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# THE HOMILETIC REVIEW.

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## REVIEW SECTION.

### I.—NATURAL FACTS ILLUSTRATIVE OF THE BIBLICAL ACCOUNT OF THE DELUGE.

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*(Third Article.)*

AFTER our previous inquiry into the physical facts and historical antecedents of the deluge, we must enter on the study of its details as narrated in Genesis, with the impression that we have before us the testimony of a survivor or survivors, edited under the guidance of the Divine Spirit, and, therefore, to say the least, in a judicious and conscientious manner. This understanding at once removes out of the way all questions as to the so-called "universality" of the deluge. The witnesses of the event could testify only to what they had seen, and to such other effects of the catastrophe as they may have observed after the event. To stretch their testimony beyond this is to treat them unfairly. What, then, were their probable opportunities of obtaining information either during or after the deluge? The actual space traversed by the ark may have extended from the vicinity of the Persian Gulf about seven hundred miles northwesterly into the high lands of Armenia. The geographical knowledge of the immediate survivors of the flood, if measured by that of their descendants for two or three generations, as given in the tenth chapter of Genesis, may have reached eastward into Persia and westward as far as eastern Europe and the shores of the eastern half of the Mediterranean. Those districts of western Europe which have hitherto produced the most abundant remains of Paleolithic or Antediluvian man were probably beyond their ken. Thus, if we can now identify the geological and the historical deluge, we may truly say that the original narrator of the account in Genesis could have had no adequate idea of the actual limits of the submergence, tho it engulfed all the habitable world as known to him. This is a highly important consideration in regard to the scope of the terms as to extent employed by him.

The primary reason of the deluge in the mind of our narrator is the moral condition of the world, which was filled with violence, owing to the aggressions of the giant half-breeds of the period and their Cainite allies, and to the decay of the race which alone represented the higher spiritual aims and hopes of humanity. The prospect was one of increasing evil, which there was no adequate religious influence to counteract, and which must lead to a hopelessly brutalized condition of mankind, frustrating all the intentions of the Creator in forming a being in His own image and with high and immortal destinies. The author of the old Central American story of the deluge strikes the same note with the author of Genesis, when he says that men were incapable of knowing the gods. They had fallen away from all appreciation of the spiritual, and had become blind to all but purely material aims. In such a condition of things it is time for the destructive powers of the material universe itself to be invoked to sweep the godless race away and to prepare for a new and better era. The same idea seems to be expressed by our Savior when He compares the state of the world before His second coming to judgment to that in the time of Noah. The men of this later time are not accused of idolatry or other special forms of wickedness, but simply of an entire devotion to things earthly and sensual, and want of faith in the Redeemer. It is this negative quality which renders them entirely hopeless, and fit only for destruction. But tho to our narrator the deluge is thus a miraculous judgment on a hopelessly irreligious race, he is aware that the catastrophe is brought about by natural causes, and that the deliverance of the survivors is arranged for by material means.

As in the Babylonian story and other ancient legends of the event, an ark is prepared for the only family which "walked with Elohim" and "found grace in the eyes of Jahveh," and this ark of safety is so important and perhaps so novel as a work of human art as to merit a detailed description. It is a large, rectangular building, rather than a ship, and is constructed of the light and durable cypress wood. It is strengthened with three decks and with numerous bulkheads or partitions. It is covered without and within with resinous coatings, probably of asphalt. It has a door in the side, like the large ports for taking in cargo in some modern ships. It has a window or hatch above, which, from its small size, only a cubit square, has excited much comment. Most likely those are right who suppose that there was a row of small ports around the upper part, and immediately under the roof or upper deck. The ark has no sails or other means of propulsion, but is intended merely to float and drift. In this it differs from the Chaldean ark, which is said to have been a ship and to have had a steersman or pilot, and hence must have had sails or other means for directed motion. It has been absurdly stated that the term box or chest, employed in Genesis, bespeaks ignorance of navigation on the part of the Israelites. But even Abraham must have been acquainted

with ships, which before his departure from Chaldea were leaving the mouth of the Euphrates to make voyages in the Persian Gulf and the Arabian Sea; and in later times, whether as sojourners in Palestine or in Lower Egypt, and afterward as the neighbors of the Phœnicians, the Israelites must have been well acquainted with shipping as it existed in the eastern Mediterranean. We must therefore suppose either that the narrative is so old as to antedate the construction of seagoing ships, or that the ark was intentionally distinguished from a ship, as being a structure of a different kind. The Babylonian story, on the other hand, proves by its terms its own later date and artificially expanded form. However this may be, we know from the early inscriptions at Tel-loh, in Babylonia, and other sources, that almost immediately after the deluge the descendants of Noah were skilful ship-builders and mariners, and undertook long voyages both in the Arabian Sea and Mediterranean. Genesis is also consistent with itself in assuming that the later Antediluvians could build such a structure as the ark and provision it for a long voyage, since it describes them as builders of cities, as acquainted with the use of metals, and as agriculturists and stock-raisers. We also know that the earliest "Neolithic" colonists of Europe after the deluge had already advanced thus far in the arts of life. The later Chaldean editor evidently sees nothing improbable in the building of the great ship.

It may be objected, however, that all this is represented as occurring in what archeologists call the Paleolithic or Chipped Stone Age. It does not follow, however, from the prevalence of the Stone Age in Europe that greater advances had not been made in the older settlements of man in the East. At the time of the discovery of America the Stone Age prevailed throughout the continent, tho the Peruvians were using vessels of gold and implements of bronze. So after the deluge, while Chaldeans and Egyptians were far advanced in the arts of life, the Stone Age yet continued in western Europe. It should also be observed that the new geographical conditions prevailing after the deluge were favorable to maritime enterprise, and that this must have been active at so early a period that we can scarcely suppose that the art originated at once in full perfection in the early shipbuilding of Chaldea and Phœnicia. These facts are noticed here merely to show that in regard to the ark Genesis is consistent with itself and with the evidence of the existing monuments of early man. In any case the ark may be regarded as a suitable introduction to a period in which men must become mariners in order to colonize the world.

But our narrator is very definite as to the natural causes of the catastrophe. These causes are noted in Genesis in a few words, but words full of meaning: "The cisterns or abysses of the great deep were broken up, the chimneys or hatches of the sky were opened, and there was a great rain for forty days." The first of these causes was no doubt the most important, and implies a suspension of those arrange-

ments of the Creator by which the land is upheld above the waters and the ocean is kept in bounds or restrained by bars lest it return again to cover the earth. It may be remarked here that "the deep" primarily imports that universal ocean referred to in Genesis i. as existing before there was any land. Out of this primeval ocean the first dry land was raised by the power of the Creator: "compacted, or standing together out of the water and by means of the water," as Peter has it.\* This great cosmic idea of the unstable support of the dry land above the waters, with which geology has made us so familiar as a natural fact, was always present to the minds of the Hebrew writers as an exercise of divine power by which the dry land, produced in the third creative day, is continuously upheld by the same Almighty hand which elevated it at first and by the pillars He has set to sustain it. The word rendered "fountains" in the authorized version does not mean springs, but rather wells or cisterns, and is elsewhere used for the bottom or abysses of the sea.† The land was now allowed to subside into these depths, and the impression of the narrator was that the waters of the ocean poured over the land; and as this great inflow would be from the south, it accounts for the subsequent driftage of the ark inland or to the northward. The second cause is less obvious. The word rendered "windows" in A. V. imports rather hatches or chimneys, and if these were, as is most natural to suppose, in the cloudy atmosphere,‡ the reference must be to an atmospheric phenomenon. On the other hand, Isaiah uses the same word for volcanic orifices—"For the chimneys from on high are opened and the foundations of the earth do shake." There are volcanoes in Armenia still not quite extinct. Violent eruptions of these may have accompanied the deluge, adding to its terrors and increasing the difficulty of escape.§ But perhaps we should rather suppose the reference to be to tornadoes or waterspouts, accompanied with downpours of water or "cloudbursts." The violent upward motion in these whirling masses of air and water might well be compared to chimneys in the sky. I can not think that the reference is merely to the third cause specified, namely the rain, which could scarcely be described in this way and is not so designated elsewhere in the Old Testament. The rain, however, so portentously heavy and of so long duration, would greatly impress the spectators, and would itself be sufficient to produce a local inundation, while by converting every stream into a raging torrent it would greatly impede attempts to escape from the waters advancing from below.

In this connection it may be well to notice the inadequacy of any river inundation, however severe, to account for such a convulsion as that recorded in Genesis. The narrator and any possible reviser in

\* 2 Peter iii. 5 *et seq.*

† Job xxviii. 16; Prov. v. 28 *et seq.*

‡ The firmament or atmosphere God called "heaven." Gen. i. 8.

§ Loftus refers to these in his account of the geology of the region. Any land subsidence might stimulate their activity.

ancient times must have been perfectly familiar with the inundations of great rivers, as of the Euphrates and the Nile, and could not have magnified anything of that kind into a catastrophe so stupendous, extending over so long a time and drifting the ark against the levels of the country to the highlands of Armenia. The Babylonian history, by reducing the time and also the distance of the driftage of the ark, approaches more nearly to the idea of a local flood, and not unlikely represents a later modification with the view of making the tale more credible, or accommodating it to local prejudices.

It follows from the form of the narrative and from its relating merely to the experience of the narrator that we are not justified in extending the geographical range of the animals preserved in the ark beyond that of the region in question, which was one specially rich in species useful to man. It further appears from a comparison of the lists given, that, even in regard to that region, these do not include all air-breathing creatures. In the initial direction as to this, in connection with the building of the ark, the list includes birds, herbivorous mammals, and the smaller quadrupeds. An additional command is given to take in seven of each clean species, that is of those fit for sacrifice, a distinction already known according to chapter iv. In the third, fourth, and sixth lists, there is the same limitation as to species, and it is only in the summing up of the animals destroyed that we have the general terms, "all breeding things" and "all in whose nostrils is breath of life," and here special mention seems to be made of beasts of stature or standing up from the ground. We thus observe that in all the lists of animals saved there are limitations, especially excluding what we usually term "wild beasts," and we have a right to infer that Noah was specially commissioned to preserve such animals as would be most useful in repeopling a desolated region before it could be again stocked by natural processes.

*(To be continued.)*

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## II.—THE ESSENTIALS OF EFFECTIVE EXPOSITORY PREACHING.

BY W. GARDEN BLAIKIE, D.D., LL.D., PROFESSOR OF APOLOGETICS AND ECCLESIASTICAL AND PASTORAL THEOLOGY, NEW COLLEGE, EDINBURGH, SCOTLAND.

EXPOSITORY preaching has a long lineage and an honorable record. Among the best specimens of it that have come down to us from early times are the expositions of the Psalms by Augustine, and the homilies of Chrysostom on many of the books of Scripture. In Reformation times, Calvin was an admirable expository preacher, and many of his still much-valued commentaries were delivered from day to day in

Geneva as pulpit expositions. No man, it was remarked by Scaliger, knew so well the mind of the prophets. So, also, not a few of the freshest and most valuable of Luther's works were originally expository discourses.

Coming to the country where expository preaching, or "lecturing" as it has been called, has held its most conspicuous place, namely Scotland, we note that what first drew attention to John Knox's power as a preacher was an exposition of the Gospel of John, in the castle of St. Andrews, which he gave to a kind of Bible class, consisting of his own two pupils and a few other lads. And it is remarkable that as Knox began his ministry at St. Andrews with an exposition of John, so he closed it at the same place with lectures on the prophecy of Daniel. But even earlier than Knox, George Wishart, the martyr, whom Knox counted his spiritual father, had delivered lectures at Dundee on the Epistle to the Romans, at the very time when his enemies were plotting for his life. In Covenanting times, too, much of the best pulpit work of Scotland was done by continuous exposition: witness Leighton on 1 Peter, Dickson on the Psalms, Hugh Benning and James Durham, whose expositions of Isaiah liii., the Song of Solomon, and the Apocalypse have not yet passed out of our literature.

In England, in the days of the Commonwealth, excellent work of this kind was done by many of the best Puritan divines. But England, in subsequent times, has shown but little love for a method that was once so popular. Tillotson and his school, addicted to succinct, commonplace preaching-essays, never thought of long texts or continuous expositions of Scripture. And even Whitefield and Wesley, with all their evangelical fire and biblical devotion, were so much under the necessity of making each discourse in a manner self-contained, that they did not cultivate the expository method. Nor has it in England, in the evangelical revival of the nineteenth century, obtained its old place in Puritan days. The late Dean Alford used to lament its disuse in the Church of England; the Church of Rome, he held, paid more regard to it than his Anglican brethren. But works like Trench on the "Parables" and the "Miracles" show that there are exceptions—exceptions that by their success bear testimony in favor of the practice. Neither Mr. Jay, of Bath, nor Mr. Spurgeon was ever in the full sense an expository preacher, but Dr. Joseph Parker's "People's Bible" shows that there is at least one great preacher in England who realizes his obligation to carry his people over the whole field of Scripture, not so much, however, in the way of detailed elucidation, clause by clause, as in the way of endeavoring to seize the leading lesson of each passage, and adapt it to modern use.

Among American writers, Dr. Phillips Brooks has shown a lively appreciation of the expository method along with a due recognition of its risks and possible faults. The prolonged and continuous course of sermons he regarded as a safeguard against mere flightiness

and partialness in the choice of topics. The only serious danger about a course of sermons was, that when it grew too long it was difficult to have the vitality continued through all its length, and even to its last extremity. Some courses started with a very vital head, but ended with a very lifeless tail. On this very serious risk, Van Oosterzee expatiates with no little feeling; he quotes Spurgeon's pathetic reminiscence of his childhood—of an endless series of discourses upon the "Hebrews;" and tells of a preacher who began an exposition of Job with eight hundred hearers and ended it with eight; while another, lecturing on the "Little Horn of Daniel," blew the horn so long that his audience was reduced to seven!

The preacher commencing a course of expository sermons is like the man in the Gospel commencing to build a tower; he must think carefully of the end as well as the beginning.

In proceeding now to the question, What are the essentials of effective expository preaching? it will be well at the outset to observe that certain of these essentials belong to the category of *analysis*, and others to the category of *synthesis*. In other words, some of them depend on the capacity of the preacher to apprehend, or see into, the full scope and purport of the passage to be expounded; while others depend on his constructive faculty, his power to make a good use of his materials, and bring out all his conclusions whether in the way of instruction or in the way of persuasion, in the most clear, orderly, and impressive form.

I. Under the former of these divisions, the first requisite to be noticed is, an ample acquaintance with the conditions and circumstances under which the book was written that is to be the subject of exposition. It is essential that the preacher transfer himself to the position of the writer, and envelop himself, as it were, in his atmosphere. He must realize "the form and pressure" of "the very age and body of the time." He must be able to enter into the feelings and aims of the servant of God whose words he is going to expound, in reference to the prevailing temptations, sins, sorrows, and shortcomings of the age. This will enable him to find more surely the drift of the passage; it will likewise enable him to explain peculiar terms of thought and mode of exposition that might often otherwise be unnoticed, and contribute vivacity and color to the discourse. In an age where so much exercise is found for the dramatic imagination, this ought not to be a very difficult attainment.

And never, as is evident, were there such abundant and valuable materials as we find now for the illustration of ancient, and especially biblical, writings. Never had the preacher access to such store of sidelights from history, geography, physical geography, natural history, ancient monuments (especially those of Egypt, Chaldea, and Assyria), and observations of modern travelers and residents, whether in the land of Israel or in adjacent countries. Knowledge of this kind will

be found to be of especial service in the exposition of the historical parts of the Old Testament, and likewise of the prophets. Let us take, as a contrast, the manner in which an old and a recent expositor of Isaiah frame their expositions—Calvin and George Adam Smith. With all his unrivaled insight into the moral and spiritual drift of the prophet and the messages he was ordained to deliver, Calvin's exposition is applicable to no particular period of the history, and to no peculiar circumstances of the time. Dr. Smith, on the other hand, is at extraordinary pains to connect the prophecy with the history, and one of the chief merits of his exposition is the way in which the visions of the prophet are thus brightened. At the same time we are far from committing ourselves to all Dr. Smith's views, either as to the time or the occasion on which the different parts of the book were written, or as to the manner in which the prophet attained to his supernatural knowledge of the divine will. Next, we note the class of qualifications that ordinarily fall under the term, exegetical skill. Insight into the drift and purpose of the passage, and the connection of its several parts; power of removing difficulties, explaining terms, and clearing of obscurities; along with a vivid apprehension of the connection between old times and new, between human nature in its older and in its more modern manifestations, and of the principles of the divine dealing as applicable to both; the power, as some one has expressed it, of *Japhetizing* Scripture—of adapting the Semitic forms of thought and expression to Western races; the faculty of perceiving the abstract in the Semitic concrete, and then reconverting the abstract into the modern concrete; such are some of the exegetical requisites of efficient exposition.

It is hardly possible to lay too much stress on this last feature—the capacity of adaptation of the old to the new. Of what avail, for example, is a successful exposition of the parable of the unjust steward if it is not brought home to the business and bosom of the present generation of hearers? You may draw a vivid picture of the scene; you may vindicate our Lord for bringing forward such a scoundrel as an example to His people in any point of view; you may explain the strange expression "mammon of unrighteousness" and show the connection and purport of the questions, "If, therefore, ye have been unfaithful in the unrighteous mammon, who will commit to you the true riches?" and, "If ye have not been faithful in that which is another man's, who shall give you that which is your own?"—in all this you may have been successful, and that is not saying little; but unless you can point out clearly how it is to be applied to modern times and conditions you have failed in the chief purpose of the exposition.

Perhaps no great modern preacher is so remarkable for this gift as Dr. Joseph Parker. Under the garb of an ancient people that dwell in a far-away land, he finds human nature, thinking, feeling, and acting much as it does to-day. You are initiated into one of the wonders of Scripture—what we may call its perpetual *contemporaneousness*. You

see that Carlyle's fling at the Old Testament as "Hebrew old clothes" was not the fruit of superior wisdom but of defective vision—of spiritual cataract. We take at random from "The People's Bible" two specimens.

The first is the case of Jacob. Tho Jacob has grossly deceived his father, he thinks it outrageous and is most indignant that his father-in-law should deceive him. That is human nature; we do not like to be paid back in our own coin. "But is it to be supposed that we can do just what we like, and hasten away from the consequences, and escape the penalty due to evil? Be sure your sin will find you out. What eyes it has! what keenness of scent! what little need of rest or sleep! . . . Is not Jacob most human when he lifts up his pale, innocent face and says, What is this thou hast done to me? . . . We understand the mystery, it is part of our daily life [we do hard things to others], but how surprising that *we* should be misled; that *we* should be robbed, that *we* should be unkindly treated? . . . We say, when a blow falls on us, How mysterious are the ways of Providence! Rather we should say, How mysterious are the ways of man, that *we* should ever have deceived the old, the blind, the helpless!" After probing the consciences of such self-deceivers, he supposes a hearer convicted and made to tremble. He is delighted to find it so. "The Lord be praised! There is a smiting that is followed by blessing; there is a cry of contrition that may be followed by a hymn of praise."

The other instance is in the history of the Kings. The text is 1 Kings xv. 22: "He took away the stones of Ramah and the timbers thereof wherewith Baasha had builded, and King Asa built with them Geba of Benjamin and Mizpah." The lesson is that in the Church of Christ we are to use old material for new and gracious purposes. Men who have shown much energy in the service of the world must not be allowed to sleep when they come into the church; their old energies must be directed into Christian channels. He indulges in a sarcastic sally at the easy, self-indulgent spirit of many a so-called Christian. "In the olden time there used to be conversions; men declared themselves on the Lord's side. They were turned to the Lord with full purpose of heart. There are no conversions now. Men sit on cushioned seats, hear music, mumble a little, and call it praise, and are angry if the sermon exceeds twenty minutes. Is that making use of the old stones of Ramah? If you can sing, be a singing missionary. Wesley would not allow the devil to hear all the fine songs." After lamenting his own inability to cheer despondent souls with a song, he proceeds to show how Jesus takes the old stones and turns them into living stones. "Out of the ruins of Saul He built a Paul; out of the ruins of Luther the monk, He built Luther the Protestant reformer. Out of the ruins of the drunkard (John Gough) He builds the apostle of temperance. Jesus is building His great house, and some day men

will say about the stones that are in it, What are these and whence came they? And Jesus will answer with a pride of satisfaction flooding and inflaming His soul: 'Every stone that is there is precious to me; this is Ramah, rebuilt as Geba; this is the old fortress turned into the new sanctuary.' And as He looks upon the palace, wide as the horizon, high as heaven, what wonder if, seeing the travail of His soul, He is satisfied?"

II. These instances have carried us unconsciously into the second department of our subject: the place of the *synthetical* element in efficient expository preaching. One may have insight into the full and continuous meaning of a passage of Scripture and yet not have a corresponding gift of construction and expression. Like Wordsworth's

"Poets that are sown  
By Nature, men endowed with highest gifts,  
The vision of the faculty divine,"

they may "want the accomplishment of verse"—the power of clothing their conceptions in fitting and attractive raiment. The construction of a good expository discourse is hardly less important than the conception of it.

Two special features ought to be conspicuous in its plan and structure—comprehensiveness and simplicity. It ought to be comprehensive, bringing out in some way all the lessons of the text; but it ought also to be simple, marked by a pervading unity, not breaking the passage up into so many unconnected morsels, but making all conspire to a common end. For an expository discourse or lecture, in its true ideal, is neither a paraphrase nor a commentary. It is not an easier mode of preaching, adopted by the preacher to save himself trouble. It is not a series of little sermons on half-a-dozen consecutive texts instead of one. It is the evolution of some important truth spread over a passage of considerable length. In general, the function of the lecturer is to seize boldly the leading thought of the passage, and group the subordinate truths around it.

Suppose we take for illustration the passage in John xv. 1-8, the parable of the vine and the branches. The great thought here is that Jesus is the sole source of spiritual vitality and fruitfulness—He is to His people what the vine is to its branches. Round this great central truth are grouped a number of truths arising out of it:

1. True union is inward and real, not merely external or apparent.
2. True union is abiding and permanent, not transitory, as the morning cloud or the early dew.
3. True union is fruitful, changing the heart and purifying the life.
4. True union involves a profound appreciation of Christ's words; His words, which are words of eternal life, abide in us.
5. True union implies union of will, for the will in prayer is directed only to objects that will be given when asked.

6. This union is highly glorifying to God.

Or, let the passage taken as example be 2 Cor. v. 1-8. The leading truth here is that in the future state the soul of the believer will be better lodged than here. In support of this, four propositions are affirmed:

1. The present dwelling has many drawbacks, we groan in it, being burdened.

2. The future dwelling has many advantages: (1) it is not made with hands, (2) it is a building of God (3) in the heavens (4) eternal, (5) in which mortality is swallowed up of life.

3. In the two buildings our fellowship with the Lord is different; we are absent from Him in the one, we are present with Him in the other.

4. We have a confident assurance that when the one is removed, the other will be realized—for (1) God hath given us the earnest of the Spirit; and (2) we walk by faith, not by sight; hence the joy even of the suffering Christian, and the earnest desire with which he looks forward to the next stage of his being.

Lecturing needs a faculty of perspective, a power of apprehending the proper proportions and relations of the parts of a subject, along with a light touch, so that subordinate topics may find their proper place, and be handled with no more than their proper emphasis and fulness. Perfection in this art demands no little practise. But it must be practise founded on a clear perception of what ought to be aimed at, of what constitutes the perfection of an expository discourse. We have said nothing of the more ordinary essentials of effective preaching, of clearness, force, and beauty of style; of appeals to the various faculties—reason, conscience, feeling, imagination; of the use of illustration, of lively contrasts and resemblances; nor have we enlarged on the indispensable need of divine power to make all fruitful, because our one subject has been the features peculiar to expository preaching. With ample space it would have been well to note the parts of Scripture best adapted for such preaching. It must suffice here to refer to the author's "Manual for the Work of the Ministry," chap. xi. Not a little depends on the selection of appropriate books or passages of Scripture, with enough of human interest to attract, and enough of divine teaching to stimulate, nourish, and strengthen.

