all true worshipers of the Father, of all true followers of Christ. These in their union and fellowship, their common union in the Spirit, when distance or time separates their common union with Christ their head, when doctrinal or other differences keep them outwardly apart, in that identity of life and experience which so singularly characterizes them amid the widest differences of creed and government, these constitute the city.

Let us look at this thought for a moment or two. Take two Christian men, wherever you may find them; if only they are true children of God, you may depend upon it there are far more things existing to unite them than exist to keep them outwardly apart. Still more do we feel this

higher oneness when, from thinking of the affairs of our particular church or denomination, we begin to speak or read of the history of the Church of God at large, and to recall the glorious deeds or thoughts, or, it may be, sing the songs of the saints of God who have graced each particular era of that history, and made their own branch of the Church famous.

When we read the story of the martyr's triumph our heart does not throb with any the less consciousness of community of life with him because it is centuries since he won his crown, or because his Church forms or perhaps his Church creed was different from ours. When we see great reformers like Savonarola, or Huss, or Luther, at their work we do not say, This man was born in Rome, this other man held wrong views about the Lord's Supper; we think only of the noble work they did, of the noble struggle they maintained against the superstition and the corruption of their time, and we feel, notwithstanding all the differences between them and us, that we and they are of the same spiritual kinship.

We do not read with less pleasure "Augustine's Confessions," or à Kempis's "Imitation of Christ," or Pascal's "Thoughts," or Baxter's "Saints' Rest," or Bunyan's "Pilgrim's Progress," because none of these writers may have been of our own church denomination; we do not less appreciate the solid learning or weighty reasoning, the rich eloquence of our most admired doctrinal or argumentative classics because the writers of many of them wore a bishop's miter. Most of all in its service of song does the living Church recognize and declare its unity. I might stake the argument for the existence of the City of God on this one proof alone, for in nothing is the Church of God more cosmopolitan, in nothing does she declare more clearly her substantial unity in the midst of the widest differences, than in the strains she chooses in which to pour forth her confession and gratitude and prayer.

Say not, then, because this City of God on earth is yet in some respects an unrealized ideal that it has no real existence. The pattern of Church life varies from age to age and is manifoldly checkered. Each race adopts a hue and color adapted to its own peculiarities of mind and spirit, yet read the mental struggles of a David, or an Augustine, they are not different from your own. Listen to the African, or the Hindu, or the West Indian as he bends his knee and pours out his soul in prayer at the throne of grace; his wants, his acknowledgments, his aspirations, his gratitude for mercies received, are not distinguishable from yours. Join in their public assemblies, and the familiar hymn, the voices blending in the well-known tune, will remind you that tho far from home, you are yet in the domain of the City of God.

I come to speak of what, after all, is the main theme of this text, those glorious things, or some of them, written in God's Book concerning this city.

And here I would begin by saying that surely *it is itself a glorious thing that there should be a City of God of this kind in the world to speak about.* The Jew thought it was a glorious thing to be able to say of himself that he belonged to a nation which stood in covenant with God, to which God had revealed Himself, in which there was a city which the Most High had chosen for his abode, the place which He had chosen for His worship, and where His servants were invited to appear before Him. In like manner, is it not a glorious thing to say of this earth of ours that God still has His seat in it; that it is not given up to anarchy, misrule, and the lawless play of man's passions and ambitions, but that God still rules in it; that it is not left to man's futile efforts to build up empires for himself which have never been able to endure, but that God is building up through all time his own invisible, spiritual city, the true home of man's spirit,

the real city, which hath foundations and full of promise for his future?

We talk sometimes of the philosophy of history, of that which gives connection and meaning to the movements of God's providence upon earth, that which defines for us the grand goal, that great divine event to which all creation moves. But apart from the rearing of this City of God, what is history but a series of kaleidoscopic changes, the wild dashing of aimless waves upon an unknown shore, the rolling of a stone up hill, which no sooner reaches the summit than it begins again to descend? This City of God is the one great abiding reality of time, that which gives meaning and connection to all history, which prescribes the great center, the goal, the divine purpose of God's providence on earth. If we seek for connection, for rationality, for true progress, it is to the rearing up of this City of God we must look for it.

Glorious things are spoken of the *security and defenses* of this City of God. "God is in the midst of her," we read in one of these great old songs; "she shall not be moved."

When we look back on history we see how real this divine protection of the City of God has been. Had this City of God been capable of perishing amid political convulsions it would assuredly have done so by this time, for it has passed through some of the very severest of them. We live in this century in times of great political change, and perhaps greater changes are impending. Men's hearts are many of them failing them for fear of what may happen to the Church and City of God. But if you go back to history, you will find that any changes we are passing through now, or are likely to pass through in the immediate future, are but the merest child's play compared with some of those the Church and world have already passed.

Think of that crisis in the history of human affairs, when the Old World came to its end in the dissolution of

the Roman Empire. Everything men held sacred and dear and permanent was bound up with it; and when at length that great civilization was seen like a mighty ship going to pieces on the rocks, and those hordes of barbarians were pouring over the provinces and submerging everything held precious, can you wonder that they should think that the very end of the world had come? Yet it was in the midst of these convulsions, in the very height of them, that the great Augustine sat down and wrote the book which bears this very name, "The City of God," in which he shows how, amid this going and coming of earthly empires, God's great city stands and grows and endures, and will not perish.

Had the corruptions of the Church been able to bring about its overthrow, they might well have done so, for often these corruptions reached a portentous height and threatened its destruction; but by the force of that vitality within it, which is but another name for the abiding presence of the Spirit of God in its midst, you know too how, from time to time, it has arisen and thrown the worst of these corruptions off and come forth stronger and purer than before. Had the coldness and apathy of its own citizens, their want of interest in its welfare and in the things which make for its prosperity, had these been able to deliver it to destruction, it might well have perished; but you know too how during the darkest times there have always been some few hearts in which the holy fire has been kept burning, and those few sufficed to maintain the sacred succession until better times came. Had intellect been able to destroy the City of God, it might well have done so, for often has it hurled its keenest weapons of argument and railery against it, yet the net result is to-day that the Church of Christ has more numbers, is circulating more Bibles, is extending itself more widely in the world, is doing more good, than at any previous period of its history. Shall we not say in the



words of the prophet, "No weapon that is formed against thee shall prosper." "Walk about Zion and go round about her, mark ye well her bulwarks, that ye may tell to the generations following, for this God is our God for ever and ever. He will be our Guide even unto death."

Glorious things are spoken of the *privileges* of the City of God. These are great, and they are extended equally to all. This is the true home of religious equality. In the household of God every believer is a son of God. God is his father; he has the spiritual freedom of a son, and the rights and immunities of a son; he enjoys the privilege of free access to God, is happy in the love of God, knows that God cares for him, protects him, schools him, provides for him, and is able to do for him exceeding abundantly above all he can ask or think: "O Lord, my God, how wonderful are Thy works which Thou hast done and Thy thoughts which are to usward; if I would reckon them up, they are more than can be numbered."

And glorious things are spoken of the *accessions* which this City of God shall receive. Has not this glorious thing already received a marvelous fulfillment? How many and how great nations have already received the Gospel, and are this day worshiping Israel's God, and the God and father of our Lord Jesus Christ? And is not the fulfillment in our own day speeding on apace? With missions and with converts on all parts of the earth's surface; with a great people like Japan knocking for admission at the door of the Christian nations; with Ethiopia, the Dark Continent, literally stretching out her hands to God; with a great dependency like India leavened by Christian influences; with Egypt passing under influences opening it up more and more to Christian instruction; with doors opening on every hand into countries long closed against the entrance of the truth—may we not say without reproach of exaggeration:

"Lift up your heads, for the day of your redemption draweth nigh?"

Not less glorious things are spoken of the *duration* of this City of God. Rome, stably seated on her seven hills, proudly styled herself "The Eternal City," "Mistress of the World." That boast was vain, as all boasts based on merely worldly power have proved to be; but this City of God, as we have seen, endures while empires wax and wane. It is a question which only the future can settle, whether our great existing empires will not go the way of all the rest, whether their greatness too shall decay, their power be shorn by the successive breaking off of colonies, and their supremacy in the market and on the sea be snatched from them by some younger and more active competitors. I believe the answer will depend very much under God upon this: whether in the flush of their material prosperity and amid the startling changes taking place in society, they hold fast to or let go the truth received from Jesus Christ. We cannot pry into the future and tell what the changes in the coming century shall be, but even were it so this spiritual city of God would not perish in her ruin. Macaulay's famous fancy may come true, and the New Zealander yet be found on London Bridge sketching the ruin of St. Paul's. London may be no more; Edinburgh may be no more; the great emporiums of our wealth and industry in Europe all gone—but fair, strong, safe, grand as ever, unharmed, unreachable by shaft of foe, bathed in the sunlight of divine love, and shedding the blessings over the nation, will be this city founded on God's truth, the spiritual, enduring City of God.

And the last class of glorious things I refer to in this City of God are *those which relate to its eternal state*. On earth, as we have had occasion to remark, this City of God must ever remain more or less of an ideal. The world is struggling toward it. God is building it up through the ages, and we can rely on Him that He will not let it

perish. But it is not in the sphere of time that it ever will be manifested in visible perfection. Shall it never, then, be made manifest? Must it always be an ideal, never to be realized? This it is impossible to believe, and experience does not lead us to believe it. The individual, as we believe, shall reach his perfection hereafter, and shall be presented blameless and unrebukable, irreproachable in the presence of God, with exceeding joy; and, if the individual, then the entire society, for without the society he can not be made perfect. What means that vision which John in Patmos saw when he beheld the New Jerusalem descending from God out of heaven, adorned as a bride for her husband, if it be not the symbol of that perfected Church as eternity shall reveal it? "Glorious things are spoken of thee, O City of God."

In everything great, and high, and good, and noble, in every great thought, in every grand ideal, as you know, there is an inspiration; and this ideal of the City of God, God's kingdom on earth, must from its very nature be the most powerful in its influence of all.

What a corrective there is in this idea, for example, to everything of the nature of sectarian narrowness and littleness!

What an inspiration there is in the idea of this City of God to holy living! Can we know ourselves to belong to this city, and not seek to live up to the dignity it confers?

And how will it act as an inspiration to incite us to Christian work? Can we be living members of this great City of God and not feel that it calls upon us to work for it; that it calls upon us to work, to labor, to sacrifice, to pray for it every day?

Why, what is the great secret of the coldness and indifference and apathy of so many of our Christian people? Why is it they take so little interest in the Church of God and its work, that they are so unwilling to give a little sacrifice and labor for anything con-

nected with it, except that their idea of the Church of God altogether is low and tame and commonplace, unworthy of that which the Church requires? And what is the remedy, except that there should be a grander and higher conception of what the Kingdom of God really is? And what a grand inspiration of hope there is in this idea of the City of God! A hope for religion when we see it, as we may think, retreating before the forces of ungodliness; hope also for ourselves, when we are disappointed and cast down in our work, failing in health, with shattered ideals and hopes strewn all around us—I say what an inspiration of hope is furnished us by this thought, when from these things we look up and on and see all these troubles hushed to rest in God's unending joy.

It is a glorious thing to have seen this City of God, to have caught even one momentary glimpse of its beauty, even altho we cannot always retain the vision, and walk in the light of the full realization of it. It is so with all our highest thoughts and ideals; oftentimes we lose the vision of them and have to walk in the darkness and have no light; and then, again, comes some Pisgah moments in our experience when we see the bright glow helping us on, and we go on in the strength of it for many days to come. Our great poet, Browning, tells us how his pilgrim of knowledge, toiling on to the city he desired to reach, sometimes caught a glimpse of it, then again lost the vision, but was always helped on anew by the fresh visions he saw. On one journey he thought the track was lost, when suddenly the vision flashed through the cloud; the darkness soon closed again, but he had seen the city, and one such glance no darkness could obscure. To have seen the city, to have had even one momentary glimpse of the city, is to feel life nobler, to feel hope beat higher in the breast, to feel that existence is not aimless, that even if present disappointment should beat us back, we are able to endure as seeing Him

who is invisible; that tho, like Abraham, we have not a single foothold on earth, yet "there is a city which hath a foundation, whose builder and maker is God."

May the grand privilege be ours, that in that great city our names may be enrolled in the Lamb's Book of Life. If we have not entered, let us remember that the gates of that city stand open night and day continually, that you and I and all the world may enter in it; and let us hasten ere the dark shadows come upon us to our place within the walls to share the joys, the felicities, the hopes of those who are among the redeemed.

#### SHADOW AND TRUTH.

BY THE LATE R. W. DALE, D.D.  
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*But the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth: for the Father seeketh such to worship Him.—John iv. 23.*

You will remember that in the first chapter of this gospel John tells us that the law was given to Moses, but grace and truth came by Jesus Christ. Truth as well as grace. Now our Lord says that henceforth true worshipers shall worship the Father in spirit and in truth.

In the old Jewish times the religious home of the nation was distinguished by a remarkable system of external and symbolical institutions, to give the people complete assurance that the God whom they worshiped, the great God who created the things of earth, was very near to them. A sacred tent was erected among their tents in the wilderness, and in the inner chamber there was a symbol of God's presence. In later times a magnificent temple was built in Jerusalem. A visible symbol of God's presence was there. They were taught this was the home of God as the home of a king was in his palace.

To prevent them from drifting into the worship of many gods there was a unique sanctity attached to the observances of the temple. For many centuries there was the offering of sacrifices, but at last the people were finally rescued from idolatry. Sacrifices were offered in the temple to impress them with the greatness and holiness of God. They were taught that God could only be approached through His appointed priests, as great monarchs are principally approached through the officers of their courts. They were required to observe certain characteristic customs—to abstain, for example, from certain kinds of food. This institution of outward symbols had a temporary power in the rudimentary religious system which existed before the coming of Christ, but there was no reality, there was no truth in them. They were only shadows of truth. God was real, as near the men in Jericho as in Jerusalem. A priest was never really necessary to give men access to God. Sacrifices to God were not really necessary to put away sin. The outward customs which separated the Jews from other nations did not really spiritually separate them. In their actual life and character the Jews were, large numbers of them, just as immoral and just as irreligious while they were observing these customs as any of the heathen. That visible, external, unreal system of religious institutions had its place and use for a time. When Christ came, truth as well as grace came with Him—truth as distinguished for that which is only the shadow of truth, reality as distinguished from that which is only the symbol of truth. There is no life in the mere material temple. There are no longer priests. There is no longer any visible sacrifice to distinguish between the people and the children of the Eternal. And the rest of mankind is no longer to be marked off by mere external rites and ceremonies, but by real inward spiritual powers. Truth has come; that means that religious

life and worship have their home in the invisible and eternal world which lies beyond us, not in mere visible and material institutions, which are only the symbol and unreal. And so this Samaritan woman asked our Lord why Jerusalem was meant as the place where men ought to worship. She understood Samaria was the place where men ought to pray. Acts of worship were not to depend on place. It was to become spiritual, and true or real, that would disappear, and the sanctity of all, the sanctity of the material temple outward and visible institutions that were connected with it. Worship is to be lifting man to new heights. It has passed into a spiritual order. It has become real.

Does it not occur to you that that is a very wonderful discovery to be made by such a person as this woman whom the Lord Jesus Christ met at the well? There are people who don't think the Son of Man ought to be made visible after this lofty manner to the common people, to the uneducated, to the young, to the undisciplined. The undisciplined require many aids to worship of an external kind. It helps such persons, we are told, when they think that the church building is a sacred place. It helps such persons if they think that the minister is an inspired priest by whose ministry they may find God. It helps such persons if they regard the bread and wine at our Lord's Supper as being in some mysterious sense the very body and blood of Christ. It helps such persons when worship is surrounded with great external solemnity and great external impressiveness. It may be admitted that these outward sanctities are unnecessary. It is admitted that the building in which the true man worships is no more sacred with the presence of the minister than other buildings. The impressiveness of the external circumstances of worship does not make worship more acceptable to God. But it is insisted that to bring the Divine Presence within reach of the simple

sort of people, people who have no spiritual energy, no lofty thoughts, no meditation, is impossible. Well, that is a kind of condescension to those who are incapable of the nobler sort of life, and of which I find no trace in the New Testament. In the name of the spiritual and divine, I protest against relegating them to any inferior position. In the name of the priesthood that binds together all that have been born of God through the power of the Spirit, I protest against the assumption that they are not the children of the Eternal, and can not offer spiritual worship, and for themselves, by the power of the Spirit, and rise into the immediate presence of God. In the New Testament I find those whose powers are feeblest, those whose knowledge is most limited, are to be lifted to the glorious heights on which the most eminent saints are standing, not to be left in their weakness on some inferior level. Christ in this conversation with the poor sinful woman spoke of the spiritual nature. The reality of Christian worship was a glorious worship. That is God's worship. All Christians, the weakest as well as the strongest, are to become spiritual and real.

Now, this kind of worship is independent of place and time. It belongs to the invisible and eternal order in which God and the soul meet together. It is necessary to the soul that God's greatness and glorious holiness and love should be confessed. It is joy of the soul in God's perfect blessedness and absolute righteousness and infinite love. It is trust of the soul in God's transcendent grace. It is sorrow of the soul for having failed to love and serve Him. It is thanksgiving of the soul for His immense and eternal goodness. Whatever our outward acts may be, there is no worship in spirit and truth where there is not this movement of the soul itself toward God. And yet man is not a spirit merely. His nature is complex, he touches two worlds, he belongs to both. The movement of the soul toward God, the

activity of the high and spiritual part of our life, creates certain corresponding emotions of a temporal and natural kind; exciting, emotional, and even physical sight is kindled; that kind of spiritual life is intense; our whole nature glows with heat, and the central fire—this natural insight, this emotional glow which is created on the approach of the soul to God—is increased if we express our wish in words of prayer and adoration.

There lies a possibility of very grave danger here, of one of the most terrible and fatal forms—false *adoration*. Let me explain what I mean. If I am deeply moved by the greatness and glory of God, my emotion easily carries with it a temporal natural feeling of awe and solemnity like that which is produced by loneliness, as in the silence of the mountains, by the magnitude of the ocean, by the stillness and awe of some great building. If I am filled with joy by the love of God, the joy easily carries with it a certain natural buoyancy like that produced by the bright sunshine, by the blooming of flowers. By the sorrow for sin in the presence of God there is a feeling naturally created like that which comes from listening to pathetic music. A mere natural emotion may be produced by *not* coming in contact with God at all. Go into a stately church with lofty roof, the deep shadows of some mystic symbol and ancient memories gather around you. There will be a great solemnity produced by the building apart altogether from a sense of God's greatness, but in that awe and solemnity there is *no* worship.

Again, in what it is the custom to call a bright and cheerful service there will be buoyancy, the animation created by the service itself apart from any joy in God's love, and in that buoyancy and animation there will be *no* worship. In listening to pathetic prayers or pathetic music there will be created a certain pensiveness like that which comes from real sorrow for sin; but if the pensiveness is produced by pathos,

the prayer or music is not a reality between a penitent soul and God. My fear is that there are large numbers of persons who mistake emotion produced by external and natural means for worship in spirit and truth. You think that you are bowing with reverence to God in the service that you are taking part in, the impressive service, the great congregation in a noble building. Is it the service that creates solemnity, or is it God that creates it? Test that question. God is near to you in the square whitewashed building, with a small congregation, where there is nothing to make the service outwardly impressive. Are you filled with God and solemnity there? You think your religious joy is culminated when the service is stimulating and exciting, when there is a band, when there is fire in the singing. Is it joy in God that you feel, or a mere natural effect of the buoyancy of the service? Test it. By the services in which there are all these mere natural stimulants you think you have had a visitation of devout emotion when you have been much moved by pathetic music or pathetic prayers.

Perhaps you have, but test it. Do these influences come to you—influences which sometimes touch and move the most irreligious and the most immoral man in the congregation as deeply as they touch the most sacred? As to forms of service, the music to contribute to this mere natural emotion is a question of extreme delicacy and difficulty. The consummation of that question is dependent upon the condition of the different churches at different times, but we need to discourage emotion by *unlawful* and impressive services as unnecessary to spiritual worship. To encourage emotional and very impressive services is almost certain to lead to fatal and ruinous adoration, in which natural emotion is mistaken for real worship of God. In one of the late Matthew Arnold's works he deals with this fundamental error. He takes it for granted that worship ought

to be impressive. He says: "Make worship impressive in its external manifestation, its song, the splendor of its observance. Let this hold its way through all outward and inward life. Publish it in song and splendor." Strangely these words contrast with our Lord's account of the only worship that God cares for. The true worshipers shall worship "the Father in spirit and truth." The error is fundamental, the assumption that worship is intended primarily to impress men. In prayer I appeal to God. To please Him I must think of Him, of His infinite grace, of His eagerness to help me; I must think of obtaining His blessing, not of how my prayer may impress those who hear it. In thanksgiving I am praising Him for His goodness; I must think of Him, not of how my thanksgiving will impress the people who hear it. In adoration I shall be lost in the vision of His glory. If I begin to think of how my adoration will impress other men, it ceases to be adoration. I dare say some here will remember that it used to be a reproach to use extempore prayers that we sometimes addressed to the congregations rather than to God, when the minister thought of the people rather than of the King. To whatever extent that is true the prayer ceases to become adoration: it becomes a sermon; and to whatever extent this idea of making worship impressive is carried it becomes liable to the same reproach. If intended to impress people by its awe and solemnity, the pathos ceases to be worship. Worship is then worship only in form and in name. It is intended simply to impress those who witness it, those who take part in it. Its work and value is determined by the depth of impression it makes on those who take part in it. Let those of us who believe in the worship of God see that the worship be directed to Him.

The impression it produces on the mind is therefore secondary. Puritanism in its austerity mistook passiveness for reality. In their lofty vision

of the greatness of the Eternal they were led to suppose they were worshipping God when they were only filled with emotion. If natural emotions, which are akin to spiritual acts, may assist to provoke those acts, there is something perilous in the direction of powerfully stimulating the natural emotions when we are engaged in Christian worship. Firstly, we should not discourage holy and *invisible* exertions to worship. Secondly, to prove that the real spirit is really full of reverence and trust and joy created by the inspiration of the Holy Ghost, and by direct contact with God. There is something, perhaps, of exaggerated regret in the temper in which we are apt to look back on the great times which are gone, but there is some truth, I fear, which we are all quite prepared to acknowledge, in the difference of spiritual depth between our own life and the lives of our fathers.

#### SOME ANCIENT ENDEAVORERS.

By W. C. KANTNER, D.D. [CONGREGATIONAL], SALEM, OREG.

*And what shall I more say? for the time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephthah; of David also, and Samuel, and of the prophets, etc.—Heb. xi. 32-34.*

THE Endeavor Society is new; the endeavor spirit is not. It is old as piety and devotion in man. Indeed the historical portions of the Bible outline for us the development of the endeavor spirit in the religious history of the race. Abel was an Endeavorer and paid the penalty of his devotion: Enoch was an Endeavorer, and God took him to Himself; Noah was an Endeavorer, and Heaven signally honored him. So Abraham, and Moses, and David, and the good in all ages.

The eleventh chapter of the Epistle to the Hebrews contains a list of "Endeavor saints." Study the life history of the men and women whose chief life

characteristic is discussed in this chapter and you will discover that they belong to God's nobility, and that the true "Endeavorers" of to-day are standing in line with prophets, and patriarchs, and saints of the olden time.

Francis E. Clark and John Willis Baer stand in the front rank now, but they were not the first "Christian Endeavorers." Upon them falls some light streaming from those ancient Endeavorers who stood as bright and shining lights amid the darkness of their day.

Can those ancient Endeavorers teach us anything? Are there any lessons in their lives for us? Dull must he be indeed who fails to discover lessons of value and helpfulness in their history.

1. We have the lesson of their faith. They are sometimes called heroes of faith because of the marvelous faith so clearly manifest in them. They believed. What did they believe?

"By faith Abel offered unto God a more acceptable sacrifice than Cain."

"By faith Enoch was translated."

"By faith Moses when he was come to years refused." "Who through faith wrought righteousness." Study verses 1 and 6 of this chapter and some suggestions as to the character of their faith will appear.

(a) They believed in God.

(b) They believed in the love of God.

(c) They believed in the promise of God.

(d) They believed in righteousness of heart and life.

(e) They believed in the promised Messiah.

(f) They believed in a hereafter of blessedness.

Because they believed, they obeyed. "Speak, Lord, thy servant heareth," was their attitude before God. We need to study well this lesson and reproduce it in our lives. The men of faith then were the men of endeavor. It is so to-day. In business, in politics, in the Church faith leads the way to best and most successful endeavor.

2. Then there is the lesson of their

consecrated activity. They were men and women of action. Because they believed they did something. Take the case of Abraham, or Noah, or Moses and the Israelites; they ventured for God. Duty bade them go and they went. Danger did not hold them back, and death did not affright them.

They were Endeavorers.

"Attempt great things for God; expect great things from God." Pray the prayer of faith and then do the deed of faith. Do something for Jesus; be an Endeavorer.