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As the Bible is the best of books, so the next best is that which is most like it, that which teaches the same thing—or explains the Bible. Instead of studying and writing about Austin and Luther, do what Austin and Luther did, namely, tell what the Bible teaches. Go straight to the Law and Testimony, instead of all subordinates and substitutes.—*James W. Alexander.*

## III.—RESPONSIBILITY FOR ERROR OF OPINION.

BY E. F. BURR, D.D., LL.D., LYME, CONN.; AUTHOR OF "ECCE CÆLUM," "PATER MUNDI," ETC.

## II.—THE POSITIVE SIDE.

In a former article it was claimed that men are not responsible for *all* errors of opinion, nor even for *all* errors of religious opinion.

While it seems that, if from the outset we were morally perfect, we would escape a vast amount, perhaps the greater part, of our present mistakes in both the religious and secular field, we are obliged to confess that in neither field would we escape mistake entirely. There would be an evil remainder. We would not be completely infallible. The finiteness of our powers, and the present habit of Divine Providence in dealing with men, even with the best, forbid us to expect absolute inerrancy. But we should expect that all harmful consequences to ourselves from the surviving errors would be divinely prevented. So much is virtually promised. So much accords with the experience of the holy angels, who, tho fallible, find that no chilling shadows are allowed to cross the brightness of their day.

But tho a perfect moral character from the first would not secure us from all mistake, or even from all religious mistake, it is certain that it would secure us from *certain* religious mistakes of supreme importance. We have biblical authority for saying that it would secure us, at least under the conditions prevailing in Christendom, from such errors as atheism, infidelity, and even agnosticism as to any fundamental Christian doctrine. Which means that in our time and lands such errors should be considered criminal. The errorist would neither have fallen into them, nor have long continued in them, if he had properly used his faculties and opportunities.

Time was, and that not very far back, when the current feeling among Christians was that there is no such thing among us as a real unbelief in God, or Christ, or any vital Christian doctrine. But, latterly, this view has very sensibly retreated. Not only is the genuineness of the grosser forms of unbelief allowed, but a disposition is widely shown to speak of them, and especially of the more eminent and scholarly unbelievers, in so mild and apologetic a tone as to thrust on us the inquiry, Is it indeed little or nothing of an offense for men in these times and lands to be without a Bible, a Christ, and even a God?

What do Christian critics sometimes say of such gross unbelievers? They say, "We are sorry for the result to which this writer has come, but there can be but one opinion as to the candor and hearty love of the truth displayed in his inquiries." So the critics pronounce, and, in the spirit of such a verdict, they go on to bespeak for these unbelievers as lecturers and authors a large public attention and welcome.

By their mild words and liberal encomiums they erect, so to speak, lofty platforms for them from which to command the sight and ears of men. And it is just possible that, when the fair-minded and very distinguished gentlemen have come to occupy the real platforms so kindly provided for them by their Christian admirers, these admirers take the platforms with them, nobly introduce them, and afterward compliment them with breakfasts and receptions. When called to account for this, they justify themselves partly on the ground of the literary or scientific eminence of their *protégés*, and partly on the ground of their attitude as sincere and earnest inquirers after truth—men who have painfully done their best in the search and yet without success, and so are, at least, agnostics as to the Bible and God and even the reality of moral distinctions. Of course, then, we must call them unfortunates, victims of circumstances or constitution, men to be pitied rather than blamed.

I do not feel permitted to take this view of the case, amiable as it seems. The chief trouble is that it is quite too amiable for the Bible. No doubt men do sometimes come to the point of being sincere doubters and even deniers of the most vital religious truths; but, according to the Bible, they always reach this point by a guilty road—by a perverse use of their faculties and opportunities. Also, such sincere errorists, who perhaps, like Saul of Tarsus, “verily think that they ought to do many things contrary to the name of JESUS of Nazareth,” and even that by “killing the servants of God they are doing God service,” do sometimes become earnest seekers after the truth; but, according to the Bible, they can not have this seeking attitude long without finding what they are seeking. They are in process of rapid transition from unbelief to faith. God and His truth come swiftly to meet such seekers. They would never have become sincere doubters unless they had culpably mismanaged themselves; and they could not long continue doubters after becoming earnest seekers. Beyond all question these are the Bible views.

Take the case of the atheist. According to the Book no one can miss faith in God without great guilt. In which of the Testaments do we find that one may be an atheist and yet be blameless? Where is the prophet or apostle who speaks of an unbeliever in God in the vein in which some Christian reviewers have spoken of Mill? Even the heathen are declared to be without excuse for not knowing the Creator of the heavens and earth. It is the fool that says in his heart, There is no God.

Ungodliness—the being without God in the world—whether practical or intellectual, is treated as a sin everywhere in the Scriptures. We are told in many ways that a true seeking after God is sure to find Him—that He is nigh to all who really call upon Him.

The Scriptures are equally clear as to the guilt of the infidel—of the intellectual unbeliever in Christ and His Gospel, where that Gospel

has been fairly presented. The Apostolic Commission is, "Go, preach the Gospel to every creature; he that believeth and is baptized shall be saved, but he that believeth not shall be condemned." In accordance with this are many other passages—notably these: "If our Gospel be hid it is hid to them that are lost;" "he that believeth not the Son shall not see life, but the wrath of God abideth on him." These are specimens of the current representations of the New Testament. Nowhere is intellectual unbelief in an offered Gospel treated as innocent. It is uniformly traced to a wayward and sinful heart and the influence of him who "hath blinded the minds of them who believe not lest the light of the glorious Gospel of God should shine unto them." Weigh well the words of Christ Himself: "He that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." He proceeds to tell how any to whom His claims come may test them: "If any man will do his will he shall know of the doctrine, whether it be of God or whether I speak of myself"—that is, a conscientious liver and doer according to the light he has on the divine will is sure to become a believer in Christ. Not one of these men about us who are without a positive faith in Christ has yet seen the time when he could not reasonably be summoned to repent and believe the Gospel immediately. The repentance itself would bring him faith. He never would have come into this faithless state if he had treated himself and the truth fairly; and he now continues in it, not by any invincible necessity, but from some gross moral remissness for which he may righteously be held to severe account. Even weakness and slowness of faith in Christ are severely condemned.

Further, unbelief in certain fundamental Christian doctrines is criminal. Every human body has its lungs and heart without which it ceases to live. Every house has its foundation and corner-stones and main timbers without which it would soon fall to pieces. Every system of law, of science, of philosophy, of art, of business, of religion, has its vital parts by which it stands or falls. So Christianity has its vital doctrines without which collapse and ruin await it. As to what these vital parts are men differ; but not as to the fact that they are. On this point the Scriptures are very explicit. On looking about them, the apostles saw within the nominal Church, both present and prospective, "antichrists," "doctrines of devils" subverting souls, "damnable heresies," "other gospels"—professedly Christian teachers so far astray in their teaching as to deserve an anathema and excision from all Christian fellowship. The sacred writers plainly teach that among those who profess and call themselves Christians certain doctrinal errors are criminal apostasies from the faith once delivered to the saints, deserve denunciation, and will receive severe punishments. The apostles are by no means liberals. They do not believe in a church

that has room in its capacious bosom for all sorts of belief and misbelief. They are far enough from that apologetic, extenuating, and almost justifying tone which we now so often hear in regard to men who are reprobate concerning the faith. There is no mistaking the indignant severity of their judgment on those who, under the Christian name, deny or ignore fundamental Christian doctrines. As soon as we have satisfied ourselves as to what these doctrines are we are bound to charge sin on all who fail to accept them, if not in accusing words at least in our honest thought. Beyond all reasonable question this is the Bible way of viewing things.

And it is also the way of a reasonable deism. Whether there is a God from whom we came, and to whom we owe reverence, love, worship, service—is it possible that one honestly and patiently struggling for light is left helplessly in the dark about such a matter as this? Whether we have a written revelation from heaven on the basis of which only we can be sanctified and saved—is it possible that God leaves any honest soul among us to do its painful best over such a matter as this, and yet do it in vain? I can not say, yes. I can not reconcile it with my sense of what would be kind or just or wise in the Supreme. So whenever I see an atheist, or infidel, or agnostic as to any fundamental Christian doctrine, whatever show of candor and fair research he may make, I say to myself, *Something* is wrong about the moral interior of this man; the fair appearance is deceptive; if his whole history, outer and inner, were laid open to view it would be found that he has sadly and criminally mismanaged himself and his light, and if he ever becomes a believer he will be apt to see and confess as much.

How well I remember such a confession once made to myself. A young man of uncommon mind, in connection with unbelieving company and reading lapsed through infidelity into apparent atheism. I sought to recover him in many a conversation. He expressed the utmost confidence in his position. He had all the air of a most profound and ingenuous unbelief, he had sought to know the truth, had desired it above all things; had thought and read to the best of his opportunity and faculty; and, as the result, had felt compelled to withhold faith from Jesus and from God. A great trouble came on him. He was set face to face with death. Still no change in his bearing. The end drew nigh. The same confident composure of a mind that has done its best to know and has failed. I almost despaired of him. But one day I found a great change. I could see it in his face before I heard it in his words. The whole structure of his unbelief had suddenly fallen to pieces, as if a house of cards, at the first stroke of a genuine repentance. And then he confessed to me how hollow had been his confidence, his so-called investigations, and even his seeming unbounded ingenuousness. He had overstated himself; his seeking did not deserve the name; he felt blameworthy in view of the whole process by which he became and so long continued an unbeliever.

Such a confession almost always follows such a recovery. And were there no other light on the case of such radical unbelievers—who seem to have exhausted all the attitudes and motions of a fair religious inquiry, and all to no purpose—than is shown by such examples, we should feel sure that they are very like some collegian we have known, and of whom we know that he has bent over the college books for four years, appeared regularly at recitations and examinations, and is now through his curriculum, but without anything that deserves to be called an education. Is he an incapable? By no means; not even a dullard. So I know that he must have been culpably wanting to himself; knew it before taking counsel of his teachers and learning from them how sluggishly and carelessly and superficially he has dealt with his studies.

Well, if there is blameworthiness of a very grave sort about all of these supremely unbelieving men, in what does it lie? My view is this: In common with all other natural men, they secretly disrelished essential religion itself; they neglected to practise the truth as far as known; they opened their ears and eyes freely to unbelieving speculations—without really investigating any; even their seeming investigation of Theism and Scripture was only a seeming. Names and forms of rational inquiry they had in abundance, but they were only names and forms. They never went on the tracks of truth as the hunter pursues his game. Their learned natures, their logical formulas, their scientific and philosophical molds of thought never included a real, hearty seeking after truth. One is reminded of a suit of armor, each part fastened to its proper place; at a distance one might think he saw a knight ready for battle; but, on coming up, a single rap shows that there is no man within. Their investigation was a mere simulacrum. It did not deserve the name of investigation, tho no doubt it plentifully got it, especially from themselves. The whole matter was slurred over. They read, heard, talked, and, to some extent and after a sort, inquired around the subject; they received impulses, floated on currents, perhaps drifted so as to touch the circumference of the evidences at some points; but they never faithfully laid themselves out to reach the center.

Their minds had no anchorage. They were just in the position to be blown hither and thither by every wind of doctrine. And they allowed themselves to be blown upon freely from all points of the compass. Perhaps they *invited* all the winds. Led by the secret repugnance to religion of which I have spoken, they set their ears wide open to everything objectors had to say. They set their eyes wide open to all that cavillers chose to print. Under the plea that it was but fair to hear both sides, and the assumption that such vague and carnal dealings with the side of faith as no one can well fail of in a Christian land are enough for it, they made themselves thoroughfares for all sorts of unbelieving speculations. That easiest thing in the world for anybody to do on any subject, the raising of objections, they took in the

whole unbelieving world to assist them in doing. They heard everything and thoroughly examined nothing.

The consequence could have been foreseen from across the world. The smallest acquaintance with human nature could have predicted an unsettled mind; a mind full of suspicions and jealousies of the truth, full of difficulties and doubts and antagonisms, and at last full of bitter infidelities and atheisms. In fact it is a case of much bad company. Is a man known by the company he keeps? Does one insensibly take character from his habitual surroundings, unless he is contending against them? Do we wonder if a man becomes modified by the food he eats, the air he breathes, the dress he daily puts himself in, the class of people he confines himself to? Bad surroundings will unsettle good health, good manners, good grammar, and even good morals, especially in early life and when these things have but little root. They will unsettle good opinions as well.

So, for one, I am not surprised that these men are agnostics, infidels, atheists. I should be surprised if they were not. If a man opens all the gates of his field into a hunting-park, he may be sure that the foxes, wild boars, and other destructive animals which belong to the park, to say nothing of trampling hounds and hunters, will lay his field waste and make a harvest impossible.

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#### IV.—DR. JULIUS KAFTAN AS A THEOLOGIAN.\*

BY SAMUEL PLANTZ, PH.D., D.D., PRESIDENT OF LAWRENCE UNIVERSITY,  
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AMONG the most popular and able of the younger theologians of Germany is Julius Kaftan, the successor of Schleiermacher, Twisten, and Dorner in the chair of dogmatics in the University of Berlin. From three to four hundred young men crowd his lecture-room, and with most of them he is phenomenally popular. Certainly, he is making a decided impression on his hearers, and is doing not a little to influence the theological thought of Germany for the next fifty years.

There are several reasons for the popularity of Kaftan as an instructor. In the first place he has an attractive personality, being a courteous, sympathetic Christian gentleman. He is beyond question a deeply pious man; calls himself a pietist; says he is such *von Hause aus*, and has never ceased to be; confesses himself friendly to the ideal demands of this testimony, authority, and renunciation of the world; and declares that they remain to him unalterable moments of personal Christian conviction, even tho he is removed from the theology to which they are attached. "We hold firmly fast to this," he says, "that all that is named flesh has but one right and that is to be crucified." Another thing about Kaftan is that he is an earnest man. He is not "engaged with the universe" because he has nothing else to do; but he believes he has heard a call and has a mission to fulfil. This he describes in the following sentence: "Our aim

\*Kaftan, while of the school of Ritschl, belongs to those who have, as Dr. Stuckenberg says, "gone further to the right and approach more nearly the orthodox position" than many others.

is to bring the truth of God to the people; to awaken faith, that men may be born anew." Still another reason for his great influence is that he possesses, in several ways, the qualities which go to make an eminent teacher. His mind is capacious and remarkably well furnished. His memory is ever as ready to yield up its facts as a trap to spring and in accuracy is like a syllogism. His whole formulation of theology is out of the beaten track. His style while abounding in particles has sunlight in it; and his definitions never remind us of Dr. Johnson's definition of network, "any thing reticulated or decussated at equal distances with interstices between the intersections." He is fearlessly independent and criticizes current theology as mercilessly as Luther, that trip-hammer of the Reformation, criticized the Pope; tho he would never be so uncourteous as to remark of a contemporary, as Luther did of Cajetan, that he was no "more qualified to deal with spiritual things than an ass is to play a harp." His utterances are always full of fervor, and occasionally white with heat.

Coming to a consideration of his theology, we would call attention first to his demand for a new dogma. Kaftan is profoundly convinced that the best thing that can be done with much of current theology is to give it a decent burial; and yet he does not condemn orthodoxy in the sense of a modern free-thinker. He is no flippant cavalier or cynical skeptic, but is at work in the interests of practical spirituality. He has felt the breach between modern culture and the church, and thinks he finds the reason in this: "Our dogma is not that of the Christianity of Christ, nor in harmony with the spirit of the Reformation. It is a product of ancient philosophy and medieval scholasticism." He labors to show that the great forms of human life and thought are a unit, a totality, in which the single points inwardly condition and correspond to one another. Roman Catholicism is one of these inwardly agreeing forms. The old dogma grew up in this connection and enters as an essential part of the organism. If we of the Reformation have broken with this form of Christianity, we need a new dogma not rooted in Romanism, but flowing from the pure springs of primitive Christianity. This conclusion leads Kaftan to a twofold investigation: first, What is the real spirit and central thought of original Christianity and the Reformation? Second, What has been the effect of human speculation on the truth in the course of the history of doctrine?

In studying the first problem, he finds that the original idea of the Gospel itself is contained in Paul's "obedience of faith." Obedience is twofold, of which one-form leads to slavery (Romanism), and the other to liberty (Protestantism). Luther's work was to make us conscious that freedom takes its rise in obedience. This holds true of Christianity as a whole, holds true of faith. Only in the Church of the Reformation does Paul's idea of the obedience of faith tend to assume an independent reality. It will become such to the greatest extent when once the activities and agencies of the church lead on to this obedience. Then will Evangelical Protestantism develop an hitherto undreamed-of power among all nations. Through the obedience of faith, in the spirit of the Reformation, the Christian is to become dead to the world. Faith unites us to Christ who is now hidden in God, and hidden in God are all those, as to their inner man, who belong to Him. Hence they are dead to the world. The diverging formulas of Christian doctrine and life grow out of the question, How are we called to eternal life in God, to bring our transcendent possession into relation to a life in this world? Romanism replies with Monasticism. The Reformation says we are to attend to our duties in the family, the state, and in society, as they are the ones in the fulfilment of which the kingdom of God, as the kingdom of ethical rectitude, will come to make itself manifest. But how are we to retain the equipoise between our heavenly possession by means of which our life is hid with Christ in God, and our moral duties which belong to this life? The dogma of the church of to-day does not show us, and we need a new

dogma which will so formulate the truth of our relation to Christ that it will awaken faith and become a productive power in the innermost life of the individual. We do not need more speculation, but we need the development of a dogma which will bear more vitally upon those truths which, for us and our faith, are life questions. When this is given us, we may go after the presuppositions and seek to form into logical conceptions the eternal mysteries of God.

Concerning the second question, namely, the influence of speculation on the development of Christian truth, Kaftan has much to say of which only a few straws can be brought forward here. He shows at length how Greek philosophy introduced new elements into the original Christian faith. He attempts to trace the intermingling of the factors until in the fourth century they petrified into dogma. To gnosticism is largely due the first Christian theology. It sought to ally Hellenic culture with Christianity, transforming the latter into a system of doctrine and presenting it as the absolute religion. The early Christian apologists caught the spirit of their age. A logos doctrine, essentially Greek, was brought forward. In the Nicene Creed the Christ of the Gospels has receded before the Christ of speculation. The work was carried on during the Middle Ages, the principle of authority and the relation of authority to reason exercising a controlling influence. In Thomas Aquinas the tendency culminated. Our orthodox dogmas are largely a reproduction of the scholastic, and are especially built up on the Platonic theory of knowledge then regnant. Great stress is laid by Kaftan on the influence of the scholastic psychology on theology, and he claims that rationalism has arisen as an outcome of these false principles retained in our orthodox dogmatics.

This investigation leads him to two results which vitally affect his system. First, since it is philosophy which has corrupted orthodoxy and led it away from the unadulterated teaching of the Gospel, he would exclude metaphysics from theology and return to a simple formulation of what is revealed to us in the Bible. In every doctrine he touches he accordingly seeks first to separate the speculative from the biblical and cast the former aside. Not that he would have an undogmatic Christianity and reduce systematic theology to a purely biblical theology; but he would develop a system especially related to practical life. The content of theology must come, not from the speculations of men, but directly from the Bible. He says: "Nothing can be counted a dogma but what can be derived from the rich, living fulness of the Scriptures, directly forth from their midst."

But while metaphysics are to be excluded from theology, Kaftan finds it necessary, at the very beginning of the formulation of his ideas, to go into metaphysics and bring forward a new theory of knowledge. The logic of the situation forces this upon him. If it is an erroneous theory of knowledge underlying orthodox dogmas which largely leads him to ask for their rejection, he must show what that false theory is, and also what is the correct one. He first seeks to manifest that the dogmas he rejects are founded on the Platonic theory of knowledge which ruled at the time these dogmas were formulated. This theory pretends to know the thing in itself and outside of its activities and deduces everything from general concepts. Applied in theology it introduced the conception of God as the Absolute, and led to Christ being studied from the standpoint of His preexistent divinity, rather than His historical life, which is the only thing we know about. It created the doctrine of original sin and other speculative doctrines. The Platonic theory is now out of date and also the errors it introduced. For a true theory Kaftan gives us a modified Kantianism. He holds that we can not know things in themselves. We can only know an agent in its activities, and therefore theology has solely to do with judgments of value. Space will not permit us to expand his views. Their practical application in the light of what has been said is apparent. We know only as much of God as

is revealed. All arguments of a cosmological, teleological, etc., nature have no place in dogmatics. Of Christ we know simply what can be learned from His life, including of course His words, works, and sufferings. Concerning His dual nature, His relations in the Trinity, His preexistence, etc., we have no right in formulating dogma to speculate. Natural theology is a fiction. We know God only in the face of Jesus Christ.

The essence of the Christian religion, Kaftan tells us, is determined by the good which it offers to man. This good is the kingdom of God which is both the supreme good and as such transcendent, and the moral good which as such is immanent and the proper object of human activity. The kingdom of God is *der Mittelpunkt der Dogmatik*. It is the proper formative principle. In the Old Testament and in the New, it occupies a central position. Instead of being the result, it is the aim of the divine purpose. It is the divine end in the world for which man has been appointed, and in which he is to realize his moral freedom and secure his spiritual satisfaction and perfection. Thus the ordinary method of theology is to be reversed. Instead of starting with the idea of God and His attributes and reaching the conception of the divine kingdom at the conclusion, we are to start with the kingdom of God and relate all else to it. The atonement, justification, adoption, Christ, the Holy Spirit, the church, find their value for man in that they serve the purposes of this kingdom.

A discussion of Kaftan's development of particular doctrines is here impossible, but, in conclusion, we wish to offer some commendatory and critical suggestions.

1. His purpose is worthy. Kaftan wishes to overcome the antagonism between supernaturalism and rationalism, or between faith and science; and in such a way as will not sacrifice the claims of either. This has often been attempted; but Kaftan, with a few others who make up the growing Neo-Kantian school in Germany, is cutting a new way through the tangled thicket. He is seeking to gain an independent province for the religious consciousness by disengaging religion from all essential association with metaphysics and natural science. He would present a system which, no matter what philosophical and scientific conclusions come to prevail, will remain unaffected by them. The purpose is worthy, but the task is about as impossible as for Flammarion to succeed in seeing men sailing on the canals of Mars.

2. His emphasis of the importance of the study of history to dogmatics is of vital account. To really understand our dogmas without a careful consideration of the age in which they arose and the influences under which they were developed is, in many cases, impossible. The work of such scholars as Harnack in Germany, Hatch in England, Renan in France, and Allen in America has made it necessary for the systematic theologian first of all to make a critical study of the origin and history of doctrine.

3. He wisely makes much of the Bible. There is a demand that theology be made more biblical, and that the Bible be used more rationally. A theologian can no longer pillow his head on a few texts and rest content, thinking he has proved his position. The unity of thought in the Word of God needs to be studied more, and this is one of Kaftan's excellencies.

4. The practical aim which rules his thought is also commendatory. He holds that creed affects life, and that its end is not to satisfy the spirit of speculation. It is to lay hold of men and make them better. Doctrine, he claims, is nothing less than a Jacob's ladder. As long as we have a dogma which does not pulsate with the life and spirit of Christ, we shall make slow progress in saving the world. It was said of Alexander Hamilton that he touched the dead corpse of finance and it sprang upon its feet. This is what Kaftan feels needs to be done with orthodox dogma. The fact that doctrine is being supplanted by ethics in our pulpits, that we are told that doctrinal preaching is too heavy and dry for the age, would indicate that Kaftan's position is worthy.

5. His theology is Christocentric. Jesus is the spirit within the wheels of his system. The time has gone by for the base line of a theology to be some attribute or relation of God, as for example His sovereignty or kingship.

6. Again Kaftan is to be commended for interpreting God in the light of His divine Fatherhood. Past theology and much of present theology have looked upon God's government as if it were of a piece with the system of Roman jurisprudence. It has been very jealous to protect God's justice, His rectoral integrity, etc.; but has often failed to adequately disclose His heart. One of the things which theology has needed in all its history is a better understanding of the divine nature in its *unity and essence*.

7. Kaftan believes that theology is a progressive science and should develop with the development of history. This does not mean that its facts are mutable, but simply that no age can formulate its thought in what shall be a formula for all ages. It is useless to try to crush all men into the Procrustean bed on which we have grown up. "The thoughts of men are widened with the process of the suns." With new methods introduced by modern science, with biblical criticism having grown to a science and our knowledge of the Bible having been greatly increased thereby, with changed conceptions of philosophical principles, we may well ask ourselves if our dogma does not need to be reformulated in harmony with the greater light of the age.

While Kaftan's system has these excellencies which we have briefly indicated, it also has defects which are not to be overlooked.

1. First, his theory of knowledge is wrong, and since this is his corner-stone the whole structure of his theology is weak. Indeed, his theory of cognition is really inconsistent, being a kind of combination of subjective idealism and realism.

2. We think he overestimates the influence of philosophy upon the development of doctrine. That it has brought in elements we would be better off without, we believe; but we are by no means sure that our creeds are so much corrupted by speculation as Kaftan thinks. Nor do we agree that the remedy lies in the absolute exclusion of metaphysics from theology. In the first place, this is impossible. Men will speculate on the nature of Christ, the doctrine of the Trinity, etc., and theology must satisfy the demands of culture in making these doctrines as intelligible as possible. Moreover, we are of the opinion that Prof. O. A. Curtis is right when he says: "The work of relating doctrines can only be done by a profound knowledge of metaphysics. The mysteries of the Bible are only cheapened and emptied of spiritual life by the anti-metaphysical movement in Germany. We must go the other way. We need more metaphysical discussion rather than less."

3. Kaftan is to be condemned for often upholding his views by arbitrary exegesis.

4. He has an inadequate conception of religion. He says it lies in the disproportion which man experiences between his need of life and the satisfactions which this world offers him. Thus God is used only as a help to man that he may solve the problem of his earthly antagonisms. Much more satisfactory is Dr. Luthardt's conception, who says of religion: "It is a thing natural, intrinsically necessary, rooted in man's very nature. . . . Religion is present in man's inmost being prior to all reflection, to all religious thought and feeling." Religion has to do with the entire man, not one sentiment or feeling as Kaftan implies. It is a "fact of the collective inner life."

5. Kaftan's limitation of our knowledge of God to what is revealed of Him through Jesus Christ is an unnecessary rejection of the great facts which are made known to us through natural theology. Moreover, in the development of the doctrine, he seems to overlook the relation of God's will to itself, forgets His inner self-subsistence, which is a conception not only metaphysically necessary,

but of great religious importance, since it is the foundation of the biblical conception of the divine holiness and righteousness.

6. Kaftan's explanation of the origin of sin would seem to be based on the fact of man's ignorance, which is a case where "the bed is shorter than that a man can stretch himself on it; and the covering narrower than that he can wrap himself in it."

7. We object also to his trimming down the conception of Christ's divinity so that it expresses nothing concerning the transcendental unity of His nature with God, but only makes Him divine in the sense that He grasped the purpose of God toward us and made that purpose the task of His life. The Scriptures themselves teach much more concerning the metaphysical qualities of His nature.

Other defects in Kaftan's system could be pointed out if space were at our disposal, as, for example, his superficial view of the biblical idea of the vicarious element in the atonement.

In conclusion, it deserves to be said that Kaftan is not an egotist, thinking that he is able to write a new scheme of doctrine which the world will find, or should find, entirely satisfactory. Charles Sumner said, "I am not an egotist but an egoist." So one might say of Kaftan. He is not an egotist, but he has opinions and convictions which he would have heard. In his argument for a new dogma, he states emphatically that he does not presume to be able to draw up the new formula demanded. Indeed he says: "No man can make the dogma that is needed, nor any dogma worthy the name. If he should attempt to lay it on our table, it would be of no use. . . . In the on-goings of history, it must force itself upon us, as something which the moment demands and can never be forgotten as is wont to be the case when the Lord creates anything in His church on earth." However much one may differ from Kaftan in matters of opinion, he is worthy of all confidence as a thoughtful, deeply spiritual man.

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

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

"FOR THREE TRANSGRESSIONS OF DAMASCUS, YEA, FOR FOUR, I WILL NOT TURN AWAY THE PUNISHMENT THEREOF," ETC.—AMOS III. 3.

If the occupation of Canaan was a matter of prime importance to the Hebrews, its retention by them was at least of equal consequence. As we have seen, Canaan was not normally a country left to itself so that it might be open to chance invaders. It was, on account of its international position and its strategic advantages, greatly coveted by the ruling powers of the ancient East, and usually occupied by one or the other of them. Thus it appears that the independent rule of Israel was but a brief interlude in the long and checkered history of the Holy Land—a history of national and racial vicissitude, of dependence and servitude. This somewhat startling fact brings out in strong and bright relief the preeminent importance of the Hebrew *régime* in Palestine—so brief and politically so insignificant, and yet fraught with infinite and world-wide issues.

We have learned that Israel's occupation of the Promised Land was made possible through the retirement of Egypt, after the fierce conflicts with the Hittites had left either power incapable of holding a permanent empire in Western Asia. Viewing the matter, however, from a more commanding historical standpoint, we observe that both Hittites and Egyptians followed a more ancient and powerful claimant; that they were, so to speak, residuary legatees of the Babylonians. For many centuries before the Egyptians ventured to set foot in Pales-

tine, or the Hittites formed their memorable confederation in Syria, the Babylonians had colonized, ruled, and civilized the whole of the Mediterranean coast-land. The El Amarna letters, the latest of the great monumental discoveries, are a sample of the kind of literature which still lies buried here and there in Mesopotamia, Syria, Palestine, and perhaps even elsewhere in Egypt—the relics of an immemorial empire, the half of whose deeds and might has not yet been told us. The most comprehensive and decisive fact in Oriental history is the power of Babylonia and the kindred realm of Assyria. Perhaps the most important result of modern archaeological research is the resetting of Oriental and biblical history in their true relations, according to the light that comes streaming upon them from the cuneiform records. With relation to our present topic, it is to be noticed that when either Babylonia or Assyria was unquestionably supreme in the East, the control of the West-land fell to it almost as a matter of course. From about 4,000 B. C., until Assyria became her rival in the sixteenth century, Syria and Palestine were within the sphere of influence of Babylonia. But for centuries before and after the entrance of Israel into Canaan, Babylonia and Assyria were contending with one another as rivals upon nearly equal terms. This was accordingly the era of the conflicts of Egyptians and Hittites for the possession of the West, of the intermittent occupation of Palestine by the former, and of the appearance of Israel as one among the nations by virtue of its settlement in Palestine.

What is of equal significance, this period of strife between the empires of the Euphrates and Tigris involved also the era of Israel's growth as a people, of the rise of the monarchy, of the political, moral, and religious changes which conditioned the reception and progress of Revelation. As we shall see, minor national movements played their important parts; but the great determining element in the whole international struggle was the position and influence of the leading empire of the East. Thus it came to pass that when Assyria reached undisputed predominance, the fate of Syria and Palestine was sealed, and one of the kingdoms of Israel was obliterated. And when Assyria in its turn gave way to the reviving Chaldaean power, the West-country, after a brief interlude of Egyptian control, fell speedily into its old relations, and the other kingdom of Israel came to an end.

Such are in broadest outline the conditions which made it possible for Israel to secure and retain a refuge and a home for itself and its religion in the intervals between larger international movements. But the Hebrews in Canaan had also a narrower national environment; and its relations with the peoples in its immediate neighborhood, and nearer its own political lead, also played a most important part in molding its destiny and in preparing it for its mission in the earth. Of these closer rivals of Israel the most influential were the Arameans of Damascus. We meet here with a very remarkable phenomenon, to which I venture to call particular attention. We divide the Northern Semites into the Canaanites, the Hebrews with their kindred of Edom, Moab, and Ammon, the Arameans, and the Assyrio-Babylonians. Now it is to be observed that the degree of political influence exerted by the kindred peoples upon the Hebrews was in inverse ratio to their geographical nearness, and even to their family relationship. We may leave aside the Canaanites, the original possessors of the land, as being of little significance politically after the Hebrew settlement was completed; for the Phœnicians, the great surviving Canaanitic community, only cared for and realized commercial preeminence. The nearest kindred of Israel, the Edomites, Moabites, and Ammonites, were often indeed its fierce rivals. Their function, however, was rather to hold in check and to chasten the people of Jehovah than permanently to affect their career among the nations. But the Arameans had a task to fulfil toward Israel, which has actually given them their chief historical importance, and also a very conspicuous place in the history of

Revelation. In particular their relations with Israel determined largely the rise and development of a cycle of Old Testament Prophecy. Finally, that still more remote branch of the family, the Assyrians and Babylonians, overshadowed all the nations, and brought to its catastrophe the drama of Israel's history.

Let us look for a moment at this Aramaean interlude and its larger implications. The Aramaeans came in force over the Euphrates after the wars between the Egyptians and Hittites had weakened the latter and their anomalous confederacy was dissolved. The Hebrews had scarcely been settled in Canaan before they had to undergo a term of subjection to Cushan-rishathaim, king of Mesopotamia. This was in the twelfth century B. C., just before Assyria, rising in her power to take the place of Babylonia, had gained control of the country as far west as the great river. This domination of Palestine was soon forced from the hands of the unsupported Aramaeans. Henceforth we hear no more of any powerful Aramaean state east of the river. But an opportunity was afforded of forming Aramaean colonies in Syria as far south as the borders of Palestine. Accordingly, we read of several powerful communities reaching from the Euphrates to Damascus in the time of David. This greatest and most enterprising king of Israel put them under tribute, and thus fixed the traditional and ideal limits of the "kingdom of David" for all coming time. But before the reign of Solomon was over all trace of Aramaean subjection to Israel was gone. Half a century after the division of the kingdom, we even find Asa of Judah calling in the aid of Benhadad I. of Damascus (the Biblical "Syria") against his rival and oppressor, Baasha of Northern Israel. The result of the intervention was that valuable Galilean territory was incorporated into the rising kingdom of Damascus. Henceforth, until the Assyrian came upon the West-land, the Aramaeans held the leading position which had been so briefly enjoyed by the Hebrews.

Such predominance, in all human probability, would have proved fatal to both of the kingdoms of Israel if it had not been that it was put an end to by the intervention of the Assyrians. Observe the principal stages in the providential process. Northern Israel was first made a strong, self-contained state by the genius of Omri, the founder of Samaria. It was he and his dynasty who maintained the independence of Israel against the Aramaeans. There are three notable features of the era of the house of Omri: the promotion of the Phœnician Baal-worship, the Syrian wars, and the ministry of the great political prophets Elijah and Elisha. The last-named event was provoked and largely determined by the other two. It marked the beginning of that wide and keen interest in the external relations of Israel which is so essential an element in Hebrew prophecy. Another feature of the time should be added, tho it did not become at once of decisive importance. I mean the coming of the Assyrians in force upon the borders of Palestine. In the midst of the wars that raged between Benhadad II. of Damascus and Ahab of Israel, the news suddenly came (in 854 B. C.) that Shalmaneser II. of Assyria was marching down from the Euphrates. At once the kingdoms of the West-land laid aside their habitual strife and combined to meet the invader. Foremost in the array of defense stood the Aramaeans of Damascus. Side by side with them, for the first and only time, stood the chariots and foot-soldiers of Israel. The confederacy was defeated. But it served to show the intruders from over the rivers what the obstacles were to their triumphal westward march. Henceforth their progress was very gradual, and, strange to say, the Aramaeans were left alone to bear the brunt of the numberless assaults.

The most critical period for Israel came with the fall of the house of Omri. The dynasty of Jehu was unable to withstand the onslaughts of the terrible regicide Hazael. In his time Damascus rose to a height of military power and endurance never equaled by any native community of Syria or Palestine. By it Northern Israel was almost obliterated, the whole Philistine coast was ravaged,

and the kingdom of Judah brought to accept terms of submission. For a time at least almost the whole of Palestine was in vassalage to Damascus. So much we learn from the Bible alone. But the fuller explanation of the puzzles of the story we gain from the cuneiform records. We ask: How then was Israel rescued? And further: How was it possible for Israel, at the close of the dynasty of Jehu, to rise to an unexampled height of prosperity and power? The answers till lately lay under the earth. Now that they have been dug up, we learn that it was during the temporary withdrawal of the Assyrians from the West that Hazael, who had held his own so bravely against them, had scope for action in the traditional field of Palestinian warfare. There after a few years the Assyrians returned. Under Ramman-nirari III., the city of Damascus itself was at length taken (797 B.C.), and thenceforward never took a leading place among the nations. This was the opportunity both of Israel and Judah. For the Assyrians themselves retired and remained inactive for nearly half a century. Thus we account for the prosperous reigns of Jeroboam II. and Uzziah.

One thing more we learn, and that of the very highest significance. At this latest period of our present review, when Israel was reaping the bitter fruits of its prosperity as well of its adversity, Amos and Hosea came forward as the first of the great literary prophets. With them the high career of Damascus is a thing of the past. They look forward to its utter destruction and, with marvelous political and moral insight and foresight, to the return of the Assyrian hosts and the captivity of faithless, dissolute Israel. How different would have been the history of Israel and Judah, how different would have been the course of Revelation itself, if Assyria had not done its brief but effective work upon Damascus after the devastation wrought by Hazael!

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TIGLATH-PILESER III. was one who did a great deal more than merely restore the old order of things. His administration of eighteen years (745-727) began a new era, not merely in the history of Assyria, but also in the history of the world. Several of his predecessors had made conquests equal or nearly equal to his; but he was the first who knew how to retain the possessions thus acquired. He was the first, indeed, who anywhere ruled over an empire in the true sense of this term. Before him, the territory claimed by the rulers of Babylonia and Assyria were held, for the most part, on a very precarious tenure. The new king introduced new ideas of organization and administration; and these principles, steadily acted upon by himself and his successors finally resulted in the establishment of a comparatively settled government throughout the North-Semitic world. . . .

The aim [of Assyria] was, in brief, to make all lands tributary to Asshur. . . . The new monarch perceived that, to carry out the old plan of subjugation and administration, would require not merely an army continually on the march from one insurgent district to another, but as many armies of occupation as he held, or expected to have, administrative districts. But even this would not provide a satisfactory government, since a régime of martial law would fail to develop the resources of the countries from which he hoped to draw his riches. . . . How, then, was the scheme of world-wide empire to be realized? . . . The chief device was to secure a tractable population in the more troublesome, unsubmitive districts, by substituting other inhabitants for those who persistently refused to acquiesce in the rule of the oppressor, and who were themselves dragged away to a remoter portion of the empire, usually not very far from the capital.—*J. F. McCurdy, in "History, Prophecy, and the Monuments."*

## SERMONIC SECTION.

## REPRESENTATIVE SERMONS.

## REST IN CHRIST.\*

BY RIGHT REV. THOMAS M. CLARK,  
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BISHOP OF RHODE ISLAND.

*Come unto me, all ye that labor and are heavy laden, and I will give you rest.*  
—Matt. xi. 28.

No words were ever spoken that have given the world more comfort than these. They are addressed to all the weary and heavy-laden, let their burdens be what they may, and there is nothing which they need to do but to lay those burdens down at the feet of Jesus, with perfect trust and entire abandonment of themselves to Him. All power is given to Him in heaven and earth, and when the help of man faileth, as it must do in our greatest needs, we can always find a place of refuge in Him. He understands our necessities, He knows the meaning of our trials and how they are intended to subserve our good. He can tell why His own children are left to suffer, not only the sharp pangs of bodily pain and the long protracted illness, wringing from their souls the bitter cry, "When I lie down I say, When shall I arise and the night be gone!" but, it may be, the more terrible agony which comes of the hiding of God's face and His seeming abandonment of them in their sorrows. In this emergency, Jesus comes to our aid and tells us that God never abandons His children, and that this time of darkness will serve to

\*In a note, dated April 28, 1896, accompanying this sermon, the beloved bishop and servant of Christ writes: "I send you a copy of a sermon which I wrote last week. . . . I am almost eighty-four years of age and standing, as I do, on the borders of eternity, I take no interest in anything but the most direct and simple appeals to the hearts and consciences of those whom I address, of which this discourse is an illustration."

make the light of heaven more clear and brilliant.

Every suffering which we experience on earth, which does not come as a punishment for our sins, will be more than recompensed by the increase of our happiness hereafter. Even the agony we endure for our transgressions may be regarded as a blessing, for the worst calamity that can befall us is to sin without suffering.

It is a great comfort to feel that Christ sympathizes with us in our trials, and the fact that He Himself has known what it is to suffer brings Him very near to us. If we live in anything like confidential relations to Him we can go to the Savior with perfect confidence that He will listen patiently to the story of our woes, and, sooner or later, give us the comfort which we need. Our trials may be of such a nature as to make it hard to believe that Christ can take any interest in our welfare. They may have been brought upon us by our own fault, they may seem to be only the punishment that we deserve, and be more likely to repel the Savior than to elicit His sympathy; but if we go to Him in the right spirit and ask Him to forgive us, we shall be sure not to be sent comfortless away.

The need of that rest which no one but Christ can give may be much more widely extended than we suppose,—no one but God knows all that is going on in the chambers of the soul. The man who greets you with a pleasant smile may be suffering the most dreadful torture within. It is not only the poor wretch whom you meet on the highway, half-starved and half-clothed, with no place that he can call his own, and no friends to assist him in his penury, who needs your sympathy. In that stately mansion, blazing with gold and vermilion, where everything

that wealth can purchase is to be had, one may be living, upon whose soul no ray of sunshine ever falls. Quietness of mind does not depend upon our outward condition, nor upon anything which this world can give. How many men have spent their strength in amassing a gigantic fortune, and then have been cut down before they had time to reap the fruits of their labor! How many magnificent palaces have been built by those who never lived to inhabit them! How many men have been suddenly swept away just as they reached the summit of power, of which they had been dreaming all their lives!

Did any man ever find, in this world, everything he needed, in order to the completion of his happiness? The wants of the soul are infinite. Nothing that comes to an end can fully satisfy its aspirations. Nothing that pertains merely to the earth can meet its highest wants. It demands an eternity to fill up the measure of its capacity; it must have a God to lean upon; it must have some share in the pleasure which He alone can give; it must have a Savior. So long as we are chasing after the shadows of the world, we may not be conscious of all this; so long as the doors and windows of the soul are closed against the light, we may not be able to distinguish the great realities of our existence; so long as we turn our backs upon God, we do not know what a terrible thing it is to live without God in the world.

There are conditions of the mind which are fatal to anything like true repose. No one who has any concern for his eternal interests can be at rest, while he is in doubt in regard to those great truths upon which the welfare of the soul depends. If one is immersed in the affairs of this world, caring for nothing but the pomps and vanities which are so soon to perish, he is not likely to be disturbed by any spiritual perplexities. It does not much concern him whether there is a God or not, whether there is another

existence awaiting him hereafter or not. How many there are who are floating on with the stream in this careless, independent condition! But when the spell is broken, and the man begins to ask himself, "Why do I exist? Where shall I be in a few short years? Shall I continue to live after my body is laid in the grave?" then the period of anxiety comes, and it may begin with terrible agonies of death. These agonies are not so much to be dreaded as the spiritual torpor from which the man has escaped. It is better to cry out in anguish and fear: "Is there a God? Has He anything to do with me? Have I ever crossed His will? Is there another world, where I must take my place according to the life I am living here? Did Christ die to save me? Has He asked me to give myself to Him? Must I do this, if I would hope for happiness hereafter?"—I say, it is better to have our hearts torn and bleeding by the laceration of such questions as these, than to go on our way in serene indifference.

"But what is to be done? Shall I try to reason it all out by myself? Shall I make a study of the theories which have been projected, in the effort to solve these grave questions? Or shall I put them all aside, as matters which admit of no satisfactory solution? Shall I go back to my old pursuits and pleasures? They will not last very long, they may all be taken from me before the sun goes down, but there are multitudes of people who seem to be content with these transitory things, and why should I not be?"

Why should you not be? If God has touched your soul, you can never be content to go back to your old, stupid, thoughtless, idiotic delusions. These questions must be answered, or you can never have any real rest. You may put them aside for the time, you may try to smother them, but they will return upon you again, and if you have any regard for your eternal wel-

fare, you can have no rest until they have been answered.

"But what am I to do?"

Take your doubts, your fears, and your sins with you into your closet and kneel down at the Savior's feet, and ask Him to show you what you are, and what He would have you do. Ask Him to take you into His charge and give you rest.

"But I have never looked to Him for help. He is a stranger to me. I have never felt any need of Him. I do not know how to approach Him. What reason have I to suppose that He will hear me, if I do call upon Him?"

You are no stranger to Him, and the fact that He has awakened in you these feelings of anxiety and doubt is enough to show that He is interested in your welfare. Tell Him everything that troubles you, tell Him all your doubts and all your fears, put yourself unreservedly into His hands, and He will give you rest.

There may be some one present who says: "This does not describe my case. I have no such doubts as have been described. I am suffering the bitter pangs of an awakened conscience, and the hand of God is laid heavily upon me. More than once I have turned away from the Savior, when He was waiting to receive me. I have lived without prayer. I refused to take up my cross and follow Him, and now I can hear His voice no more and I can not help feeling that He has deserted me. I do not dare to ask for any aid from Him."

And yet this is the only thing that you can do, and it is all that He asks you to do. Left to yourself, you are helpless. You can never erase the records of the past, you can never make amends for the wrongs you have done, you can never wipe out the stains from your soul. You can never hope to enter heaven on the ground of any merits of your own, but the Lord Jesus is ready to take your burden of sin and bear it for you. He has a place for you in His heart, and there you will find everlasting rest.

"But my sins have been so numerous and so aggravated. Many of them were committed long ago and had been forgotten. It can not be that any repentance of mine can be of any avail. There is nothing left for me but to appear before my God, and bear the penalty which I have so justly incurred. All the hope I dare to entertain is the faint prospect that some time in the remote future I will be allowed to return to the Savior and be taken back into His household."

The mercy of God in Christ Jesus is not limited by time or space—the remoteness and magnitude of your transgressions will not debar you from pardon. If your repentance is thorough and sincere, if you turn away from every evil thing, and leave everything that concerns you in the charge of your Redeemer, your salvation is secure.