3. The lesson of their self-sacrifice must not be overlooked.

The spirit of self-forgetfulness and self-sacrifice was prominent in their life-work. Moses suffered reproach with the people of God rather than enjoy the pleasures of sin for a season.

"Others were tortured, not accepting deliverance." "If any man will come after Me, let him deny himself and take up his cross and follow Me. For whosoever will save his life will lose it, and whosoever will lose his life for My sake shall save it." "Yea, doubtless I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord."

"By the light of burning martyr-fires Christ's bleeding feet I track,  
Toiling up new Calvaries ever with the cross that turns not back."

4. Another very important characteristic of these ancient Endeavorers is their faithfulness. They endured unto the end, they were faithful unto death. Persecutions, trials of cruel mockings, bonds, imprisonments, scourging, did not swerve them from their purpose. They illustrate a high conception of duty. Jesus taught that "he that is faithful in that which is least is faithful also in much." "Be thou faithful unto death and I will give thee a crown of life." Here, then, learn the lesson of faithfulness to God, to the Church, to duty, and at all times to the highest type of Christian life.

5. Finally, notice the immortality of these Endeavorers.

What is said of one of them in this chapter is true of all, "who being dead yet speaketh." "The world was not worthy of them." They have passed into the heavens, some of them through greatest pain made their way to the throne. They live forever. "He that believeth in Me shall never die." They live in the best thought and noblest endeavor of to-day, for words and deeds such as found expression in them are immortal. The "endeavor spirit," is an "immortal and immortalizing Spirit."

Will John Wesley be forgotten, or Martin Luther, or John Knox? These ancient Endeavorers have joined

"The choir invisible  
Of those immortal dead who live again  
In minds made better by their presence; live  
In pulses stirred to generosity,  
In deeds of rectitude, in scorn  
For miserable aims that end with self;  
In thoughts sublime that pierce the night  
like stars."

And so may we, so shall we, if we but learn aright the lesson of their faith, their consecration, their self-sacrifice, and their faithfulness.

There are magnificent possibilities before the young people of our day. The dawning future has marvelous achievements in store for the spirit of truest endeavor. But they need to catch the enthusiasm and show the consecration so marked in the life of the holy men and women of old.

### THE ONE FOUNDATION.

BY D. J. BURRELL, D. D. [REFORMED],  
NEW YORK CITY.

*And Simon Peter said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. But I say also unto thee, That thou art Peter, and upon this rock I will build my Church; and the gates of hell shall not prevail against it.—Matt. xvi. 16-18.*

THIS passage is fighting-ground: on it have been waged long campaigns of

controversy. "On this rock will I build my Church." What rock? The Romish Church says, Peter. Does not *Petros* mean a rock? But the rock here referred to is not Peter, for the following reasons:

First, our text does not say so. The words *Petros* and *petra* are not identical: the former is masculine, the latter is feminine; one means a rock, the other a stone.

Our second ground for rejecting the interpretation which makes Peter the rock foundation of the Church is its utter unreasonableness. The Church is the great organism through which God is working for the deliverance of the world from sin. It would be preposterous to suppose that God would found this institution upon a man—a fallible man—and Peter of all fallible men.

What, then, was this rock? The good confession which Peter made, "Thou art the Christ, the Son of the living God." Simon Peter grasped the glorious truth. The garment of this Nazarene prophet, a man of the people, the King of kings disguised in flesh, fluttered aside for an instant and His royal ermine was disclosed to view. Now, all His miracles were clear as day. The secret of His wondrous sermons was explained, and His life was perfect in all manly graces. The great discovery was made. Eureka! "Thou art the Christ, the Son of the living God."

I. This interpretation of the words of Jesus making His own headship to be the foundation of His Church is consonant with reason. It is respectfully submitted that the other view making Peter the rock is not reasonable. The history of the Church is written in two volumes: one entitled Sinai, the other Calvary. The law was given on Mt. Sinai and formed the basis of the old economy. The Gospel was proclaimed from Calvary, written by the pierced hand of God Himself—the incarnate God who stood then and stands forever in the midst of that



Gospel, the rock foundation of the Christian Church.

II. The view here advanced is consonant with Scripture. The divine revelation is given in two volumes, which we call the Old and the New Testament. The Old Testament is full of Christ from the protevangel in Eden, "The seed of the woman shall bruise the serpent's head," on through psalm and prophecy until the Messianic word fades out in the expiring gleam of Malachi's torch. The New Testament likewise is full of Christ from its opening picture of the child in the manger to that vision of the Apocalypse where the great multitude encircle the throne of the Crucified One, singing, "Thou art worthy to receive honor and power and dominion, for Thou wast slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation, and hast made us kings and priests unto God." As of old, it had been written, "Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone, a sure foundation: he that believeth shall not make haste," so it was written in the Church of the new dispensation, "Other foundation can no man lay than that which is laid, which is Jesus Christ."

III. This view, furthermore, is consonant with history. In point of fact there never was a time when, by the great body of believers, Peter was regarded as the rock foundation of the Church, or as her primate, or as the vicar of God.

From the proposition that the Church is founded upon the headship of Christ we proceed to three important inferences:

1. Here is the basis of Church unity: all denominations are practically one in Christ and they are one in nothing else.

2. The catholicity of the Church also rests in this same proposition. No proclamation of good tidings can be of universal application unless it rests upon the universality of the grace of Jesus Christ.

3. Here also is our assurance of the perpetuity of the Church. Because it rests upon the Rock of Ages, the gates of hell shall not prevail against it. The words of Luther at the dedication of the Wittemberg Chapel were wisely spoken: "Now must Christ be everything to us; and to whom Christ is everything all else is nothing. He is made unto us wisdom and righteousness and sanctification and redemption. He is all and in all."

#### THE ELEMENTS OF PARISH STRENGTH.

BY REV. THOMAS JAMES LACEY, B. A.  
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*Because thou sayest I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable and poor, and blind and naked, etc.—Rev. iii. 17, 18.*

THESE words are a part of God's message to the Church in Laodicea. To all human appearance it was a Church strong and powerful. If you had gone there, you would doubtless have said: "Ah! here is a Church not hampered by the lack of means. Here are all the appliances of successful administration—money, power, influence, the inspiration of numbers and of prestige—aye, it was a Church conscious of its own greatness. It said, mark you, "I am rich. I am increased with goods. I have need of nothing." But the eye of the omniscient God looks on and reverses the judgment. He says, Thou art wretched, miserable, poor, blind, naked. The Church in Laodicea is the type of parishes and individuals to-day who estimate the Church's strength by the standards of the world.

Talk with vestrymen and Church committees and how often you will hear them say, "Oh, if we only had an eloquent preacher, our parish would grow in numbers and strength." I believe that if St. Paul himself came to

some congregations to-day they would not receive him, for he came not with excellency of speech or of wisdom declaring the testimony of God; and those whose thoughts were centered on the eloquence of the man went away in disappointment, exclaiming, "His bodily presence is weak and his speech contemptible." Eloquent preaching is not the *sine quâ non* of parish strength. Men who come to God's house in a devout spirit hungering for the bread of life can gain help from the ministrations of any godly preacher.

Others there are who think that the only strong parishes are the wealthy parishes. "Wealth can build churches, support missionaries, provide the appliances of aggressive work. If we only had money, our Church would make progress. It is the echo of Laodicea's cry. It is wrong. Money can never make a parish strong. We want the poor people in the Church. We want the people who can not give one cent to support the services. If they can not give to the Church, it shall be the Church's privilege to give to them not only of spiritual things, but of her substance to the relief of their necessities.

Closely allied to this fallacy there is an idea current among the people that social prestige can make a parish strong. It gives a parish standing in the community. It gives it influence. Ah, my brothers, what social prestige had the primitive Church, those Galilean fisherman whose preaching shook the very foundations of the world? There are Churches dying of social prestige. This very prestige is alienating the masses and making them Churches of the classes; and as soon as you limit God's Church and say it is the Church of this class or that class you deprive it of its power.

We must not estimate the Church's strength by the standards of worldly measurement. The strength of any parish is not numbers, wealth, prestige. It lies in the devotion of the people to Jesus Christ, all with one

mind working together with enthusiasm to extend His kingdom in the world, each person working with one hand to build up the walls of Zion, and holding in the other hand a weapon to strike down the hosts of sin arrayed against us.

### AN UNSWERABLE QUESTION.

BY REV. HESTER MACKINNON [CHURCH OF SCOTLAND], TIRREE, ARGYLLSHIRE, N.B.

*How shall we escape if we neglect so great salvation.—Heb. ii. 3.*

#### Introduction :

The author of this epistle proves the excellency of the New Testament dispensation above the Old Testament one by showing how much more excellent is Christ than the Old Testament saints. Christ is above the angels. This doctrine is applied in the words of our text.

#### Consider :

I. The salvation referred to. It is a saving.

1. From a disease, viz., sin.
2. From punishment. Sin a crime as well as a disease.
3. From death. Death the consequences of sin as a disease and its reward as a crime.

II. It is a great salvation.

1. Great because precious.
  - (1) Compare its author's glory, etc.
  - (2) Compare its cost, humiliation, suffering, death.
2. Great because suitable.
  - (1) Satisfies God.
  - (2) Satisfies man.
3. Great because perfect.
  - (1) Saves all who receive it.
  - (2) Saves by itself.
4. Great because free.
  - (1) Offered to all.
  - (2) For nothing.

III. Many neglect it. Neglect implies :

1. Not only positive rejection,

2. but also negative indifference, leaving salvation untouched.
- IV. How shall the negligent escape?
1. By trying to save themselves?  
Self-righteousness foolish.
  2. By a random act of mercy on God's part?  
God a God of order.  
Just as well as merciful.
  3. By chance?  
No escape outside the Gospel salvation.

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### THE WAITING CHRIST.

BY NEWMAN SMYTH, D.D. [CONGREGATIONAL], NEW HAVEN, CONN.

*Houbeit I must go on my way to-day, and to-morrow, and the day following: for it cannot be that a prophet perish out of Jerusalem.*—Luke xiii. 33.

THIS text presents the life of Christ to our thought in an aspect of it which we are not accustomed to contemplate: it was a life of waiting. He has disclosed Himself in it as the Christ who must go on His way to-day, and to-morrow, and the day following, waiting those periods of time until the divine "must needs be" of His work and His mission should be accomplished in Jerusalem. Let us think of some possible reasons why the Christ must wait, even tho He came to cast out devils and to perform cures.

1. One reason why He must wait as well as work is this: It was necessary that time and opportunity should be given for the sins of men fully to reveal themselves in His presence. Because He waited the world knows what sin is; eternity knows what sin in its last hate and awful abandonment of iniquity can be and do. The Cross is to all worlds, and for the ages of ages, Christ's revelation and God's condemnation of sin.

2. Another reason lay in the preparation of the external conditions for

His manifestation. The times must be fitted to the man; the course of events must be made ready for the hour of Christ.

What is thus grandly true on the broad historic field concerning the waiting for the hour of God is likewise true in a measure within the lesser fields of our own little personal lives. We can not choose our hours, either of sacrifice or of spiritual victory.

3. A third reason for Christ's waiting is partially opened to us in the Scriptures. For the sake of His inward preparation for His hour, and the perfect victory of His Spirit, our Lord must wait as well as work. Some process of inward experience, some course of obedience, some inward growth and order of being made perfect were necessary to Christ Himself; and therefore must He wait until His hour was come.

We need more of this patience of the Spirit of the Lord alike in our resentments of evil and in our endeavors with the good. We need it as we survey the vast sweep of history and as we keep the brief times of our own lives. We need this lesson from the waiting Christ as we remember past years, and keep their sorrows in our hearts, and know that we must walk to-day and to-morrow without others whose presence, once within, belongs to the substance of things hoped for and the immortal completion of our lives.

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THE eye is a very small sphere, and the sun is a very big sphere, but there is nothing so easy as for the eye to see the sun. The frith may be very narrow and exceedingly shallow and dirty even, and the ocean wonderfully broad, pure, and profound, but there is nothing easier than for the frith to have the inflowing tide from the sea fill its own channel and extend the oceanic throb back through its own meager waters far inland.—*Parkhurst.*

## FUNERAL SERMONS.

**Men Who Do Not Shame God.**

BY JOHN HUMPHSTONE, D.D., [BAPTIST], BROOKLYN, N. Y.

*And as touching the dead that they rise, have ye not read in the Book of Moses, how in the bush God spake unto him, saying: I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.*—Mark xii. 26, 27.

*Wherefore God is not ashamed to be called their God.*—Heb. xi. 26.

THE possibilities of shame in the divine nature must inevitably be awakened if the hope God has Himself incited fails of realization. But is it so? Does a broken promise shame us, and would the same fail to shame God? I can not think that a most wise and conservative interpreter of Scripture has put the case too strongly when he says: "If the living God Himself has spoken the word in which we trust; if it is He who has bidden us lift our hopes so high and frame our life upon so ample a scale; if through faith in His promise we have practised renunciation and lived for the unseen—then His honor is pledged to secure us against disappointment. He would be ashamed to be called our God if He has inspired a hope He was never to fulfil. It comes then to this: Our very memories of what the faithful were contribute to our present assurance of what and where they are. Such lives as theirs can not perish. It is inconceivable that it should be so. They walked with God. He dwelt with them. For Him they learned the sacrifice of themselves. They lived not for the day, but for eternity. They sought not the applause of men, but the favor of God. They wrought as in fight. What they shunned was in His fear; what they aspired to be was at His bidding; whither they went was at His call. They were not

ashamed of God; God was not ashamed of them for the limit of their earthly lives. There is only one conclusion: He is still their God; they are still His people. There, as here, they live in Him.

**Christ the First Fruits.**

BY CANON W. C. E. NEWBOLT, M.A. [CHURCH OF ENGLAND], LONDON, ENGLAND.

*But now is Christ risen from the dead and become the fruits of them that slept.*—1 Cor. xv. 20.

WHAT a shout of joy there is in that word "now," with which the Apostle opens out into this glorious theme of the Resurrection! There it had been struggling to get out through the discords and obscure passages of controversial doubt—this great theme of the apostolic Gospel—now caught up and dragged down by the cries of those who say there is no resurrection of the dead; down deeper into the somber depths of a false witness to God, of a tragic mistake in estimating evidence; down into the gloom where the holy dead be only as so many perishing lives crushed by sin and a challenge to despair.

But now, with a burst of glory riding on the storm, the depths of gloom are dispelled. Christ is risen! The last enemy, which seemed so victorious, is destroyed. Christ has been raised, and not merely as He was before, but the first fruits of them that are asleep. Christ has risen the same, and yet not the same, as He was before. He died with a body adapted to the world of sense; He rose with a body adapted to the world of spirits—the first fruits of them that were asleep—no longer with a body in which He hungered and thirsted and suffered, but a body filled with a different correspondence altogether.

## INDEPENDENCE DAY SERMONS.

## The Perpetuation of Patriotism.

BY PROFESSOR GEORGE W. GILMORE,  
THEOLOGICAL SEMINARY, BANGOR,  
ME.

*And thou shalt show thy son in that day, saying, This is done because of that which the Lord did unto me when I came forth out of Egypt. And it shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes; that the Lord's law may be in thy mouth: for with a strong hand hath the Lord brought thee out of Egypt.—*  
Ex. xiii. 8, 9.

IN no other people has the sense of national unity been so unyielding, the persistence of national feeling so great, as in the Jews.

Not all their disasters could make them forget their origin. In slavery, by the rivers of Babylon they hung their harps on the willows and refused to "sing the Lord's song in a strange land." Daniel prayed with his windows open toward Jerusalem. Even now, when all semblance of national life has fled, when the descendant of Israel has no land he can call his own, while a wanderer and a sojourner, he pitches his tent in all lands. The most sacred and prized name he bears is that of Hebrew.

The bonds which bind Hebrews together do not seem to be relaxing. The signs and tendencies of the times fail to appear in Israelites. Germans, French, Turks, Chinese even, come to our shores and eventually sink their nationality. In the second or third generation ties other than those of America are only a faded memory. But not so the Jew. Citizen tho he be, he is yet an Israelite. His windows ever open toward Jerusalem. Dwelling among us, laboring in our midst, voting with us, often engineering the finances of gigantic undertakings, he

yet remembers his origin and remains apart. At the same time, this trait makes him little, if any, the worse citizen. He is not less thrifty, not less moral, than any other. If statistics may be believed, in proportion to their numbers fewer Jews find homes in our penitentiaries and almshouses than any other element of our population.

We have dwelt thus on Israelitish characteristics only to get strongly before us the fact of the persistence of Jewish nationality, to have a commanding view of what a master passion can do. What has made possible this persistence of the Jewish type? We have the answer in the words of the text. The Jewish home was a school, where the daily lesson was the story of the people of Israel. "It is because of that which the Lord did for me when I came out of Egypt," was the answer to the Hebrew child's queries. Every feast recapitulated some epoch in a glorious history, every fast recalled punishment inflicted by Jehovah for falling away from Israel's God.

Let us keep this in mind while we turn to matters more germane to our own interests. It is not intended that our thoughts to-day shall wander from our own national life. The atmosphere is vibrant with the salutes fired to our flag, and to the nationality that flag represents. Patriotism is in the air. It is perhaps a new thought to us that patriotism is a holy emotion, that it has a Biblical warrant.

When we find such assurances as that in Deut. xiv. 2. "For thou art an holy people unto the Lord thy God, and the Lord hath chosen thee to be a peculiar people unto Himself out of (above) all peoples that are upon the face of the earth"; or that in Psa. cxxx. 7, 8: "Let Israel hope in the Lord, for with the Lord there is mercy, and with Him is plenteous redemption.

And He shall redeem Israel from all His iniquities:" when we read such passages as these we can not wonder at the pride of the Jews. Even the most casual reader of the history of God's chosen people can not resist the conclusion that God's command to teach their children His wondrous dealings with them of all peoples was meant to foster and develop a patriotism, intense and fervid, which should be a ruling passion. Hence I deem it not an unwise innovation to use the pulpit in God's house to urge the fostering of a glowing love for our country. Why should it be necessary to prove that we have Bible sanction for such a passion?

Those who remember the late war recall scenes of pious and holy resignation when wife sent husband and mother sent son to ransom, perhaps with his life, the jeopardized freedom of his country. Did any one think such sacrifices aught but holy? Love for country sanctioned the gift and consecrated it, and love for country made out of these husbands and sons heroes in valor, achievements, sufferings, sacrifices, on battle-field, in hospital, and in prison. "God and our country" was the watchword at the utterance of which hosts of men sprang to save imperiled liberty. An emotion which can work such wonders as these is one to be fostered. A patriotism sanctified by prayer is a holy thing, a possession which shall enrich a nation, and make a little one equal to a thousand. Patriotism grows from holy beginnings and noble aspirations. Have we as a people beginnings on which a lofty patriotism can be built? Can we say, as could Samuel, when he spoke for Israel, "Hither to hath the Lord helped us"? Undoubtedly we can. The late Dr. Hitchcock, than whom this country has not had a more penetrating student of history, once said, "He who in reading history has learned to ask of any event, 'What did God mean by this?' has begun to get at the philosophy of history." Americans show their appreciation of the spirit that makes history when they

turn to the debarkation at Plymouth Rock as the real beginning of this country's story. Other and earlier settlements were made, but it was the landing of the Mayflower's passengers that marked the beginning of our life. It is the spirit of freedom in worship manifested there which has made our nation what it is to-day, and which is to lead it to still greater achievements.

"God is in history." This nation is achieving what God meant it should achieve. Its whole course has been in one direction. As it has become more powerful, it has done more and more good. It has grown better and better able to master evils within its own boundaries. What is more convincing of this than the sacrifices made and the sums paid and yet to be paid for rooting out slavery? While purification has gone on within, purifying influences have been conveyed from it to other lands, and it now leads the world in missionary enterprise. How God has cherished it from its very beginning, planting colonies under the protection of a strong and Christian government; how He has guided and controlled events, so that at the right time its complete freedom should be purchased at such a price as to make it a most precious possession! And since that time He has never left it bereft of large-hearted but cool-headed patriots, who could interpret its needs and so direct its operations as to insure the accomplishment of its destiny.

Once was asked the contemptuous question, "Who reads an American book?" Now our printing establishments supply text-books for the world, and the old and conservative universities of Great Britain, of France, and of Germany summon our scholars to receive academic honors at their hands. Few indeed are the pages of our history to which we cannot "point with pride." And so in the achievements of the past and the aspirations of the future we have the nourishment of patriotism.

But we must not leave this precious

growth to spring forth, and bud, and blossom, and bear fruit alone and untended.

That which has characterized all strong nations is an ardent love of country, an intense patriotism. If our own country, in its vastness, is to have a bond which shall so unite it that no North and no South, no East and no West, shall be known, that bond must be a hot enthusiasm for its past, a profound belief in its future. And this enthusiasm must be born in the home, and fostered in schools and in every institution in our land. Our traditions must be the meat of our youth. The strongest and most earnest patriots are they whose lives from the beginning are steeped in and sanctified by the love of their country.

We must build into Americans' lives a love of country and a pride of nationality that shall insure the future of our beloved land.

We welcome the return of the Fourth of July for its educational advantages, and would use it in encouraging an intelligent and thoughtful patriotism. We would have it recall to us and our children what it is that makes our land of all others the desire of the oppressed and the poor among all peoples. It is not alone the prospect of living in peace and plenty in a land of liberty. That is only a surface reason. What makes this a land of liberty and peace and plenty? The principles for which the Pilgrims left home and country. It is not the wealth of our broad acres, the minerals in our mountains, the commerce on our waters, that constitute our greatness. It is the fact that in the nation is deeply rooted the principle of truth and justice to all alike. I do not forget the fact that there are times when our legislatures pass unjust laws, when evil men get the reins of power, when cities are misgoverned. But repentance and reformation come. Unjust statutes are erased from our books, Tweeds and their days are in contempt and ignominy, and cities purge themselves of vile officials.

Below the Falls of Niagara there are eddies and whirlpools, where the waters surge and rush back as if eager to scale the precipice down which they have leaped; but in spite of these the river pours its flood into the lake below. In like fashion, despite the eddies, the national life flows on. We make progress in the right direction. If this is the case, the children should learn it. By all means let the Fourth be a glorious day to them. But let them learn the significance the celebration bears. Their knowledge should reach back to the foundations of our welfare in a desire to worship God. The manly endurance and unwavering faith in God of the early settlers should be precious recollections to them. They should learn that the War of the Revolution was fought for a principle which is at the basis of our liberties.

A history like ours, young tho it be, crowded with tales of heroism, is fine material for patriotism to feed on. It really matters little how the day is kept, provided its object is borne in mind—to make the American more an American than he is now. "The day should be to us what the Passover is to the Jews—the time when the children should be taught that their race was set apart by God for a great and peculiar work. Teach the native-born child and the foreign child, the Indian and the negro, to have a saving sense of the dignity of their position, not as Irish-Americans, or German-Americans, blacks, reds, or whites, but—*Americans*. Drive the idea into the child's brain; it matters not whether by windy orations, by tooting bands, or by torpedoes, so that it gets there and takes root for life." So, not unwisely, wrote Rebecca Harding Davis; and General Armstrong was not less happy in his suggestion: "I think that Independence Day should be a children's day. Sunday-schools as well as all other schools should observe it—not to review the mere facts of history so much as to refresh their memories of our forefathers, and to impress them with the

idea that the best thing in life is service to God and man."

In short, if it was wise for the Jews to foster patriotism, it is wise for us to do so. And if it was possible for the Israelites to rear their children into such intensity of national feeling that twenty-five hundred years of exile, amid such varying scenes, with the hope of a return to a national heritage growing ever fainter and still more despairing, what may not we do, with our land in the rise of its glory?

### Truth the Liberator.

BY REV. F. E. WILLIAMS [PRESBYTERIAN], BALTIMORE, MD.

*Ye shall know the truth, and the truth shall make you free.*—John viii. 32.

WENDELL PHILLIPS used to say that you might as well shoot some men with a bullet as with a new idea; both certainly seem to take their breath away. But the world fights its way to progress over slain bodies and slain opinions, and he who leads must expect to see men throw up their hands and fall because they are hit. This is what Jesus saw continually. He was an innovator, a reformer, a revolutionist, a promulgator of new principles, a founder of new systems. Men were astonished, shocked, alienated, by His teaching; the ideas He advanced were new, strange, overwhelming. Our text contains one of them. I do not mean, of course, that there was anything new or strange to men's minds in the idea of freedom, but there was in the idea of freedom by the truth. Christ did not teach men to want to be free, but how to be free. We often utter the proud boast that Christianity is the mother of freedom. But let us define the term: she is only the nursing mother, not the bearing mother. He who would write the history of liberty must not begin with the birth of Christ, he must begin with the birth of man. God breathed into man the desire of liberty when He breathed into him the breath of life.

All life, just because it is life, is struggling to be free—the plant pushing up through the rocks, the bird beating against its cage, as well as the man fighting the rule of the passion within him or the rule of the despot without him. Christianity has not taught men to want to be free, but it has taught them how to be free. The emancipating power of ideas, the melting of chains by the intense heat of truth—this is its message.