There may be other persons who are carrying a burden of which nothing as yet has been said, and such thoughts as these disturb their minds:

"If I go to Jesus, I must appear before Him as one who, after having promised to serve the Lord, has turned away, to walk no more with Him. I have been induced by the enticements of the world to forget the vows which I once made, I have gone back to the evil habits which I once renounced, I no longer look to Christ for help and guidance. I have, in a great degree, forsaken the House of God and I have abandoned the Holy Communion. I have ceased to pray in private. I have almost lost my faith in the Gospel, and given myself over to skepticism and unbelief. I seek the company of those who are certain to lead me farther and farther away from the Savior. I do not like to hear any one mention the name of God. But at last, as the years roll by and the end draws near, I feel that I have committed a most grievous sin, and if I continue in my present course of life, I must go down to my grave, and plunge into the darkness, with no one near to help me. When I

stood before the altar and pledged myself to God, I did not make a true and unqualified surrender of myself to Him. I kept something back. There are passions in my soul, which I did not thoroughly extinguish. I did not realize what a wrong I was doing to myself and what an insult I offered to my Savior, when I asked Him to accept the service of a divided heart. I understand it all now, and, moreover, see it with an agony which no words can describe. Is it possible that when Jesus calls upon all the heavy-laden to come to Him and find rest, He will allow me to return?"

Yes, no one will be received more gladly. Do you remember what He said about the Good Shepherd, who, when he found that one of his flock had wandered off and was lost, left the ninety and nine sheep to go after the poor wanderer, and how he brought him home on his shoulders rejoicing? Do you remember what He said to one of His disciples, when he asked Him,—“Lord, how oft shall my brother sin against me and I forgive him? Till seven times?” “I say not unto thee, not till seven times, but until seventy times seven.” It is never too late for you to return, and you have learned some lessons by your apostasy, which only this sad experience could teach you. You will never trust in yourself any more. You will never again try to make a compromise with God. Hereafter you will keep close to the Savior and never let go His hand, and He will never let you go away from Him.

“Come unto me, all ye that labor and are heavy-laden, and I will give you rest.”

It may be possible for us to attain a certain degree of rest while continuing in sin, by drugging the conscience, by absorption in worldly pursuits, by intoxicating ourselves with the hours of pleasure, but it is a rest that must soon be broken, with consequences which we shrink from describing. The rest which Jesus gives, we carry with us to the end,—we carry with us into

eternity. It can not be broken by the storms of earth, by the loss of fortune, by the ravages of sickness, by any earthly calamity. It is a rest which abides, it is a peace which passeth all understanding.

Jesus is standing here, ready to give you all this great gift if you will accept it. Will you refuse His offer, with the certain knowledge that you are abandoning the only Being who can help you when all other helpers fail—the only Being who can forgive you and cleanse you from your sins, the only Being who can comfort you in the hour of your bereavement, the only Being who can sustain you when you go down into the deep waters and close your eyes up on the world forever?

#### THE CHURCH AND THE ROCK.\*

By J. GERSHOM GREENHOUGH, M.A.,  
PRESIDENT OF THE BAPTIST UNION.

*And I say 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. 18.*

I SUPPOSE you all know something of the controversy which has been carried on upon these words, and how on this slender basis the whole structure of papal dominion and papal infallibility has been built; and probably you have heard something about Peter and the keys which are supposed to open and shut the gates of heaven, and about those who professed to have stepped into Peter's place, and about the whole structure of priestly arrogance which has lifted itself up to very heaven upon these words of our Lord. . . . I merely mention it to sweep the ground clear that we may have room for talk about better things.

#### *I.—What was the Rock?*

First, then, what was this rock on which the Savior said He would build

\* Preached in Rye-lane Baptist Chapel, Peckham, Eng., at the Recognition Service of Rev. J. W. Ewing, M.A., on Tuesday afternoon, March 17.

His Church? Was it Peter, as the word seemed to imply, and even directly to state? Sometimes Protestants have vehemently denied that, because they were afraid that by admitting so much they would be conceding all the claims of Rome. I have no such fear. I think in a sense it was Peter, and the company of Apostles of whom he was the acknowledged leader; for it was indeed upon their rock-like witness, against which all the powers of the world could not prevail, that the Church of all the ages grew. It was built, as we read in another place, upon "the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner-stone."

The rock was Peter; it was Peter made a new man by the mighty truth which he had just confessed—this truth, "Thou art the Christ, the Son of the living God." The apostles, after all, were only the upper stratum of the rock, if we might so speak, the part which jutted above the surface, while underneath was the solid bed-layer, deeper than the earth, deep as the universe, this solid bed-layer of truth that Christ their Master was divine, that the words which He spoke were true as heaven, and that His life and power were eternal and indestructible. And we are all rocks if we believe that from Peter down to the humblest person at the present day the veriest human feebleness becomes as solid and immovable as the ground under your feet as soon as there enters into it the conviction that Christ is God, that His word cannot be broken, and that you are held fast by Him and His promises in changeless power and everlasting love.

You think it a strange thing that Christ called Peter a rock—that wayward, impulsive, fickle nature, that man of many moods and humors, bold as a lion one hour, and frightened as a sheep the next, that impetuous mountain torrent overflowing its banks one moment, and sinking down to the dry stones on the bed the next—was it strange Christ should call this man a

rock? Not a bit of it. He changed the man's name because He was going to change the man's nature. Faith in this man and the Spirit of God in him were going to do with him just what they might do with any one of you; they were going to change his weakness into strength, and his fickleness into impassive stability. Christ knew what a grand thing He was going to make of this bit of plastic yielding human stuff when He said, "Upon this rock I will build My Church."

And Christ is always building His Church upon rock-like faith and rock-like natures; it may be upon wills and natures that were once as weak as ever Peter's was, or as any one of ours can be, but which have been solidified and made like adamant by the coming in of His truth. Christ first makes rock-like people, and then He builds upon them. . . . Upon rock does Christ build His Church, and He wants rock for the building up of any Church, this Church—rock-like members, rock-like deacons, rock-like teachers in the Bible-classes and Sunday-schools, rock-like preachers, men that know in whom they have believed, and what they have believed, and speak out with clear, unfaltering certainty the things which they have seen, and felt, and heard of God.

I think there never was a time when that was more needed than it is to-day, there never was a more urgent demand made for it. We live in an age of almost general unsettlement. You can hardly think of a department in which there are no doubtful minds, doubtful opinions; all questions seem to be in a state of solution, nothing fixed and determined. . . . Wherever you look, except where Jesus and His messengers stand, there is a sort of heaving, restless sea that tosses up a great deal of mire, and dirt, too; and the minds of men are getting weary of it all, tired of their own vacillations, and unconsciously crying out for certainty, crying out, though they don't know it yet, "To whom shall we go but unto

Thee, for Thou hast the words of eternal life?" . . . Men are slow to believe in the glory of uncertainty and the surpassing excellence of doubt. They can not feed their hunger on the husks of conjectures and bare possibilities; we can not tread on cloud, still less climb up to heaven upon it.

We want rock; and the real deep hearts of men everywhere, whether they know it or not, are always saying, Away from us, ye who preach negations, and doubts, and darkness, who come and sit upon the threshold of our hearts like some poet's raven, croaking out a dismal "Nevermore." Away with you; and come ye, John and Paul, and all such clear-voiced witnesses, with the glow of hope on your faces and the music of conviction in your tones. That is the message we need; that is the message which this age needs, and which Christ would have His representatives give. He builds His Church upon rock.

#### *II.—What is Christ's Church?*

Now, secondly, what was this Church which He had in mind, which He saw already spreading in magnificence and widespread beauty and imperishable durability, and which He spoke of very tenderly as a mother might speak of some dear little child, "My Church," "My Church"? Whenever I hear people talking, as they sometimes do to-day, about "My Church" and "Our Church," I seem to hear the least bit of irreverence in the expression, for I think nobody has a right to use that phrase except the Master who first used it, and to whom alone the Church belongs. What was this Church which He had in mind? What is the Church to-day?

There are some few people, not many of the Protestant persuasion perhaps, who when they speak of the Church mean almost exclusively the clergy and the officials; and some when they think of the Church have in mind creeds and confessions, and cathedrals, temples, churches, various ecclesiastical build-

ings, liturgies, and sacraments, and bishops, and priests, and preachers, and rectors, and curates, and deans, and archdeacons, and sub-deans, and canons, and minor canons, and officers and offices innumerable; and they even say, "There is no Church without these." . . . I gladly admit—and thank God for it—that the Church is where these things are associated with it; and that the various offices which I have named are filled by an almost countless number of good men, full of the Holy Ghost and of power; but these things are not the Church, they are no essential part of the Church even, no more than the cogs and wheels in a factory are the living human hand and the furnace power which keep the whole mass in motion.

We have to go back to find out what Christ meant by "My Church." And the Church which He had in mind, which He saw filling the world, was already present, in its beginnings at least, in that little company of disciples whom He had gathered together and was training; and you know there never was in this world a society less organized than that. There was not a bishop or priest among them; not one who had been trained to preach, not a college man, not a surpliced gown or band, not one ecclesiastical building of any sort; no liturgy except the simple prayer that they had heard from His lips, "Our Father which art in heaven," and no creed even save the confession which one of them had just made, "Thou art the Christ, the Son of the living God."

What was there then? There were twelve simple-hearted men looking up into His face with unquestioning trust; drinking His words in as the very words of God, loving Him with a love that was growing stronger every day, and making every fiber of their being thrill with a strange new joy, believing in Him as they believed in nothing else in the world, and prepared to do anything and to go anywhere in obedience to His commands; twelve fervent, re-

ceptive, teachable men sworn and pledged to Him in unquestioning obedience, with Jesus in the midst to teach, and train, and guide, and correct, and strengthen, and perfect, and at last sanctify. That was the Church, that was the tiny grain of mustard-seed which was to grow into the biggest of all trees; it was the little household of faith which was to push out and expand its walls until there was room in it for all creatures in the world who would believe. And the Church to-day is substantially the same; the Church to-day, in all essentials at least, is just that little company of disciples indefinitely multiplied, with the same Jesus in the midst. The Church is the company, now indeed quite innumerable, of disciple-like souls who are forever and ever learning of Him, some of them, the greater number, beholding His face, and serving Him day and night in His temple; and the rest not seeing Him yet, but rejoicing in Him with joy unspeakable and full of glory. . . . Upon all these, wherever they are, the Savior looks down as with the joy of one who looks upon a noble possession, and He says, "They are My Church, My Church; and there is no other, no other."

### III.—*The Church's Indestructibility.*

And now, lastly, this Church living and loving was to be and will forever be indestructible. From the first He gave this solemn pledge about it, staking His truthfulness upon the Word, and His very existence, indeed, upon the Word, "Upon this rock I will build My Church, and the gates of hell"—and He meant by that all possible forces that could come out of hell—"shall not prevail against it."

The Church is indestructible. There are some things which have been called the Church that will probably pass away; not a few things which prejudice, or ignorance, or pride, have regarded as essentials of the Church that may possibly be crumbled, and dissolved, and banished. Creeds may be

modified and enlarged by the fuller understanding of the truth; but all our little systems which are broken lights of Him may have their day and cease to be. Our organizations may grow corrupt and perish; our methods of working may become obsolete and vanish away. Episcopates, synods, presbyteries, may be put off as one puts off old garments in exchange for new. I do not say they will; I do not think they will; but they may pass away, because it may be proved that they are not essentials. That which He called my Church, which was to Him as the apple of His eye, is a dear and a peculiar possession—the Church of living souls cemented together, and bound to Him by an infinite and immortal love, that will never know change or decay, that will always be upon this earth composed of a never-diminishing and ever-increasing numbers of souls, men and women to whom He is more than all things else in the world, who serve Him with the perfect liberty of a joyful self-surrender, who would rather die than deny Him because He died for them, and to whom the hope of seeing His face and enjoying Him forever is the main strength, consolation, and ecstasy of living.

And oh, my brethren, how wonderfully the Savior has kept this pledge up to the present time; the gates of hell have not prevailed against Him. Thrones and dominions, principalities and powers, rulers of all sorts of darkness have done their best against the Church; all manner of storms have beaten upon this rock. You cannot think of any sort of force, or any sort of corrupting and dissolving elements which have not been at work in the midst of it. . . . And the Church has always been surprising its enemies in that way by its wonderful resurrection; just as Jewish rulers were surprised when they found that the name of Jesus which they had crucified, and buried, and got rid of, was working greater miracles than ever.

And we know, we who believe in

Christ, that it must be so, and will forever be even so; we know that whatever bodies break up on this earth, whatever other institutions, systems, fashions, corporations, break up and disappear, there is one body which never can die, the body which Christ calls His own Body—the Church. But until the world has crucified Him a second time, and buried Him beyond the reach of another resurrection, which never can be, not till then will the Church, which lives through Him, and is part of His life, pass away.

You remember how a very little while ago in this great metropolis one of the daily papers—I really forget which—was full day after day for weeks with letters all about a dying Christianity that was played out—I think that was the word—letters suggested by a poet and followed up by many second-rate scribes. Christianity played out—that is what they said. Oh, these fools and blind, as the Apostle would call them, who can not see that which is far off or that which is near, who sit in their small literary circles, and fancy they have got all the world down there, and can not see anything outside, who put their fingers upon their own feebly beating pulses, and then think they are feeling the throbbing heart of the big world.

Christianity may be played out with these people, just because they have never been in it. They say that spectators see most of the game. That may be true of other games; it is absolutely untrue of this one holy and divine game. The people outside don't see anything of that. "The love of Jesus, what it is, none but His loved ones know;" and the power of Jesus, and the gladness and vitality which are in the Church, none but His loved ones know. . . .

Oh, be not afraid or disturbed by those who mutter and complain that the Church is losing power because they would like to have it so. You belong to a kingdom that can never be moved. "Thy kingdom is an everlasting king-

dom; and Thy dominion shall have no end;" and the Savior is saying to us, to this congregation, and to your minister much the same as what He said to Peter, "Upon this rock I will build my Church, and the gates of hell shall not prevail against it."

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**"AND THE SECOND IS LIKE  
UNTO IT."**

BY DAVID JAMES BURRELL, D.D.  
[REFORMED], NEW YORK.

*And the second is like unto it, Thou shalt love thy neighbor as thyself.*—Matt. xxii. 39.

THE lawyer in this case got more than he bargained for. His purpose was to trip Jesus with the catch question, "Which is the great commandment?" The answer came without a moment's hesitation and with an emphasis and solemnity that must have made a profound impression, "Thou shalt love the Lord thy God with all thy heart and soul and mind, this is the first and great commandment." But then the Lord proceeded, "And the second is like unto it, Thou shalt love thy neighbor as thyself." The lawyer should have been familiar with the former; for was it not written in the law, "Hear, O Israel, the Lord thy God is one Lord, and thou shalt love the Lord thy God with all thy heart and soul and mind"? But this other, in the form in which it was given, was distinctly a new commandment. It was elsewhere so characterized, as when Jesus said, "A new commandment give I unto you, that ye love one another." And also, "Ye have heard that it hath been said, Thou shalt love thy neighbor and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you."

This was putting the law upon a new basis. The Ten Commandments had been regarded as ten lofty peaks

of justice, marked, like Sinai itself, by stupendous tokens of the divine Majesty; the lowering clouds, blackness, darkness, tempest, fateful lightnings with which the mountain seemed on fire, and the voice of the trumpet waxing louder and louder. But they are here given to understand that these mountains were cast up by the central fires of love. Law and love are made identical. Law proceeds from love, accomplishes its purposes and terminates in it. The sum and substance of the first table is love toward God; of the second table, love toward men. The purpose of law is to prepare the way for the reign of love; and ultimately law will resolve itself into love and love into law. The sole remnant of the magnificence of a medieval abbey is in granite walls and oaken beams. There were silken tapestries, once, and beautiful frescoes, and vessels of gold and silver; but only the granite and oak have resisted "the tooth of time and rasure of oblivion." Thus with the passing of the present order all will crumble save Law and Love. One is granite, the other oak; and both are destined to abide forever.

It can not be denied that there are difficulties attending a clear understanding of this commandment, "Thou shalt love thy neighbor as thyself." They will all be made to disappear, however, by a right use of the three key-words, "Like," "As," and "Neighbor."

I. *Like*. "The second is *like* unto it." Wherein can this commandment be said to be like that, "Thou shalt love the Lord thy God"?

First—In that it proceeds from it. There is no true philanthropy which does not find its fountain in piety. There is indeed a tenderness of heart in less or greater measure among all men, but it is an open question how much of moral worth there is in a mere natural affection. Sir Walter Scott was so tender-hearted that, having broken a dog's leg by an inadvertent blow, he never ceased to feel remorse for it. Some

persons can look dry-eyed on scenes of suffering that move others to ready tears. True humanity, however, is founded not upon mere sentiment, but upon principle. It proceeds from a recognition of the divine nature in every man and of the divine love toward all. A child stood at the window of a baker's shop, looking in with hungry eyes. A lady passing by took compassion on her. The little one received the purchased dainties without a word, until at parting she quaintly and pathetically said, "Be you God's wife?" There was profound philosophy at the bottom of that. All true kindness proceeds from the best and noblest—yes, from God within us.

And second—Because a true manifestation of philanthropy is the proof of love toward God. So it is written, "If a man say, I love God, and hate his neighbor, the truth is not in him." This was why Jesus denounced the Pharisees. They professed a deep piety, which they attested by tithes and frequent fasts, long prayers, and broad phylacteries. "God is our Father," they said; but the Lord's reply was, "Nay; yonder is a widow whom ye have dispossessed; yonder is a man impoverished by your usury; your hands are red with blood!" He who wilfully and deliberately wrongs his neighbor can by no means be regarded as a friend of God.

II. *As*. "Thou shalt love thy neighbor *as* thyself." By this he intended to say, not that the mete or standard of love to one's neighbor is the selfishness which prevails among many, but the true self-love which should rule among all.

There is a self-love or egoism which is self-ruinous and destructive. It is said of Narcissus that, as he beheld himself in the fountain, he was so overcome by his own beauty that he died in a rapture of self-admiration. This is indeed the commonest form of suicide. Men devote themselves to wealth, pleasure, and honor for the mere getting and keeping and using one's self;

this is miser-love, gourmand-love, Napoleonic self-love. "Let no man think of himself more highly than he ought to think." Let no man live as if he were the only soul worthy of consideration. A man living in this manner could by no possibility love his neighbor as he loves himself.

But there is another form of self-love which is right and dutiful; a true egotism which puts a right estimate on the importance of self. An old weaver in England used to make this prayer each morning, "Lord, teach me to respect myself." This was a right prayer. I am a man made in God's likeness and after His image; it is my duty to make the most of myself, not for self's sake alone, but for the sake of others and the glory of God. It is my duty to realize the vast possibilities of my life and the destiny which is divinely intended for me.

An Oriental legend tells of a man who had stored away a vast quantity of wheat in expectation of famine. In the time of necessity the people besought him in vain; he would reserve his store for a higher price. Multitudes died in the streets and still his granaries were locked. At length the exigency was so great that the people were ready to pay whatever he might ask. He opened his granaries and went in; there was nothing there but dust and crawling worms. He had overreached himself. This is the way of the selfish world. It is indeed the duty of every man to increase his stores, to fill his granaries, but only that he may disburse his wealth and distribute his possessions to the needy children of men.

III. *Neighbor*. Nachbar; that is, near-dweller. This word, however, does not properly characterize the thought in the Savior's mind. The neighbor to whom he referred was distinctly not the near-dweller. For indeed vicinage has little or nothing to do with the real claims of humanity. This is a pagan conception. In the philosophy of Hierocles the relative

claims of others upon a man's regard were indicated in concentric circles. The nearest circle enclosed the man himself, the next his household, the next his townsmen, the next his fellow-citizens, and the great multitude lay wholly without these circumscriptions of love. The Romans had only one word, *hostis*, by which to characterize a stranger and an enemy. To the Greeks, all but themselves were barbarians. A shipwrecked sailor on the coast of Britain was doomed without ceremony to the altar. Thus to the non-Christian thought of the world, the only neighbor was the near-dweller: the man who lived next door. There are persons in Christian communities who cherish the same idea, but it is distinctly at odds with the Christian view.

We are left in no uncertainty as to Christ's opinion at this point. A lawyer came to him on a certain occasion, asking, "Master, what shall I do to inherit eternal life?" He answered, "Thou shalt love the Lord thy God with all thy heart and soul and mind and strength, and thy neighbor as thyself."

Thereupon the lawyer, feeling some qualms of conscience and desiring to justify himself, asked, "But who is my neighbor?"

And Jesus said: "A certain man went down from Jerusalem to Jericho and fell among thieves, who stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way, and when he saw him he passed by on the other side; and likewise a Levite came and looked on him and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was; and when he saw him he had compassion on him, and he bound up his wounds, and took care of him. Which now of these three, thinkest thou, was neighbor to him that fell among the thieves?"

Observe, he does not directly answer the lawyer's question, "Who is my neighbor?" but tells him rather how he

should be neighbor to every man: for when the lawyer answered, "He that showed mercy on him," Jesus said unto him, "Go, and do thou likewise."

"Thy neighbor? 'Tis that wearied man  
Whose years are at their brim,  
Bent low with sickness, cares, and pain:  
Go thou and comfort him.

"Thy neighbor? Yonder toiling slave,  
Fetter'd in thought and limb,  
Whose hopes are all beyond the grave!  
Go thou and ransom him."

The true Christian is a cosmopolite. He believes in the fatherhood of God, and consequently in the brotherhood of man. In pursuance of this conviction he sends out his sympathy and helpfulness not only to his kinsmen or his countrymen, but to all men everywhere, who have need of him. As it is written, "One Lord, one faith, one baptism, one God and Father of all."

The rabbis say, that once upon a time there were two affectionate brothers who tilled the same farm. On a certain night, after the gathering of the harvest, one of them said to his wife, "My brother is a lonely man, who has neither wife nor children; I will go out and carry some of my sheaves into his field." It happened that, on the same night, the other said, "My brother has wife and children, and needs the harvest more than I; I will carry some of my sheaves into his field." So the next morning their respective heaps were unchanged, and thus it happened night after night, until at length, one moonlight night, the brothers with their arms full of sheaves met midway face to face. On that spot the Temple was built, because it was esteemed to be the place where earth was nearest heaven. This is indeed the noblest attitude of man. And what a world ours would be if all men, realizing that they are children of the same God and therefore brethren of the same household, were to treat each other in this way.

And the Lord said, "On these two commandments hang all the Law and

the Prophets." Love is the sum and substance of law. Love God supremely and love thy neighbor as thyself. He that doeth this law shall live by it.

If we would learn the true philosophy of the law and catch the true spirit of obedience, we must visit the cross. It is here that we discover how God loved us. "He commendeth his love toward us in that, while we were yet sinners, Christ died for us." If once we apprehend the length, breadth, depth, and height of the love manifested in this supreme self-sacrifice in our behalf, we shall never need to say to ourselves again, "Thou shalt love the Lord thy God." And if once we shall perceive that Jesus here tasted death for every man—for the drunkard that reels along our streets, for the poor Fetish worshiper in the far-away jungles of Africa—we shall need no more to say to ourselves, "Love thy neighbor as thyself." The God who gave Christ is the Father of all. The Christ who suffered and died is the Brother of all. To love as the Father and Son have loved is the consummation of duty. Love is the fulfilling of the Law.

#### THE GLORY OF THE CHRISTIAN AND THE CHRIST.

BY R. V. HUNTER, D.D. [PRESBYTERIAN], TERRE HAUTE, IND.

*Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Savior, be glory and majesty, dominion and power, both now and ever. Amen.—Jude 24, 25.*

THESE words cover the destiny and existence of an immortal soul. There are two parts to our soul's existence; this world is the theater of the first part, and heaven is the theater of the other part, if the soul is saved. Here we act in time; over there we have our being in eternity. Here we look out upon the Atlantic of troubles and sorrows; over there we have smooth sail-

ing upon the Pacific of God's love. Time is the outer room to eternity. In this life we creep as we follow Christ; as the infant learning to walk is sustained by the parent's hand, so we are sustained by the hand of God, but in the next life we walk as men and women, having arrived at the full stature of godliness.