It is the truth which liberates, not an abstract speculation, not a fact gathered here and there, not accumulated facts, not the vast store of the whole world's wisdom, but a knowledge of the truth. "I am the truth; ye shall know Me, and I shall make you free." Is this the idle boast of a spiritual egotist, a religious fanatic, a political demagog? The individual and the world experience will have to answer that.

Political freedom cometh by the truth; political freedom—not an armed neutrality, or a temporary escape from despotic power, but freedom. Men never have won liberty by force. Oh, if the Jews had only believed that; if only they had listened to the Master when He told them that the truth would make them free! Only a few generations and the promise shall find its political fulfilment. The defeated Roman Emperor cries, "O Galilean, Thou hast conquered." The Christian Church is free throughout the Roman Empire. But the Jews had fought on for liberty, fought fiercely and heroically, and the end of it all was the crash of the falling of the walls of Jerusalem, and a wail of anguish from a scattered and desolate people.

The valor and arms of our forefathers never gave us the Declaration of Independence. The War of the Revolution is almost ludicrously bare of victories won on the field of battle. The power of ideas liberated us. To find the sources of our freedom you must let history lead us back to Martin Luther, and through Luther to Paul, and through Paul to Christ. Bancroft reminds us



of Leibnitz's remark, "Luther is he who in later times taught the world hope and freedom." But Luther taught that world freedom only by reminding it of what Paul and Christ had taught before—only by unfolding again and enforcing the doctrine of justification by faith until it became a banner over men for perfect freedom from all human authority. When every man realized that he was a king and priest unto God, it filled him with a great new sense of dignity and liberty. The thought struck from men's spirits the shackles that for generations had enslaved them to a corrupt hierarchy; it swept feudalism from Europe; it crossed the English Channel and made the English Reformation and the English Revolution of 1688; it was carried by the Pilgrim fathers and the French Huguenots and the Scotch Presbyterians across the Atlantic and won our independence. The American Revolution was the daughter of the Protestant Reformation, and the Protestant Reformation was the child of Christ. A stubborn English king, an arrogant and ignorant English ministry, superior English armies and navies, could not whip us, because mere brute force never can conquer a divine idea.

Men can no more win political liberty by forms of government than they can by force of arms. Athens, Rome, France, tried that and failed. Our own experiment in republican government is the best that has been made, but it is not a perfect, not even a proved, success. There will always be inequalities in human legislation. No governmental constitution can prevent social distinction, selfish oppression, arrogant assumptions, and all the other weaknesses and wickednesses that are the foes of freedom. One nation may be free of another nation, but class and individual despotism are just as enslaving as national despotism. Perfect freedom is perfect equality, and we don't or can't achieve equality in material or physical or intellectual things—only in spiritual. Here Christ sets us free.

What arms can't do, and what forms of government can't do, Christianity does do wherever it prevails—I mean, of course, where it prevails not simply as an organized system, or a formal statement, but as a vital, controlling, energizing principle.

Whenever men say, "We are all brethren, sons of one Father," then is society free. But the fatherhood begets the brotherhood, not vice versa; and Christ sets us free by showing us the Father. Here is how Christianity has been teaching, and must continue to teach, men to achieve freedom, reversing all their old ideas of method (and discountenancing a good many of the new ones), sheathing the sword, abolishing standing armies, and sending divine ideas hissing into men's hearts instead of deadly bullets into their bodies.

II. But there is something higher yet than political freedom. Man is not made free by living under a free political government; he must be living under a free personal government. The citizen of the "ideal republic" may yet be a slave in bondage to ignorance, and a slave of passion. The Jew of Christ's day needed something far more than to be free from the Roman Government. He needed freedom from mental and moral blindness, from mental and moral bigotry. Jesus saw it and said it. He offered Himself to the nation as a spiritual emancipator. The Jews scornfully repelled the offer. "We be Abraham's children, and were never in bondage to any man." But the boast would not stand. They were the slaves of blind and bigoted leaders, of false and foolish traditions, of superstitious forms and ceremonies. Their minds were fettered, and cramped, and stunted. Theirs was a slavery far worse than any shackles on their wrists could make. "From it all," says the Master, "the truth shall make you free." What does it mean? How does Christ set free the mind? I hear men contend that Christianity has been a veritable

Pandora's box in the history of thought, that from it sprung bigotry, prejudice, superstition, and innumerable other evils of the mind. That is not Christianity; that is men's perversion of it. Christianity is the mother of free thought and must be, for Christ comes to reveal God and God's truth directly to every man; to set every man face to face with the whole length, and breadth, and height, and depth of divine revelation, and that means death to priestly power, for every man is his own priest; it means death to despotic authority over mind and conscience, for every man is the recipient of the divine revelation; it means death to the arrogance of traditionalism, for you and I are just as able to continue in Christ's Word, to be His disciples, taught of Him, as was Augustine or Aquinas, Luther or Calvin, the Council of Trent or the Westminster Assembly. The living Word of Christ to the individual soul is the palladium of mental liberty, and "the truth shall make you free" is our glorious promise, not of mental pride, but of mental independence.

III. But there is something worse than political slavery, worse than mental slavery; it is the enslavement of the soul, the bond service to sin. No man is free, whatever his political privileges, however large his intellectual attainments, so long as he is the slave of his own passions. The most pitiable sight on the face of God's earth, worse than the galley-slave whipped to his dungeon, worse than the bond-servant sold at the auction-block, is the man sold under the power and the dominion of sin, fettered by evil habits, bound to base passions, crying: "I would, but I cannot! Oh, wretched man that I am, who shall deliver me?" But even to that man Christ comes and says, "The truth shall make you free." What truth? Don't torture me with high-sounding theories about the elevation of mind, the purification of environment, or the efficacy of some new chemical antidote. What is the

"truth that makes me free"? "If the Son shall make you free, ye shall be free indeed." "The truth that frees from sin is the truth revealed in Christ's sonship, the truth that God in love and forgiveness claims us as His children." How does that help me? Think what we are saying—the revelation of the Father's will that we be not slaves, but sons. And can we doubt the fulfilment of the Father's will as He worketh in us? The sacrifice of Christ is God's claiming us as His own; the sending of the Spirit is God's keeping us as His own. When a man sees that truth, does he not see the road to his liberty, the liberty of the sons of God?

#### Civil Liberty a Trust.

By C. H. PARKHURST, D.D., [PRESBYTERIAN], NEW YORK.

*I sent you to reap that whereon ye bestowed no labor; other men labored, and ye are entered into their labors.—John iv. 38.*

TO-DAY'S blossom is yesterday's seed moved a single step toward fructification. We are heirs of the results wrought out by the faithful generations that have preceded us. We are the children of God and of the old years. We are what we are because of what the past has done for us, and because of what it has made us. It takes a thousand years to make a man. The nineteenth century flows with all the sap that has been accumulating since history began.

We have been born into freedom; our freedom is an inheritance. We have inherited it from men and from generations who earned it, who paid for it by their sufferings and their life. The price of it was blood, and you that know history know that I am speaking by the book. History, in all its earlier chapters, has been one prolonged war of emancipation. We are free, not because we made ourselves free, but because of ancestry who fought the battle out to the death, achieved vic-

tory, and bequeathed liberty to us who are their heirs. That is the animus with which we want to read those gory old chapters. That is what history means—coffined passion for freedom, like the divine Lord of life in the sepulcher bursting the bonds of death, because He could not be holden of them. Cross over from that to the matter of our religious liberty—all paid for, and we didn't pay for it. So much liberty in one arm of the scale, and so much torture and concentrated agony in the other arm of the scale! And we are entered into the fruition of the legacy bequeathed to us.

If we had earned our liberty ourselves, then the discipline acquired in earning it would insure all the necessary vigor to our sword-arm to be put forth in its defense. We did not earn it, and we have not had the discipline of earning it. That exactly is our peril. The enjoyment of inherited prerogatives is inherently debilitating. We require to be on our guard, and all the more so for the reason that the process of being dispossessed of familiar prerogative is such an unconscious one. It is a matter of unutterable amazement how much in the way of despotism a man whose civil liberty is only an inherited liberty will put up with before he begins to get out his armor and gird on his sword.

Now, here is the situation of peril in which we are placed. Our fathers paid for civil liberty with their blood and treasure, and left it in bequest to us. We were born in a condition of civil affluence. Our arms have not been so trained by fighting for liberty as to have much civic muscle wherewith to maintain our liberty and pass it on to the generations still unborn; nor have our hearts been so trained by fighting for liberty as to have learned how unspeakably precious liberty is, and how solemn, therefore, the obligations pressing upon us to see that it is passed on to generations still unborn.

Now that, mark you, is exactly the condition upon which autocrats and

dictators feed, and our American life is full of them. It is the beginning of slavery not to feel that you are becoming enslaved. Those who have any intense appreciation of what civil liberty means will not consider this the cry of an alarmist, and I don't care whether the rest of the people consider it or not.

We are debtors to the past, and bound to be creditors to the future. It is a shame before God and history to receive a blood-earned legacy from our fathers, and then to hand it down, reduced in quantity and tarnished in quality, to the generations coming.

There is a holy pride which, as Christian citizens, we are bound to experience in this matter, not simply to preserve intact the bequest that has come from the past, but to pass it on, enlarged by fresh increments of beauty and wealth, so that fifty years hence to be an American shall not only mean all that it meant fifty or a hundred years ago, but mean all of that, with a tremendous access of meaning—Christian citizenship be inlaid with more of individual personal kingliness, and the devices and liberty-subverting intrigues of petty tyrants and political ruffians be more difficult—yea, more impossible.

The appeal is to that in you which is best as Christians, best as men, best as lovers of mankind. God help us to forget the instant and to get out of the perversity of view which regard for the mere instant is certain to induce. God save us from being stung by small irritations or perverted by paltry considerations. The world is big, and it is for us to help make the world. The times are long, and it is for us to help shape the times and give determination to the future. God bless our future. God bless our State. God bless our town, and His Spirit reign in us.

God's smiting of His people is entirely a different thing from His smiting of their enemies. It is moderate in degree, and is not mortal in result.—*Cowles.*

### THEMES AND TEXTS OF RECENT SERMONS.

1. The Spirit of Sacrifice. "And the three broke through the host of the Philistines, and drew water out of the well of Bethlehem that was by the gate, and took it, and brought it to David; but David would not drink of it, but poured it out to the Lord."—1 Chron. xi. 18. Rev. Frank W. Foster, Omaha, Nebr.
2. God's Profit in Man. "Can a man be profitable unto God?"—Job xxii. 2. J. O. Wilson, D.D., Brooklyn, N. Y.
3. The Enthusiasm of God's Kingdom. "And the multitude cometh together again, so that they could not so much as eat bread. And when Jesus' kinsmen heard of it, they went out to lay hold on Him; for they said, He is beside Himself."—Mark iii. 20, 21. Rev. John Watson, M.A., Liverpool, Eng.
4. Christ in Place and Time. "I am He that liveth, and was dead; and, behold, I am alive forevermore."—Rev. i. 18. James Stalker, M.A., D.D., Glasgow, Scotland.
5. The Vital Atmosphere of a Christian Life. "Let this mind be in you which was also in Christ Jesus."—Phil. ii. 5. Louis A. Banks, D.D., Brooklyn, N. Y.
6. Our Resurrection in the Light of the Resurrection of Jesus. "It doth not yet appear what we shall be, but we know that when He shall appear we shall be like Him."—1 John iii. 2. R. Heber Newton, D.D., New York City.
7. The Labor, Sentinel, and Signal Services of the Presbyterian Church. "For the Son of Man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch."—Mark xiii. 34. S. A. Mutchmore, D.D., LL.D., Philadelphia, Pa.
8. Wing and Hand. "The likeness of the hands of a man was under his wings."—Ezek. x. 21. T. D. Witt Talmage, D.D., New York City.
9. Men Who do Not Shame God. "And as touching the dead that they rise, have ye not read in the book of Moses, how in the bush God spake unto him, saying, I am the God of Abraham and the God of Isaac, and the God of Jacob. God is not the God of the dead but of the living."—Mark xii. 26, 27. "Wherefore God is not ashamed to be called their God."—Heb. xii. 26. John Humpstone, D.D., Brooklyn, N. Y.
10. Four Reasons for Revival. "Yet now hear, O Jacob, my servant; and Israel, whom I have chosen: thus saith the Lord that made thee, and formed thee from the womb, which will help thee: Fear not, O Jacob, my servant; and thou, Jesurun, whom I have chosen. For I will pour water upon him that is thirsty," etc. Isa. xlv. 1-4. R. Q. Mallard, D.D., New Orleans, La.
11. into the mountain of Nebo, to the top of Pisgah that is over against Jericho."—Deut. xxxiv. 1.)
3. Submission in Adversity. ("If he thus say, I have no delight in thee; behold, here am I, let him do to me as seemeth good unto him."—2 Sam. xv. 26.)
4. The Revelation of Material Prosperity. ("I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I (am) the Lord, which call thee by thy name, (even) the God of Israel."—Isa. xiv. 8.)
5. The Smelting-Pot of Jehovah. ("As they gather silver, and brass, and iron, and lead, and tin, into the midst of the furnace, to blow the fire upon it, to melt it; so will I gather you in mine anger and in my fury, and I will leave you there, and melt you."—Ezek. xxii. 20.)
6. Revival Rejoicings. ("Be glad, then, ye children of Zion, and rejoice in the Lord your God; for He hath given you the former rain moderately, and He will cause to come down for you the rain, the former rain, and the latter rain in the first month."—Joel ii. 23.)
7. The Cross of Faith. ("Thou art of purer eyes than to behold evil, and canst not look on iniquity; wherefore lookest thou upon them that deal treacherously, and holdest thy tongue when the wicked devoureth the man that is more righteous than he?"—Habakkuk i. 13.)
8. The Alphabet of Religion. ("From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand."—Matt. iv. 17.)
9. Hearing, Hearing, and Holding. ("Take heed what ye hear: with what measure ye mete; it shall be measured to you: and unto you that hear shall more be given."—Mark iv. 24.)
10. God's Chosen the Preservers of Society. ("Except that the Lord had shortened those days, no flesh should be saved; but for the elect's sake, whom he hath chosen, He hath shortened the days."—Mark xiii. 20.)
11. The School in the Home. ("And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord."—Eph. vi. 4.)
12. A Honeycombed Profession. ("They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate."—Titus i. 16.)

### THEMES FOR INDEPENDENCE DAY.

### Suggestive Themes for Pulpit Treatment.

1. Recognitions of Unbelief. ("Let me die the death of the righteous, and let my last end be like His."—Num. xxiii. 10).
2. From Plain to Mountain-top. ("And Moses went up from the plains of Moab
13. How to Use Liberty. ("Brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another."—Gal. v. 13.)
14. What Makes a Nation Impregnable. ("For we can do nothing against the truth, but for the truth."—2 Cor. xiii. 8.)
15. The Secret of National Prosperity. ("And all the trees of the field shall know that I the Lord have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish; I the Lord have spoken, and have done it."—Ezek. xvii. 24.)

## 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.

THOU SHALT NOT MAKE UNTO THEE ANY GRAVEN IMAGE. . . . THOU SHALT NOT BOW DOWN THYSELF TO THEM, NOR SERVE THEM (Ex. xx. 4, 5).—The law against idolatry or image-worship was established by Jehovah, not simply to prevent the sin of preferring other objects of worship, but also to avoid any arrest of thought concerning Him upon a mere external symbol, for, as one has truly said, "By the phenomenon of emotional arrest in religion nearly everywhere and at all times, the adoration which should lift itself up to God stops at the image which represents Him." It was this which led Ferrero to say: "God is easily confounded with His symbol, where such exists; and the theory of emotional arrest explains such a confusion. No one has ever seen God, wherefore we cannot have an image of Him unless we construct one ourselves by our own intelligence. Now, to construct mentally, without the aid of the senses, a graphic image necessitates a considerable mental development. For this reason, even to-day, to nearly every person the word God corresponds, on the consciousness only, to a vague and nebulous image. Hence it comes that when the peasant sees the cross, which awakens in him a complexity of sentiments compounded of respect and terror, the idea or the image of God, through being a most indeterminate state of consciousness, associates itself weakly, or not at all, with his emotions. Wherefore, there is at such times present to his consciousness only the sight of the symbol, because that alone comes into the field of consciousness, and behind it there is not for the worshiper the image of God, which it should represent. Now, as a

symbol works only in so far as it has power to recall a group of ideas and sentiments, if these associations do not come, the symbol passes into the condition of reality, because the emotions are arrested by it and do not rise to what it represents. This is why idolatry is always repugnant to great intellects, from Moses and Mohammed to Pascal and Matthew Arnold, who protest always, but often in vain, at least from the plebeian point of view, against the worship of images."

THOU MADEST HIM TO HAVE DOMINION OVER THE WORKS OF THINE HANDS (Psa. viii. 6).—The supremacy of man over all lower forms of creation as contained in the earth on which he dwells is a fact, which, beginning in the Garden of Eden, has developed possibilities at the present time hitherto undreamed of.

W. J. McGee of the Anthropological Society of Washington, in speaking recently of man's conquest of the "under-world," as he terms it, says: "The milestones on the way from savagery to enlightenment are represented by quarries, by the ore-beds of iron and other useful metals, by coal-mines and by gold-diggings; but the conquest of each new substance of the under-world gave a new vantage-point for further conquest; and thus quarrying and mining, industrial development and intellectual grasp have interacted, each aiding the other, so that progress has been cumulative, and is now under way more rapidly than ever before, and with ever-increasing rapidity. To-day nearly all structural materials used in the building of our domicils and factories, the fuels that transform summer into winter and win-

ter into summer, the illuminants that turn night into day and thus lengthen life, the engines of locomotion on sea and land which unite races and peoples, the media of exchange which bind mankind into a homogeneous mass, are all derived from the under-world, and thereby the condition of man and the face of the earth have been transformed. And, within recent years, perfumes and flavors like unto those of plants and fruits are derived from the rocks, and one of the most brilliant promises of science is the indication that at no distant day the ingenuity born of earlier conquest will enable men to extract the flower as well as the perfume, the fruit as well as the flavor, from the under-world, so that food may be taken directly from the earth without the intervention of plants and animals.

"At first, the child of human parents," concludes Dr. McGee, "is a helpless weakling, and must be fed, clothed, petted, nourished, and protected by those stronger than himself, and parents give freely of their life-force that the child may be brought to maturity. When the human infant gains man's estate he repays with interest the debt unconsciously assumed in his infancy, supports his parents in their declining years, succors his fellow men, and feeds, clothes, and protects the succeeding generation; and in this interchange of kindly acts lies the beauty and perfection of human life. In like manner, mankind, offspring of mother earth, cradled and nursed through helpless infancy by things earthly, has been brought well toward maturity; and, like the individual man, he is repaying the debt unconsciously assumed at the birth of his kind by transforming the face of nature, by making all things better than they were before, by aiding the good and destroying the bad among animals and plants, and by protecting the aging earth from the ravages of time and failing strength, even as the child protects his fleshly mother."

### Limnings for Teachers from Nature and Life in the Orient.

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A CHARACTERISTIC taste of the age is for a simple, natural, persuasive sort of speech, which becomes the more popular as it is illuminated with true tints from natural science and social life. The painter, the poet, and the preacher must all alike have an eye, and an ear, and a heart akin and responsive to nature if they wish to be in our time the prophets of the people. In the hope of being able to add a little to the material for plain and effective teaching and preaching, the writer humbly draws these limnings forth from his portfolio of nature and life in the Orient.

*The Smiting Moon*—"The moon shall not smite thee by night."

Last night was full moon at the equator. With the sun standing directly overhead in December this means not night, but a silver day of exceeding brightness, a blue sky, snow-white clouds, scarcely any stars visible. Upon such a night a stranger would wonder to see native people carrying an open umbrella. The fact is, such a radiant moon possesses the smiting power to which the composer of the Psalm refers. If one walk out bareheaded, soon an unpleasant sensation of fullness will be felt above the temples, and next day there may be a fever and symptoms similar to those of sunstroke. Many cases occur of people who have lain out in the open air being smitten by moonlight with facial paralysis. Any of the features may become violently and permanently contorted. The mouth especially suffers, sometimes so distinctly as to give the unfortunate the veritable appearance of a *lusus nature*. This is the moon David knew, and after beholding its beautiful yet dangerous brilliancy

this Psalm acquires a new force and sweetness.

Sir William Moore, surgeon-in-chief of the troops in India, has noted this baleful influence of our satellite in Indian latitudes much farther north than that in which the above observations were made, latitudes in fact about parallel with David's own land (for which see his "Hand-Book of Indian Medicine," page 177). And yet skeptics in their foolishness have made sport of this divine promise. They say this smiting power of the moon is a fiction. So do they ignorantly speak of many other things in the spiritual kingdom which only need to be tested to be abundantly proved.

*The Agnosticism of the Heathen.*—  
"Who will show us?"

If I tell an illiterate Malay, Chinese, or Tamil that many of his sicknesses are known to have their origin in uncleanliness, he simply won't believe. If I speak of the dirt bacillus of cholera, or of the bucolic disease, he will smile in his heart and say with his mouth, "I don't know; I can't see it." During the late plague in China the Thai Ping Shan district in Hongkong was only cleansed *vi et armis*, so great was the prejudice of rude unbelief. The application of this tenet of agnosticism was fatal to tens of thousands of Cantonese last summer. They refused to listen to the counsel of a higher wisdom and perished. As Christians we believe that a spiritual agnosticism is also fatal to the spiritual organization. In a heathen land, where Western restraints are unknown, the ravages of religious agnosticism upon character and manhood are distressingly evident. The only sanction that can appeal to an uncultivated nature, heaven and hell, form no part of his creed of living to the average heathen. He lives as he likes; and if his books or his priests speak of a *Shorga* for the good and a *Naraka* for the evil liver, he takes up an agnostic position. At open-air meetings, when our addresses

have touched upon heaven and hell, almost invariably such Hindu and Mohammedan voices have come from the crowd as "Who can know? Who has seen heaven or hell? Who has come back to tell us?" These are the very same things I have heard again and again from the mouths of unbelievers at open-air services in Canada. In fact, all sorts of agnostic excuses are given by the wrong-living everywhere, for not obeying the commands of God. "How can we know God says that? Who ever saw God? Is there any God?" Thus in the depths of debasement we have agnosticism in the Orient making the same apologies for all sorts of evil and beastly living as agnosticism in the Occident is presenting for rejecting the Rule of Faith.

*A Buried Gem of Resin.*—"Dead, yet speaketh."

On a tour among the hills at the wet season I have picked up many fine specimens of fossil and other resins. Some of them had been washed out by freshets from the indurated granitic silt where they had lain ever since they were dropped down as soft gum from the gigantic dammara-tree of the virgin jungle. One very curious specimen, sent by me to the museum of Mount Allison University, consisted of a fossilized lump of dammar resin, almost as clear as amber, upon one side of which was preserved and cemented by nature a portion of an ancient wild bees' nest, showing the cells of wax with much distinctness. This fossil spoke pathetically of bygone flora and fauna connected in life, unsundered in death, fixed in stone, to be carried for students' inspection at last to the other side of the globe.

The gem of resin has an eloquent speech.

1. I rub it smartly, and it exudes a sweet perfume. It breathes, and its breath has still a faint odor of the ancient tree of fragrance, in whose heart long ago this hard mineral distilled as a liquid sap and gum. This

clear gem of resin perpetuates the balmy days of the mother tree, which filled the cathedral spaces of the forest with her odorous incense offerings. So does a great stone hospital built long ago in Penang diffuse the pleasing odor of the act of a benevolent Chinaman, who erected these walls for the alleviation of human misery. And so do all good deeds, whether of heathen men or Christian men, perpetuate the sweetness of the heart whence they came.

2. I ignite this resinous substance. It gives off intense heat; and I know if I could measure this now diffusing caloric it would represent the amount received by it and stored up from the fierce tropical sun in the days of its existence in the tree. It is indeed "more blessed to give than to receive," but then it is impossible to impart without first receiving. And the ability of any of us to give, and the measure and value of our gift depends altogether upon the openheartedness, faith, and energy with which we drink in and acquire the power of Him for whom the material sun is our brightest emblem.

3. The lantern of the Orient consists of a hollow joint of dry bamboo filled with dammar resin. So our poor little gem is also a light-bearer. The light, as well as the heart, which it drank in long ago, now shines forth again in the hand of many a benighted wayfarer as he trudges along over dangerous places in the shadow. "Let thy light shine," and it does shine, this light of a hum-

ble Christian life, in more ways than men wot of. Our humble dammar torch is an ancient ray of sunlight rekindled. When the torch shines it is the sunshine. And, if there be any safe, good light coming from your life or mine, its origin is not thine or mine, but of the Son of Light, the Sun of Righteousness.

So here is a sermon on fragrance, heat, and light in a stone!

*The Providence of God in Trifles.*—  
1 Kings xxii.