"Now unto him that is able to keep you from falling." When? In this life. "And to present you faultless before the presence of his glory." When? In the next life.

I. Let us note the meaning of this clause: "Now unto him who is able to keep you from falling."

Then there is danger of falling; of sinning against God. "Wherefore let him that thinketh he standeth take heed lest he fall." Some of the angels fell from heaven. "Our first parents fell from the estate wherein they were created." Moses sinned; David sinned; Peter denied his Master; Paul and Barnabas quarreled. Good men have often sinned, and we all do come far short of duty. Our natures are depraved, for the race has apostatized. There is no perfection of nature in this life. We are on trial here. God has not sanctified us, nor will He until we have shaken off this mortal coil. The world, the flesh, and the devil are a syndicate formed to break down the kingdom of our Lord Jesus Christ. But, thanks be to God! He is able to keep us from falling. God is able to keep us against this syndicate of sin. Our King is mightier than the king of darkness, and is able to keep His own until the perfect day.

The evil one is often allowed to have his way in this world for a time, as was the case in the thirteenth century, when it seemed as though unbelief and paganism would ultimately rule the world. The tide of Christianity which had been advancing since the Christian era was turned back; and it seemed as if a wave of darkness and death would sweep away all that had been gained. But again Heaven's banner

of light floated above an advancing host of Christian patriots. So it is, oftentimes, with men and women "born again." There may be a time when they seem to have lost their hope, and darkness closes in about them. But like the Christian religion of the thirteenth century, which blazed out in the fourteenth century, they return to their God, take up the drooping standard, and bear it aloft in God's name. When the Master came to the sepulcher of Lazarus, some one said that Lazarus was dead. The Master replied, "No, he sleepeth." So with a soul once regenerated. It may seem to be dead. It is not dead; it sleeps. At the Master's bidding it will rise again.

Also He is able to keep us from falling altogether—that is, from committing the unpardonable sin. Hell is not so strong as heaven. God is supreme. Not only is Christ able, but He is willing to keep us from falling. He does not delight in the death of any. "He would that all should turn unto him, and live." His love and mercy are inexhaustible; His pardon is waiting for all who wish it; but oh! too many, too many, prefer sin and death! It is a matter of our own choosing. Allow me, my friends, to commend to you "Him that is willing to keep you from falling."

II. Let us note the meaning of the second clause: "And to present you faultless before the presence of his glory with exceeding joy."

This clause covers the soul's existence in the world to come. In this life there is sin and temptation. In the life to come the soul is made perfect, aye, it is presented perfect at the threshold of heaven. We must say of progressive sanctification, it is as yet unproven. By "faultless" the apostle means that our sins shall not be imputed to us. We are justified before God, through faith in Christ. There is no justification except by faith.

Oh! what a change, and what a

blessing! We are lifted from this sin-cursed earth to the "land of pure delights, where saints immortal reign." There is no falling there, no temptation, no sin, no death. Death is the gate through which we must pass from the corruptible to the incorruptible; from mortality to immortality. We care to pass through its portals but once.

The apostle invokes God's power to uphold the members of the churches in this life, and to present them perfect before God in the next. So I invoke Christ's power to present you perfect before God in the life to come. I would have Him present you a pardoned and justified saint, to the company of all the redeemed.

Note that when we are presented to the Father, we are faultless.

Says our catechism: "The souls of believers are at their death made perfect in holiness, and do immediately pass into glory." Says Paul, in writing to the Corinthians: "But we all with open face beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, even as by the spirit of the Lord."

It is plain that all men come short of duty in this life. It is equally plain, we think, that sin can not enter the pale of heaven. The first wave of sin that would pass over the threshold of those upper mansions would call forth the purified hosts to hurl it down to plutonian darkness. There are no sinners there; then if no sinners, no sin; and if no sin, there is perfection. That cleansing of the soul seems to be between earth and heaven, notwithstanding the newer theology. How comforting the thought that the disposition to sin which is inherent in this life, is taken from us the moment we take our farewell of earthly things!

We shall be "presented faultless before the presence of his glory."

Paul says we shall be presented in the presence of His glory. Not long have we to stay here at best. Life is but a breath. The years are speeding along

and multiplying with wonderful rapidity. It was but yesterday we were children playing upon the green with a score of others from the village. How our blood ran hot with the excitement of our childish games! "Black man," "hide-and-seek," "blind-fold," and "town ball" have given way to sterner things. Those children are the men and women of to-day. And yet not all of them are busy with life's cares, for some are not. One day I heard that the boy with whom I recited my first Latin lesson died in Baltimore—died with the Gospel armor on, preaching the unsearchable riches of the Christ. The brightest-eyed girl of the happy group lay down to rest nineteen summers ago. And the fathers, where are they? Under the sod, or ready to yield up the spirit to the God who gave it. "Life is a meteor, bursting in the night of eternity. While we see its light, we call it life; when it fades, we call it death; but it has only been removed to another sphere with its immortal beauty."

Over there we are in the immediate presence of God's glory. In this life God's glory is the object of our faith; in the next life it will be the object of our senses. Now we wonder what God and heaven will be; soon we shall know what they are. Soon, very soon, we shall realize the glory of God, if we but love Him.

Observe that when believers shall be presented faultless, it will be with exceeding joy. We tremble now lest we fall short of that glory. We distrust our sinful hearts. Life's sweetest cup is mixed with aloes. But when we are safe under the shadow of that "Rock of Ages" there will be no distrust, no fear, no aloes, for God "will dwell with us, and we shall be his people, and God shall be with us and be our God. And God shall wipe away all tears from our eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are

passed away." The slaves of many ills to-day will be faultless to-morrow; and where there is the perfection of holiness, there will be the perfection of joy.

Great will be our joy on entering our immortal home. Our cup—our hearts—will be full. Is this not an object worthy of our efforts? For the Master says, "He that overcometh shall inherit all things; and I will be his God, and he shall be my son."

III. Let us now note the meaning of the third clause: "To the only wise God our Savior, be glory and majesty, dominion and power, both now and ever. Amen."

The Apostle has exhorted the churches to faithfulness in preserving sound doctrine. He has warned them against deceivers; he has pointed out the God who is able to uphold them in this life and that will present them before God, the Father, faultless. Now in conclusion he would have all glory, majesty, dominion, and power bestowed upon that God, our Savior, who does all for us. He is worthy of man's highest praise, his loftiest song, and his most earnest adoration. There is none other who could do for man what He has done for him. None other was possessed of the infinite merit peculiar to Him; no created being would have undergone what this Christ passed through to redeem an enemy; none other could keep us from falling even after our redemption has been wrought out; none other than the Son of God could present us to the Father faultless. Christ bought us after having created us; then He keeps us from spiritual death after He has bought us—He carries us along. Furthermore, He bears us aloft to God's throne, and presents us justified, sanctified, and glorified to the Father. Such love is unheard of outside of Revelation! None other than a merciful and powerful God could and would have done so much for dying men. And then we were enemies when He did it; enemies by nature! Yet He bears with us, in-

vites us, loves us, and rejoices when we do come to Him.

Is there not reason enough then for giving all glory, majesty, dominion, and power to this wise God, our Savior? This God remains the same to-day He has ever been. His promises are just as good. He is every whit as able and His love is as plenteous as in the time of the Apostle John. I would commend you to this God. He will keep you and present you to the Father, spotless and undefiled. Then I would have you give all the glory and majesty and dominion and power to this "only wise God, our Savior."

I fear many Christians mistake the ultimate and highest end of life. "To be happy" is not the highest order of Christian service. "Man's chief end is to glorify God." We are to seek to magnify and glorify our Master—not ourselves. It is a common saying in certain quarters—"How do you feel, brother?" As tho the feelings were the measure of a man's religion! A better test is: "What are you doing for Christ, and your fellowmen?" In what way have you glorified His name? Have you given a cup of cold water? Have you spoken a word for Him? Have you given Him the homage of your heart? The end of a Christian's life-work should be, not to be happy but to glorify God. Then the happiness will come. We are always happy in the performance of duty. A good conscience brings no remorse. A bad conscience is wrung with agony. In our Christian efforts let us contribute to Christ's honor, not to our own; for our joy ought to be the greatest when we see our best friend honored.

Let us give all honor to Jesus; for all glory, majesty, dominion, and power belong to Him, and ought to be given Him by all rational creatures, in view of the fact that He has redeemed us, and can keep us from falling in this life, and will present us to His Father faultless in the life to come.

### CHURCH UNITY.

By J. B. REMENSNYDER, D.D. [LUTHERAN], NEW YORK CITY.

*There is one Body and one Spirit, one Lord, one faith, one baptism, one God and Father of all.*—Ephes. iv. 4, 5.

THERE is no more intensely absorbing and practical question than Christian unity. Christ beyond doubt meant His kingdom to realize what had failed in all other kingdoms, viz., a common brotherhood of the race. And this ideal was attained by primitive Christians. The "one Holy Catholic and Apostolic Church" of the Nicene creed was an actual fact. There was but one Church the world over. And this unbroken, universal brotherhood was a mighty lever of Christian progress.

How unhappy is the contrast presented now! With the single exception of Lutheran Sweden, where there are 5,500,000 Lutherans to but 4,000 Dissenters, the Church in every land is broken into antagonistic branches, creeds protesting against one another, pulpits and altars often forbidden to those of other communions. This state can never be the unity contemplated by the Founder of Christianity.

I. Let us ask, first: What is Christian unity? "One spirit," says our text. That is, spiritual unity, a oneness of heart, feeling, and sentiment between all the disciples of Jesus, brought about by the work of the Spirit.

"One Faith." Christianity is not only a disposition of spirit, but it is a faith, a definite system of beliefs and doctrines. Accordingly, the primitive Christians drew up those great ecumenical creeds, and every disciple was also a confessor of the orthodox faith. Unity can only exist where there is concurrence in the truth as it is in Jesus.

"One body, one baptism." That is, Christian unity is not only in spirit and in faith, but in body, in outward forms, in universal, visible rites and sacraments. In other words, Christian unity implies Church unity. That is only a

hollow and shadowy unity which, with all its loud professions, merely gives now and then a salute over the partition walls, and then sets to building those walls higher and more insurmountable than ever.

II. What cause has led to the disruption of church unity? First, the Greek and Roman division came through the trivial dispute over the time of observing Easter. The great schism of the sixteenth century the Romanists charge upon Easter. But Luther humbly wrote the Pope that he would consider it blasphemy to rend the Holy Church, but him, bound to be loyal to his conscience, Rome cast out and the nations and millions who followed him. Then Zwingli broke off from Luther, and Calvin from both, and Wesley headed another division. And now to-day the evil of sectarianism has attained a license which is one of the gravest Christian problems.

III. How can this unhappy breach in Christian unity be healed?

Not by force. Rome tried this by the Inquisition; the Calvinists tried it by the severities of the Synod of Dort, and the church of England by the tyrannical Act of Uniformity. But force failed and ecclesiastical tyranny is gone forever.

Not by indifference. The truth cannot be sacrificed for unity. For what is gained, if for unity's sake we yield that alone which we are uniting for? Broad Churchmen, Liberals, and Rationalists will never unite the church.

The only remedy is a genuine Christian charity, which, while unswerving in its loyalty to essentials, is willing to compromise as to non-essentials. The inspiration of the Scriptures; the divinity of Jesus; the Atonement; the Church and Sacraments; the Ecumenical Creeds,—these few vital articles are sufficient. As an Episcopalian to insist on a non-Scriptural point, as the episcopate, or even as a Lutheran to insist upon the Real Presence, is to stand for a peculiarity against universality.

IV. What is the outlook for Church

unity? The great Christian awakening on the subject and the various denominational movements toward it are hopeful signs. Said the late Dr. Schaff: "Episcopalians and Lutherans prefer liturgic forms; Presbyterians and others prefer extemporaneous services and prayers; but do not all worship the same God and Father, through the same Christ and in the same spirit?" Let Christians everywhere join in Christ's sacerdotal prayer "that they all may be one." And by a gracious divine miracle we may again see one Holy Catholic and Apostolic Church, one universal Christian empire—a spectacle of unity that angels will delight to behold, a type of that celestial unity,

"Where saints of all ages in harmony meet,  
Their Savior and brethren transported to greet."

#### THE PLACE OF THE CHILD IN THE KINGDOM.

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

*And a little child shall lead them.—*  
Isaiah xi. 6.

THE remarkable resemblance which this chapter bears to Vergil's Fourth Eclogue has been a study and a wonder to Bible students. Read aloud a selection from Vergil, and many who are not close readers of their Bibles would in hearing the selection think it a paraphrase of some Biblical prophecy:

"The sun shall lead the life of gods and be  
By gods and heroes seen, and gods and  
heroes see.

The jarring nations he in peace shall bind  
And with paternal virtues rule mankind.  
Unbidden earth shall wreathing ivy bring  
And fragrant herbs (the promises of spring)  
As the first off'rings to her infant king.

His cradle shall with rising flow'rs be  
crown'd;

The serpent's brood shall die; the sacred  
ground

Shall weeds and pois'nous plants refuse to  
bear;

Each common bush shall Syrian roses wear."

Much of this picture to many seems borrowed from Isaiah's pro-

phetic strain. But the most remarkable feature in it is its glorification of a child. The Bible religion has always surpassed all others in the place it has assigned to the child. The ancient religions, like the ancient social system, always placed the stamp of inferiority upon the child. It was the man who was of use to the state because of his military service, and it was the warrior who was greatest of all. The religion of the Bible from the beginning recognized the importance of the prospective man or woman, and never, like other religions, sanctioned the exposure of infants or measured the value of the child by its sex or physical strength.

1. In all the promises made to the patriarchs and prophets the children were included. Of this Acts ii. 39 affords a striking illustration, as well as the promise to Abraham.

2. The Bible religion made provision for the moral training of the young. See Deut. ii. 18-21. Timothy is an example of this. Of him Paul said: "From a child hast thou known the Scriptures."

3. The general attention given to childhood in the Scriptures is best seen by noting the frequent use of the word "child" and related terms and studying the connections in which they stand.

4. Besides, children received the special attention of Jesus, despite the protest of adults.

(1) He blesses them.—Matt. xix. 13-15.

(2) He accepts their praises so freely given in the temple.—Matt. xxi. 15, 16.

(3) He makes a "child" the pattern of the new life, giving us all to understand that we must have the child-like spirit in order to entrance into the kingdom.—Matt. xviii. 3.

5. We conclude that the place of the child in the kingdom is one of power.

(1) This is seen in the great Sunday school movement.

(2) The Christian Endeavor movement also emphasizes this truth. Here the child certainly leads.

(3) How frequently, too, is it the case that women and children lead in temperance movements! Men are merely followers here.

(4) Then, too, in the modern home, especially the Christian home, what an influence the child wields! Frequent modern duplicates of the Israelite maid in Naaman's palace are discoverable.

Even the psychologists have recently learned the importance of studying the child, and a new science—paidology—is coming to the front. A little child shall lead philosophers and scientists and teachers and parents to see the glory and power of the Kingdom.

## LEADING THOUGHTS FROM RECENT SERMONS.

### WISHING AND WILLING.

BY REV. WILLIAM P. MERRILL  
[PRESBYTERIAN], CHICAGO, ILL.

*Let me die the death of the righteous, and let my last end be like his.*—Numbers xxiii. 10.

THESE beautiful words find an echo in every heart. They are often used at funerals. Men want an honorable discharge when they leave the warfare of this life. But many words need to be seen in their connection to be rightly estimated. It is so with these. They have a lesson for us when we look at the man who spoke them. They are the words of Balaam. Most people know him only for the fact that the ass spoke to him, but his life is full of lessons. When he used the words he was looking over the host of Israel, which he had been asked to curse. He found he could not curse them, for they were the blessed people of God. As he thought of what God was to them he broke out with the wish of our text.

Now, see what was the result. This pious prayer—what came of it? Did Balaam die the death of the righteous? Not by any means. We find that he tried to corrupt Israel and that he died at the hands of the Israelites not long after this. He died among the enemies of God, the death of the unrighteous. Why was this? Why was it that so good a wish was not fulfilled? It was because this prayer was a longing for the end rather than a determination to use the means. Balaam wanted to die as the righteous die just because of

what the righteous would get. He wanted the rewards, but not the work which secures them. He saw that it was good policy in the long run to be right with God. He wanted to live one way and die another; he wanted his life to grow up as a rank weed and then bear fine grain at the end. He had many chances to be righteous, but he let them all go; tampered with conscience; went the wrong way. This cry of his was not a passion for righteousness; it was a longing for its rewards. And the way to success does not lie through wishing it; it lies through willing. The will must follow the heart or the heart can do nothing.

Wanting to be religious is not religion; wanting to be good is not character; wanting to be a Christian is not Christianity. A good desire is a good thing, but it must be followed up. A seed is a good thing, but it is not fruit.

### POWER OF THE DIVINE LOVE.

BY BISHOP WILLIAM X. NINDE, D.D.,  
LL.D. [METHODIST EPISCOPAL],  
DETROIT, MICH.

*The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing.*  
—Zephaniah iii. 17.

It is a question often asked and quite often discussed, "When will God rest in His love?" It is my belief He will rest in His love when all His purposes shall have been accomplished, and when

the last of His children shall have been saved. And I trust we shall not lose from our vocabulary that precious word, "saved." The burning question of the hour is, "What shall I do to be saved?" This Christian Gospel is a message of salvation. Jesus Christ was not a philosopher, or a reformer. He was a Savior. And tho there are those who, tho having faith in God and professing Christ, still doubt that the world grows better, but hold that it will continue to grow worse until there shall be a second revival when God's justice shall reign, I must disagree with them. I have a great respect for the learning of some holding this view, as well as for them personally. Some are numbered among my dear friends. Still, I must say, there is that one breach between us. I believe the power of the Holy Ghost has not yet been realized, and I believe still further, there is an unknown multitude of power in that one phrase, "The power of the Holy Ghost." In fact, I lay special emphasis on the words of the Creed, "I believe in the Holy Ghost."

#### CHRISTIAN IDEAL OF MANHOOD.

BY W. A. STANTON, D.D. [BAPTIST],  
PITTSBURG, PA.

*Unto a perfect man, unto the measure of the stature of the fulness of Christ.*  
—Ephesians iv. 13.

THE unit of value for manhood is "a man." Religion, reform, education, society, philanthropy, and philosophy have to do with this unit. That was Paul's idea. The new social movement reemphasizes the same idea. It brings forward worth and dignity of the individual. More and more sociology is coming to realize that upon the individual man depends the stability of society, or of men in the mass.

The crying need in the world to-day is to put manhood above material success and to keep on doing this until all attain unto a full-grown man. God put a model man on the earth, but never as yet a model city. The four

ideals of manhood have been the Roman ideal, presenting the man of physical power; the Greek ideal, the man of mental power and intelligence; the Hebrew ideal, the man of justice; and the Christian ideal, combining the others and adding to them the man of physical power, mental development, just ideas, and the man of Christlikeness. We have in Christ's manhood the climax of the manhood of the ages. This is clearly emphasized in the New Testament, that we become like Christ.

#### THE SOUL'S SEED-TIME AND HARVEST.

BY GEORGE THOMAS DOWLING, D.D.  
[EPISCOPAL], BROOKLYN, N. Y.

*Whatsoever a man soweth, that shall he also reap.*—Galatians vi. 7.

I WANT to speak to you on the soul's seed-time and harvest. As the rivers move toward the sea, the spring toward the autumn, the blossom toward the fruitage, youth toward old age, so everything in society, in nature, in our lives is tending toward some crisis. Christ Himself did not originate the truth He taught, but interpreted it; as, when the arithmetic tells us that twice three makes six, it does not make the fact, it announces it. Thus it will help us in our understanding of the Holy Scriptures if we remember that it is not merely a book of arbitrary rules, but of everlasting principles.

The first point in the analogy of this text is that we reap the same kind of seed that we sow: "Whatsoever a man soweth that shall he also reap." We know this is true in our dealings with one another, because then the harvest is near at hand, and we discover its intimate relation. The man who sows anger reaps anger. The man who sows hatred reaps hatred. A man sows love and long-suffering for the faults of others, and that is just what he reaps from others; love and long-suffering for the faults of himself.

And it is just the same with a man

who determines that henceforth his life shall be keyed to a note in unison with heaven's music. He will reap just what he sows. He turns toward the light, and the highest reward, which he will receive, will be more light; purity, and there will come a deeper love for it; life, more life. "Blessed are the pure in heart." And why, O God? Wilt Thou give to them houses or lands? No, better than that; what have these to do with the history of a soul? Their vision shall be so enlarged that in every joy and sorrow, in morning sunrise and in evening twilight, in the mountain and in the meanest flower that blooms, they shall see God.

And then again, the harvest reaped is many-fold greater than the seed which is planted. Oh, if every man, when he is about to commit a wilful sin, could only halt and say, "It will not stop here; it is to cover my whole life!" do you suppose he would need to think twice before turning and fleeing from it, as from a foul miasma? It is the first seed that counts. I think it would be a great deal easier to find a man who had never committed any one of the notable and overt sins than to find a man who had committed it only once. I can understand how St. Peter denied his Lord three times.

#### LOVE, A GREAT IDEA.

BY BISHOP ISAAC W. JOYCE, D.D.  
[METHODIST EPISCOPAL], CHATTANOOGA, TENN.

*Love is of God, and every one that loveth is of God and knoweth God.*—1 John iv. 7.

THE Christian Scriptures deal in great subjects—great in their very nature; great in their trend; great in their object; great in their influence over human conscience and human will; great in the things they build into human character; great in the kind of character they produce. Every man has a conscience and he never gets away from it. He may abuse it; he may harm it; but there is a crisis in

every man's life, and in that crisis his conscience comes to the front. Every man too has a destiny.

Ideas are like karats of gold. It requires 24 karats to make a dollar. A man might have 18 karats of pure gold and six of alloy and it wouldn't serve him. What the karats are to the man financially, ideas are to him mentally and spiritually. We live our best, not in flesh and blood, but in ideas. The service of a man to his race is measured by his ideas. The strength of a man in the contest of life depends on the store of his ideas. There is no complete idea of life which leaves out of the conscience, the character, and the will, the love of God.

#### THE MOST FOOLISH OF WISE MEN.

BY G. W. IZER, D.D. [METHODIST EPISCOPAL], ALLEGHENY, PA.

*Let us hear the conclusion of the whole matter, Fear God, and keep his commandments; for this is the whole duty of man.*—Ecclesiastes xii. 13.

THESE words constitute the wisest conclusion of the wisest of men, reached at the close of a most foolish career. Apart from God, and His law of wisdom, every step taken in the vain hope of securing happiness and fulfilling destiny but carried one farther from the solid ground. Solomon was the highest test case of the folly herein implied that history affords. He put to the full proof every deceitful lure and snare and deceit that a life of indulgence could employ in its attempt to gratify the demands of sense. And yet his ceaseless wail, ever growing more piteous, was "Vanity of vanities, all is vanity!"

#### Duty of the Hour.

BY BISHOP E. G. ANDREWS, D.D.,  
LL.D. (M. E.).

MARK xvi. 15.—The duty of the hour for the church of Christ is to co-operate in the use of all the agencies to bring about this glorious consummation to the glory of Him who died that we might live.

## HINTS AT THE MEANING OF TEXTS.

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

### HINTS FOR CHILDREN'S SERMONS.

#### Candles—How to Use Them.

*Neither do men light a candle and put it under a bushel, but on a candlestick, and it giveth light unto all that are in the house.*—Matt. v. 15.

SUBJECT of influence, illustrated by using various kinds of candles. About candles observe:

I. Of no use until lit. Man no use until lit with the life and love of God.

II. Pretty colored candles make no better light. Poor, uncultured, weak children may be Christlike and influential for good. Not form of candle but its burning. Not appearance of boy but his spirit.

III. Don't put under bushel. Don't hide your Christianity. Pride may be bushel.

IV. Candles must be held straight. Boys and girls must be straight, not bent or lopsided.

V. Proper place is on candlestick. Every good deed a candlestick to let light of love shine.

VI. Make reflectors out of your bushels. Silver dollar in front of candle, will hide light; behind, reflect light.

VII. Shine steadily. World wants steady lights. Don't waver or flicker. So be lights of good influence.

SUNSHINE.\*

#### "Sin Not."

*My little children, these things write I unto you, that ye sin not.*—1 John ii. 1.

"SIN not." That is our subject; let us write it with chalk in large letters. That is John's word to children. He says, "I write you, children, and what I want to say is, 'Don't sin; don't sin.'" I. Define sin. Any need for John to say this to children. Yes. Show what

sins boys and girls most frequently commit.

II. Why, "sin not"? Because, (1) It is wrong. (2) It is disappointing to others—parents, friends. (3) Disappointing to self. (4) God will punish.

III. Sources of sin.

(1) External. "My son, if sinners entice thee, consent thou not." Don't go with bad company. A pet crow, taught to talk, warned against going with other crows, flew away with them, lighted in cornfield. All pulling up corn. Farmer fired. Shot broke "Dick's" leg. Flew away home. "Poor Dick, what did it?" "Bad company," said Dick. Pick your company; pick best.

(2) Internal. Heart source—full of evil as ground of weed seeds. Illustrate. Cut open worm-eaten apple. Did worm eat his way in, or out? Apple small. Insect stung it. Left worm-egg. Grew. Ate out. Human race stung with sin. Works out.

What should children do to "sin not"?

- (1) Pray for new heart.
- (2) Avoid bad company.

NICODEMUS NEWSCHOOL.\*

### HINTS FOR COMMUNION SERMONS.

#### The Christian Walk.

*That ye would walk worthy of God, who hath called you unto his kingdom and glory.*—1 Thess. ii. 12.

THIS church well reported of (i. 2, 3, 6, 7), but not perfect (iv. 1-7). Text is the very essence of Christian life.

I. The duty. "Walk." This implies three elements:

- (1) Life. A corpse can not walk.
- (2) Energy. Not sit, walk; power; force . . . may be imperceptible; the leaven in the meal.

(3) Action. Must go forward.

II. The regulation, "Worthy of God,"

(1) Implies — Fidelity. Joseph, Daniel (Acts iv. 19, 20).

(2) Implies — Purity, need more preaching like Payson, Edwards, Wesley. Old time (Heb. xii. 14).

(3) Implies—Love (Amos iii. 3; 1 John iv. 8).

III. Why this regulation?

(1) Because of our Father, God.

(2) Because of our family (1 Cor. xii. 26).

(3) Because of our Home—his own "Kingdom and Glory."

Let us preserve the family name "clean." JOHN BULL.\*

#### Christ Showing His Wounds.

*And when he had so said, he showed unto them his hands and his side.*—John xx. 20.

THE disciples were downhearted. Christ came to cheer them. He did this by words and by showing His wounds.

1. Seeing His wounds convinced them of His resurrection. His wounds convince us the same way.

2. His wounds are records of His great sacrifice. Of this they give an idea that words can not.

3. His wounds are more eloquent than words in telling of His love.

4. Wounds appeal to the best in man. When the world showed its wounds to God He gave it His heart. When Christ shows His wounds to the world now, let it in turn give Him its heart and life. JESSE.\*

#### HINTS FOR FUNERAL SERMONS.

##### Death the Gateway to Eternal Life.

*Weep not; she is not dead but sleepeth.*—Luke viii. 52.

THESE words of Christ will apply to all true believers.

I. Sleep is symbolical of death.

1. Sleep is nature's restorative (John ii. 12, Revised Version).

2. Death ends all toil (Heb. iv. 10).

3. Through the sleep of death comes eternal rest (Rev. xiv. 13).

4. Death is not simply paying a debt; but is an exchange (1 Cor. xv. 53). Like taking a check to the bank and exchanging it for gold.

II. The sleep of death suggests an awakening to eternal life.

1. They who sleep in Jesus will "awake in his likeness" (Col. iii. 4; 1 John iii. 2; 1 Cor. xii. 20).

2. The sleep of death the only gateway to immortal blessedness (1 Thess. iv. 14).

3. When we awake from death's sleep we shall see Christ and meet loved ones (John xiv. 23; 2 Cor. v. 6-8; 1 Cor. xiii. 12). The maid greeted her parents and saw Christ.

4. The awaking will be to sleep no more (2 Cor. v. 1; Rev. xxii. 5).

5. The future life will be free from all sorrow (Rev. xxi. 4). ELI.\*

#### The State of the Dead.

*There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day; and there was a certain beggar named Lazarus, etc.*—Luke xvi. 9-31.

I. THE condition of the dead between death and the resurrection.

1. They possess the power of perception (v. 23).

2. They have desires and can express them (v. 24, 27).

3. They are conscious of their condition (v. 24).

4. They, the righteous, are comforted (v. 25).

5. They can exercise their thinking faculties (v. 25).

II. The place of abode for the righteous.

1. Paradise (Luke xxiii. 43; 2 Cor. xii. 4; Rev. ii. 7; xxii. 1-4).

2. They are in the Lord's presence (2 Cor. v. 6-8; Phil. i. 23).

3. They have the power of recognition (Luke xvi. 23; Matt. xvii. 3; Mark ix. 4). SILLELG.\*

**HINTS FOR REVIVAL SERMONS.****The Universal Malady.**

*For all have sinned, and come short of the glory of God.*—Rom. iii. 23.

Not man's idea of sin, but God's, important.

I. No warrant for many human theories. Sin is not—

(1) Mere misfortune, something that overtakes its innocent victim.

(2) Moral inertia, irresponsible drifting, result of circumstances.

(3) Ignorance of God's law, lack of understanding.

(4) Weakness, inability to obey.

(5) Means of development, a "fall upward," blundering of inexperience.

II. The biblical view.

(1) Sin is freely, actively chosen.

(2) Is disobedience to God. Its worst evil is its guilt, not its misery.

(3) A corruption of the whole nature. Not merely a series of actions, but a state of the heart.

(4) Involves the loss of the soul. Punishment positive infliction, not simply the working out of consequences.

1st. This shows the necessity of Christ's coming. Man can not save himself.

2d. It shows the necessity of repentance, turning from sin.

3d. It suggests the power of divine grace. Do not think to be safe in sin. Come to Christ. Come now.

— EHUD.\*

**The One Essential Condition of Salvation.**

*Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.*—Acts xvi. 31.

THE doctrine that it does not matter so much what we believe so long as we are sincere in it, will not stand in the light of God's word. One thing (and only one) is required—Believe.

I. We notice that this requirement is positive rather than negative in its character. You may disbelieve in and refuse to take part in any or all of the

evils in our lives, but that is just the emptying of the impure. What will you have in the place? What do you believe?

II. This demands belief in a particular object.

(1) Not in humanity as the conservator of all that is good (Gen. vi. 5, 12; John iii. 19; Rom. iii. 9).

(2) Not in a life of moral accomplishment alone. This should be the result of the requirement, not the requirement.

(3) Not that God will unconditionally save every one. God promises salvation to those only who believe on Christ.

III. The assurance that comes with this belief. A promise and assurance of personal salvation. Salvation for the family. The influence will be such that the family will be led to the same belief in Christ. YIRAH.\*

**HINTS FOR MISCELLANEOUS SERMONS.****The Lesson of the Thunderstorm.**

*The voice of Jehovah is upon the waters: The God of Glory thundereth.*

Psalm xxix. 3.

THIS Psalm is a poetic description of a thunderstorm. In verse after verse we seem to hear the reverberating peals, and each is as the voice of Jehovah. The course of the storm is traced, coming over the great deep (the Mediterranean), and as he hears it roar, the Psalmist exclaims: "The voice of Jehovah!"

I. The cause of the storm, Jehovah. To the Hebrew, God was immanent everywhere.

(1) A personal God—No blind force of nature. The "I am," Jehovah.

(2) The one God—Not a god for every different aspect or phenomenon of nature.

(3) The God of glory—Shekinah in the temple, God of the covenant.

II. The meaning of the storm. A scene of grandeur and awe.

(1) Exhibition of divine power—  
Who else can do so?

(2) Symbol of judgment (Ex. ix. 23; xix. 16; Rev. xi. 15-19; xvi. 17-21). Our need of a shelter.

(3) Means of good—Clears atmosphere, makes nature fresh, calm.

After judgment miasma of sin swept away, moral atmosphere sweetened, freshened, cleared, calmed. Then the fulfilment of verses 9-11; in His temple—glory; Jehovah king forever; to His people peace.

POIMEN.\*

## SUGGESTIVE THEMES AND TEXTS.

### Texts and Themes of Recent Sermons.

1. The Forward Movement in the Individual Church and Nation. "Speak unto the children of Israel that they go forward."—Ex. xiv. 15. By Richard Harcourt, D.D., Philadelphia, Pa.
2. The Law of Christian Growth. "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord."—2 Cor. iii. 18. By Rev. Joseph Dunn Burrell, D.D., Brooklyn, N. Y.
3. Visions of a Higher Life. "I was not disobedient unto the heavenly vision."—Acts xxvi. 19. By John Paul Egbert, D.D., St. Paul, Minn.
4. The Public Library. "And search was made in the house of the books."—Ezra vi. 1. By Rev. Addison Moore, St. Paul, Minn.
5. The Restoration of the Paradisaic State. "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fating together; and a little child shall lead them."—Isa. xi. 6. By Bishop William A. Leonard, D.D., Cleveland, Ohio.
6. Desperate Remedy for a Desperate Case. "If thine eye offend thee, pluck it out; it is better for thee to enter into the kingdom of the God with one eye, than having two eyes to be cast into hell fire."—Mark ix. 47. By Rev. B. N. Carroll, Waco, Texas.
7. Christian Union and Denominational Loyalty. "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me."—John xvii. 20, 21. By Robert Russell Booth, D.D., LL.D., New York city.
8. Loving Words, rather than Violent, Reveal Jesus. "Then Jesus answering, said unto them: Go your way, and tell John what things ye have seen and heard."—Luke vii. 22. By John L. Withrow, D.D., Chicago, Ill.
9. Washington for God. "Beginning at Jerusalem."—Luke xxiv. 47. By T. De Witt Talmage, D.D., Washington, D. C.
10. A Question for the New Year. "How old art thou?"—Gen. xlvii. 8. By David R. Breed, D.D., Pittsburg, Pa.

### Themes for Pulpit Treatment.

1. The Absolutism of Faith. ("Whatsoever he saith unto you, do it."—John ii. 5.)
2. The Workman Who Knows no Reverses. ("Yea, before the day was I am he; and there is none that can deliver out of my hand. I will work and who shall let [reverse, R. V.] it?"—Isa. xliii. 13.)
3. Obedience, a National Guard. ("Therefore now amend your ways and your doings, and obey the voice of the Lord your God, and the Lord will repent him of the evil that he hath pronounced against you."—Jer. xxvi. 13.)
4. Reputation. ("Be it known unto the king, that the Jews which came up from thee to us are come unto Jerusalem, building the rebellious and the bad city, and have set up the walls thereof, and joined the foundations."—Ezra iv. 12.)
5. The Perennial and Universal Blessing of a True Sanctuary. ("And it shall be in that day, that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea; in summer and in winter shall it be."—Zech. xiv. 8.)
6. The Danger of an Incomplete Faith. ("King Agrippa, believest thou the prophets? I know that thou believest."—Acts xxvi. 27.)
7. An Essential Ministerial Qualification. ("Moreover, he must have a good report of them which are without; lest he fall into reproach and the snare of the devil."—1 Tim. iii. 7.)
8. The Supreme Proof. ("For not he that commendeth himself is approved, but whom the Lord commendeth."—2 Cor. x. 18.)
9. The Final Cause of the Death of Jesus Christ. ("Who died for us, that, whether we wake or sleep, we should live together with him."—1 Thess. v. 10.)
10. The End of Satan and the Satanic. ("For the mystery of iniquity doth already work; only he who now letteth will let, until he be taken out of the way."—2 Thess. ii. 7.)
11. The Power of the Individual. ("And it came to pass, as soon as Gideon was dead, that the children of Israel turned again, and went whoring after Baalim, and made Baal-berith their God."—Judges viii. 33.)

## ILLUSTRATION SECTION.

## SIDE LIGHTS FROM SCIENCE AND HISTORY.

LIGHT ON SCRIPTURAL TRUTHS  
FROM RECENT SCIENCE AND  
HISTORY.

BY REV. GEORGE V. REICHEL, A.M.,  
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AN INCIDENT IN THE LIFE OF JEHU VERIFIED.—Fifty years ago, Layard discovered a black marble obelisk at Nimroud, which, despite numerous inscriptions upon it of evident interest, has remained unverified until a few months ago. A careful examination of several panels on the stone, made at the time of discovery, led many to think that some incident in the life of Jehu, eleventh King of Israel (whose history is given in 2 Kings ix. 10; 2 Chron. xxii. 7-9), was mentioned thereon, but no one attempted to make any positive assertions. We now know that here is a record of a campaign successfully undertaken by Shalmaneser II., in which, among others, the Israelitish king was subjugated.

No less than twenty of the marble panels state the submission of the King, and his consent to pay tribute to the proud Assyrian. On one panel is a carved group representing the former prostrate before the latter, his ambassador kneeling with him. On other panels Jehu's retinue, with the tribute articles in their hands, are clearly shown. Two high officials of Shalmaneser's court are represented introducing the royal company. One of these officials bears a scroll in his hands from which he is reading the terms of submission and the names of the various articles proffered.

—  
"FOR YE HAVE THE POOR ALWAYS WITH YOU" (Matthew xxvi. 11).—Yes; but the condition of the poor is improving. When our Lord uttered the words quoted above, He undoubtedly had reference more especially to the poor of

His own immediate time and land; for to-day, if a poor man will only work to earn a living, he will find that modern engineering alone has made his industry—indeed all industry—more productive, as it has increased his wages, shortened his hours of actual labor, made cheaper and better both his food and clothing, bestowing many comforts, and, in numerous instances, luxuries. There are not a few who can show that our poor are not "growing poorer," as we often hear it asserted. In fact, many of the poor command to-day what kings and queens of a century ago could not have purchased, simply because thousands of features of modern life, familiar grown, did not then even suggest their possibility, much less exist.

Seriously considered, this improved condition offered the modern poor, will ultimately lead to making the worthy laborer of to-day the capitalist of to-morrow, while it will tend to harmonize the relations of labor and capital—not suddenly, but gradually and permanently.

—  
"FOR WHAT IS YOUR LIFE?" (James iv. 14).—In the study of man in relation to questions of "race" and of "civilization," we are constantly reminded that the particular form of civilization which we of the Saxon race enjoy is, after all, only one of innumerable similar attempts to answer the utilitarian phase of the important question, "For what is your life?" In fact, it becomes manifest that our present form of civilization is not the only successful one in history, and that it will never be answered by the experience of the present generation at least whether our civilization will prove to be the most successful in time to come.

As we note the habits and customs of races contemporaneous, we observe that racial, climatic, and other conditions,

offer problems for which our own civilization so much boasted of presents no solutions.

We need to cultivate the faculty of perceiving that highest forms are attainable not only, but will be attained, in other conditions of existence than our own; and, by so doing, learn to divest ourselves of what often are mere petty views of life as a whole and filled with innumerable prejudices. Such habit of thought, wisely encouraged, will result in a new, broadening personality and produce a healthier environment.

#### THE STUDY OF ANCIENT COINS.

By REV. JEREMIAH ZIMMERMAN, SYRACUSE, N. Y.

COINS HELP TO HISTORIC DATES.—Inasmuch as the Roman procurators of Judea dated their coins they afford us interesting and valuable data in fixing events connected with the early days of Christianity in Palestine and about the city of Jerusalem.

Coins of the city of Tiberias, struck under Claudius, enable historians to fix the date when Herod rebuilt that city and named it after the emperor, Tiberius.

The date of the rebuilding of Samaria by Herod is established by coins, and make a correction of Josephus necessary. The year when Mark Antony gave to Cleopatra the Phœnician coasts except Tyre, Sidon, and portions of Arabia and Judea, is determined by the coins of those times.

The Antiochi and Ptolemies have left no records of their invasions of Palestine beyond their coins, with the exception of a few inscriptions and names of towns. The "*Judea Capta*" and "*Judea evicta*" coins remain as imperishable monuments to the fulfilment of Christ's prophecy respecting Jerusalem, for here is a contemporary record stamped in silver and in bronze, both by imperial and senatorial authority, while they bear the very portrait of the emperor, and also of his son Titus

who led their enemies, the Roman legions, and compassed the city and finally conquered it, and "lay it even with the ground."

When that "*Judea Capta*" coin was struck and sent forth into the commercial world, its mission was two-fold; it was not merely a medium of exchange, but also something like the telegram in 1865 that flashed the joyful news over the country, in that brief but comprehensive message: "Richmond is captured." In like manner this interesting historical coin served as a public bulletin-board for all the people of that vast empire, and told them of the defeat and disaster of Judaism, and of the victory of the imperial legions of Rome.

As the Jews daily saw that money in its circulation throughout the Roman empire, how it must have kept their dreadful overthrow continually before them, and recalled with a vivid realism the warnings of Jesus, as they looked upon that coin of their conquerors and read their national downfall in the two brief words of that memorial inscription: "*Judea Capta!*" It has come down through eighteen centuries as an imperishable and unimpeachable witness to the fulfilment of Christ's prophecy respecting the destruction of Jerusalem.

WITNESSES TO THE PREVAILING CULTURE AND WORSHIP.—The universal prevalence of the Greek culture and worship as well as language is strikingly illustrated by the coinage at the beginning of the Christian era; for even on the Bactrian coins of distant India we behold the portraits of their rulers and the bi-lingual inscriptions, the Greek of their conquerors as well as their own vernacular. When we examine the coins of remote Parthia, and we find that tho it was beyond the boundaries of the Roman empire, all their inscriptions are Greek.

From numerous coins of that period we are thus assured of the universal spread of the Greek language, so that

wherever the preaching apostles might go throughout the civilized world, that then embraced 120,000,000 souls, all might understand them, as they spoke in their own familiar language, the Greek.

The coins from the early days of Christianity are our best original sources of knowledge of the prevalence of Hellenistic culture and worship in Palestine, and they constitute an authentic historical picture, that has come down to us without revision, of the faith of their time. On the coins of Ascalon we have represented Aphrodite, who is identical with Astarte, as the tutelary goddess of the town. Besides we have the many Greek deities, Zeus, Poseidon, Apollo, Helios, Athene, etc. On those of Raphia are seen especially Apollo and Artemis; while on the coins of Ptolemais we have Zeus, Tyche, Artemis, Pluto, Persephone, Perseus, the Egyptian Serapis, and the Phrygian Cybele. On the coins of Gadara we have depicted Zeus, Herakles and Astarte, and these—how full of sad suggestion! our Savior must have seen when that misguided people besought Him to leave their coast, when He sought to lead them to the knowledge of the one only true and living God.

These many coins of cities stamped with the image of their local cult, as well as the many Roman coins that bore the representations of gods and goddesses, are monumental witnesses to the truth that "the world by wisdom knew not God."

No wonder that Paul, who was so familiar with these many representations, wrote to the disturbed church in Corinth "that there is none other God but one; for tho there be that are called gods, whether in heaven or in earth (as there be gods many and lords many), but to us there is but one God." These old images of the gods from the days of the Apostle throw much light upon the situation, and we can understand the many difficulties that Paul had to combat. No wonder that the

Jews refused this money for the sacred tribute of the sanctuary and had it exchanged for the half-shekel that was free from pagan device, but rich in its expressions of Israel's faith and past history!

What a joy it must have been to the Christian church when, on the accession of Constantine the Great, they saw the labarum and symbols of Christianity appear on the imperial coinage; but how their hearts must have sunk again when, later, his nephew, Julian the Philosopher, in his zeal to restore paganism, supplanted the Christian symbols with pagan devices and introduced the figure of the bull Apis, banishing every suggestion of the cross and that religion so dear to the struggling church! And how suddenly that sorrow was turned into joy; for with the early death of Julian, Apis disappears, for his successor, Jovianus, again introduces the symbols of Christianity!

It adds vividness and reality to Paul's experience in Ephesus—when the mob attempted by violence to counteract the effects of his miracle and his preaching by crying out, "Great is Diana of the Ephesians!"—to look upon a silver medallion of that period, bearing the portraits of Claudius and Agrippina Junior, and having on the reverse a copy of the very image that represented the goddess Diana, and which found a place of worship in her temple at Ephesus.

Another Greek imperial coin of Philip the Arab, struck about a century later, shows the persistency of her worshipers and opposers of the Gospel, for her image appears on that coin also, testifying to her place in the hearts of the city that rejected Paul, the Apostle.

These facts illustrate forcibly the value of ancient coins in the work of establishing the historicity and authenticity of many of the books of the Bible. Coins sometimes come to settle what would otherwise necessarily remain open questions, confuting the reasonings and confounding the wisdom of the most ingenious skeptics. From their verdict in such cases there is no appeal.

## HELPS AND HINTS, TEXTUAL AND TOPICAL.

BY ARTHUR T. PIERSON, D.D.

**Man's Misconstruction of God.**

PSALM I. 21.—This is a text that has four most important thoughts. They can be seen only by a parallel presentation. "These things hast thou done : " man's course of sin. "And I kept silence : " God's course of silence. "Thou thoughtest," etc. : man's misconstruction of God. "But I will prove thee : " God's self-vindication, etc.

1. Man's sin. A double charge is brought in this psalm : first against the saints, who have offered sacrifice in a self-righteous spirit and with formal obedience only ; and, secondly, against sinners who have hated instruction, joined hands with the wicked, and maligned God's children.

2. God's silence. God's method of dealing with sin is peculiar and significant. At the outset He stamped every sin with divine disapproval by some marked judgment. Every form of sin has once at least met immediate and condign judgment—murder, in Cain ; sacrilege, in Achan ; rebellion, in Korah, and so Sabbath-breaking, adultery, etc. God makes an example of an offender, and then forbears, postponing punishment until a future day. But that one example is meant for a perpetual warning. God's permanent attitude toward that sin is once for all revealed.

3. Man's misconstruction. He interprets God's silence as indifference, hesitation, vacillation. He judges God to be such as himself. There are at least seven types of character which are virtually attributed to God, as Ruler over men, and which types are common among those in authority :

(a) the Demagog, (b) the Tyrant, (c) the unjust Judge, (d) the venal Ruler, (e) the capricious Partizan, (f) the careless Avenger, (g) the easy Voluptuary ; and it is plain that from neither of these can an equitable ad-

ministration be secured. Such will be affected by all sorts of improper motives : greed, lust, partiality, popularity, caprice, ambition, passion. If men judge God to be such a God, they may hope to escape.

4. God's self-vindication. He does reprove sin, and arrays the offenses of impenitent transgressors before them. The figure is of an army and its battalions marshaled in array. What a conception—regiments of lies, lusts, unremembered words and deeds and thoughts. Compare Ps. cxxxix. : "In thy book all my members were written." This probably means all the events of my yet undeveloped history. So in God's book of remembrance all our past lives are written. Not a fact escapes God, or a thought or intent. What a prayer : "Enter not into judgment with thy servant !"

It is a curious and significant fact that the Bible history contains at least one example of a condign judgment visited upon transgressors of each particular command of the decalogue.