In British North Borneo, the elder Rajah Brooke had at one time to cope with a powerful conspiracy of Chinese secret societies. During the absence of Rajah Brooke in Singapore an army of the conspirators descended from the mountains upon Kimanis and put to death every soul they could find. Some Christian Chinese escaped by flight. A fugitive noticed near the shore a little Chinese babe lying asleep and quite deserted. Hastily he placed the unconscious child beneath an upturned boat. Soon afterward the murderers passed that way, and the babe under the boat escaped their notice. That child lived to become an accomplished young woman, and to win the affection of a leading English missionary in Kimanis. As his wife she was a most efficient worker among the Chinese settlers in Borneo, and the writer is acquainted with some of her daughters, who rank as very talented educators and Christian ladies.

## HELPS AND HINTS, TEXTUAL AND TOPICAL.

BY ARTHUR T. PIERSON, D.D.

### Marginal Commentary: Notes on Genesis.

GEN. XXV.—28-34. This passage is a unit, and must be studied in the light of Heb. xii. 16. Isaac selfishly loved Esau for the savory venison he brought

him. Jacob was his mother's favorite and idol, and so parental partiality helped to ruin domestic peace. Esau came from hunting, faint with hunger, and besought Jacob for some of the red pottage he had prepared from red lentils. "Let me swallow," said he (let



me gulp down?) "that red stuff!" as though too faint and too greedy to waste words, or wait to eat with deliberation. The sentence might be rendered, "feed with that red, me the red one." Jacob grasps after the *birth-right*; and as this is the first reference to the BIRTHRIGHT, it may be best here to consider what it involves.

The birthright seems to have been connected with the earliest *law of primogeniture*. It indicates:

(a) Conformity to ancient social customs.

(b) Family headship—the first form of government — patriarchal—preparing for judicial and regal in after years.

(c) Typical of Messianic headship (Rev. i. 6).

Birthright seems to have included more or less—

1. Patriarchal headship.
2. Priesthood in the family.
3. Double portion of patrimony.
4. Special title for posterity in the land.
5. Lineal connection with Messiah.
6. Special blessing of the father at the death-hour.

Two classes of benefits were involved: temporal and spiritual.

Esau seems to have undervalued all that it meant, under the pressure of immediate hunger; but his habit of life had probably prepared him for this act of surrender by the growing disregard for the higher privileges it suggested.

*Esau lost his birthright—*

1. By surrender of himself to animal appetite. The lusts of the flesh are imperious when they get control (Heb. xii. 16).

2. By subordinating spiritual to temporal things—higher to lower (comp. Matt. vi. 31-33, Heb. ii. 3); simple worldliness as surely destructive as flagrant wickedness.

3. By preferring present good to future. Self-denial is a postponement to the future (comp. Moses. Heb. xi. 24-26). Note how in Hebrews the fornicator and profaner of sacred things are classed together.

Esau was the typical man of the world, generous, reckless, pleasure-loving, a sportsman, with bounding animal life, amiable yet "profane," underrating spiritual things (Matt. xvi. 26). His name Edom, i.e., red, attached to him from this act.

*Jacob got the birthright—*

1. By subtlety. He took advantage of Esau's extremity when the pottage he was cooking tempted the hungry man with its savory odor. He demanded the birthright as the price of a dinner. Esau consented, confirming the sale with an oath, secretly meaning, nevertheless, to get the birthright blessing.

2. By treachery. Jacob's course now and after was duplicity and deception, and at his father's deathbed, perjury and profanity, for he virtually swore he was Esau and attributed his speedy success to the guidance of the Lord! (See xxvii. 20-24.)

Infidels assail this narrative with that which follows in chapter xxvii. as tho it implied *God's approval*. But it is one of the grand features of the Bible history that it tells the truth however hardly it bears on even the best men.

This course of Jacob was audaciously hateful—it involved envy, jealousy, selfishness, deceit.

Luther, considering his conduct at his father's bedside afterward, says with reference to his adding lie to lie: "I should probably have run away with horror and let drop the dish of mock venison."

Only two things can be said in extenuation of Jacob's course, in which for convenient grouping we include the narrative of the wresting of the blessing:

(a) A false and perverted conscientiousness may have justified him to himself (Rom. iii. 8). Let us do evil that good may come.

(b) A real appreciation of the value of what Esau despised. He was anxious to secure what his brother undervalued, the birthright and the blessing which confirmed it to him.

The Word of God offers no apology and never justifies the conduct of records. Compare David's adultery, etc. At most it commends appreciative pursuit of spiritual good, without sanctioning means used to secure it. In fact, it records the poetic retribution that came on the supplanter, in his long exile of twenty years, and his suffering under Laban's treatment (xxx. 41).

Yet behind all there was a Divine hand controlling final issues.

One verse in Hebrews (xii. 17) must not be misunderstood. Repentance there means a change of purpose *in his father*, who could not recall the prophetic blessing pronounced on Jacob.

XXVI. The famine referred to in this chapter has been discussed in connection with chapter xii. 10, 11.

Drought and dearth were common incidents in those tropical countries which were so dependent on the streams that flowed through them for all fertility. But God's commands were explicit. Abraham and those after him were "*to go into a land which I will show thee.*" And any other land outside of that was forbidden and dangerous ground. Egypt, Moab, etc., were a constant temptation and snare.

In Ruth, we find Elimelech (my God is King) going to the forbidden country of Moab for the same reason—famine. Instead of trusting his God and King to provide, he undertook to provide for himself and his own family, and the consequence was only a series of disasters. First he died, then his two sons, and so his widow was left with two bereaved daughters-in-law in Moab—compelled at last to seek a home and bread in the covenant land.

(2) When this famine took place Isaac was warned of God not to do as his father had done before him, but to keep out of Egypt and dwell in the land which God had appointed him; and the consequence was that even in that year of famine he sowed, and received that some year a harvest so remarkable that no other such yield

is recorded—one hundredfold (comp. Matt. vi. 33).

The teaching is obvious: not even pressure of temporal want is to drive us into forbidden territory. Isaac was purposing to do as Abraham had done before him, but God forbade. He was to sojourn in Canaan notwithstanding dearth, and not go to Egypt even for bread.

We meet here the name Abimelech, as in chapter xx. As this was eighty years later, it is probable that Abimelech (father-king) was a name common in the line of kings, as Pharaoh, etc., was elsewhere. Gerar was the chief city of the Philistines.

(2) *The Lord appeared unto Isaac*, etc.

The last recorded theophany was above sixty years previous, at Moriah (xxii.). In those days, when there were no written scriptures, no organized Church and priesthood and temple service, God by these occasional "appearances" kept up the impression of divine and eternal things in the minds of his chosen seed. That He no longer *thus* manifests Himself proves nothing more than that the *need of such* appearances no longer exists. But to a believing and obedient soul the fact of the Divine presence may be as positive and as demonstrable as ever. Faith is not dependent on sight.

(3) *I will perform the oath which I swore unto Abraham, thy father.*

The *family unit* again appears.

It was a family God had chosen as the channel of blessing to all other families. To Isaac is repeated the promise previously given to his father; and it is noticeable that it is "because *Abraham obeyed My voice*" (comp. xxii. 18). So come upon children the blessing bestowed for the parents' sake.

(7-11) Isaac acted in these circumstances very like his father when in similar temptation in Egypt and Philistia, and with a similar pretext found in the relationship between himself and his wife. In both cases Divine intervention prevented disaster (comp. xii.-xx.).

The remainder of the chapter is occupied with the story of three wells—*Esek, Sitnah, Rehoboth*. The narrative is not without interest *literally*. In such a country wells are of great value, and are carefully guarded and preserved from century to century. The ancient well of Rehoboth is probably still to be found, though now filled up. It was twelve feet in diameter and built with hewn stone.

(14, 15) It is a touch of evident historic truth when we are told that *the Philistines envied Isaac's prosperity, and so, in a dastardly spirit, stopped up and filled with earth all the wells which his father's servants had dug.*

Before such vandalism Isaac, who was a peace-lover, quietly retired, and dug again the choked-up wells of water, and called them by the old names.

Then his servants seem to have dug successively three new wells. When the first was found, the Philistine herdsmen made such a contention for its possession that again Isaac retired from strife, calling the well *Esek*, which means contention. And the second well was dug, and that led to strife again which seems to have been even more bitter, for the name of that was called *SITNAH* (Hatred; the root conveys the idea of Satanic malice). Again Isaac withdrew from contested territory and another well was dug, and because at last there was peace he called that well *REHOBOTH* (Room) saying, "*Now Jehovah hath made room for us,*" etc.

It needs no mystical interpretation to find here at least a figurative, if not a typical, lesson. Mark the march of events: Envy and jealousy fill up water supplies precious to the patriarch and having a family history.

He digs again the old wells and restores to them their own names.

He moves forward, finds living springs, and is compelled to relinquish them for peace' sake; and the very names are progressive—Contention. Hatred, Room.

Suppose this be taken as a *type of historic development*.

Come down to Luther's day. The old wells had been choked up with rubbish by Philistine hands, and even the names of precious truths, like justification, sanctification, intercession, good works, priesthood, repentance, had lost their original meanings.

Luther and his followers undertook to dig again the wells of apostolic doctrine and call them by the old names and with the old meanings. The water of life began once more to flow. He went on digging in the Word of God, and the experience of faith and new unfoldings of truth and duty were the result. But *contention* developed *hatred*, until there was nothing left to do but to come out from Rome and its errors and get *room* for pure worship and uncompromising obedience.

And so came *Protestantism* in 1529, when, at the Diet of Spires, the solemn protest of April 19 was entered against any imperial "order considered by the members of the Diet repugnant to God and their good conscience." That was the second cradle of the Christian Church. And when those heroic men came into the Diet with the word *protestari* worked on the sleeves of their coats, it was a making room for a revival of the apostolic loyalty to Christ.

It is at least a happy illustration of common facts in history. The Philistines are always filling up the wells, and if possible obliterating from the record even their names. The true reformer is always reopening them, restoring old truths to their supremacy and authority, and seeking to get past the strife and hatred of the enemies of the faith to a point where there is room for the free exercise of faith and worship. Compare the history of all persecutions for religious opinion and of the exodus of Huguenots and Pilgrims to new shores and homes.

(26-33) The subsequent history seems to make more apparent the typical meaning of this narrative. A fourth well is dug and called *SHEBAH*—

oath or covenant—and hence Beer-sheba—well of the oath—the original name given by Abraham (xxi. 31, 32), under similar circumstances. When Isaac was blessed of God so manifestly that his very enemies and opponents who had striven with and hated him saw it to be so, they came to him, with Abimelech and his chief captain at their head, and acknowledged to Isaac, “*We saw certainly that the Lord was with thee,*” and they sought to make covenant with him. How true this is to the actual history of religious reforms! The enemies of the movement, after it achieves success as obviously blest of God, are quite ready to join hands with its promoters, so that the children of those who killed the prophets actually build their sepulchers and rear their monuments!

The abolition of slavery had a bitter war of opposition to wage before it found room—but now the very antagonists of the great reform are foremost in claiming the glory of the emancipation.

(33) Shebah means *oath* or covenant; it means also *seven*. But the connection of the two meanings is not unnatural, for vows to God were often ratified by sevenfold offerings in token of completeness, and seven was to the Hebrews a sacred number (comp. xxi. 28).

Robinson found two deep and ancient wells on the northern side of Wady-

Es-Seba. He conjectured that one was the well dug by Abraham and the other the well dug by Isaac, and both called by the same name because of the strikingly similar associations:

(34) The chapter closes with the marriage of two Canaanitish wives by Esau, contrary to the wish of his father and mother. Hence the apostle calls him a fornicator (Heb. xii. 16). A marriage outside of the permitted limits is fornication in the eyes of God.

This is an example of infelicitous chapter divisions, as this verse manifestly begins a new department of the history.

This chapter of the four wells ought not to be left without adding that hostilities as shown in filling up wells are a virtual expulsion from the country, for without wells Isaac could not live a nomadic life in that country, where to-day milk is often more plentiful than water as a beverage. The digging of wells was a sort of formal act of occupancy, and conferred a sort of title to the land, as did also the reopening of a well long closed up, for it made the territory habitable. Every such contest over a well was a driving of Isaac farther and farther away from Gerar; and when at last he found ample room in a wide, open region beyond the boundary at Gerar (?) he called it Rehoboth.

What rich treasures the Word of God reveals when closely studied!

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## THE PRAYER-MEETING SERVICE.

BY WAYLAND HOYT, D.D.

JULY 1-6. —FAILURE THROUGH SELF; VICTORY THROUGH GOD.—Ex. ii. 14; iii. 16.

So Moses goes forth to take up the duty of the emancipation of his brethren. We are told in the Acts that he supposed his brethren would have understood how God by his hand would deliver them. He will do it.

He will do it at once. He will do it in *his own way*. The whole trend of the record shows he will do it in his own strength rather than in God's. Great as he is, the foster-son of Pharaoh's daughter, and learned in all the wisdom of the Egyptians, he has fame, influence, might enough, he thinks, to accomplish it. He will organize re-

volt. He will meet and master Pharaoh. *He* will do it.

So he goes out to his brethren to see their burdens. Soon he spies an Egyptian smiting a Hebrew. Moses takes the Hebrew's part, makes the Egyptian bite the dust, and hides his body in the sand. He has struck the first blow.

Next day he sees two Hebrews striving against each other—he remonstrates with them. Why should Hebrew fall out with Hebrew? Then the injuring Hebrew answers, denying his authority, distinctly repudiating his mission. "Who made thee a prince and a judge over us? Intendest thou to kill me as thou killedst the Egyptian yesterday?"

That speech opens Moses' eyes. He is ready. But his brethren turn from him.

Pharaoh gets wind of the matter. He determines on Moses' death. His own people are careless of him. Pharaoh has decreed his destruction.

There is nothing left for Moses but flight. So the deserts of Arabia, the shadows of Horeb, the quiet tending of Jethro's flocks conceal him, in silence and delay, for forty years.

That is one scene. Moses has chosen rightly. There is no more splendid picture in history than that calm turning of his from that brilliant and royal future—the power of it, the chance of it, the magnificence of it—to utter self-identification with a despised herd of brickyard slaves. Moses has chosen rightly, nobly, but—and this is the point just now—in the carrying out of his device, in the realization of it, in the turning of his noble thought of deliverance for his brethren into noble deed of deliverance for them, he has failed miserably. He has tried it in himself and failed. He is a hunted fugitive. He is a slinking exile in the desert. He is sheep-tender. He is nothing more. That is one scene. Well, forty years go on. There is Moses, in that Arabian desert, learning in the school of disappointment, of disaster, of de-

lay: Sometimes God puts us to hard schools. Sometimes we must be put into hard schools because it is only in these that we can be brought to the learning of our most needful lessons. Forty years go on. It takes a long time, and Moses stands in a difficult place. It is not always that Right Choice opens out into a beautiful garden; sometimes it opens out into rocks and desert.

But, one day, a clump of shaggy acacia attracts the attention of Moses. There is something very strange about it. It is wrapped in flame, and yet it does not burn away. How is it that the dried thorn-bush can stand untouched of harm amid such wrath of heat? And Moses said, "I will now turn aside and see this great sight, why the bush is not burned!"

And then upon the ear of Moses, drawing near, falls the voice of Jehovah, saying, "Moses, Moses!" And upon his reverent answer,—“Here am I,” there is the command,—“Draw not nigh hither. Put off thy sandals from thy feet, for the place whereon thou standest is holy ground.” And then there follows the promise of deliverance from the lips of Jehovah. “Now, therefore behold, the cry of the children is come unto me; and I have also seen the oppression wherewith the Egyptians oppress them. Come now, therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people, the children of Israel, out of Egypt.”

Notice this Moses of the desert is a different man from that Moses of the palace. He has learned his lessons in these hard desert-schools. He is no more the *self*-trustful, *self*-asserting, *self*-sufficient Moses of the old time. He has grown *self*-distrustful. He is not so sure he can do things as of yore.

But, at last, when God assures him of *His* presence, of the girding of *His* strength, of a supply from *His* resources, Moses takes up the duty, and *in God* accomplishes it. Pharaoh

is not baffled now by Moses, but by God *through Moses*. And at last, upon the top of Nebo, Moses looks down upon the tents of the delivered Israelites filling all the valleys round, and forward, into the wide and sunny reaches of the Promised Land, to the edge of which he has led the delivered people. Moses dies victor not because of self, but because of God.

That is the other scene—Moses victor through God.

There is an immeasurable difference between that word in the second chapter of Exodus, "And it came to pass, in those days when Moses was grown, that *he went out unto his brethren*"; and that word in the third chapter of Exodus, "Come now, therefore, and *I will send thee unto Pharaoh, that thou mayest bring forth my people.*" There is all the difference between spiritual success and spiritual failure.

(A) Apply this principle of failure through self and victory through God to our own vanquishment of our evil natures.

(B) Apply this principle to a time of business disaster. Take God into the account; pray, trust.

(C) Apply this principle to the management of our sorrows.

"Not as I will"—the sound grows sweet  
Each time my lips the words repeat.  
'Not as I will'—the darkness feels  
More safe than light when this thought  
steals,  
Like whispered voice, to calm and bless  
All unrest and all loneliness."

JULY 7-13.—WHEN IT SEEMS DARK.  
—John xvi. 17.

Two sides of things look out upon us here—the side as it seemed to the disciples and the side of the real facts.

1. The side as it seemed to the disciples.

I do not know any words in Scripture which more accurately express certain by no means infrequent moods—"and it was now dark and Jesus was not come to them:" Darkness and the absence of the Helper, who has not seemed to Himself to be in such a case.

(a) There is such a thing as accumulated trial (Job i. 13-22).

(b) There is such a thing as duty peculiarly difficult—*e.g.*, these disciples obeying their Master in embarking and toiling against a strenuous head-wind as they sought to go whither He had directed.

(c) There is such a thing as disheartening monotony in duty—*e.g.*, these disciples had been "toiling in rowing" about nine hours and had made but three miles. They were only just rowing, and how little came of it!

(d) There is such a thing as despondency. The vital thing is *not* to lose heart. But sometimes one can not help it. Dragging hearts must have made dragging the oars of the disciples. Take the despondency of Elijah as another illustration.

(e) There is such a thing as a shrouding and blighting doubt. "And Jesus was not come to them." So they were looking for Him, but He did not come. Surely in the long and withering toil they must have doubted His coming in any way or at any time.

Such is the side as it seemed to the disciples.

2. But behold the side of the real facts:

(a) *Jesus knows.*

*He saw* them toiling in rowing. Your accumulated trial, difficult duty, disheartening monotony, despondency, doubt, Jesus knows.

(b) *Jesus cares.*

He was praying on the mountain—surely some of the time for them. Grasp the fact of the Lord's intercession.

(c) *Jesus did come.*

He came walking on the very waves which hindered the disciples. So now He comes—by His promises, providence, mastery, saying to the waves, "Be still"; by the Holy Spirit, His inner presence.

(d) *Jesus did come at the right time*—at the third watch of the night, when they were weariest.

When it seems dark, keep your

thought on the real facts. Go, laying to your oars, and sure of deliverance in His time and way. Keep up good heart.

JULY 14-20.—THE EMPTY HEART.—  
Matt. xii. 44.

An empty heart is one powerless against evil because it *is* a heart vacant. Such attempt against evil by a heart empty is a kind of attempt made over and over. It is a trial which fails over and over. This parable is full of teaching about this most important and practical matter of effectually vanquishing sin.

First—A desire for a nobler life is a desire very common and very constant.

Second—When this desire for a nobler life has filled us, and passed over into resolution against the bad life we have been living, *when only this has taken place* we are certain to face back and find ourselves overcome by failure.

We have cleaned the demon out; we have done it by the sheer, stern force of our resolution; we have swept out our heart and garnished it; we have adjusted ourselves to the sort of rule under whose dominion we think we ought to be; we have mustered our resolves; we have said to them, "Mount guard! and let this sin never more force in its evil self." We have said, "I will not have this heart and life, now cleanly swept and garnished, polluted and disarranged by this demon of my sin again."

And so, perhaps, for a little time, we have gone on successfully. But the sentinel of our resolution has grown weary, pacing there back and forth; and his musket has grown heavy, and his eye has ceased to be so vigilant. And then, before we know it, the old demon Sin has dashed in and repossessed himself of our swept and garnished heart.

Third—When we have thus desired, and thus cast out, and thus set resolution on the watch, and thus failed, *we have found ourselves in a worse plight than we were before.*

When into the man in the parable the demon had returned, he did not return alone. "He taketh with him seven other spirits more wicked than himself, and they enter in and dwell there, and the last state of that man is worse than the first." How close this is to life! When the demon Sin, dispossessed, regains his residence, he never does it alone; he always brings with him a sad and terrible retinue.

For example, *Hopelessness* comes back with him. We have done our very best. By wrench and strain of resolution we have cast him forth. By the tasking watchfulness of resolution we have kept him out a little while; but, notwithstanding all our strenuous endeavor, he has gotten in again, and he has brought back with him hopelessness to hang its black and dreary curtains about our heart and life. This is what we say: "I have tried and failed; what is the use of trying further?"

The demon repossessing us has brought back also with himself a *weakened will*. Let us put Charles Lamb upon the witness-stand: "The waters have gone over me. But out of the black depths, could I be heard, I would cry out to all those who have set foot in the perilous flood. Could the youth to whom the flavor of the first wine is delicious as the opening scenes of life, or the entering of some newly discovered paradise, look into my desolation, and be made to understand what a dreary thing it is when he shall feel himself going down a precipice with open eyes and a *passive will*; to see his destruction and have *no power to stop it*; to see all godliness emptied out of him and yet not be able to forget a time when it was otherwise; to hear about the piteous spectacle of his own ruin; could he see my fevered eye, fevered with the last night's drinking and feverishly looking for to-night's repetition of the folly; could he but feel the body of the death out of which I cry hourly *with feebleness* to be delivered—it were enough to make him dash the sparkling beverage to the

earth, in all the pride of its mantling temptation." But why do you not do it, Mr. Lamb? Ah, how it sounds through that confession—"passive will," "no power to stop it," "feeblcr outcry!" A weakened will—that is the reason.

And thus it comes to pass that, the demon repossessing us, we get repossessed with a retinue of evil, and our last state is worse than the first.

Fourth—Our trouble has been an *empty heart*. It is easy enough to break into an *empty house*. Said the great Napoleon, "To replace is to conquer." What we need is a heart, not simply dispossessed of the demon, but *possessed by Christ*. Thus, and only thus, by a heart *filled with Christ*, can we effectually conquer sin.

JULY 21-27.—THE PERMANENCE OF THE DIVINE PLAN.\*—John vii. 30.

This is a battle chapter. Our Lord is in various controversy in the Temple Courts. The Sanhedrin will attempt to end it—for the controversy is going against them—by our Lord's arrest.

Here are the officers, with their order to make this troubler prisoner. They try, and yet they can not. At length they go back to their chiefs, empty-handed still, and with this excuse upon their lips, "Never man spake like this man."

Our Scripture gives us the reason of this strange helplessness—of the leaders, of the people smitten by various passions, as the sea by the tempests, of the officers. Afterward they do take Him. They scourge Him. They crucify Him. But not now. They can not do it now. And why? God's time for it has not struck. On the dial of His purpose the hands of His appointment has not reached the hour. Until that moment the mob might rage, but they could not capture. They sought to take Him; but no man laid hands on Him, *because His hour was not yet come*—that was the reason.

\* I have used for this topic portions of a chapter of mine from a book published by Chancy R. Barns, St. Louis, Mo.

So the truth which flashes out upon us from this Scripture is the Permanence of the Divine Plan. It binds the leaders, the people, the officials. It holds them back.

First—Let us be frank, and confess the mystery of this matter.

God has a purpose in this world. That purpose stands and stays. That purpose organizes about itself all forces and instruments for its accomplishment. The accomplishing of that plan is a special and controlling Providence. Notwithstanding the free moral action of human wills, that Providence is at work bringing that plan to bloom. To the last jot and to the last tittle, and precisely in the Divine time as well, that divine purpose is going to get itself finished. It is not going to hurry. It is not going to delay. Nothing can thwart God, nothing can hinder God.

Certainly there is mystery here. What shall we do with it? Say there is no human freedom, or declare there is no permanence of Divine plan, and so no special providence outworking it? No, we are to hold fast to a human freedom and to a special providence bringing the Divine plan to fruition, and confess the mystery.

Second—Let us get the *comfort* of this serene truth of a permanent Divine plan working itself out through a special Divine Providence. "Preventively," "permissively," "directively," "determinatively," it may work; but this Providence works on toward the highest and holiest, since it is but the expression and actualization of the Divine plan.

There is comfort in it. Once my little child taught me a deep lesson. I was changing my residence; we were in the turmoil of moving. The pictures were taken from the walls; the carpets were rolled from the floors. Her nursery had been invaded; her toys must be captured and packed as well. Apparently to her it was the destruction of her home. But I noticed that as she went about through the desolate rooms she was as joyful and as fearless, and was ringing out a laugh



as merry as when her toys were at her hand and the house was in order from the basement to the attic. I waited and watched her, and asked myself why her childish comfort could be so little blighted. This was the answer

to my question about my child: She had utter faith in my thought for her, and in the means by which I was carrying out my thought. We are to have such faith in the greater Father's thought and in His means.

## EXEGETICAL AND EXPOSITORY SECTION.

### Was the Deluge Universal?

By ROBERT BALGARNIE, D. D., BISHOP-AUCKLAND, ENGLAND.

THE Bible is written in popular language, in the every-day phraseology of the street. It is written plainly and simply, for the common people, for children, for those who have been only partially educated; and altho it deals with the profoundest problems and the most momentous events, its words are those which a mother might use in describing them to her child. It has also been written fairly and honestly, with a clear and unmistakable ring of sincerity and truthfulness, so that almost any twelve men in an average British jury-box would find little difficulty in agreeing upon the good faith of its witnesses and the credibility of their testimony. The writings are to be tested by a jury drawn from the class of men that wrote them.

Unfortunately, however, this has not always been understood. The jury in past ages for the most part has consisted of specialists. Theologians, linguists, scientists, and even mathematicians have usually been called in to sit in judgment upon the narratives of unsophisticated Hebrew shepherds and unlearned Galilean fishermen. Can we wonder, in these circumstances, that the issue has been confused and the verdict has been unfavorable? To men accustomed to think and reason with scientific precision and mathematical accuracy, "the language of the street" must ever prove a stumbling-block, and its terms foolishness.

"All London is out of town" is a phrase that deceives no one, even though a strict analysis of the sentence may reveal the fact that there are more than three million exceptions.

We must take the words in the sense in which they were spoken.

"Did you see the fire in town last night? Everybody was out to see it. The whole sky was illumined. Everything was done to check the flames, but nothing could be saved, and the poor family barely escaped with their lives."

"Stop!" cries a mathematical bishop, "did you say *everybody* was out to see it? I know at least a dozen individuals who were dining with me last night, and they certainly were not there."

"*The whole sky* was illumined?" the astronomer asks. "I was in London last night, and nothing was seen of it there."

"How many bags of salt were emptied upon the burning house?" inquires a superior critic. "Why, none; that was never thought of; the fire-engines were at work." "Oh, I thought you said *everything* was done to check the flames?"

Yet the narrative is true. It expresses the full truth about the fire; it conveys a more vivid and accurate impression of the scene, in well understood and popular language, than could have been done probably in the phraseology of the mathematician or the astronomer; but to take the universal terms, "everybody" and "everything," as they they are employed on

the street, in their widest literal or verbal significance would be to invent a story of the fire as ridiculous as it would be absurd.

But that is exactly what we have to complain of in treatment of the sacred writings. The language of the home and the street, the commonplace phraseology of every-day life, true only in the sense in which the men of the street understand it, has been taken, literally and verbally, in its widest meaning, translated into the language of the classroom and the pulpit, and so forced to yield a meaning that its inspired authors would be the first to repudiate and reject. The result has been to awaken skepticism, to discredit the Scriptures, and to justify to a large extent the assaults of the higher criticism.

The seeds of infidelity are often sown in the nursery. The little "Noah's Ark," with its multifarious collection of zoological specimens, is a mendacious imposture. Equally so were the old Bible pictures of our youth. Elephants from the tropics, lions from Numidia, tigers from Bengal, kangaroos from New South Wales, bears from Siberia, giraffes, snakes, vultures from afar, along with a few sheep and cattle, are seen walking in solemn procession toward the door of a vessel no larger than an average parish church, and, on another page, coming out again, sleek and frisky after a twelvemonth's imprisonment on board the famous ark! What is childish imagination to make of this? What is the outcome but incipient skepticism? The legend in that shape is simply incredible. A couple of elephants would have swamped the vessel in an hour.

Now the narrative of the deluge, as recorded in Genesis, in the language of the street, and understood as a popular description of the event, is not only perfectly credible in itself, but has been confirmed in all essentials by universal tradition, and to a large extent has been authenticated by scientific research. Putting aside the old false and mis-

leading prepossession of ideas, the traditional "reading between the lines" of Scripture, and taking the words in their natural and popular sense, the story amounts to this:

A comparatively small portion of the earth's crust, probably equal in extent to that now so sadly misgoverned by the sultan, was about to fall in. It would of course be submerged by the stoppage of its rivers, the outburst of subterranean fountains, and the inrush of surrounding seas. Even Lebanon and Ararat would disappear in the abyss. The mountains under the whole heavens (as far as the eye could reach) were to be covered, and every living thing would perish. Cut with your penknife a little circle, say equal in size to a crown piece, in the rind of an orange; press down the severed part with your finger; let the up-springing juice fill the cavity; then release it from pressure, and on a small scale you will witness some of the phenomena of the deluge. The inhabitants of the doomed region were living in abominable wickedness, and to leave them to perish in the flood would have been nothing more than a due punishment for their criminality. But Jehovah was merciful, and gave them warning of their danger and time to escape the wrath to come.

To Noah, the prophet and preacher of righteousness, sixth or seventh of his line—for the "six hundred years" mark the age of his dynasty, not of his life—God vouchsafes a vision or dream, some divine panorama, of the impending judgment, revealing its nature and import, and unfolding the means of escape. We can hardly suppose, however, that some faint echoes of the coming storm, ominous rumors of partial submergence here and there, did not from time to time reach the ears of the preacher and his audience, confirming his faith and their fears, and quickening his zeal in the preaching of righteousness, and preparation of the ark for the saving of his house.

Of that world-famous ark he had

seen the pattern and dimensions, as Moses saw those of the tabernacle, in the prophetic vision. He must have regarded it, if not while building it, at least after the flood, as a sacred vessel, a divinely designed ship-temple,\* with its triple courts and separations between the clean and unclean—much as we now regard it as exemplifying the root principle of all sacred architecture, combining the *vaos* with the *vavc*, the *nave* and *navy*, of all ages.

Domestic animals, those used in husbandry and for the food and service of man, and these only, were collected and preserved in the ark. Bears and lions were left to growl and fight in the water. Jehovah brought the animals to Noah in the sense in which Jacob found his "venison." † From the subsequent use of "bread and wine" in the sacred festivals of all ages, we may not be wrong in supposing that these constituted the staple of food laid up for the prophet and his family; and other food "after its kind" was provided for bird and beast.

When all was ready "THE LORD shut him in," a Hebraism we shall not object to nor try to explain away. The ark drifted with the current northward, probably toward Armenia. The story of the raven and the dove is suggestive: raven-prayers and dove-prayers are offered still.

Gradually the crust of the earth reformed, and as it rose the waters returned to their ancient bounds. The tops of the mountains were seen; and the ark, lifted up between the peaks of Ararat, left the prophet and his family, and "all that were with him," free to come forth, high and dry, safe and exultant, under the blessings of the rainbow covenant.

Such in substance is the story of the deluge. Taken in the sense of the popular language in which it is written, and stripped of the glosses read into it by ages of literalists and verbalists, it is seen to be sublimely simple and felt to be divinely true. At no

point does it come into conflict with the teachings of science or the records of most ancient history. For many striking points of resemblance between it and "The Chaldean Account of the Flood," recently discovered at Nineveh and Babylon, and translated by Professor Haupt, the reader is referred to Professor Sayce's volume, "Fresh Light from the Ancient Monuments."

#### Flash from a Student's Lamp.—II.

BY PROF. R. R. LLOYD, THEOLOGICAL SEMINARY, OAKLAND, CAL.

"Called to be Jesus Christ's" (R. V.).

"Called of Jesus Christ" (American Bible Union).

"Guests of Jesus Christ."

"κλητοὶ Ἰησοῦ Χριστοῦ."—Rom. i. 6.

WHICH of these three possible translations of the Greek phrase is the correct rendering? In support of the first, it is urged that in Paul's epistles God is the one who calls. He calls, summons, men in order that they may become the servants (possession) of Jesus Christ (Rom. i. 1). This argument is not as strong it seems. God's call to the Romans was not an immediate, but a mediate, call through Jesus and through the early believers. Since this is so, we must remember that Paul does not intend to ignore the fact that Jesus was the immediate, *divine*, caller.

In Gal. i. 15 God is said to have called Paul, but Acts ix. 4-19 shows that Jesus was the person who actually called him. And in the narrative of Acts Jesus gives no hint to Paul that God called him. Other acts are ascribed directly to God by Paul, which were performed indirectly. Indeed, he ascribes to God, some which we rarely do (comp. Gal. i. 14, 15, "Separated me," etc.). This is a common Jewish idiom, which ought to have been familiar to every tyro in Biblical knowledge.

Incalculable errors have crept into theology through either our ignorance

\* Isa. liv. 9-13.

† Gen. xxvii. 20.

or our disregard of the fact that the Oriental mind, in and out of Scripture, is wont to overlook second causes.

Jesus actually called every one of the Apostles, and through them every believer; therefore it is inaccurate to say, "They were not called by Jesus Christ, but called to be His, since the call of believers is always referred to God" (Professor Riddle on Romans). If Jesus did not call them, then God did not.

From what has been said we see that Paul, in ascribing the call of believers to God, does not intend to teach that they were not called by Jesus Christ; hence it is futile to base our interpretation of the phrase, discussed in this paper, upon this conception, as tho it were taught by the Apostle.

The weakness of the argument will be more manifest, if we observe that it ignores the independence of most of the Pauline epistles. The Romans, when they received this epistle, had neither seen any of Paul's epistles nor, as far as we know, even heard of them. Paul makes no reference in this epistle to any of them. How, then, could the Romans ascertain the peculiar meaning which we ascribe to this phrase? If they consulted their own epistle, they might have explained (i. 6) this verse as referring to the Divine Person who actually called on earth, and the others (Rom. viii. 30, ix. 24) to the mediate, Divine Person who sent Jesus. It is scarcely probable that they would use, as we have done, the latter to pervert the former.

We have no right to assume the necessity of any such comparison of the use of the verb "call" in this and in the other epistles. The readers were doubtless expected to understand this phrase, in accordance with its general usage, before they came to chapters viii. and ix. They had a right to assume, unless the context taught differently, that the Apostle used the phrase in its ordinary sense. The context has no such teaching, and this

phrase is nowhere else used in the New Testament. Cremer and Liddell and Scott give no example of it from profane Greek. The reference which Meyer prefers is not a parallel (Homer's Od. xvii. 386). The closest parallels are in the Septuagint, 1 Kings i. 41 (*οἱ κλητοὶ αὐτοῦ*), 49 (*οἱ κλητοὶ Ἀδωνείου*), Zeph. i. 7 (*τοὺς κλητοὺς αὐτοῦ*), which mean respectively "His guests," "the guests of Adonijah," "His guests."

In the light of these parallels we are constrained to read Rom. i. 6, "Guests of Jesus Christ." This translation agrees with the frequent use of the verb "*καλέω*," to invite, by the Grecian Jews (Matt. xxii. 3, 14, Luke vii. 10, John ii. 2, 1 Cor. x. 27, etc.). It agrees with the context, "Through whom we received grace and apostleship, unto obedience of faith among all the nations, for His name's sake; among whom ye are also guests of Jesus Christ."

And since they are guests of Jesus Christ, it is incumbent upon Paul, "the servant and apostle of Jesus Christ," to serve the guests of his Lord, which very thing he is ready to do (Rom. i. 1, 5, 9-15). This epithet ("guests") would appeal with peculiar force to the readers of the epistle. And this politic writer (1 Cor. ix. 22) doubtless intended it to convey to them a pleasing and noble conception. For these and other reasons which might be added the third translation is to be preferred.

JUST as the eye is tuned to the light, but must itself be filled with the sun before it can see the sun, and just as the frith is tuned to the sea, but must itself be filled with the sea before it can beat with the tidal pulse that throbs through the sea, so our human nature is strung with cords that wait in tremulousness for the touch of the spirit of God, but must be touched by that Spirit before they can awaken into music.—*Parkhurst.*

## THE SOCIAL PROBLEM.

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

### A Hint for Vacation.

To the mountains and forests, to the lakes and seas, for the much-needed change and rest and recreation; from city to country, from man to nature—that is the meaning of the great exodus. Often this is the most profitable time. Frequently the studies are not only the freshest and most delightful, but also the deepest and most valuable.

For many a minister the most refreshing and most profitable study will be found in turning away from books to human nature, to the original instead of the derived. Not often enough do we drink deep drafts from this fountain of wisdom. Here are more sermons than in stones and trees and brooks and hills.

One of the most valuable of vacation lessons was taught the writer in Switzerland. He went to climb the sublime Alps, to wander through the charming valleys, to behold the awful glaciers, to listen to the thunder of the avalanches, to float over the unrivaled lakes, and to be enchanted by the Bridal Veil, the Giessbach, and the countless other waterfalls. But amid the most marvelous scenery something more marvelous was discovered: *the people!* Their history, their institutions, their religion, their simplicity, their industries, their toil, have a charm compared with which the magnificence of nature dwindles to insignificance. The same is true of Norway, of Scotland, of Germany and France, and of the United States. There is more of God in the maid that cooks our meals, in the black man who waits on us at table, and in the servant who blacks our boots, than in Mount Blanc or the firds, or the Trosachs, or Niagara, or Yosemite. But the God in this image of His is rarely seen in vacation, is not worshipped, is not referred to in

the many descriptions of the scenes visited. Yet it is God there whom the whole force of the age asks us to behold and study and adore.

For many a new sphere, indeed. Some think it not worth while to enter and study it. Ladies without a mission, who run away for two months from duties neglected for ten, were told of the valuable study of human nature amid the sublimity of the Swiss mountains. Their response was an ironical laugh at the stupid suggestion! To the mass of the pleasure-seekers our hint has no significance. It is not intended for them, but for preachers.

### Stern Justice.

REPORTS are again circulating that the magnificent endowment given to Stanford University is endangered. It is held that the United States have certain claims on the estate of the deceased senator and that an effort is to be made in the courts to establish their validity. If this is successful, one of the best-endowed educational institutions in the country and in the world will be crippled or even annihilated. No friend of education can look upon such a result with indifference. At home and abroad ours has been praised as the land where the princely gifts of private citizens to churches, to educational institutions, and to various benevolent objects are without a parallel.

We rejoice in this marvelous generosity. What, then, must the attitude of the Church, especially of the Christian minister, be toward attempts of the Government to interfere with the welfare of such institutions? The answer must be unequivocal and unanimous. Heaven's justice can not be more stern than should be that of our Government in taking back the last farthing of which it has been de-

frauded. Money taken from the State, from the public, from laborers, from widows and orphans and given for schools, for libraries, for churches, and for missions is robbery; if not refunded to those from whom it is stolen, then it is the devil's money. Christ severely censures such as withhold from men their dues under pretense of consecrating them to God. It is corban. Views awfully lax in such matters have corrupted the Christian conscience. Instead of pouring vials of righteous indignation on the heads of notorious criminals who reap what others have sown, professing Christians actually fawn upon them, give them prominent seats in the synagog and make them leaders in God's house. We worship success, even success in corruption. Must God's work be promoted by the devil's principles? Shall we, in the hope that men may divide with the Church their stealings, encourage evil that good may come? Men whose iniquities cry to Heaven for vengeance are given special prominence where money is asked for the spread of Christ's cause. When protests are entered, the answer by prelates and others is: "This is the usual way; everybody expects it; we must do it in order to be successful."

This must end. God forbid that any one should make the charge that all Churches and believers are guilty. Some have not bowed the knee to Baal. But those who do not bow the knee are ridiculed by others as finically scrupulous, as eccentric, and as cranks. To such a pass has it come that the righteousness which the prophets taught and for which Christ stands must be made the categorical imperative of the Church. The cause which can not be promoted with a pure heart and clean hands is not worth preserving. Better have Christ's poverty than all the riches of the kingdoms of this world as the condition. "All these things will I give thee, if thou wilt fall down and worship me." What meaning for us in Christ's answer to the tempter:

"Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve."

Hardly any other charge hurts the Church more than the one so often made that it truckles to wealth no matter how obtained. The charge is not always true, but there is too much truth in it. We sympathize with the toilers who are angered when they believe themselves exploited and then see the very money to which they lay claim given to benevolent objects, perhaps under the plea that it is for their benefit. Indignantly they assert that if their hard earnings are to be given away, they want to do it themselves. They refuse as charity what they demand as an act of justice.

Let every penny belonging to the Government be returned to the Government, no matter what institutions may suffer. And if other institutions rest on foundations of robbery and the goods can be restored to their real owners, let us hail the jubilee of justice as the reign of God on earth.

#### Waiting for Dante.

WITH that deep look into the heart of man and into his own times Dante discovered three cardinal sins: the lust of the flesh, pride, and avarice. In his "Inferno" and "Purgatorio" he depicts their horrors. The vivid descriptions are so significant because they are not taken from the heathen world, but from the corruptions prevalent in the Christian Church. These are the sins which defile popes and cardinals, which turn their souls into vileness, and make their hearts so sordid that they can not commune with God and consign them to the remorse of purgatory and the torments of hell. Avarice especially appeals to us—that crime of crimes in our own age. This is the lesson taught by the damned:

"For all the gold that is beneath the moon,  
Or ever has been, of these weary souls  
Could never make a single one repose."

Pope Adrian V. found life a lie, his

heart could not rest, and not till life is past does the awakening come.

"Until that time a wretched soul, and parted  
From God was I, and wholly avaricious;  
Now, as thou seest, I here am punished  
for it."

The debased nature of the sin of the life that is lost is made manifest in the process of cleansing the soul from guilt.

"What avarice doth is here made manifest  
In the purgation of the souls converted,  
And no more bitter pain the mountain  
hath."

The sordid effect of avarice is seen in the fact that the eye, "being fastened upon earthly things," could not uplift itself and look aloft. The curse of this passion is made evident by the fact that it extinguishes affection for all that is good and makes man's spirit gross.

Filthy lucre makes the soul filthy. Yet it flourishes in the Church, and even gains respectability and sits in high places. It deadens the heart to the higher concerns; and as it is hardened and materialized it becomes the grave of aspiration and of spirituality. The appeals of mercy are made to stone. Nothing is too sacred for the love of gain to consume. Other passions may still admit of tenderness, but this Moloch remorselessly destroys the children of men.

Judas is the devil we abhor and the hero we follow. Men may now make more money than thirty pieces of silver by betraying their Lord, but they do it as effectually; and instead of hanging themselves they are glorified. What wonder that men in the Church make a league with this modern demon, if Judas—avarice personified—could be one of the twelve, could hear the words and see the works of Christ, and be the recipient of his Master's love!

We say that prophets are needed. Truly; but the first need is not so much for such as give predictions, but in the New-Testament sense, prophets with deep insight into human nature and the age, seers to reveal us to ourselves. We need Dante to depict the Inferno

made of this world by the devouring passion of the times, with its attendant evils, such as lust of the flesh and pride. What shall we do with souls which have given themselves away for the world as completely as Faust sold his soul to Mephistopheles? The Church must conquer the avarice that is its consumption, which threatens to be fatal. The Church must be made aware of the iron grip of avarice upon its members. Christ must return to expel the avaricious herd which has expelled Him from his own temple.

#### For the Thinker and the Worker.

Strike: A gun which occasionally hits its mark, but always kicks.

Genius: A demoniac power to turn the basest motives into pure gold.

Saloon: The poor man's parlor till society sees fit to furnish him a better one.

Slave: A thing which exists for something else, as a bag whose value is in the money it bears.

Thief: One who presses and appropriates sweat-drops from the brows of toilers and then wears them as his own pearls.

Labor: The stamp of a slave in anti-  
quity, the mark of a serf in the Middle Ages, the glory of man in our day.

Income: That which comes out of court once and yields a tax, but which comes out of court twice and leaves no outcome for the nation.

Tramp: A soul restless as the sea where it casts up mire and dirt—often stranded, never landed.

Woman's Rights: That climax of modern chivalry which gives a woman half a man's pay for a whole man's work.

A pulpit has been discovered in which, on social subjects, the Gospel is dispensed with. So celebrated has it become that many cities claim the original.

The Unitarians are said to be the cream of Boston culture and aristoc-

racy. For the first time in their history they now go to the Common every Sunday afternoon to preach to the masses, their leading preachers, E. E. Hale among them, being the speakers. How indicative! The last church of which it was expected turns to the people. The lesson is evident. More concern is felt for the masses; and the Church of the future must be the Church of the people, not of a class or of a particular social condition.

Reform has been pronounced cant. True; but only of Pharisees. Think of the prophets, of Jesus and Paul, of Luther and Wesley, and all the heroes and martyrs who have glorified humanity!

In a state of nature men work for others because they are forced to do so; but in a state of grace life itself becomes work from choice, and it is a privilege to labor and sacrifice and suffer for one's fellow men.

Whoever would understand the modern ferment should consider these words: "Men can have no hope in their work while they live purely from hand to mouth, and you can not spread habits of intelligence among the laboring class, if their means are too poor or their leisure too short to enable them to participate in the culture that is going on around them."

There is deep meaning in the statement made by St. Simon and found so often in socialistic literature, that labor is the basis of society and the source of all valuable social products. We need not limit this beneficent effect to manual labor, as is so often done by a materialistic socialism; by doing this we actually lose the deeper meaning of the saying. Even in industrial progress brain is fully as essential as brawn. And what toil is involved in individual culture, in the development of reason and freedom, in the attainment of scholarship, in the civilization

of society, and in the perfecting of the state! No more in the intellectual and moral than in the industrial world is there room for idlers. In all departments of thought is it true that he who will not work shall not eat, and we know he can not eat unless he eats the fruits which others have wrought.

"I wished to reap the harvest before sowing the seed"—the words of the Russian poet and conspirator Pestel on the way to execution. A valuable hint to our age. Reforms are not the product of explosions, of acts of violence, or of destructive anarchism. The good we want to harvest must be sown and cultivated, and must pass through numerous stages of slow growth. It is an organic process which dynamite may destroy but can never promote. The ardent worker and passionate enthusiast must learn to wait as God waits.

The question of centuries has been: Shall there be a privileged class? It has been answered in theory, and its practical answer is also insisted upon. Now the burning question is: Shall there be an unprivileged class? Only if a class proves itself unworthy of privilege. Surely no attempt can be more base than the effort to keep a class down by insinuating that it is in its right place and ought to be kept down because it is not fit to rise. We can not protest vehemently enough against the assumption that wage-earners are innately and necessarily the incompetent class, and therefore they occupy an inferior position. Many may be incompetent, made so by heredity, by their environment, by faults of their own, and therefore naturally thrust into the place they occupy by the struggle for existence. But very often this is not the case. Was Plato base because slavery came near being his doom? False too is the theory that those favored by fortune are the wise, the capable, the strong, the virtuous. Circumstances and social arrangements have much to do with the matter. Men



do not start alike, they have not the same educational advantages in the race of life, they have not equal chances, and for these reasons some incompetent ones are thrust to the top while others, meeting with insurmountable obstacles, are kept at the bottom. Every earnest social worker wants such a condition as will give to character and merit and energy their due deserts, and will make those who fall by the way or lag behind alone responsible for their failure.

It is well to remember that mere sympathy for the poor is not enough to ameliorate their condition, and that theories and dreams and desires respecting social reform have not the redemptive efficiency needed for the transformation of society. In a whole age the social changes may be so slight as to be hardly perceptible. Evils are exposed and lamented, and then continue to exist just as before; remedies are proposed without effecting a cure; and even with the most earnest practical efforts to relieve suffering and elevate the masses, the very ills we would remove may seem to grow. We want to fathom the possibility in the dark actuality, and to fulfil the prophecy hid in the present reality. We must work with hope in order to work energetically and successfully; but we can not afford to deceive ourselves. The social task given as a mission to this generation is as difficult as it is sublime and important. The ideal after which the reality is to be modeled is nothing less than that which Christ taught, and which has hovered as an aspiration and a hope over the Church ever since. We need for the accomplishment of this mission the mind of Christ, the deepest science of society, of economics, and of the State, and the wisest methods of work, as well as the work itself. The summits most difficult of access are the very ones which tempt most the brave, the daring, the ambitious, who for great achievement count sacrifice as nothing.

In his book on socialism Rev. Mr. Kaufmann is anxious to do something "toward the vindication of the clergy from the charge often brought against them of neglecting the material interests of the laboring classes." This charge is common among all advanced nations and is made much more frequently against the Protestant than against the Catholic clergy. The charges are of so serious a nature that every Christian minister ought to understand why they are made and what degree of truth lies at their basis.

The duty of the Church and especially of preachers to take a prominent part in the social questions of the day is clear, and is becoming every day more urgent. The following from the author just quoted throws light on the subjects:

"If Christianity is the gospel of peace, and the Founder of our religion, Himself the great Mediator, has pronounced His blessing upon the peacemakers not in vain, it evidently becomes the ministers of His religion to follow in the Master's steps and to act as mediators between those whom self-interest and class hatred have severed. Taking an independent standpoint, the clergyman may see the merits and demerits of modern theories for the improvement of the working classes, and also the extravagant claims of the partisans on either side. He sympathizes with rich and poor, the higher and the lower classes; and so he may calmly and kindly lend the hand of fellowship to both, and reconcile them one with another."