1. Idolatry or Polytheism. Priests of Baal and Elijah.

2. Image Worship. The Plague at Sinai.

3. Profanity and Blasphemy. Herod, Acts xii.

4. Sabbath-breaking. Man gathering sticks, Numb. xv. 32-36.

5. Dishonoring Parents. Absalom.

6. Murder. Cain.

7. Adultery. David.

8. Stealing. Achan.

9. False-witness. Ananias and Sapphira.

10. Covetousness. Ahab and Jezebel, Elisha's servant Gehazi.

That doxology in Jude 24, 25, is a beautiful illustration of faith discounting the future. The blessings of preservation and presentation are yet in the time to come. Yet, as confidently

are they expected, and as enthusiastically acknowledged, as the certainties of the immediate present. Dominion and power are specially associated with the preservation of saints; glory and majesty, with their presentation; and the close literally translated is "before all time, and now and forevermore." A reference to eternal love, present preserving care, and future presenting and glorifying grace. Every word has a deep meaning and illustrates the inspiration of words.

#### Meaning of "Seal."

IN Revelation v. we meet a book or scroll sealed with seven seals. Upon examining scripture usage we find that the word seal is used in the Word of God in seven senses

1. Authority, as in Esther viii. 8.
2. Authenticity or attestation as genuine, John iii. 33; vi. 27.
3. Inviolability, Matt. xxvii. 66.
4. Approval or sanction, Eph. i. 13.
5. Completeness, Dan. ix. 24.
6. Secrecy, Isa. xxix. 11.
7. Security, Rev. vii. 3.

#### Moods of Handel.

HANDEL was a strange mass of contradictions. On one hand, a sublimity of musical genius and inspiration in setting the Bible to music as in the oratorio of "Messiah." He scorned the low aim of simply entertaining people, and confessed that his aim was to make them better. When composing "The Messiah" he was so overcome with emotion that he could scarcely command his eyes or his hand. Being found bowed over his work with his face wet with tears, as he wrote the contralto air, "He was despised and rejected of men," he said, "I seem to have all heaven before me and to see the great God Himself." And so of the Hallelujah Chorus.

On the contrary his temper was absolutely ungovernable. On one occasion when Signora Cuzzoni refused to sing her part in a rehearsal, he said to

her, "You have a demon in you, but I'll show you I am Beelzebub, the prince of demons," and so saying he bore her in his strong arms to an open window and threatened to throw her out. On another occasion when the Prince of Wales was to be present, all the instruments were carefully tuned in advance, but a mischievous fellow slyly untuned them all; and when at a signal they struck up horrible discord, in his madness of anger he overturned a double bass, and caught up a kettledrum and threw it at the conductor. He would get angry and swear in several languages while writing out his principal scores.

Let us dignify the lowliest duties by a noble nature. It takes a greater man to do a common thing greatly than to do a great thing greatly.

F. B. MEYER.

No employment can drag a true man to any lower level, but he may lift any honest, honorable employment to a higher level. The one great question which is of transcendent importance is—character. Take care of that and leave your reputation to take care of itself.

The motives we attribute to others are a revelation of the motives that actuate us. In a double sense, with what judgment we judge we shall be judged. A man who is transparent and sincere may sometimes by incaution or imprudence expose himself to malign attack, and may have attributed to him secret purposes which he would blush even to disclaim. But such judgment of his motives hurts only the party so judging. As Lyman Beecher would say, "That gun kicks so badly that it were better to be before it than behind it."

A friend of mine in Philadelphia went into a hardware shop to buy a shovel. One was brought to him, and setting his foot upon the neck of it to try its temper he asked, "Is this a first-class shovel?" "My friend," said the

shopkeeper, "I think you can know very little of shovels. You will notice that shovel is made by George Griffith. He is a Christian man, sir, and makes a *Christian shovel*; and anything you see marked with his name you may know to be first class—just what it claims to be." "Let every man in that calling wherein he is found *abide with God*."

Man is a mirror, and it is an all-important matter which way the mirror is turned. If downward it can reflect only earthly things, the mire, the dirt, the filth of earth; if turned upward it may reflect the heavens with all their glory of sun, moon, and stars. The mirror turned downward is the carnal mind; the mirror turned upward is the spiritual mind. Sometimes in an instant of time the inversion is accomplished, and he who before was of the earth, earthy, comes to discern and reflect the things of God and heaven.

#### Not Mixed with Faith.

"Not being mixed with faith in them that heard it," Hebrews iv. 2. The word *συνεκράμινος* is very suggestive. It refers primarily to the process in the animal system whereby food taken into the body for purposes of nutrition is mixed with those secretions which nature intends to make digestion and assimilation possible: 1, Mastication, whereby it is mixed with saliva; 2, Digestion proper, whereby it is mixed with bile and other secretions in the stomach and fitted for its passage through the alimentary canal; and 3, Absorption, whereby it is taken up by the lacteal vessels, and actually mixed with the blood and so becomes part of the body, displacing wasted tissue by new materials.

Upon this threefold process everything depends—strength, and health, vigor, and even vitality. And, in fact, if the aliment taken into the body is not so mixed with the ptyalin, bile, pancreatic juice, etc., it becomes a source

of harm rather than profit, and generates disease rather than health, and death rather than life. How remarkable the correspondence with the human soul's relation to the Word of God! How absolutely necessary is the proper mediation, prayer, holy practise of truth, which mix the Word of God with our thoughts and desires and resolves and habits of mind, and so make it an integral part of ourselves! Compare Psalm i., where the same truth is conveyed in another figure—the rootlets of the tree taking up the water of the river and mysteriously transmuting it into sap.

#### Rest.

Two words in Hebrews iii., iv., are translated *rest*; but they differ widely. *καταπαυσις* means simply cessation from work; but *σαββατισμος*, only used here (iv. 9), means a high rest in which both body and soul partake, a rest from labor and a refreshment from care, restful frames of mind and all unholy tempers and dispositions—in a word, harmony with God. It would seem that the idea found in the word is taken from the whole Sabbath system prevalent among the Jews, which included a seventh day, seventh month, seventh year, seventh-seven of years, and seventieth-seven of years, in one great system. And the more these different features of the Sabbath rest are considered the more it will appear that each of them contributed some additional phase of rest. The seventh day was the rest in the midst of daily toil; the seventh week, the Pentecostal rest, typical of the Holy Spirit; the seventh month, the Rest of Atonement; the seventh year the rest of spiritual frames, of love and forgiveness, etc.

Ezekiel xxviii. Ithobal or Ithbaal II., Baal's representative—supreme god of Phœnicia. Extended cherub, he stretched his protection over the Tyrian State as the cherubim over mercy seat.

## ILLUSTRATIONS AND SIMILES.

**GAIN THROUGH LOSS.**—Let me just observe to you how frequently in the history of great men the best work has been the result of what they considered to be the sequestrations and the losses of their lives. It was to such a loss that we owe Samuel Rutherford's letters; it was to such a loss that we owe the best part of Richard Baxter's writings; and now, here again, it is to this action of a perverse government that we owe the masterpiece of Howe, "The Living Temple." It seems as if when God wants some special service from you or me He will strip us and bereave us, and leave us desolate, and then draw us, bare and hungry, to Himself, and feed us again, and clothe us with His power.—*R. F. Horton.*

**PLACE OF OPPORTUNITY.**—Vigilance is in watching opportunity; tact and daring in seizing upon opportunity; force and persistence in crowding opportunity to the utmost of possible achievement.—*Austin Phelps.*

**TRUE CHRISTIAN LIFE.**—A life can not be said to be a Christian life that does not spring from Christian faith and Christian principle, any more than brute animals can be called religious, tho conforming to the design of their Maker, and acting suitably to the nature with which He has endowed them. No one would commend a machine for industry because it is in perpetual motion; or a torrent for courage because it rushes impetuously along.—*Archbishop Whately.*

**BEAUTY FROM GOD.**—The world is God's journal wherein He writes His thoughts and traces His tastes. The world overflows with beauty. Beauty should no more be called trivial since it is the thought of God. Through beauty things become useful. It is a religious duty for a man, so far as he honestly can, to surround his children with creations of taste and beauty, that their finer instincts may be cultivated and gratified. The love of beauty is the gift of God, and it is born in the heart of every child.—*Beecher.*

**GOD'S PRUNING-KNIFE.**—"Every branch in me that beareth fruit, he purgeth it that it may bring forth more fruit." The keen edge of God's pruning-knife cuts sheer through. No weak tenderness stops Him whose love seeks goodness, not comfort, for his servants. A man's distractions are in his wealth—and perhaps fire or failure makes him bankrupt: what he feels is God's sharp knife. Pleasure has dissipated his heart, and a stricken frame forbids his enjoying pleasure—shattered nerves and broken health wear out the life of life. Or, perhaps, it comes in a sharper, sadder form; the shaft of death goes home; there is heard the wail of danger in his household. And then, when sickness has passed on to hopelessness, and hopelessness has passed on to death, the crushed man goes into the chamber of the dead, and there, when he shuts down the lid upon the coffin of his wife, or the coffin of his child, his heart begins to tell him the meaning of all this. Thorns had been growing in his heart, and the sharp knife has been at work making room—but by an awful desolation—tearing up and cutting down, that the life of God in the soul may not be choked.—*F. W. Robertson.*

**RIPENING WITH AGE.**—Joubert was one of those who grow wiser with years, and the number who do so is not large; for wisdom is not the fruit of mere age, but is a spirit which reason distills from the juices where-with the years get to be saturated from the

long flow of good feeling. Joubert ripened to the last without withering. As his body grew old its strength, to use one of his own phrases, "shifted its place and retired into his mind." For him "the winter of the body was the autumn of the soul;" and so of old age he writes with genial cheerfulness.—*George H. Culvert.*

**CHANGING PHASES OF LIFE.**—Time and health, when they change, change our task and our obligation. Every age is near its end; a future is ever near, which it be- hooves us all alike to be thinking of—a future which youth has at its feet as old age has it before its eyes. Should we then act at the end of life as in its middle and at its beginning? At this epoch should not our action be otherwise directed than in other times? Should we then act for what is going, or for what is coming?—*Joubert.\**

**FALSE FREEDOM: AN ALLEGORY.**—Among his [George Crabbe's] admirable tales there is one of the man to whom wealth and circumstances gave every possible external opportunity of liberty, and, indeed, independence was to him as God. Matrimony was a bondage, and he would not be married; orthodoxy was a form of slavery, and he would have none of it; the accepted medicine even was only another form of orthodoxy, and he would be no slave to physicians. And the story represents him first in bondage to his own lusts and caprices, and then in his old age the very slave of his mistress, of a quack doctor, and a theosophist, quarreling around his deathbed in prospect of his property. And that is an allegory of what we constantly see in human life. It reminds us that the popular idea of liberty as just the external power to do what we please is not at all correspondent to its true and deep idea. Liberty is that power, internal and external, to make the best of ourselves, to be the best men and women which we can be.—*Canon Charles Gore.*

**NEW CONCEPTION OF THE CRADLE.**—But consider Christ's attitude toward the child! The historian tells us that when an Italian princess was defeated in battle her victim claimed her infant child as a trophy of war. In the hour when the soldiers came to take away the beautiful boy the mother rushed forth from the palace, tore the pearls from her neck, the jewels from her hair, and emptied all of her gold and treasure at the child's feet. In the same hour that the brutal general would fain have killed the child that threatened his succession, the mother caused her palace to empty all of its treasure about the dear one's feet. Thus into that rude age of Augustus Caesar, with its enslavement of children, came Jesus Christ, exhibiting children as God's immortals and as the highest types of the heavenly kingdom. If God had taken a babe in His arms, printed a kiss upon its forehead, then given the child over to some celestial messenger, and sent him unto your home, bearing a scroll of heavenly writ on which was written, "This babe is my well-beloved one; take it, teach it; when you have stored it with mental treasure, bring it back again," greater sanctity could not have attached to the babe in the cradle.—*N. D. Hillis.*

\* Of the "Pensées" of Joseph Joubert (1754-1824), from which this paragraph is a translation, John Ruskin has said that "they are the wisest and most precious things he has ever seen in print."

## EXEGETICAL AND EXPOSITORY SECTION.

### A NEW STEP FORWARD.

BY BISHOP JOHN H. VINCENT, D.D.,  
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It is the purpose of the "New Education in the Church" to promote biographical study. The late Professor Jowett is quoted by Mrs. Humphry Ward as saying to her: "We shall come in future to teach almost entirely by biography. We shall begin with the life which is most familiar to us—the life of Christ—and we shall more and more put before our children the examples of great persons' lives, so that they shall have from the beginning heroes and friends in their thoughts." In connection with biography we have all the charming stories which are developed in the course of a person's life, stories of childhood, of home and school life, stories of struggle with poverty and discouragement, stories of ingenuity, persistency, triumph. These incidents set forth the life of the individual, and the lives of individuals give us the history of a people. Given fifty wisely selected biographies and one has the history of the race. Biographical study puts great principles into concrete form. It arrests attention. It furnishes both illustration and demonstration. It appeals to the imagination and becomes as vivid pictures on the walls of memory. It furnishes companions; for we come to know and to love the people whose lives we have studied. As Professor Jowett strongly and beautifully puts it: "Our children may thus have from the beginning heroes and friends in their thoughts."

No illustration of the value of biography is more complete than that furnished by the Holy Scriptures. The Bible is a book of stories. It is a library of biographies. Its central figure is Jesus, and the details of His life are so complete, simple, touching, and powerful that they arrest attention and retain a permanent hold upon us.

No stories of mythology, fascinating as they are; no pictures of ancient times, tho they be as full of interest as "Plutarch's Lives," have such power, simplicity, and charm as the stories of the Man of Nazareth. He stands at the center of a great group of life-pictures the most varied, entertaining, and instructive. The Bible is a library of character sketches, a picture-gallery filled with models for the sculptors and painters of the centuries. God revealed Himself in His Word through human lives. Therefore the biographical method is the true method of Bible study.

Biographical study and biographical teaching give free play to all the powers and methods which the skilful teacher must employ and which secure the best results in the pupil. Every faculty of mind and heart is trained by this process. A keen zest for learning is excited. The student is rewarded at every step. Recitation drops into wisely directed conversation, which is the highest form of teaching. The world of the pupil is enlarged, the people in whom he is interested multiplied, his mental treasures augmented.

"The "New Education in the Church," therefore, puts emphasis on story-telling, on Bible story-telling, and prepares the teacher so to tell as to quicken the interest of his pupils into enthusiasm; and it trains the pupil himself to tell that he may know that he knows. It trains him to interest others at home and elsewhere in what he knows. He becomes himself a teacher while he is still a pupil.

It is also the purpose of this new movement to promote the critical study of the Bible as a book of history and biography as well as of ethics, experience, and doctrine. It will therefore begin with the careful, the critical study of the New Testament—training teachers to study the book as the

most thorough biblical scholars study it.

An experiment is to be made at the very outset in the study of a single chapter in the New Testament—a representative chapter, historical, and biographical and at the same time vital with fundamental doctrine and calculated, as few single chapters in the New Testament are, to give comprehensive views of revelation and to stimulate the student to the exercise of the highest religious faith.

A little volume has been prepared by a superior scholar in New Testament exegesis. It contains the eleventh chapter of Hebrews. It is entitled, "Heroes of Faith. A Study of a Chapter from the Greek New Testament for Beginners," by Burriss A. Jenkins, D.B., with an introduction by Prof. Joseph Henry Thayer. It is a small volume but it contains a world of material. It is designed to encourage any one who has a modicum of will power, as Professor Thayer says, to "acquire some knowledge of the comparatively simple Greek in which the consummate products of apostolic thought have been preserved, . . . and the task is less audacious than may be supposed. For the Greek of the New Testament is much easier to learn than the elaborate literary language of the classics. Many a pastor can tell of cases in which persons who would have shrunk with reason from the attempt to master the latter, have by only a few months' study so far succeeded in deciphering the Greek Testament as to obtain from it new stimulus and help for themselves and become qualified to interpret the same to others. . . . It is with the hope of facilitating and fostering this commendable interest in the Greek Testament that the 'Study' which follows has been prepared. Should the contagion of hope with which it may be entered upon fall short now and then of the desired consummation, let there be no despair. The process itself is remunerative. It is much to be ushered into the glorious

assembly of these heroes of faith, . . . and the persistent student will get a knowledge of the great men, great events, great motives of history which of itself will reward him richly."

This little volume contains twenty lesson-outlines for study and a literal interlinear translation of the whole chapter. On the opposite pages, in parallel columns, are King James' Version and the Revised Version, while in ample foot-notes are critical studies in the Greek words employed by the writer of this immortal chapter. Then follows a chapter on "The Heroes and Their History," in which we have an outline of Old Testament history. After this come "Geographical Notes," "Notes Introductory to the Epistle," "Bibliography," "An Outline of the Epistle," "Some Biblical Views of Faith," "Hebrews xi. as Found in Literature," and in an appendix we have the Greek alphabet and several simple paradigms for the study of nouns, pronouns, and verbs in New Testament Greek.

Here is a simple guide to the study of New Testament Greek. We have good hope that many pastors will organize little circles for the study of "Heroes of Faith," thus introducing Sunday-school teachers, pupils, and others to the delights of the original Greek and to the critical study of the New Testament and to the rich teachings concerning faith which this chapter contains.

At Chautauqua this summer Mr. Wallace N. Stearnes, a graduate of Harvard Divinity School, Cambridge, Mass., will conduct a class in the "Heroes of Faith." The volume prepared by Dr. Jenkins is published by Funk and Wagnalls Company, and in every part of the land, as in all Chautauqua assemblies, "Heroes of Faith" classes should be organized and this attempt be made to awaken an interest in New Testament Greek.

In addition to these critical studies the "New Education in the Church" will organize a seminar for the ex-

haustive study of the higher forms of home-study and Sunday-school work and to encourage and aid special church classes in biblical exegesis and literature. Attention will be specially given to story-telling, picture-teaching, the conversational method of class work, etc.

The biographical method will also enter into the special devotional services at Chautauqua, and the records of the divine process in human lives will be used as a stimulus to the promotion of spiritual life.

Is it going too far to suggest that persons who expect to visit Chautauqua this season should procure in advance copies of "Heroes of Faith," and that pastors should organize, in their churches, classes to prepare for these studies? In this way members of the "New Education in the Church" department at Chautauqua will have a great advantage when the series begins.

Why may not all the Chautauquans of the country adopt the same general method, and thus promote Bible study on this new system wherever the Chautauqua banner is unfurled?

It is absolutely necessary to the success of our Sunday-school work in America that the church hold a larger conception of it in its relation to other educating agencies. It is absolutely necessary that there may be more critical, thorough, and devout study of the Holy Scriptures by those who attempt to teach. It is absolutely necessary that the spirit, philosophy, and methods which obtain in the best educational circles, in what we call the department of secular education, should be recognized in the sphere of religious training.

It is, therefore, within the scope of this new movement—the "New Education in the Church"—to promote co-operation among the educating agencies, the scientific study of childhood, the more critical treatment of the Bible, the union of ethics and evangelical truth, the study of Christ as human and divine, familiarity with the biographical centers both of sacred literature and of church history, and the lifting up of higher standards of personal character and attainment in the Sunday-school of the church.

## SCHOOL OF BIBLE STUDY.

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

### PROPHETS OF THE ASSYRIAN PERIOD.—Continued.

[In bringing the Prophetic Books into their proper relation to the history, it is well to keep in mind, in general, that Ezra and those who completed the Old Testament canon, placed the *Minor Prophets* in proper chronological order, and that they doubtless had sources of knowledge on the subject that are not possessed by us.

Assuming this at the outset, the main task is to bring the Books of the Minor Prophets into connection with Isaiah, Jeremiah, Ezekiel, and Daniel, and to fix the historical mission and setting of each and all. This has already been done in outline in *Tabular Form* on p. 540 of the June number of *THE REVIEW*.]

*THE Prophets for Israel* in the Assyrian

period embrace those (already treated) that sought to save Israel from destruction by Assyria—Hosea, Jonah, Amos, and Micah—from 825 to 721 B.C., and failed. The *Prophets for Judah* wrought side by side with those for Israel during this period to save Judah from a similar fate; and they continued their work after the fall of Samaria in 721 B.C., for 20 years and more—until about 700 B.C.—under Hezekiah, in thwarting the purposes of Sennacherib and beating back the Assyrians, and in comforting and sustaining the Chosen People during the time of the judgments upon Israel. The *surrounding nations*, especially Syria and Egypt, enter largely into the history, since

Assyria had not yet entirely subjugated them.

[The moral, religious, and political conditions of the Chosen People set the task for the Prophets. The times were eventful in Judah. Under Uzziah and Jotham there was apparent prosperity, but luxury and sensual indulgence were rapidly increasing among the people, the religious ceremonies were fast becoming a mere mockery, and real piety and loyalty to Jehovah and the Covenant were manifestly dying out. As always in such times of declension, false teachers and false prophets began to abound. Under the wicked Ahaz the worship of Baal and of the high places was set up and idolatry became well-nigh universal.]

When Pekah, king of Israel, and Rezin, king of Syria, besieged Jerusalem, Ahaz, in spite of the warning of the Prophets, purchased the aid of Tiglath-pileser, of Assyria, instead of relying upon Jehovah, and thus brought successive invasions and partial conquests of Judah and the destruction of Israel. Under the powerful heathen influences thus made dominant, Ahaz formally dedicated the Temple of Jehovah as a temple of idols.

Hezekiah, the pious son of Ahaz, wrought a great reformation, and caused the Pass-over to be observed with special solemnities, in the celebration of which he formally invited the Northern Kingdom to join. But later, by purchasing immunity from invasion by the Assyrians, and yet later by his of boastful showing his treasures to the King of Babylon, he brought about the foreign complications that long threatened, and finally resulted in, the destruction of Judah.]

#### The Prophets for Judah.

THE Prophets for Judah, in the struggle of the two kingdoms with Assyria and the other nations, were *Joel, Isaiah, Obadiah, and Micah*. The last of those had, as already seen, a mission for Israel as well, altho prophesying from Jerusalem as a center. They succeeded in *saving Judah* from sharing a similar fate when Shalmaneser destroyed Samaria and scattered and practically annihilated the Ten Tribes.

The *special aim* of the Prophets of Judah was to prevent the violation by the people of their covenant relation to Jehovah as the head of the Theocratic Monarchy, by turning them from their *conspicuous sin of idolatry*. This sin

was constantly leading them to make alliances of various kinds with foreign and heathen nations, and to trust in the armies of such nations—Syria, Egypt, etc.—rather than in the covenant promises and the power of Jehovah. Hence the struggle of these Prophets became a *Struggle with the Whole Circle of Nations*. The prophetic vision of the Prophets of this period accordingly takes in, and their prophecies necessarily have to do with, all the surrounding and contemporary races that held a prominent place in the history of the times.

Taken all together, the Prophets for Israel and Judah in the Assyrian period, those for Judah in the Babylonian period, and those for the Exile and the Restoration, give not only an inspired picture of their age, but also a prophetic picture of the subsequent ages, bringing out with peculiar clearness the *Glory of the Coming Messiah* who is to establish the *Spiritual Theocracy* of the future. During the earlier period, *Assyria*, which was then contending for empire with Syria and Egypt, and which was made the *special agent of Jehovah* in chastising and correcting His People, was, of course, the most prominent feature of prophecy; but in the later period *Babylon*, which was then striving for world-empire, gradually assumed prominence.