In their main essentials the complaints and charges of the laborers are not new; but as there has been growth in the process of enlightenment and in the awakening of consciousness they have been aggravated and intensified. Besides, laborers in the past were not massed as under the new modes of production; they were not a solidarity, as at present; they relied less on self-help and on force, and had neither definite theory nor ardent hope for securing their elevation, tho socialistic sentiments found utterance. Laveleye

quotes from Froissart an interesting passage relating to England in the fourteenth century. The words are put in the mouth of John Bull, "the mad priest of Kent," who speaks in the name of the peasants:

"Good people, things will never go well in England so long as goods be not in common, and so long as there be villains and gentlemen. By what right are they whom we call lords greater folks than we? Why do they hold us in serfage, if we all come from the same father and mother, of Adam and Eve? How can they say or prove that they are better than we, if it be not that they make us gain by our toil what they spend in their pride? They are clothed in velvet and warm in their furs and ermines, while we are covered with rags. They have wine and spices and fair bread, while we have rye, thin oats and straw, and water to drink. They have leisure and fine houses; and we have pain and labor, the rain and the winds in the fields. And yet it is of us and our toil that these men hold their state."

#### The Evils and the Remedy.

WHOEVER associates with employers soon learns how prone they are to throw the chief blame for the existing social ills on laborers. Trade-unions, strikes, dissatisfaction with a fair wage, unreasonable agitation, and improvidence are charged with the main responsibility for the numerous labor troubles. It is common to hear employers affirm that workingmen are not so docile, so willing, so industrious, and so useful as in former times. One need but understand how human nature is controlled by personal interests in order to see how natural all this is from the employer's point of view.

Just as natural is what we hear in meetings of laborers. In the United States, as in Europe, we find that in such meetings all the blame is laid on capital. A European organization expresses a conviction which is cherished by many workingmen:

"The existing social organization is absurd and criminal; it is the workers who produce everything and the rich

idlers hold them in their clutches. . . . The society declares the rich outside of the law of nations, and proclaims that in order to fight them as they deserve all means are good and necessary, not excepting sword or fire or even slander."

The parties cherishing such views can not understand each other, much less can they cooperate for an adjustment of their difficulties. The impartial student will discover merit and blame on both sides, and will see more hope if each party will cast out its own evil spirit than if it persists in protesting its innocence and in throwing all the blame on the other.

Let us attempt to analyze fairly the situation in order to judge aright of the evils which afflict the toiling masses. The source of these evils is due to three causes: first, to the laborers themselves; second, to the neglect, the injustice, and the oppression of the members of the other classes; and third, to social arrangements and institutions. A clear comprehension of these causes will enable us to understand what is required in order to effect a cure.

1. An examination of laborers and their families furnishes proof to demonstrate that in many instances the evils which afflict them are of their own creation. There are workmen who without unusual opportunities have a fair standard of living and lay aside small sums annually, thus becoming capitalists as well as wage-earners. In different countries these savings amount to many millions. This implies thrift and results in that degree of independence which is so much needed by laborers. Others with equal or even better advantages are in frequent if not in chronic want and misery. These are the very ones who are most apt to blame circumstances and other men for the faults which are glaringly their own. There is a lack of economy, an absence of wise management and of judicious expenditure. Money that should go for necessaries is given for luxuries, or it is deposited

in the saloon instead of the savings bank. Wastefulness is one of the most characteristic evils of American life and pervades all classes. Foreigners who visit our shores are much struck with our wasteful extravagance and speak of it with astonishment. It is a national habit, which becomes a blind impulse, that is followed unconsciously. Sometimes the poorer classes ape the rich in the folly of fashion; but the worst waste often occurs in not making the most of the garments that are worn. It is said that Berlin has no ragged population; the secret is in the stitch in time that saves nine. The table of the toiler ought to be the most nourishing and most healthful; but, through ignorance or lack of forethought, the purchases are frequently foolish and the cooking is wasteful. Aside from all the expensive evil habits many of the poorer classes put themselves into hopeless conditions by ignorant improvidence and unconsciously wasteful propensities. They are much in need of elementary instruction in utility, in that economy which will enable them to make most of the least, and will teach them how, with what they have, to improve their condition. This is no reason why they should not have more money than they now get, but it is the condition for using aright whatever additional sums may be added to their earnings. Whoever works for the uplifting of the families of laborers soon learns that whatever improves their intelligence, their character, their providence and thrift, is a most important factor in the amelioration of their condition. They must be taught and helped to help themselves, otherwise all efforts in their behalf will be an attempt to hold water in a sieve.

2. It has been said that the curse of the poor is their poverty; but it would be a crime to make them alone responsible for this curse. Accident, disease, and numerous circumstances beyond their control are in many cases to blame. Very frequently the fault rests

on individuals of other classes. The fact is patent to the world that there are employers who get all the work they can out of laborers for the least pay, and then at last leave them to starve or to the mercy of the community. The meaning of such facts will some day dawn on an outraged and indignant humanity. The needs of the needy are constantly taken advantage of. The upright man who is in danger of starvation will work for his board, and many will take his toil for that and pocket the profits on the plea that demand and supply give business its natural law. To the shameful injustice thus perpetrated must be added the neglect of duty on the part of the well-to-do classes. One of the most urgent demands is for them to learn that those who serve them are committed to them as a trust, who have claims on them above the wages paid—claims of instruction, of gentleness and kindness, of affection and helpfulness. There must be something despicable in those who so degrade themselves as to accept personal service from a human being for the smallest possible wage without ever making an effort toward a personal return. Has humanity lost its heart? Is duty dead? Can those who have most be content to use those who have least without a feeling of kindness and spirit of personal helpfulness? One need but look into these things to see into what an abyss of heathenism we have entered. Those who stand on an elevated plane are not elevated for the sake of mean selfishness, but for the sake of lifting up higher those who are below. This is the meaning of humanity, of ethics, of Christianity. Many of those who are down are doomed because those who have light do not let it shine; their salt has lost its savor, and therefore they cannot sweeten and preserve those who depend on them. There are thousands of women who could make their pitiable, frivolous lives sublime if they would go to their needy, tried, and tempted sisters to teach them

lessons of thrift, of cleanliness and beauty. Of course they cannot do this as they are; they must themselves be changed before they can have the disposition or ability to change others. Every student of sociology and every earnest Christian worker knows that the criminal neglect of the needy by the favored ones is largely to blame for the sad condition of the toiling masses.

Perhaps this second cause ought to have been put first; it may be the main factor. What knowledge, culture, refinement, and intelligent thrift can be expected of men whose physical strength is exhausted by manual toil, and of families where even the mother and children work in factories? Philanthropists and laborers agree that debasing pleasure and overwork go hand in hand. There is something appalling in the cold statement that in England eighty per cent. of the population receive forty per cent. of the national income; four fifths of the people receive two fifths of the income, while one fifth receives three fifths! The statistics may not be exact, but they are exact enough to show where the main responsibility for the national welfare rests. The wonderful accumulation of wealth in the United States is a significant divine trust and social mission. Least of all in a republic can great wealth ignore the claims of the people, who have the power and will one day assert it.

3. Besides the blame that rests on individuals, the evils of the situation are largely due to social institutions. The present arrangements are calculated to keep the different classes apart, socially, instead of bringing them together for mutual study and helpfulness. Our society is not organized, but disorganized; it consists of separated and even antagonistic classes, of warring factions, of parties with conflicting interests and tendencies, and of fragments with external contact but without inner unity. The history of every land shows that in law and politics those who had the domin-

ion legislated in their own interest and made the others their servants. The same story is told by monopolies and lobbies in our day. It is not correct to affirm that class distinctions have *crept* into our Churches, even; they march in boldly, triumphantly, boastfully—as striking an evidence of the decadence of religion as of the corruption of the times. There are exceptions; but no follower of Him who was and is the poor man's friend can rest until the Churches which exclude the poor are the exceptions or become utterly extinct. Our legal institutions are not arranged for even-handed justice. Often the poor man can not demand justice, because it costs too much; and in a contest with the rich he is at a fearful disadvantage in the ability to secure counsel in point of respectability and influence. In politics he is also at a disadvantage; the desirable places are beyond his reach from lack of leisure, position, and means, to say nothing of the money required to purchase the places which are venal. So far as education is concerned the conditions are not such as to give all an equal chance for the higher departments of thought; the cost is so high that the poorer classes are virtually excluded from them. Numerous other social arrangements are at fault. The saloon, the gambling-hells, the slums, and other abominations are either the creations of society or exist with its consent, and the responsibility for them falls on society. If society so decreed, every saloon would be wiped out and the slums would become extinct. We suffer from these things because the social consciousness and conscience are below the social responsibility. It is in a very large measure due to the social arrangements that the efforts of laborers at amelioration and the help of other individuals in the same direction fail. The social system is itself diseased, and for that reason the members are infected, and enfeebled, and rendered helpless.

The above analysis gives an impor-

tant insight into the actual situation. Its chief value, however, consists in the fact that it teaches clearly where the remedy is to be applied. All the classes are at fault, and it is impossible for any one of them to throw the whole blame on the other. The reformation at the bottom must come largely from the top; but that reformation must begin at the top in order to fit the favored ones for the needed work at the bottom. The social arrangements are seriously at fault; but how are they to be improved otherwise than by changing the individuals who constitute society and make its institutions? The influence of individuals and institutions on each other is reciprocal; thus the members make the family, and it is also true that the family determines the character of its members. In an emergency like the present social one it is not enough to look at one need or one class, and to emphasize a particular line of work to the neglect of others; but society itself must be studied, all the needs must be considered, and all the forces of society must be used to effect the needed transformations.

#### With the Specialists.

SCHULZE-GALVENITZ confirms what all who become intimate with the laboring classes discern:

"The intellectual acquisitions of humanity, handed down from generation to generation, were once the inheritance of the few. In the ancient world art and poetry were confined to a small body of citizens. From the time of the Renaissance, a process of democratization has been going on, and the immaterial wealth of European culture is becoming more and more of a common possession. New classes of society are continually pushing up into participation. . . . It is true that this need is not yet awakened all through the working classes, but it has already made itself felt in the great European, American, and Australian centers of industry. It is impossible to restrain this ever-growing advance. The only safety lies in throwing the doors open as wide as possible, and giving these children of the future such a

welcome as to make them not foes and destroyers, but supporters, enlargers, and defenders of the old heritage, which embraces the noblest possessions of mankind. This would at any rate be more in accordance with Christianity, the heart of civilization, than the opposite course. As a matter of fact, a working class which is as advanced as that of England devotes the leisure it has gained to its further education in public libraries and evening classes of all sorts, or to strengthening its associations, and so perfecting its intellectual and economic independence."

The powerful labor organizations of English workmen give them a decided advantage over their American brethren. The latter lack organization and that consciousness of strength which trade-unionism gives the English laborer. While attending the international convention of miners in Berlin last summer, the editor of this department was especially impressed with the intelligence, the moderation, and the resoluteness of the delegates from England. Some of them opposed the enacting of an eight-hour day of labor by Parliament. Their reason revealed the confidence in the strength of their organizations. They declared that the labor organization expected to be able to compete with capital, and thus more effectually establish eight hours as a day's labor than could be done by Parliament.

So far as the pay of laborers in different countries is concerned, Professor Gould, recently of Johns Hopkins, estimates daily wages in the United States at \$1.25, in England 87 cents, in France 60, in Germany and Belgium 50. The relative value of these wages must of course be determined by the purchasable power of the sums in these countries. A dollar may go much farther on the Continent than in the United States.

The pulpit must come more and more to the front in the discussion of the moral and spiritual factors involved in

the social agitations of the day. Selfish interest will oppose the preacher in this respect; but his commission is of God, not from men. Dr. John Bascom, in his "Sociology," gives hints that ought to be heeded.

"The pulpit may easily enforce contentment and religious trust on the poor, while identifying itself with the well-to-do and forgetful of the reciprocal duty of doing all that in it lies to correct social evils and equalize social advantages. . . . It will become more and more the office of the ministry to inspire and administer that charity by which men are bound to God, and harmonized with each other in the kingdom. The truths, and so the incentives, and so the rites, and so the services of religion will be urged and used primarily for individual and social growth. I think that many must feel—I know that some do feel—in listening to average pulpit discussions that they are behind the age, not in the easy, popular way in which we use the words, but profoundly so; and then they are often most singly behind the age when a superficial effort is being made to keep up with it. The old Gospel is the new Gospel, but it is none the less a new Gospel. Truth is ripe truth which touches thought and action in their present springs, which impels men into instant life in themselves and in society. The very conception of truth and the true form of life are undergoing change; and the pulpit that does not sufficiently feel this fact, and is not prepared to take part in it, becomes wearisome and unprofitable. It leaves thought unquickened and conduct unguided."

In visiting workingmen's associations in Italy, Laveleye repeatedly heard sentiments like the following: "Those who do nothing live in opulence; we labor and yet we are in extreme want. That can not last."

Mr. Woods, in "English Social Movements," states that in Scotland "seventy men own half the land of the country, and little villages of crofters are constantly being evicted in order to make room for deer parks for English aristocrats, and for some American ones too."

In all the advanced nations a growing desire for culture characterizes the laboring classes. A taste of knowledge has intensified the thirst. Thus we find even in Italy that one of their manifestoes declares: "The end to be attained is to assure to men the most complete happiness possible by the full development of all their faculties."

A false optimism makes false prophets. Professor Haxthausen confidently affirmed in 1847 that there was no proletariat in Russia, and that the general conditions were such as to put out of the question the rising of the elements of revolt. Yet at that very time the seed was sown from which sprang the most diabolical anarchism and nihilism the world has ever seen. Six years later Louis Reybaud, the inventor of the term "socialism," said: "Socialism is dead; to speak of it is to pronounce its funeral oration." Now it is the monster that threatens to revolutionize the world!

Respecting the laboring class in the United States Rae says: "That class has now nearly the same grievances there as it has in Europe, and the same aspirations after a better order of things." Another writer quotes Marlo as holding that "after a few generations, with an increased population, conditions similar to those prevailing in Europe will produce the same effects in America. Already, even, in the Eastern States of the Union there exist side by side a poverty-stricken population and a money aristocracy which in want of culture, purse-pride, and avarice, equals the worst strata of European plutocracy."

In his "Relation of the State to Industrial Action," Dr. Adams makes this quotation from Mr. Pitt:

"The time will come when manufacturers will have been so long established, and the operatives not having any other business to flee to, that it will be in the power of any one man in a town to reduce the wages, and all the other manufacturers must follow. If ever it does arrive at this pitch, Parlia-

ment, if it be not sitting, ought to be called together, and if it can not redress the (your) grievances, its power is at an end."

Dr. Adams holds that "the free play of individual interests tends to force the moral sentiment pervading any trade down to the level which characterizes the worst man who can maintain himself in it. So far as morals are concerned, it is the character of the worst men that gives color to business society."

The owner of a printing establishment said: "I am powerless, however much I might desire to manage my business, on any other principle than that of getting the most out of the men for the least money." Mean men do this, and their competition forces good men to do the same or to be driven out of the market. It is the function of the law to protect the good men against the bad. A base employer uses the necessities of the poor to make them work fourteen hours for the lowest wage, and he unscrupulously employs women and children so as to be able to undersell others. Here the law must determine how far his rapacity shall be permitted to exploit laborers and to degrade business. It is a misnomer to call this an interference with business; it is the means for its protection and ennobling.

We are making progress, and the best evidence of it is seen in the aspiration of the toilers. Their demands are proof that they have outgrown the conditions of the past. With a touch of sarcasm Mr. R. S. Moffat says in "The Economy of Consumption":

"In the days of Adam Smith it was generally believed that the industrial classes, comprising the masses of society, were providentially placed in a position of social subordination only a few degrees removed from personal servitude. It was their natural destiny to wear coarse clothes, to eat unsavory food, to undergo laborious toil, and to enjoy little leisure. The education proper to them consisted chiefly in a careful instruction in the precepts and practises of religion, a large part of which lay in the knowledge and observance of their

duties to their superiors. They were taught to be humble, contented, and industrious here, and to look for their reward hereafter. Any departure from these maxims on the part either of teachers or taught would have been deemed a flying in the face of Providence, a flagrant act of rebellion and impiety. We have got a step in advance of that theory. We do not send the clergyman to instruct the laborer that it is his duty to work much and to receive little; we employ on that mission the political economist, and we have the art to make him appear as the friend of the laborer. It is true that economists have not succeeded in this mission; and they have considerably damaged their own reputation, and that of the science they profess by their inability either to succeed or to explain their want of success."

#### Papers in Social Science and Comparative Religion.

By REV. B. F. KIDDER, PH. D.

#### XII.—OUR SOCIAL PROBLEM AS AFFECTED BY IMMIGRATION.

EVERY life is an essential unit—"many members, but one body."

True development can be secured only when the law of unity is obeyed. Every member should be in the right relationship to the body as a whole, and to every other member in particular. Whatever violates this law produces friction and works toward dissolution.

This is as true of the social body as of the individual. The United States has a social problem, which in some respects is unlike that of any other country. In no other part of the world, except Switzerland, is the essential bond of union so largely the voluntary assent of the individual to right principles. No other country is composed of such a conglomeration of diverse races.

If our commonwealth is to fulfil its early promise—nay more, if it is to endure at all—these heterogeneous masses must be fused into one essential whole: the "diversity of operations" must be dominated by essentially "one spirit."

In this paper I desire to call attention to several important groups of facts

and ask consideration for a few generalizations.

#### I. Who are the Americans?

1. Prof. R. M. Smith estimates that "less than one half of the total population of the United States are descendants of the original white colonists" ("Emigration and Immigration," p. 61). Many, however, of the earlier immigrants have become so thoroughly Americanized that they can hardly be considered as a foreign element in our population.

2. From 1820, when the statistics of immigration began to be kept, until 1890 the number of immigrants who had landed in this country was 15,376, - 986.

More than one third of the whole number, 5,246,613, arrived between 1880 and 1890.

It is true that during the recent financial depression in the United States there has been a great falling off in the number of immigrants; but, with the revival of industry, the tide will again increase, for neither the expelling forces of the Old World nor the attracting forces of the New World have ceased to operate.

3. The foreign-born among us do not adequately represent the foreign element of our population, for children of the first, and often of the second, and even of the third, generation largely inherit the characteristics and imbibe the beliefs of their parents.

Mr. Gannett, the compiler of the eleventh census, tells us that in 1890 the total number of people of foreign extraction in the United States was 20,263,902, and that the total number who were native born of native parents was 42,358,348. Of the latter 34,720,066 were whites, leaving more than 35 per cent. of the total white population either foreign-born or children of foreign-born ("Building of a Nation," p. 119.) In the Northern States east of the plains 45 per cent., or nearly one half of the total population are either foreign-born or children of foreign parents.

4. The larger per cent. of the immigrants are between the ages of fifteen and forty years. The accession of so much vital force would be a great advantage to us, if it could be rightly directed. But, instead of going to the frontiers, where "raw recruits" are always most needed in the developing of a country's resources, there is a strong tendency on the part of the immigrants to mass in the great cities. Already there is twice as large a population of foreigners in our cities as in the country at large, while many of our largest and most important cities are almost wholly foreign in their population. The proportion of people who are native-born of native parents in Milwaukee is but 13 per cent.; in New York, 18 per cent.; in Chicago, Detroit, and San Francisco, 21 per cent.; in Buffalo, 22 per cent., and in many other great cities only a slightly larger proportion. The city of Ishpeming, Mich., of 11,000 inhabitants, has only 6 per cent. of population who are native-born of native parents.

#### II. Perils.

Our civilization would not yet be ideal, even if no immigrants had come to us during the present century. Pardonable pride in our institutions is sometimes in danger of degenerating into conceit. Yet, after all such possible deductions are made, it is still unquestionable that the *spirit* of our institutions is widely different from that of the institutions of the Old World. We could not afford to have the civilization of Europe transplanted to our shores, even if it were to come at its best. And, unfortunately, the average immigrant does not represent Old World civilization at its best, or even at its average. The majority of people who emigrate are those who for some reason (not always from their own fault) have been unable to "get on" at home.

Their record as they appear among us discloses several important facts.

1. They represent a lower grade of mechanical and industrial ability than



that of the average American working man. Of all the immigrants who have arrived in this country, 90 per cent. have been classed as "unskilled." They have, of course, lowered the average grade of American labor.

2. The immigrants, as a class, represent a comparatively low grade of intellect. Mr. Gannett assures us that they furnish a proportion of "illiterates" four times as large as that which is found among the people of the United States who were born of American parents ("Building of a Nation," p. 115). They also furnish a much larger per cent. of insane than those born of American parents.

3. They represent a lower grade of social life. The oppressive conditions under which they have been reared have compelled them to live in the humblest way. Filth and squalor, by no means the necessary accompaniments of poverty, yet generally characterize the poorest classes of population. These people come to us, with little taste for anything better. The wretched way in which they herd together in cellars and rookeries, reducing the expense of living to a minimum, enables them to sell their services at a lower wage than will suffice for those who live in a more cleanly and reputable way.

Their presence, under these conditions, becomes a real menace to the general welfare of American workingmen.

4. Another peril is seen in the fact that immigrants represent a far lower grade of morals than the average American. Mr. Gannett, in the work already alluded to, shows that the proportion of criminals among the foreign-born is almost three times as large as among those who are native-born of native parents. The proportion of criminals for every 10,000 of the population is: Native-born of native parents, 6; Foreign-born, 17; Native-born of foreign parents, 13.

5. The United States has some naturalization laws which, while not

perfect, would be a considerable protection to our average of citizenship if they were obeyed. But their violation is so notorious that our free institutions are in danger of becoming the contempt of the nations. Mr. Bryce records his observations at this point as follows: "I was taken to watch the process of citizen-making in New York. Drove of squalid men, who looked as tho they had just emerged from an emigrant ship, and had perhaps done so only a few weeks before, for the law prescribing a certain term of residence is frequently violated, were brought up to the magistrate by the ward agent of the party which had captured them, declared their allegiance to the United States, and were forthwith placed on the roll. Such a sacrifice of common-sense to abstract principles has seldom been made by any country ("American Commonwealth," vol. ii., p. 99). Mr. Bryce is a foreigner, and, of course, not supposed to appreciate all of the redeeming features of our economy; but no one who has lived in New York (or in almost any other of our large cities) and studied the workings of "machine politics" has the slightest feeling that he has exaggerated the evil here alluded to. Yet these new recruits to our voting force are henceforth to be an integral factor in the great work of building our civilization. They are supposed to be familiar with our Constitution (!), and to be imbued with its spirit (!).

6. A sixth peril to our institutions arising from immigration, a peril which only need be mentioned to be recognized, is that extreme socialism and anarchy, the most revolutionary elements in the community, are represented almost wholly by foreigners.

7. Another peril which need only be mentioned in order to be felt is that the greatest menace to our civilization, *the liquor traffic*, is largely entrenched behind the foreign element in the population. No one will question that most of the brewers and beersellers in the country are Germans, and that a corre-

spondingly large proportion of the whisky-sellers are Irishmen.

As a matter of fact, our immigrants have come more largely from Germany and from Ireland than from any other countries. Of the total number of immigrants, 40.5 per cent., or more than two fifths, have come from the United Kingdom, the larger part being Irish, while 28.3 per cent. have come from Germany. The vote represented by these two nationalities can be counted almost solidly for the saloon, while the Irish vote can be counted almost as solidly for Rome—a foreign power which brooks no rival in the realm of either political allegiance or conscience. We have no more desirable immigrants than Germans and Irishmen of the best type; and to these I would certainly offer no affront. But if the Irish, as a race, would leave their whisky and at least some features of their Romanism at home, and the Germans would do likewise with their beer and their Continental Sunday, they would do much to simplify the problem of how to save our country from destruction.

### III. Forces that are at work for good.

The great problem before us is how to fuse these heterogeneous elements into one essential whole, a whole that shall be *American, not foreign*. "Two can not walk together, except they be agreed." Unless the foreign additions to our society become Americanized, the day of our dissolution approaches.

We do not need to assume that wisdom was born with us, or that it would disappear if we were to die. It is the spirit of American civilization to discard whatever becomes too narrow for expanding life, and to throw off that which is effete. But all true growth, all real progress, must be *from within out*. It is not what the stomach receives but what it digests and assimilates that makes the body strong. There are forces which act mightily in the social body in the direction of assimilation. We can, perhaps, work to no better advantage for the preserva-

tion of American institutions and the perpetuation in society of that which the founders of the Republic recognized as most sacred than to keep those forces of assimilation in a healthy condition.

Among those forces I would mention:

1. *Economic prosperity*. The universal tendency is for kindred races to amalgamate and dwell together in peace when industrial conditions are favorable. If the peoples who come to America find remunerative employment, there is little danger that they will become a menace to our future.

Some one will contemptuously ask, "But who is going to furnish them employment?" Such a question will not need to be asked when the backbone of monopolies shall have been broken, so that every man without regard to where he was born shall have a fair chance to reap the fruit of his own labor.

A bit of interesting evidence in favor of the general proposition stated in this paragraph is furnished by *The Nation* of January 7, 1892. The editor calls attention to the fact that a few years ago the French Canadian immigrants were regarded as a great menace to the welfare of New England. But after twenty years of experiment, the editor of the *Bangor News* declares that they have been found to be peaceable, industrious home-makers and taxpayers, amalgamating with the native population.

The Abbé Dugas, in a letter to *La Minerve*, bears a like testimony, although from a very different standpoint, when he protests against the emigration of the French Canadians to the United States on the ground that they soon lose sympathy for Canada and become Americanized.

The immigrants are very much like the rest of us. When well employed, a man has little time or inclination to quarrel with his neighbors. It is the "idle brain" which is the "devil's workshop" and the rendezvous of discontent.

2. A second assimilating force is our *free political institutions*. In many of the European countries men, politically, are too near the grade of cattle. They may seem to have a certain amount of freedom in the pasture, but there is a monarchical fence on one side of the lane and a feudal fence on the other side. In America every man, theoretically, at least, is the peer of his neighbor. Our free institutions tend to make us essentially one, and their preservation becomes the equal safeguard of all.

The exercise of the franchise should be made a more sacred trust than it is at present. I would advocate compulsory education in American social science and political economy, at least for all those who were not born and bred in the atmosphere of our institutions.

3. A third assimilating force of great moment is the dominance of the English language. It is a business necessity for the great majority of the people living in this country to have at least a working knowledge of our common speech. It is a necessity which should be more strongly emphasized in connection with the franchise. A common language tends to make men brethren.

4. The results sought by some of the great European diplomatists in arranging marital unions between members of different royal families are accomplished in a larger, surer way by intermarriage among the sovereign people of a republic.

5. The proposition is too nearly axiomatic to call for a demonstration, that whatever gives direction to the youthful mind in any country will largely shape the destiny of that people.

One of our most important institutions, and one which should be guarded with the most jealous care, is *the public school*. The question of the public school is not simply a conflict between Protestantism and Romanism, it is a conflict between the Republic and its most implacable enemies. No country

can safely relinquish the supervision of the education of its young. The broadest-minded of our Roman Catholic citizens have already recognized this, and pledged themselves to the support of the public schools.

6. The force above all others which is qualified—and may we not say destined?—to assimilate the diverse races of America and incorporate them into one body is the spirit of Christianity. This spirit, like every other, must have a body, or it is only a ghost flitting to and fro through the darkness of the imagination. The rightful body for the spirit of Christ is the brotherhood of men. The making of that brotherhood a reality is the principal thing in the solution of our problem.

That the spirit of Christ does not yet dominate society is the one great lack of our own and of every other civilization. That it will yet dominate society there are many indications, foremost among which are the facts that the watchword of every socialistic, or non-religious, or even anti-religious, agitation is *justice*, while the watchword of every truly religious movement is *love*. God is moving along both of these lines, and we shall yet see face to face and dwell together as brethren, for in their last analysis *justice and love are one*.

—  
We are not His handiwork in the same sense that the original rocks and seas were His handiwork. All of that is plain enough from the first chapter of Genesis. It is not theory, but Bible, to say that there was enough of the being of God put into us to make foundation for interchange and mutual recognition. There seems to be the fear in some quarters that this way of handling the matter bruises Deity in the same measure that it elevates humanity. Deity cannot be bruised; and as for humanity, it is man's consciousness of how great he was intended to be, and not of how mean it is possible for him to become, that sets him on the more immediate track toward his proper destiny.—*Parkhurst*.

## MISCELLANEOUS SECTION.

**The Religious Character of Abraham Lincoln.**

By B. B. TYLER, D.D., NEW YORK CITY.

THIRTY years ago the bullet of an assassin suddenly terminated the life among men of one who was an honor to his race. He was great and good. He was great because he was good. Mr. Lincoln's religious character was the one thing which, above all other features of his unique mental and moral as well as physical personality, lifted him above his fellow men.

Because an effort has been made to parade Abraham Lincoln as an unbeliever I have been led to search carefully for the facts in his life bearing on this point. The testimony seems to be almost entirely, if not altogether, on one side. I can not account for the statement which Mr. Herndon makes in his life of the martyred president that "Mr. Lincoln had no faith." For twenty-five years Mr. Herndon was Abraham Lincoln's law partner in Springfield, Ill. He had the best opportunities to know Abraham Lincoln. When, however, he affirms that "Mr. Lincoln had no faith," he speaks without warrant. It is simply certain that he uses words in their usually accepted signification, altho his statement concerning Mr. Lincoln is not true.

Abraham Lincoln was a man of profound faith. He believed in God. He believed in Christ. He believed in the Bible. He believed in men. His faith made him great. His life is a beautiful commentary on the words, "This is the victory that overcometh the world, even our faith." There was a time in Mr. Lincoln's experience when his faith faltered, as there was a time when his reason tottered; but these sad experiences were temporary, and Abraham Lincoln was neither an infidel nor a lunatic. It is easy to trace in the life of

this colossal character a steady growth of faith. This grace in him increased steadily in breadth and in strength with the passing years, until it came to pass that his last public utterances show forth the confidence and the fire of an ancient Hebrew prophet.

It is true that Mr. Lincoln never united with the Church, altho a life-long and regular attendant on its services. He had a reason for occupying a position outside the fellowship of the Church of Christ as it existed in his day and in his part of the world. This reason Mr. Lincoln did not hesitate to declare. He explained on one occasion that he had never become a church-member because he did not like and could not in conscience subscribe to the long and frequently complicated statements of Christian doctrines which characterized the confessions of the Churches. He said: "When any Church will inscribe over its altar as its sole qualification for membership the Savior's condensed statement of the substance of both law and gospel, 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and thy neighbor as thyself,' that Church will I join with all my heart and soul."

Abraham Lincoln in these words recognizes the central figure of the Bible, Jesus of Nazareth, as "the Savior." He recognizes God as the supreme Lawgiver, and expresses readiness, while eschewing theological subtleties, to submit heart and soul to the supreme Lawgiver of the universe. His faith, according to this language, goes out manward as well as Godward. He believed not only in God, but he believed in man as well, and this Christianity, according to Christ, requires of all disciples of the great Teacher.

About a year before his assassination Mr. Lincoln, in a letter to the Hon. Joshua Speed, said: "I am profitably

engaged in reading the Bible. Take all of this book upon reason that you can and the balance on faith, and you will live and die a better man." He saw and declared that the teaching of the Bible had a tendency to improve character. He had a right view of this sacred literature. Its purpose is character building.

The Hon. Leonard Swett, who knew Abraham Lincoln well, said at the unveiling of the Chicago monument that Mr. Lincoln "believed in God as the supreme ruler of the universe, the guide of men, and the controller of the great events and destinies of mankind. He believed himself to be an instrument and leader in this country of the force of freedom."

From this it appears that his belief was not merely theoretical, but that it was practical. He regarded himself as an instrument, as Moses was an instrument in the hands of almighty God, to lead men into freedom.

It was after his election, in the autumn of 1860, and but a short time before his inauguration as president of the United States, that in a letter to Judge Joseph Gillespie he said: "I have read on my knees the story of Gethsemane, where the Son of God prayed in vain that the cup of bitterness might pass from Him. I am in the garden of Gethsemane now, and my cup of bitterness is full and overflowing."

From this it is clear that he believed the Jesus of the Gospels to be "the Son of God." And what a sense of responsibility he must at the time of writing this letter have experienced to cause him to declare, "I am in the garden of Gethsemane now, and my cup of bitterness is full and overflowing!" Only a superlatively good man, only a man of genuine piety, could use honestly such language as this. These words do not indicate unbelief or agnosticism. If ever a man in public life in these United States was removed the distance of the antipodes from the coldness and bleakness of agnosticism, that man was Abraham Lincoln. This

confession of faith, incidentally made in a brief letter to a dear friend, is not only orthodox according to the accepted standards of orthodoxy, but, better, it is evangelical. To him the hero of the Gospel histories was none other than "the Son of God." By the use of these words did Mr. Lincoln characterize Jesus of Nazareth.

Mr. Herndon has said in his life of Abraham Lincoln that he never read the Bible, but Mr. Alexander Williamson, who was employed as a tutor in President Lincoln's family in Washington, said that "Mr. Lincoln very frequently studied the Bible with the aid of Cruden's Concordance, which lay on his table." If Mr. Lincoln was not a reader and student of the inspired literature which we call the Bible, what explanation can be made of his language just quoted, addressed to Judge Gillespie, "I have read on my knees the story of Gethsemane, where the Son of God prayed in vain that the cup of bitterness might pass from Him"?

I have admitted that in Mr. Lincoln's experience there was a time when his faith faltered. It is interesting to know in what manner he came to have the faith which in the maturity of his royal manhood and in the zenith of his intellectual powers he expressed. One of his pastors—for he sat under the ministry of three men, chiefly in Springfield, Ill.—Rev. James Smith, has told in what way Mr. Lincoln came to be an intelligent believer in the Bible, in Jesus as the Son of God, and in Christianity as Divine in its origin, and a mighty moral and spiritual power for the regeneration of men and of the race. Mr. Smith placed before him, he says, the arguments for and against the Divine authority and inspiration of the Scriptures. To the arguments on both sides Mr. Lincoln gave a patient, impartial, and searching investigation. He himself said that he examined the arguments as a lawyer investigates testimony in a case in which he is deeply interested. At the conclusion of the investigation he

declared that the argument in favor of the Divine authority and inspiration of the Bible is unanswerable.

So far did Mr. Lincoln go in his open sympathy with the teachings of the Bible that on one occasion, in the presence of a large assembly, he delivered the address at an annual meeting of the Springfield, Ill., Bible Society. In the course of his address he drew a contrast between the decalog and the most eminent lawgiver of antiquity, in which he said: "It seems to me that nothing short of infinite wisdom could by any possibility have devised and given to man this excellent and perfect moral code. It is suited to men in all the conditions of life, and inculcates all the duties they owe to their Creator, to themselves, and their fellow men."

Mr. Lincoln prepared an address, in which he declared that this country can not exist half-slave and half-free. He affirmed the saying of Jesus, "A house divided against itself can not stand." Having read this address to some friends, they urged him to strike out that portion of it. If he would do so, he could probably be elected to the United States Senate; but if he delivered the address as written, the ground taken was so high, the position was so advanced, his sentiments were so radical, he would probably fail of gaining a seat in the supreme legislative body of the greatest republic on earth.

Mr. Lincoln, under those circumstances, said: "I know there is a God, and that He hates the injustice of slavery. I see the storm coming, and I know that His hand is in it. If He has a place and a work for me, and I think He has, I believe I am ready. I am nothing, but truth is everything. I know I am right, because I know that liberty is right, for Christ teaches it, and Christ is God."

And yet we are asked to believe that a man who could express himself in this way and show this courage was a doubter, a skeptic, an unbeliever, an

agnostic, an infidel. "Christ is God." This was Mr. Lincoln's faith in 1860, found in a letter addressed to the Hon. Newton Bateman.

Mr. Lincoln's father was a Christian. Old Uncle Tommy Lincoln, as his friends familiarly called him, was a good man. He was what might be called a ne'er-do-well. As the world counts success, Thomas Lincoln, the father of Abraham Lincoln, was not successful, but he was an honest man. He was a truthful man. He was a man of faith. He worshiped God. He belonged to the Church. He was a member of a congregation in Charleston, Ill., which I had the honor to serve in the beginning of my ministry, known as the Christian Church. He died not far from Charleston, and is buried a few miles distant from the beautiful little town, the county-seat of Coles County, Ill.

During the last illness of his father Mr. Lincoln wrote a letter to his step-brother, John Johnston, which closes with the following sentences: "I sincerely hope that father may recover his health, but at all events tell him to remember to call upon and confide in our great, and good, and merciful Maker, who will not turn away from him in any extremity. He notes the fall of the sparrow, and numbers the hairs of our heads, and He will not forget the dying man who puts his trust in Him. Say to him that if we could meet now it is doubtful whether it would not be more painful than pleasant, but that if it be his lot to go now he will soon have a joyful meeting with loved ones gone before, and where the rest of us, through the mercy of God, hope ere long to join them."

From this it appears that Mr. Lincoln cherished a hope of life everlasting through the mercy of God. This sounds very much like the talk of a Christian.

Altho Mr. Lincoln was not a church member, he was a man of prayer. He believed that God can hear, does hear, and answer prayer. Mr. Lincoln said

in conversation with General Sickles concerning the battle of Gettysburg, that he had no anxiety as to the result. At this General Sickles expressed surprise, and inquired into the reason for this unusual state of mind at that period in the history of the war. Mr. Lincoln hesitated to accede to the request of General Sickles, but was finally prevailed upon to do so, and this is what he said :

"Well, I will tell you how it was. In the pinch of your campaign up there, when everybody seemed panic-stricken, and nobody could tell what was going to happen, oppressed by the gravity of our affairs, I went into my room one day and locked the door, and got down on my knees before Almighty God, and prayed to Him mightily for victory at Gettysburg. I told Him this was His war, and our cause His cause, but that we could not stand another Fredericksburg or Chancellorsville. And I then and there made a solemn vow to Almighty God that if He would stand by our boys at Gettysburg I would stand by Him. And He *did*, and I *will*. And after that (I don't know how it was, and I can't explain it) but soon a sweet comfort crept into my soul that things would go all right at Gettysburg, and that is why I had no fears about you."

Such faith as this will put to the blush many who are members of the Church.

It was afterward that General Sickles asked him what news he had from Vicksburg. He answered that he had no news worth mentioning, but that Grant was still "pegging away" down there, and he thought a good deal of him as a general, and had no thought of removing him notwithstanding that he was urged to do; and "besides," he added, "I have been praying over Vicksburg also, and believe our Heavenly Father is going to give us victory there too, because we need it, in order to bisect the Confederacy and have the Mississippi flow unvexed to the sea."

When he entered upon the task to which the people of the United States had called him, at the railway station in Springfield on the eve of his departure to Washington to take the oath of

office, he delivered an address. It is a model. I quote it entire. It is as follows :

"My friends, no one not in my position can realize the sadness I feel at this parting. To this people I owe all that I am. Here I have lived more than a quarter of a century. Here my children were born, and here one of them lies buried. I know not how soon I shall see you again. I go to assume a task more than that which has devolved upon any other man since the days of Washington. He never would have succeeded except for the aid of Divine Providence, upon which he at all times relied. I feel that I cannot succeed without the same Divine blessing which sustained him, and on the same almighty Being I place my reliance for support. And I hope you, my friends, will all pray that I may receive that Divine assistance, without which I cannot succeed, but with which success is certain. Again, I bid you an affectionate farewell."

At the time of Mr. Lincoln's assassination these words were printed in a great variety of forms. In my home for a number of years, beautifully framed, these parting words addressed to the friends of many years in Springfield, Ill., ornamented my humble residence. And yet one of his biographers refers to this address as if its genuineness may well be doubted. At the time of its delivery it was taken down and published broadcast in the papers of the day.

But it would be wearisome to you to recite all the evidences bearing on the religious character of Abraham Lincoln. John G. Nicolay well says: "Benevolence and forgiveness were the very basis of his character; his worldwide humanity is aptly embodied in a phrase of his second inaugural: 'With malice toward none, with charity for all.' His nature was deeply religious, but he belonged to no denomination; he had faith in the eternal justice and boundless mercy of Providence, and made the Golden Rule of Christ his practical creed."

In this passage Mr. Nicolay refers especially to Mr. Lincoln's second inaugural address. This address has the

ring of an ancient Hebrew prophet. Only a man of faith and piety could deliver such an address. After the struggles through which the country had passed Mr. Lincoln's self-poise, his confidence in God, his belief in and affection for his fellow men, remained unabated. In Mr. Lincoln's second inaugural address he used these words :

"Neither party expected for the war the magnitude or the duration which it has already attained : neither anticipated that the cause of the conflict might cease when or even before the conflict itself should cease. Each looked for an easier triumph, and a result less fundamental and astounding. Both read the same Bible and pray to the same God, and each invokes His aid against the other. It may seem strange that any men should dare to ask a just God's assistance in wringing their bread from the sweat of other men's faces ; but let us judge not, that we be not judged. The prayers of both could not be answered ; that of neither has been answered fully.

"The Almighty has His own purposes. 'Wo unto the world because of offenses, for it must needs be that offenses come ; but wo to that man by whom the offense cometh.' If we shall suppose that American slavery is one of those offenses which, in the providence of God, must needs come, but which, having continued through His appointed time, He now wills to remove, and that He gives to both North and South this terrible war, as the wo due to those by whom the offense came, shall we discern therein any departure from those divine attributes which the believers in a living God always ascribe to Him? Fondly do we hope, fervently do we pray, that this mighty scourge of war may speedily pass away. Yet, if God wills that it continue until all the wealth piled by the bondsman's two hundred and fifty years of unrequited toil shall be sunk, and until every drop of blood drawn with a lash shall be paid with another drawn by a sword, as was said three thousand years ago, so still it must be said, 'The judgments of the Lord are true and righteous altogether.'

"With malice toward none, with charity for all, with firmness in the right as God gives us to see the right, let us strive on to finish the work we are in ; to bind up the nation's wounds ; to care for him who shall have borne the battle, and for his widow and his

orphan—to do all which may achieve and cherish a just and lasting peace among ourselves and with all nations."

The spirit of this address, under the circumstances, is intensely Christian, and it is one of the most remarkable speeches in the literature of the world.

When Mr. Lincoln was urged to issue his Proclamation of Emancipation he waited on God for guidance. He said to some who urged this matter, who were anxious to have the President act without delay : "I hope it will not be irreverent for me to say that, if it is probable that God would reveal His will to others on a point so connected with my duty, it might be supposed He would reveal it directly to me, for, unless I am more deceived in myself than I often am, it is my earnest desire to know the will of Providence in this matter, and if I can learn what it is I will do it."

Mr. Stoddard, in his "Life of Lincoln," gives attention beyond any of his biographers to the religious side of Mr. Lincoln's character. Commenting on the inaugural from which I have quoted, Mr. Stoddard said :

"His mind and soul had reached the full development in a religious life so unusually intense and absorbing that it could not otherwise than utter itself in the grand sentences of his last address to the people. The knowledge had come, and the faith had come, and the charity had come, and with all had come the love of God which had put away all thought of rebellious resistance to the will of God leading, as in his earlier days of trial, to despair and insanity."

I wish to call special attention to Mr. Lincoln's temperance habits. He was a teetotaler so far as the use of intoxicating liquors as a beverage was concerned. When the committee of the Chicago convention waited upon Mr. Lincoln to inform him of his nomination he treated them to ice-water and said :

"Gentlemen, we must pledge our mutual healths in the most healthy beverage which God has given to man. It is the only beverage I have ever used



or allowed in my family, and I can not conscientiously depart from it on the present occasion. It is pure Adam's ale from the spring."

Mr. John Hay, one of his biographers, says: "Mr. Lincoln was a man of exceedingly temperate habits. He made no use of either whisky or tobacco during all the years that I knew him."

Abraham Lincoln was a model in every respect but one. It was a mistake on the part of this great and good man that he never identified himself openly with the Church. I know what can be said in favor of his position. It is not, however, satisfactory. If all men were to act in this matter as Mr. Lincoln did, there would be no Church. This is obvious. Hence the mistake which he made. Otherwise, as to his personal habits; as to his confidence in God; as to his faith in man; as to his conception and use of the Bible; as to his habits of prayer; as to his judicial fairness; as to his sympathy with men—in all these respects, as in many others, Abraham Lincoln is a character to be studied and imitated.

#### **Fair Play for the Catholics.**

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

AN article by John Talbot Smith, entitled "Fair Play for Catholic Christians," in the May number of *THE HOMILETIC REVIEW* ought not to pass unchallenged. The writer enters a distinct denial of the five following charges:

1. With steadfast persistence and increasing success, Rome has been seeking to obtain a master-hold upon the Government of the United States.

2. She has used her ecclesiastical power to control the votes of her members, and thus secure official position for those who support her claims.

3. She has laid her hand upon municipal, State, and national treasuries, and enriched herself at the public expense, coercing those who are hostile

to her into an unwilling support of her institutions, educational, eleemosynary and other.

4. In not a few cities her great cathedrals and churches, her protectories and hospitals, stand on ground for which she has paid nothing, or but a nominal price.

5. In New York City six Roman Catholic institutions received, from 1883 to 1893, fifteen times as much money as all the Protestant institutions together.

I. In his denial of the first charge he declares that as the Roman Catholic Church embraces "one seventh of the population" it "ought to have one seventh of the representation in the legislatures, State and national; one seventh of the official positions, foreign and domestic; one seventh of the educational offices, one member of the cabinet, and one out of every seven presidents"; a representation which he says his Church does not have. "Perhaps we get one place in twenty," he says, and naïvely adds, "these we are compelled to earn." In reply to which we assert: (1) The last census shows that the Roman Catholics in the United States are only a trifle over six millions, or about one tenth of the population. (2) The majority of them are recent immigrants or children of foreign parentage. They should not complain if a distribution of offices is not made at Castle Garden. (3) The offices in our country, both elective and by appointment, are not as a rule distributed upon a numerical basis, but with some reference to moral and intellectual fitness. This is one reason why our nine millions of colored citizens are so slightly represented. (4) While it may be charged in some quarters that American Catholics are, as a rule, deficient in some of the proper conditions of political preferment, it will probably not be denied that, where opportunity affords, they are wont to exhibit a most commendable zeal and forwardness. The general impression is that New York City, for example, has been

moderately well officered in all departments by the wise management of our Roman Catholic friends.

II. The following words in Father Smith's denial of the second charge will touch our sense of humor: "It has been very clear to the public for the last few years that no body of clergymen has such a record for non-interference in politics as the bishops and priests of the Catholic Church." If the writer intended this to be taken seriously, he will not be offended if we urge him to prevail upon his clerical brethren to simplify our municipal politics by pursuing the line of his suggestion on and before the ides of each November.

III. As to Catholic appropriation of public funds for the support of parochial schools Father Smith has this to say: "On grounds of conscience, we have built up a school system for our children which educates a million children. We pay for them, and the treasury is thus in pocket. We pay again for the support of the public schools; therefore, it is we, not our opponents, who are coerced into unwilling support. In New York State our schools save the public treasury \$22,000,000 annually, and we are taxed besides for the public schools." Here is a splendid show of indignant virtue. It should be understood, however, by this excellent brother that all other Churches have their denominational schools and are satisfied to foot the bills. The Catholic Church has a right to her parochial schools; but why does she alone of all the Churches go complaining to the public crib for support? The Presbyterian, Methodist, Baptist, Episcopal, and Congregational Churches are not heard in any such appeal. If Protestant parents prefer to send their children to private or denominational rather than to the public schools, they do so at their own expense without murmuring. The Church that dances should be willing to pay the piper.

IV. With respect to the property

occupied by St. Patrick's Cathedral in New York City, the charge of crookedness in the securing of this valuable plot of real estate is characterized by Father Smith as "an old lie that has been tramping over the land for years, and has all the brass, vitality, and raggedness of the American social and psychological puzzle, "Weary Watkins." And he undertakes to dispose of the matter in a brief statement to the effect that "one Robert Sylburn bought it from the city in 1799 for £405," and that "passing through the hands of five owners" it came into the possession of the trustees of St. Patrick's Cathedral by legitimate purchase. "All this is on record," says he, "and the first promoter of the falsehood had only to go through the public records to have saved himself from a crime." But the matter is not so easily disposed of. The facts in this case are as follows: (1) "In 1799 the city of New York, for the consideration of \$1,012.50 and an annual rent of four bushels of wheat, payable on May 1 in each year, granted, by a sort of perpetual lease, lot 62 of the common lands of the city to one Robert Sylburn" (see book 150 of conveyances in register's office, p. 232). (2) After various transfers this property came into the possession of the trustees of St. Patrick's Cathedral in 1829. So far Father Smith is substantially correct. (3) From 1829 to 1852—a period of twenty-three years—this property was forfeited to the city for non-payment of rent twenty-three times in all. (4) In 1852 the Church secured from the city a release from the annual rental by payment of \$83.32 in cash. "This for the first time vested a fee simple, absolute title in the Church." (5) "This lot, 800 feet long, running from Fifth to Fourth avenues, had no frontage on Fiftieth street, but was cut off from that street by a strip ten inches wide on Fifth avenue, and five feet six inches wide on Fourth avenue. The city made an exchange with the Church of this 800 feet frontage, with

a fee simple, absolute title, for a frontage on Fifty-first street, subject to an annual rent, and more than a quarter smaller in area." (6) "*The Church took back again the smaller plot "by obtaining from the city two leases for ninety-nine years, thus covering the entire block between Fifty-first and Fifty-second streets and Fifth and Fourth avenues, and containing the Fifty-first street frontage, paying the city for this block thus obtained \$2.00 a year rent."* (7) The property thus secured, now four blocks, is valued at nearly four millions. For this the city has received from 1799 up to date a sum total of \$15,977.28. (8) In 1864 the city paid the Church \$24,000 for running Madison avenue across this property, and besides paid the Church's assessment of \$8,928.84, making a total paid by the city to St. Patrick's Cathedral in this transaction of \$32,928.84.\*

I acknowledge my indebtedness to the Rev. Madison C. Peters for the foregoing facts. From these facts I state no conclusions; the reader is competent to do that for himself. Mr. Peters has recently spent much time and labor in arriving at the truth of this matter, and he says: "If it can be shown that I have been misinformed, I will make public acknowledgment and

publish the disproof of the same at my own expense; and thereto I pledge my word and honor as a man."

V. With reference to the charge that in New York City six Roman Catholic institutions received, from 1883 to 1893, fifteen times as much money as all the Protestant institutions together, Father Smith has this to say: "We have built up a charitable system, at immense expense and labor, which looks after at least one hundred and fifty thousand needy souls; we have saved the country the expense of supporting them. In a few cities like New York, few and far between indeed, the State or municipal government has graciously deigned to recognize the work of charity by financial aid, which has never amounted to more than one third of the sums expended for the needy. Having thus saved the city of New York \$16,000,000 in five years, not counting the cost of buildings, we are accused of rapacity because the said city gave us back five and a half millions of it." We are quite willing to give Father Smith the full benefit of this confession, merely remarking that, as a rule, with some exceptions, Protestants and others who engage in charitable work enjoy the privilege of paying for it.

### PREACHERS EXCHANGING VIEWS.

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

#### High Musical Art in Churches.

MUSICAL art in our churches is often criticized as tending to secularize worship. Where this is so I am led to believe that the fault is due not to the excellence of the art but rather the reverse. Either the selections are not

of the highest order, or they are rendered by persons who, from lack of talent or lack of drilling, are incapable of doing justice to the composition. The writer does not hesitate to express an opinion on this subject, as he is pastor of a church which is of some note for the excellence of its musical services, which is crowded on every occasion when such special service is announced, and which has succeeded in making the most highly "artistic" choir work confessedly devotional.

The essentials for such success are ;

\* Furthermore the city gave to the Church for the Sisters of Mercy half a block lying on Madison avenue between Eighty-first and Eighty-second streets. Also for the Sisters of Charity an entire block on Lexington avenue between Sixty-eighth and Sixty-ninth streets, for a consideration of \$1.00 a year.

(1) *A good choir.* Every member of the quartet is an accomplished reader of music, and needs no coaching during choir practise. Each voice is true, and able to render its part. The voices are selected, not for individual excellence alone, but for their mutual adaptability. There is an exquisite sweetness in perfect harmony that can not be attained by any single voice.

(2) *Thorough drill.* The common custom of choirs is to meet Saturday night for an hour's rehearsal, a large part of which time is taken up with selecting and arranging the music for the following day. No choir, tho they were of the finest individual ability, could do justice to themselves by such meager preparation. The rule in the church referred to, where the talent is of the highest order, is that the music for any given Sunday shall be given out to the choir at least a week before. Each singer when he comes to choir-meeting is supposed to have done all the personal drilling he needs on his part. The choir-meeting, which generally lasts from two to three hours, is devoted to the blending of the voices, studying combined effects, and putting the "finishing touches" on the work.

(3) *Unity of thought and sentiment* running through the entire service. In our church the minister is *ex officio* a member of the choir. The music proposed for use is put into his hand a full week before it is used. Often he objects to a piece because it does not fit his special theme of discourse. As frequently he suggests some other piece of known excellence. Not being supposed to have much musical knowledge himself, he is in closest confidence with the choir director, who is an expert in the matter of repertoire. The writer believes that every minister should make himself familiar with the titles and sentiments of the finest musical compositions, so that he may on any occasion introduce them. One can imagine the impressiveness of a sermon on the text, "God hath appointed a

day in the which He will judge the world by that man whom He hath ordained," followed by Tours' "Last Judgment," which opens with these very words.

In special musical services it is emphatically necessary to observe this rule of unity of thought and sentiment if the service is to be devotional and edifying. How this may be done will appear from the following program, which was been rendered to an immense audience, not of curiosity-seekers or music-lovers only, but of the most devout and spiritual-minded folk;

Program. Theme: *The Praise of Christ.*

1. For His incarnation. Shelly's "Christmas Hymn."

2. For the beauty of His character. Duet, Brewer's adaptation of "Jesus, the very Thought of Thee."

3. For His death. Faber's "Crucifixion Hymn," set to chant without organ.

4. For His resurrection. Solo, Shelly's "In Slumber Lay."

5. For His ascension. Stainer's "Ye Men of Galilee."

6. For the promise of His second coming. Spohr's "I Saw a New Heaven and a New Earth."

During the service the congregation sang three hymns, and the minister made five two-minutes addresses, read an abundance of Scripture, and engaged in prayer twice. L.

EAST ORANGE, N. J.

#### Open-Air Services.

It is stated that Rev. Edward Everett Hale is participating in a series of open-air services with other pastors and with certain laymen in the streets, parks and squares of Boston. It strikes me that if this kind of service were taken up by prominent preachers elsewhere and not relegated to irresponsible itinerants, it might do immense good. The Roman Catholics are beginning to realize this and acting accordingly. I believe it is the true

way to reach the masses. I know there is some opposition to the method on the ground of its being undignified for a minister to make himself so common, and am reminded of what Dr. A. C. Dixon says concerning his own experience in this line. He states that when he commenced street work some of his deacons were afraid of its effect on his "dignity," and so expressed themselves. Whereupon he searched the Scriptures to ascertain where they declared this to be one of the graces of the Spirit; and not being able to come upon any such declaration he proceeded with his work and let his dignity take care of itself, which it did without his help.

W. O. L.

#### Successful Preaching.

A LECTURE on "Seven Elements in Successful Preaching" was recently delivered before the theological students of De Pauw University by S. V. Leech, D.D., of Terre Haute, Ind. The doctor made the following points, which are worth keeping in mind.

1. The preacher must occupy the sacred office conscious that he has been called to it by the Holy Spirit.

2. His supreme mission is to preach the Gospel of Christ.

3. The successful pastor must have an ideal spiritual experience.

4. The pastor of to-day must be a systematic student.

5. The successful pastor so preaches that he may be understood by his hearers.

6. The successful pastor toils under profound convictions of the importance of his work and the tremendous magnitude of his responsibility to God.

7. A successful pastor must visit and know his congregation.

As an interested hearer, I would like all the readers of THE HOMILETIC to become profit-sharers with me, and therefore send the analysis of his address.

E. O. E.

#### Boys' Brigades.

THE boys in my Sunday-school are becoming restive because we have not yet followed the lead of some of our "advanced" schools in organizing a "brigade." Will some of our pastors please give me information as to what their experience with such organizations has been? I wish we might have the pros and cons given in a brief symposium in this department of the REVIEW.

L. Y. S.

## EDITORIAL SECTION.

### LIVING ISSUES FOR PULPIT TREATMENT.

#### A Peaceable Solution of Labor Differences.

*The fruit of righteousness is sown in peace of them that make peace.*—James iii. 18.

THE adjustments between capital and labor furnish some of the most vexing problems of this age. The haste of workmen to rush into a strike when a disagreement arises, the stubborn refusal of many employers to treat with their men, but intensify the difficulties in the way of a solution of the problem. Some way must be found to bring both

parties into closer harmony and teach the lessons of common interests and mutual forbearance.

Among the many methods that have been tried none is more promising than that employed between the bricklayers and the builders of New York City. For the past ten years an arbitration agreement has been in force between them so successfully that neither party to-day would consent to return to the old condition of warfare.

In the spring of 1885 the bricklayers of this city had been on a strike for nine months, demanding more wages

and shorter hours. They had about exhausted their resources when a happy thought struck some of their leaders. Their executive board, which had been in session every two weeks during the strike, sent a communication to the Secretary of the Mason Builders' Association, the organization opposing them in the strike, offering to meet them half-way in any proposed settlement.

The builders were as eager as they to end the strike, and at once replied to their offer. One man was appointed from each of the seven unions of the bricklayers, and these met an equal number of builders. To this joint committee was given full power for ending the differences.

On April 9, 1885, an agreement was reached and signed by the committee to take effect the following May 1 and to continue for one year. Before the strike the men had received \$4 for a ten-hour day—40 cents per hour. They struck for a nine-hour day at 45 cents. The agreement gave them the nine-hour day demanded, but put the rate per hour at 42 cents. The builders, however, promised that the 45-cent rate should be paid just as soon as builders not in the union could be forced into line. This promise was fulfilled within two months, and the men, under arbitration, were receiving what nine months of striking had failed to give them.

In 1887 the rate per hour was raised to 50 cents, and in 1890, the eight-hour day was established with the same rate, 50 cents per hour. This is the rate that prevails to-day. The significance of this statement appears in the fact that under ten years of arbitration the men have been getting much better wages than before and have lost no time in strikes to settle their grievances.

The joint arbitration board consists at present of 16 members, one from each of the eight bricklayers' unions in the city, and an equal number from the Mason Builders' Association. By March 1 each year this committee has

passed upon the agreement for the coming year, which takes effect May 1. All grievances arising during the year are brought before this board to be settled, but the men involved continue their work. Witnesses are summoned on both sides and the grievance settled entirely on its merits. If the workman is wrong the men sustain the builders, and if a builder is in the wrong other builders compel him to pay his fine or right the wrong.

The success of the agreement depends upon the fact that both builders and men have strong organizations. No bricklayer can get work in the city unless he is a union man. The builders' association contains practically all the builders of importance in the city.

Two curiously parallel facts show the esteem in which this method of arbitration is held by the builders and men concerned. Three years ago the builders aided the hodcarriers to form an organization and established a similar agreement with them. The builders are now seeking, and with probable success, to extend arbitration to all the building trades in the city.

The Bricklayers' International Union, through its president, William Klein, is pushing for some kind of arbitration in other cities. In Philadelphia Mr. Klein is trying to organize the builders, knowing that if these are organized the agreement will become possible.

#### **Repeal All Liquor License-Laws.**

*Abhor that which is evil, cleave to that which is good.*—Rom. xii. 9.

In a recent argument before the New York Assembly excise committee, Bishop Doane, of the Protestant Episcopal Church, and a prominent member of the Church Temperance Society, announced that he is in favor of repealing "all excise legislation of every sort and description, and dealing with the question of the sale of liquor under the penal code as we deal with dynamite,

and poisonous drugs, and other dangerous articles of commerce."

This proposition of Bishop Doane has called out considerable controversy. Among those who favor his method of dealing with the liquor traffic are the venerable Neal Dow, of Maine; Senator James H. Kyle, of South Dakota; Dr. N. S. Davis, of Chicago; Joseph Cook, ex-President John Bascom, and Rev. Louis A. Banks, of the Hanson Place M. E. Church, Brooklyn, N. Y. Among those who have declared against it are W. R. Huntington, rector of Grace Episcopal Church, New York City; Dr.

### The Concentration of Capital.

*Thou shalt not covet thy neighbor's house.*  
—Ex. xx. 17.

THE census of 1890, in comparison with that of 1880, discloses some peculiarly significant proofs of the concentration of manufacturing industries, which is so rapidly advancing in this country as to be apparent to the most superficial observer. Following is a comparison between the two census years of thirty of the leading industries, representing over one half the manufactured product of the country :

COMPARISON OF THIRTY LEADING INDUSTRIES OF THE COUNTRY  
FROM 1880 TO 1890.

| INDUSTRIES.                      | NUMBER OF ESTABLISHMENTS. |         | CAPITAL TO ONE ESTABLISHMENT. |           |                     | EMPLOYEES TO ONE ESTABLISHMENT. |       |
|----------------------------------|---------------------------|---------|-------------------------------|-----------|---------------------|---------------------------------|-------|
|                                  | 1880.                     | 1890.   | 1880.                         | 1890.     | Per Cent. of Grain. | 1880.                           | 1890. |
| Agricultural implements .....    | 1,943                     | 910     | \$31,966                      | \$159,686 | 460                 | 20                              | 47    |
| Boots and shoes .....            | 1,959                     | 2,082   | 21,947                        | 45,765    | 109                 | 57                              | 67    |
| Carpets and rugs .....           | 195                       | 173     | 110,095                       | 220,860   | 100                 | 104                             | 168   |
| Cars, railroad and street .....  | 130                       | 166     | 71,328                        | 291,932   | 309                 | 109                             | 216   |
| Chemicals .....                  | 592                       | 563     | 48,308                        | 97,740    | 102                 | 16                              | 30    |
| Coffee and spice .....           | 300                       | 358     | 21,221                        | 47,475    | 124                 | 9                               | 14    |
| Cordage and twine .....          | 165                       | 140     | 43,376                        | 162,757   | 276                 | 33                              | 89    |
| Cotton goods .....               | 1,005                     | 905     | 218,413                       | 391,183   | 79                  | 187                             | 285   |
| Flouring .....                   | 24,398                    | 18,470  | 7,287                         | 11,287    | 55                  | 2                               | 3     |
| Foundry and machine-shop .....   | 4,958                     | 6,475   | 31,166                        | 59,119    | 90                  | 29                              | 38    |
| Glass .....                      | 211                       | 294     | 94,051                        | 139,343   | 48                  | 115                             | 156   |
| Gold and silver refining .....   | 28                        | 38      | 29,182                        | 125,253   | 339                 | 11                              | 25    |
| Iron and steel, crude .....      | 1,005                     | 645     | 229,823                       | 579,036   | 152                 | 140                             | 236   |
| Jewelry .....                    | 739                       | 783     | 15,498                        | 28,412    | 84                  | 17                              | 20    |
| Leather .....                    | 5,424                     | 1,596   | 12,371                        | 50,916    | 312                 | 6                               | 22    |
| Liquors, distilled .....         | 844                       | 440     | 28,729                        | 70,469    | 145                 | 8                               | 12    |
| Liquors, malt .....              | 2,191                     | 1,248   | 41,629                        | 186,275   | 348                 | 12                              | 28    |
| Lumber, rough .....              | 25,708                    | 21,011  | 7,048                         | 23,623    | 235                 | 6                               | 14    |
| Lumber, planing-mill .....       | 2,491                     | 3,670   | 15,288                        | 32,772    | 114                 | 15                              | 24    |
| Marble and stone .....           | 2,846                     | 3,373   | 5,797                         | 11,004    | 90                  | 8                               | 11    |
| Paints .....                     | 244                       | 382     | 55,554                        | 89,029    | 60                  | 18                              | 23    |
| Paper .....                      | 692                       | 567     | 66,823                        | 145,281   | 117                 | 35                              | 53    |
| Petroleum, refining .....        | 86                        | 94      | 317,741                       | 823,578   | 159                 | 115                             | 132   |
| Shipbuilding .....               | 2,188                     | 1,010   | 9,589                         | 52,864    | 451                 | 10                              | 36    |
| Silk and silk goods .....        | 382                       | 472     | 50,066                        | 108,067   | 112                 | 82                              | 108   |
| Slaughtering and meat-packing .. | 872                       | 1,367   | 56,673                        | 86,332    | 52                  | 31                              | 36    |
| Soap and candles .....           | 629                       | 578     | 23,118                        | 42,943    | 86                  | 8                               | 16    |
| Tobacco .....                    | 477                       | 395     | 36,074                        | 78,079    | 116                 | 69                              | 79    |
| Woolen goods .....               | 1,990                     | 1,311   | 48,289                        | 99,916    | 107                 | 44                              | 61    |
| Worsted goods .....              | 76                        | 143     | 268,079                       | 476,120   | 78                  | 247                             | 305   |
| The above 30 industries .....    | 84,708                    | 69,659  | 20,489                        | 49,789    | 143                 | 16                              | 28    |
| All other industries .....       | 108,794                   | 252,965 | 6,192                         | 10,557    | 70                  | 8                               | 10    |
| Total industries .....           | 253,502                   | 322,624 | 10,969                        | 19,028    | 74                  | 11                              | 14    |

Lyman Abbott, editor of *The Outlook*; ex-Governor Larrabee, of Iowa, and ex-Mayor Hewitt of New York City.

It is a significant fact that while in other industries there was a great increase in the number of establishments

there was a decrease of over 15,000 in these thirty industries. There was a large increase in the amount of capital required to an establishment in all the industries, but the gain was more than twice as rapid in these here given. Similar gains are shown in the number of employees required to an establishment. Some very striking facts are brought out with reference to special industries among the thirty. In petroleum refining, for example, the average capital required is over \$800,000, a gain of 159 per cent. in ten years. The leather trust has been able to reduce the number of establishments in that industry to 1,596, less than 30 per cent. of the number in 1880, and its capital per establishment has increased 312 per cent. The liquor interests also have been remarkably successful in concentrating their industry. In distilled liquors the number of establishments has dropped off 48 per cent., and in malt liquors they have decreased 43 per cent. At the same time there has been a large gain in the amount of capital required to an establishment. Similar striking facts are shown in the manufacture of agricultural implements, cars, ships, cordage, and tobacco.

#### Women and Children in Stores and Sweatshops.

*Deliver him that is spoiled out of the hand of the oppressor, lest my fury go out like fire, and burn that none can quench it.—Jer. xxi. 12.*

For several weeks past the New York State Assembly has had a committee in this city investigating into the condition of women and child labor

in the dry-goods stores and mercantile houses. In a partial report recently submitted the committee says:

"From the examination thus far had it appears that in these establishments the working day is from eight A.M. to six P.M., with from thirty to forty-five minutes for lunch, except on Saturday, when in many stores the employees work until nine P.M., and ten P.M., and except also for a period of from ten to fourteen days during the Christmas holidays, when the employees remain until nine P.M. and eleven P.M. without extra compensation.

"In one of the smaller stores, where 31 persons were employed, of whom 19 were women, the hours of labor were from eight A.M. to nine P.M., and on Saturday till eleven and twelve P.M., and some of the employees also worked on Sunday from eight A.M. to twelve M. for an extra compensation of 75 cents. Large numbers of girls from 14 to 16 years of age are employed at wages ranging from \$1.50 per week upward, but it is impossible to ascertain the average rate of wages until further testimony is taken."

In the sweatshops the committee finds that the factory laws and the rules of the Board of Health are constantly violated. Many children under age are employed, the so-called "parents' certificates" being found entirely worthless. Says the committee in conclusion:

"The sweatshop system, as a whole, is undoubtedly the cause of physical wretchedness and moral degradation to thousands of women in the city of New York, and it involves for a large number of children a hopeless childhood, initiating them into a still more hopeless adult existence."

#### Child Labor.

ETHELBERT STEWART, special agent of the United States Labor Department, recently stated that children are employed in the breweries of Milwaukee, and that drunkenness and immorality are not uncommon among them as a result. The brewery and the saloon must go!

### SERMONIC CRITICISM.

#### Expository Preaching.

THERE are two methods of expository preaching, so called, which stand over against one another in absolute contrast. The one is the true, the other the false. The one sheds light, elucidates the truth, and illumines the truth-seeker; the other breeds darkness,

obscures the truth, and obfuscates the truth-seeker. The one does that which its name suggests: exposes the truth, causes it to stand out so as to be seen; the other, if it does not entirely cover up the truth, or leave it covered, discovers so little of it as to render the vision one has of it broken and useless. The one systematically traces the truth



along its natural line of development, whether backward to source or forward to consummation; the other simply touches the truth here and there, as the whim of the preacher may move him, and gives no heed to system. The one is the method of the worker, the other that of the idler.

The true expositor is a diligent miner, who, burrowing below the surface to the deposit of precious metal stored there, and following the "leads" or "lodes," as he may discover them after hard labor, brings his "find" to the surface. The false expositor simply uncovers what may be lying near the surface, and what the most careless passer-by would be apt to discover for himself. His method is that of "running comments," which usually mean dilutions, or, perhaps we might call them, ablutions, of truth. The best preachers the world has known have been its ablest expositors, men like Thomas Chalmers, Robert Hall, F. W. Robertson, and Horace Bushnell, who were accustomed to take continuous passages, sometimes whole books, of Scripture, and let out the light that is in them by showing sacred truth in its large relations. For this is the end of true exposition, not so much throwing light upon the Word as letting the light of the Word shine out. The pulpit of to-day needs more of it; the pew needs more of it. The Bible ought to be used more as a text-book and less as a book of texts. Such preaching may magnify the preacher less, but it will magnify the Word more, and better enable it to prove its efficiency as "the power of God unto salvation."

#### The Ball-Nozzle in the Pulpit.

ANY of our readers who have seen the wonderful invention now on exhibition in New York will need no explanation of our heading. The ball-nozzle is simply the nozzle of a hose with a ball in it, the ball being kept in position in some mysterious way by

the current that passes through the hose. The effect is to cause the water to be thrown over a more extended surface, the with correspondingly diminished force. Dispersion and not concentration is indeed the end aimed at. There is no doubt that the display is more attractive, that as a garden-sprinkler the invention is a success, but its serviceableness as a fire-extinguisher remains to be proved.

There is a tendency on the part of some preachers to use the ball-nozzle, metaphorically speaking, in their preaching. They scatter truth instead of giving point to it; diffuse instead of concentrating it. They make very effective displays of it,—effective that is, as displays. But so far as extinguishing the flames of sin in the hearts of their hearers is concerned the efficiency of their method is open to question. The criticism was recently made upon a diffusive preacher that he was like the Christians of the early Church in one respect at least, and that was, that, after selecting his text, he was "scattered abroad and went everywhere preaching the Word." It is most providential that the Word is able to endure such handling of it.

#### Simplicity.

"In neurasthenia, the subconsciousness was seen perpetually breaking through the overlying strata of intellection, the ideas became submerged in sensation until, losing their power of logical coherence, they were swept into a flood of exaggerated sensibility, either mental or physical."

Is the above sentence a description of the deluge from the pen of some profoundly erudite medieval preacher, and is it an illustration of the tendency of the ministerial profession to substitute high-sounding and ambiguous phrases for those that are perspicuous? No! the sentence is not from the pen of a learned minister, medieval or modern, but from that of a successful doctor, and it is to be found in a reputable medical journal for June, 1895. The writer is seeking to make clear the relations of neurasthenia, or nervous prostration, to melancholia, and in the

above sentence is giving the results of an analysis of the former. Need we say that a few more sentences of a similar kind would result in an epidemic of neurasthenia among his readers? At the same time it forms an

admirable illustration of, and warning against, the involved style of expression of which not a few preachers are guilty, as tho their mission were the concealment of truth rather than its unveiling.

### EDITORIAL NOTES.

#### The Work of Downtown Churches.

DR. C. S. WING, presiding elder of the Southern District of the New York East Conference, spoke some very wholesome words at a recent meeting of the Methodist ministers in Brooklyn when he said that what the downtown churches needed more than anything else was aggressive and progressive laymen in the management of their church affairs. The failure of many churches he declared to be due to the want of competent, intelligent, far-seeing, and common-sense laymen. Let men be appointed to the pulpits of downtown churches of the foremost intellect, culture, and good judgment; and let them not be hampered by men who like to boss things, but aided by men of clear heads and a definite understanding about money and its proper use, and there would be no failure.

The reception given to Dr. Wing's pointed remarks indicated that the judgment of the ministry was with him.

#### The Mission of the Pulpit.

In an admirable article in a recent number of *The Independent*, Dr. Parkhurst sets forth the requisites and obligations of the preacher, showing that while he is not called upon to discuss in the pulpit all the various themes or topics which engage public attention, he is at least bound to be familiar with these to the extent of being able "to take the moral thread out of the snarl." With the terseness and lucidity that are characteristic of all that Dr. Parkhurst writes or says, he concludes:

"The mission of the pulpit is to save men; but it is to save society, and to save society by fostering on every hand a regard for those principles which can insure society dignity and security. The eyes of the pulpit,

then, must be everywhere, for its diocese is everywhere. Its office is to convert divine idea into human criterion; to sound the divine note with such clarion clearness that all other players shall feel an instinctive impulse to tune their strings to it; to make the eternal so felt in its actuality, and so to exhibit the eternal in its concrete relations to men as individuals, and to men in their relations to each other, that their moral sense shall be quickened, their moral relation re-enforced, and their entire being in its inward motive and outward action be strained into close accord with the law of obedience and of loving kindness to men. All of this is going to require sanctified genius. A small man is not going to be equal to it. God's power is limited by the scope of his instrument, and what God can accomplish by means of a Christian pulpit is measured by the sanctified talent of the minister that occupies it."

#### The Editor's Letter-Box.

*Questions of general interest to clergymen will be printed in this department. The questions sent to us should be put in as brief forms as possible. Answers from our readers are requested. They must be (1) brief; (2) preceded by the number of the question to which they reply; (3) the name and address of the writer must accompany each answer. The name of a writer will not be published if we are requested to withhold it.*

In a sermon on Acts viii. 27-40, the preacher assumed that Philip as a Jew was deeply prejudiced against the Ethiopian because he was a negro. "The Jews," he said, "were inveterately prejudiced against the blacks." A minister present, referring to this matter, spoke of the Ethiopian as "a poor, ignorant black man." Is there any warrant for these positions?

In the same sermon, the preacher told us that Abyssinian historians, in giving an account of the beginnings of Christianity in their nation, repeat substantially Luke's story as given in the eighth chapter of Acts. Can this be substantiated?