#### FIRST PROPHET FOR JUDAH—JOEL.

Joel was probably an early contemporary of Hosea and Amos, with whom he has many points of resemblance, and may have prophesied early in the reign of Uzziah. "The reigns of Joash, Amaziah, and Uzziah, which followed the wicked reigns of Joram, Abaziah, and Athaliah," present, as Keil has remarked, "a very *checkered history*, connected with very *unsteady Religious Profession*, or adherence of the people to Jehovah and the Covenant."

This whole Book bears evidence that Joel was a *Prophet of Jerusalem*—as was also Micah—and that he was living *in the center of the public worship of Jehovah*. The references made to Joel

by Isaiah and by other prophets appear to justify the remark of Delitzsch :

"It is undisputed that Joel stands in the relative position of a model which is copied by the entire prophetic ministry of the age of Uzziah and Jeroboam ; and from Amos onward there is scarcely a prophet in whom we fail to meet with reminiscences of Joel."

Joel was, therefore, probably the earliest of the prophetic writers for Judah, as Hosea was for Israel. He "foresees and announces the invasion of the great heathen powers, ending in the captivity of which he plainly and fully speaks" (Ch. iv. 1, 2, 17, etc.)—making use of a plague of locusts and a long drouth as symbols of the divine judgments of Jehovah coming upon Judah—"the day of Jehovah, great and terrible." He gives a *comprehensive view* of the judgments that are to be particularized by Isaiah and other later prophets.

His prophetic eye dimly detects the instrument of divine vengeance in the Assyrian monarchy, which he names "The Northern Army ;" but he dwells chiefly on the present enemies of Judah, distinctly naming those that were prominent in the days of Uzziah—the Phœnicians, Philistines, Idumeans, and Egyptians, and incidentally the Grecians to whom Hebrew captives were sold (Ch. iii. 6).

The prophecies of Joel naturally fall into *Two Parts*, presenting successive phases of Jehovah's providential dealings with His People, as seen in the prophetic perspective :

PART FIRST. The Prophet announces, under the symbol of a plague of locusts, "*the Great and Terrible Day of Jehovah*" for Judah, on account of their sins, especially of sensual indulgence and luxury and of religious formality,—a judgment to be inflicted by an *irresistible Army from the North* (Ch. ii. 20) ; and then calls to repentance, promising Judah deliverance from the Northern Army (the Assyrians, who would shortly destroy Israel), and the restoration of Covenant blessings on repentance. Ch. i.—ii. 27.

PART SECOND. The Prophet announces *the New Dispensation*, as the coming of a *later and Greater Day of Jehovah*, to be followed by the conquest of the Gentile world by the Covenant People. Ch. ii. 28—iii. This embraces the prediction :

(1) Of the universal outpouring of the Holy Spirit ;

(2) Of the universal gathering of the hostile Gentile nations, and Messiah's triumph over them.

The fulfilment of these predictions began at Pentecost and has continued in the gospel and missionary work of the church down to the present time.

#### SECOND PROPHET FOR JUDAH— ISAIAH.

Isaiah lived midway between Moses and Christ, and his active ministry fell in just that *crisis of the struggle with Assyria and Egypt* for the mastery of the world, that brought the former power into conflict with the Kingdoms of Judah and Israel and resulted later in their overthrow. Isaiah prophesied "concerning Judah and Jerusalem, in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah,"—probably beginning in the last year of Uzziah (ch. vi. 1) and ending in the fourteenth year of Hezekiah (ch. xxxvii. 8), so covering a period of *forty-seven years* and overliving by eight years the destruction of Israel by the Assyrians.

Palestine had now become *the Crossing and Battling Place for the Armies of the Nations* in the struggle for universal sovereignty, which it was to continue to be through the periods of Assyrian, Babylonian, Persian, Grecian, Roman, and Moslem supremacy. Into the whirlpool of the strife, Israel, Judah, and all the neighboring nations were drawn from the very beginning, at first as independent factors and afterward as subject provinces. As the historic conditions of Isaiah's time brought all the nations into these relations to one another and to the land of the Covenant People, it is natural that the Prophet

should have been sent to present the masterly outline he does present of *the whole Circle of God's Purpose toward the World.*"

Isaiah's day fell, as already said, upon a *Momentous Crisis* in this great struggle. That Crisis resulted in *Two* equally "*Decisive Moments* for the development of the Theocracy:"

1. The one *under Ahaz* (about 742 B.C.), when the *allied forces* of Israel and Syria, under Pekah and Rezin, *invaded Judah*, and the culpable unbelief and covenant infidelity of Ahaz, in appealing to Assyria, brought Judah into actual present danger, and threatened greater destruction in the future;

2. The other *under Hezekiah* (about 711 B.C.), when, upon *Sennacherib's invasion of Judah*, the pious king's confidence in Jehovah and loyalty to the Covenant "issued in the annihilation of the Assyrian hosts, and furnished to the faithful the pledge of victory over every form of ungodly worldly power."

These two events furnish the *Central Points* in the Mission of Isaiah around which he *groups all his Prophecies*. They likewise *give color* to his prophecies, leading him:

1st. To announce to the unbelieving the *divine judgments* in their entire extent;

2d. To prophesy to pious believers "*redemption through the whole series of judgments*, until the glorious consummation in the *Spiritual Theocracy under Messiah*. From every point of view the Book stands easily *First among the Written Prophecies*.

The Book naturally falls into a brief *Introduction, Two Groups or Cycles* about the two central events just mentioned, and a *Concluding Group or Cycle* unfolding the future glory of the true Israel.

[In the *first Cycle* Messiah appears as Immanuel (God with us), or as a *King and Judge* dealing with the Theocratic Monarchy and the world. In the *second and third Cycles* He is presented as the *Servant of Jehovah*, suffering as an *expiatory sacrifice* for the sins of His People, and through His humiliation and suffering exalting and glo-

rifying them and being Himself exalted and glorified. This presentation of *His Atoning Sacrifice*, especially in the fifty-third chapter, acquires almost the clearness and definiteness with which it appears in the New Testament, so that Isaiah may be called the *Gospel Prophet* of the Old Dispensation.]

INTRODUCTION. The Prophet, in the name of Jehovah, opens with a vision of *the unfaithfulness of Judah* to the Covenant, calls them to repentance, and promises, on condition of it, restoration of Covenant favor. Ch. i.

GROUP FIRST. *Earlier Prophecies of Isaiah*, connected with the judgments of the time of Ahaz upon Judah and the house of David for their breach of the Covenant when attacked by Syria and Ephraim, in appealing to Assyria instead of trusting in the promise of Jehovah. Ch. ii.-xxvii.

This test and failure of the Theocratic Monarchy prepared for the introduction of the Spiritual Theocracy under Messiah. The group embraces:

1. The *kernel of the whole* whose center lies in the invasion of Judah by Syria and Ephraim (Ch. vii.), and is (1) preceded by an exhibition of Judah's covenant sin and a call to repentance; (2) followed by the utterances about Maher-Shalal-hashbaz and Emmanuel and the radical sifting of the two kingdoms; and (3) the prophecy of the overthrow of the Assyrian Universal Monarchy. Ch. ii.-xi.

2. The *wider development* of this in a cycle of prophecies presenting *the World in revolt against Jehovah*, and overcome and made to cooperate in building up His Kingdom. Ch. xii.-xxiii.

3. The *summing up* of the preceding prophecies in a *judgment of the whole World*, and the triumph and blessedness of Judah. Ch. xxiv.-xxvii.

GROUP SECOND. *Later Prophecies of Isaiah*, grouped about *Sennacherib's invasion*, or *the judgment of Jehovah against all hostile Worldly Power*, through the destruction of the Assyrian hosts. Ch. xxviii.-xxxix.

These embrace:

1. A cycle of prophecies *that preceded*

and paved the way for this event. Ch. xxviii.-xxxv.

2. The *kernel and center* of this group, —including (1) the *narrative* of Sennacherib's invasion and destruction; (2) the *consequences* of this divine act in favor of the Theocracy; and (3) the *new testing* of Judah in connection with the message of congratulation from the king of Babylon to Hezekiah, and the announcement of the Babylonish captivity. Ch. xxxvi.-xxxix.

GROUP THIRD. Prophecies of *still Later Date*, forming the conclusion of the Book, in a triple cycle of prophetic discourses, or a *Poem in three Cantos* regarding the future glory of the Chosen People, each cycle ending with the refrain, "There is no peace to the wicked," etc., and each consisting of nine chapters. Ch. xl.-lxvi.

[These prophecies administer comfort to the Chosen People in view of the judgments to be visited upon the Theocratic Monarchy by Babylon, and give assurance of ultimate deliverance and Messianic glory. This part embraces:]

*First Cycle.* Concerning *Cyrus* and the *Restoration* of Israel as a nation. Ch. xl.-xlviii.

*Second Cycle.* Concerning the "*Servant of Jehovah*" and the salvation of many nations through Him. Ch. xlix.-lvii.

*Third Cycle.* Concerning the *Light of Zion* through which all nations shall see the glory of Jehovah and worship Him. Ch. lviii.-lxvi.

[The opening verses of this Group (Ch. xl. 1, 2) may be regarded as the Prophet's own threefold division of it: "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her,

"(1) That her warfare is accomplished;

"(2) That her iniquity is pardoned;

"(3) For she hath received of the Lord's hand double for all her sins."

The *First Cycle* presents Judah in relation to Heathenism, and makes their redemption from Babylon by means of Cyrus symbolize "the *infallible victory of the Theocracy over the idols and powers of the Heathen World.*"

The *Second Cycle* presents Judah as the *seat and source of salvation to the World*, and symbolizing, by the redemption from

Babylon by Cyrus the servant of Jehovah, the vicarious work of the true Servant of Jehovah in redeeming and glorifying His People and making them the center for the world's salvation in fulfillment of the everlasting grace promised to David ("sure mercies of David," Isa. iv. 3).

The *Third Cycle*, after an exhortation to the Chosen People, prefigures, in a series of majestic images, the *glorification of the Theocratic Monarchy into the Completed Kingdom of God*, "along with the Creation of a new heaven and a new earth.]"

Isaiah—the Principal Prophet of the Assyrian Period—thus takes in the *Whole Circle of God's Purpose toward Judah, Israel, and the Gentiles*, presenting masterly outlines rather than elaborate pictures.

His *earlier prophecies* helped to stay the tide of corruption under the wicked Ahaz; the *middle prophecies* stimulated and aided the great reform under the good Hezekiah; and his *later exhibition* of the Divine Work of Salvation by Christ served to sustain the true People of God in the dreadful sufferings connected with the downfall of Israel before the Assyrian.

[The well-defined purpose and plan of the Book are sufficient to demonstrate the *genuineness* and *unity* of this "Fifth Gospel," which can only be parted into two Isaiahs by a most perverse application of false principles of literary criticism.]

### Third Prophet for Judah—Obadiah.

Obadiah in his brief prophecy treats of the *relation of Edom to the Theocracy*. The date of his mission is probably indicated correctly by the position of his Book among the Books of the Minor Prophets. He was the contemporary of Amos on the one hand and of Jonah and Micah on the other, as also of Isaiah.

[A mistranslation of verses 12-14, in the English Version, has led to the common notion that he wrote after the Babylonish captivity to which he therein refers. The verbs in the original are negative imperatives, and should have been translated as futures or passives, rather than as past indicatives as in the English Bible. The verses contain, as Dr. Pusey has shown, in his "Minor Prophets," not historical records, but predictions; the forbidding or deprecation of future things: "Do not behold the day of thy brother," etc.; "Do not rejoice

for the children of Judah in the day of their destruction; do not speak proudly in the days of their distress."]

From the days of Esau and Jacob there had been the most bitter hostility on the part of Esau's descendants, the Edomites, to the descendants of Jacob. They refused the Israelites a passage to Canaan through their territories (2 Samuel viii. 14); were among the first to revolt in the latter days of Solomon, altho their independence was not achieved until the time of Jehoram (2 Chron. xxi. 10); alternately subjugated and independent thereafter, were always ready to renew the conflict, and maliciously triumphed when the whole race of Jacob was humbled (Psalm cxxxvii. 7).

The Prophets, therefore, naturally considered Edom a type of the hostility of all Worldly Powers to Jehovah and His People (Isa. xxxiv. 63; Ezek. xxxv). Obadiah holds up the *Edomites as the representatives of the hostility of the Heathen World to God and His Kingdom*, and encourages Judah by the destruction of Edom to expect deliverance through the destruction of all other worldly powers.

The Book has *Three Connected Topics*:

I. The Prophecy of Edom's overthrow. Verses 1-9.

II. The cause of its overthrow, in its bitter enmity to the Theocracy. Verses 10-16.

III. The glorifications of the Theocracy, and its triumph over Edom and the World, when "the kingdom shall be the Lord's." Verses 17-21.

#### Fourth Prophet for Judah—Micah.

The Prophet Micah, as already seen, had a mission for both Judah and Israel, but *especially for Judah* (Micah i. 1). He was an early contemporary of Isaiah. In his *struggle with the false prophets in Israel* (1 Kings xxii. 28), he appealed to Israel in the words: "Hearken, O people, every one of you." This prophecy is perhaps marked as a continuation of that earlier struggle, by its opening with the same Hebrew

words, but translated differently: "*Hear, all ye people*" (Micah i., 22). He first mentions the false prophets in Judah. See "Prophets for Israel," in the June number of THE REVIEW

The work of the Prophets for Judah during the Assyrian period—Joel, Isaiah, Obadiah, Micah—carried Judah and the Theocratic Monarchy through the crisis that swept away the Kingdom of Israel in the destruction of Samaria by Shalmaneser, 721 B.C. The work of Isaiah and Micah was probably continued down to about 700 B.C., carrying Judah through the crisis that came with the invasion of Sennacherib, and preparing for the greater crisis and judgments of the Babylonian period.

[*Sixty Years of Prophetic Silence.*—The reformation under Hezekiah seems to have been superficial. Manasseh succeeded his father, Hezekiah, when but twelve years old, and reigned fifty-five years (698 to 643 B.C.). His reign was a period of *fatal reaction*, which has been compared to that of bloody Queen Mary in England. This is described in eighteen verses in 2 Kings xxxi. 1-18, and in 2 Chron. xxxiii. 1-20. Amon, who followed in the footsteps of his father, was slain by conspirators.

This *great apostasy* was a period of dreadful idolatry, of the fiercest persecution (described by Josephus, Ant. x. 3, §1), of wholesale destruction of the prophets (ii. 30), of whom a rabbinical tradition makes Isaiah the first victim.

The only break in this long reign of evil and terror was when the severity of his imprisonment by Esar-haddon in Babylon brought Manasseh to partial repentance, and God heard his prayer and restored him to his throne, where he again reigned for thirty years or more with some show of outward reformation.

The prophets ceased till the age of Josiah.]

[Besides the books referred to in the June number of THE REVIEW, the student will derive aid from the special commentaries on the Prophets here considered. For discussions of the *unity of Isaiah and of his Book*, see Keil, "Introduction to the Old Testament;" "Commentary on the Book of Isaiah," by Professor T. H. Birks of Cambridge University; "Isaiah One and His Book One," by Professor George C. M. Douglas, D.D., of the Free Church College, Glasgow. For the new historical light upon the Prophets from recent archeological discoveries, see "History, Prophecy, and the Monuments," by Professor J. F. McCurdy, University College, Toronto.]

## PASTORAL SECTION.

### SYMPOSIUM ON THE CHRISTIAN ENDEAVOR MOVEMENT.

#### II. Some of Its Apprehended Dangers.

BY REV. E. BRANTLY, A.M., EDDY,  
NEW MEXICO.

THE Society of Christian Endeavor was organized in 1881. Its original purpose—in the church in which it was first established—was to hold and to train in Christian work the young converts who had been brought in during a recent revival. Its fame went abroad. Its organization and constitution were imitated and adopted by other pastors and churches. These societies multiplied rapidly. Annual meetings soon began to be held. New features have been added from time to time, in the general expansion, and new aims and purposes, unthought of at first, engrafted in the organization. Year by year has seen the numbers in attendance at the yearly conventions increase, by scores, by hundreds, and by thousands, until the Fourteenth Annual Convention at Boston last year, which was attended by about 56,000 persons.

The expense of such meetings is necessarily very great. Time, care, and energy are required to insure the comfort and convenience of such large assemblages of people. Some estimates of the money required for the Boston Convention placed the amount needed for traveling expenses, printing, advertising, hiring halls, and other necessary expenses at a million of dollars. Extra purchases and other unenumerated expenditures would doubtless raise the amount actually expended to something like two million dollars. There were State and other conventions, besides denominational conventions, State and national, following, so to speak, in the wake of the Christian Endeavor. It would be difficult to estimate the whole amount of money thus spent an-

nually upon this species of religious dissipation. It is equal to, if not greater than, the whole sum given by all the Protestant churches in a year for the cause of foreign missions.

In view of the fact that the various boards of nearly all the churches have been for some years laboring under perplexing embarrassment for lack of funds, and that many of them have had to curtail important work at home and abroad in order to avoid heavier indebtedness, it becomes a serious question as to whether these gatherings can be justified on the grounds of economy and fidelity to a sacred trust. Besides the troubles of boards of missions, home and foreign; of church erection; of education; the care of the infirm, the aged, and the orphans, there are large destitutions in the world to-day. The Armenians in Turkish lands, suffering from persecution, pillage, famine, and pestilence, appeal to the Christian world for help. The demand for the earnest prosecution of the work of missions, and the urgent claim of all branches of church work, the want and destitution, raise and press the question as to whether the Christian Endeavor movement is really helping or hindering the great work of bringing the world to Christ. Such passages of Scripture as Acts xi. 9; Rom. xv. 26; Gal., ii. 10; 2 Cor. viii. 1-6; ix. 1, 12, and Matt. xxviii. 19, 20 afford plain instruction as to the poor and persecuted saints, and as to the great commission given to the church. "But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" (1 John iii. 17.)

The question is pertinent, Is the use of so much money for the purpose of such large gatherings justified? Is the amount of good done commensurate with the cost? The Christian Endeavor papers are already discussing the pro-

priety of making the attendance at these annual gatherings less, by introducing the representative idea. Surely it is time for some change. For these conventions are altogether too large and unwieldy for deliberative business. Discussion of measures is impossible. The business is done by a very few. The training here as well as in the local societies suppresses the freedom of speech, licenses irresponsibility, and strikes at one of the inalienable rights of a free man, the right to his own opinion. The few who attend to the business are responsible to no one for their actions. There is no power above them, and they hold no appointment from their respective churches.

One result, therefore, to the churches is a weakening of their hold upon their young people. The Christian Endeavor becomes for them the church. The authority which Christ placed in the hands of the angel of the church, *i. e.*, the ruling body, is undervalued; its doctrines and traditions are despised; the conception of the church itself is perverted. The young are taught and encouraged to do many things contrary to the best Christian instincts and the most enlightened conscience, under pleas more or less specious. There is an indirect process of demoralization in the negative character of the teaching, and in the use of a superabundance of machinery, pledgings, and other ceremonies.

But the active crusade against evils, the various efforts at reform, the self-imposed task of touching up the officials of the law, and the oversight of elections are not to be tolerated where the true conception of the church prevails, as the agency of the Lord Jesus Christ for the salvation of men and not for the reformation of the world. What has the church to do with partizan and political strife? Some of the churches in this land have learned amid the smoke of battle, among desolated homes, in the rude school of war for conscience' sake to prize the entire dis-

severment of ecclesiastical and civil government as above almost every other earthly boon. Can they unlearn that experience which they have acquired at such cost? Neither can they afford to allow themselves to be led blindly back to undergo the same evils. But if the measures adopted by the Christian Endeavor are to be carried out in our churches there will be no escape.

A second question thrusts itself upon the churches. It is the matter of union. This plea for union is one of the added features. But must youth teach age wisdom? Wherefore then the cant into which the Lord's Prayer, in the 17th of John, is translated and put into the mouths of Endeavorers? Why disturb and vex the churches which desire to attend to their own business?

Such recreancy as would bring the different denominations of Christians in this country into one or the other of these same denominations would be blamable in the highest degree, and would indicate a defection from the truth well-nigh universal. No doubt there is too much division. But union efforts in the past have rather increased than diminished the number of churches. For it must be remembered that the greater denominations are divided on general and natural lines of cleavage, defined by differences of doctrine, government, and worship. Grounds for these divergencies are laid in human nature as now constituted. They doubtless serve useful ends. The convictions of men are abiding. How then is Arminian or Pelagian to believe with Calvinist? Can Congregationalism agree with Episcopacy, or both live in fellowship with Presbyterianism? Or how is the esthetic taste that demands elaborate and sensuous forms to be content with a bald and simple worship that makes appeal only to the heart and conscience? Again how is the expediency which determines every false form of doctrine, government, or worship to submit itself to a plain

declaration of God's will? Without the free and willing consent of the churches such efforts at union must only tend to division.

The training of the young is an important duty. There are those whose appointed task it is to do this work. The parents under the direction of the church have this grave responsibility laid upon them. The church, in its official capacity, must watch over its young as well as the old, or fail of discharging a sacred trust. The Young People's Society interferes with both these authorities, by assuming to train the youth of the church, occupying their time and sending them upon errands and missions which are oftentimes not even approved of by the proper guardians. Moreover, training not done under the wise guidance of God's Spirit is worthless. But where does God's Spirit teach that it is necessary for Christians and workers, old or young, to go to this or that place, into this or that assembly, in order to acquire grace or procure power for service? It is too evident that other things besides the divine, personal Spirit will be relied upon. Too much machinery and too many pledges confuse the mind as to the real source of power. The Spirit of God teaches men to honor father and mother, and to follow the instructions of the ministers of God's truth; and these are always found in the church until it has apostatized and fallen.

It is claimed that the Christian Endeavor has nothing to do with theology. But the doctrine of the will is a very important branch of that science. These oft-reiterated pledges, if not at first such, soon come to be a strong assertion of the sufficiency of the human will. The peculiar treatment of God's Holy Spirit is a very telling illustration of one view of the Trinity. Making Christ simply a Leader and a Helper presents the strongest argument against a divine soteriology. Now just this kind of inculcation fixes theological views. Here we find decided

theological basis. Let the trusted and gifted instructors of the church teach never so wisely, they are already superseded. Their stale lessons have already been replaced by easier and more pleasant ones.

It remains to ask: Is the alleged neglect of the young on the part of Christian parents so great and so real? Does this neglect warrant so total a subversion of all the notions concerning the relation of the family to the church which have been its heritage from patriarchal days, and which form the basis of that social and religious organism as defined and provided for in God's Word? Are man's devices to be more effective than the wisdom of God?

1. Let the responsibility be left where God placed it—in the family. If the family has failed the case is already hopeless. In France a family which has five or more children is rewarded. The church needs a Godly seed. The Puritans created the English home. It remains for their descendants to preserve it. The church may preserve the family as the type of itself. Let not the dignity of parent be despised, nor his responsibility be shifted into any hands however zealous.

2. Denominational societies are no doubt in part an answer prompted by the awakened conscience of the church. They are the response of the churches to the charge of neglect. They also indicate that the revolt against the constituted authorities of the church had not gone so far as has been so often averred. Let each denomination then direct its own society toward legitimate ends, and train its youth in the faith and hopes of their fathers. Let the wholesome lesson of submission to the authority of the church be enforced, that the increasing trend toward anarchy may be corrected, lest even these denominational societies become ungovernable and divisive.

3. The Young People's movement is another forcible illustration of the need of a revival of religion. There are

needless and harmful criticisms; much professed brotherly love, that delights in any kind of harmony, but carps at those who differ; insubordination, restless and arrogant, not chargeable perhaps to the Christian Endeavor movement, but brought to light, as many evils always have been, by great movements. If it is true, then, that so great and wide a movement has been necessary to awaken the people of God to

the fearful neglect of those who are the hope of the church for the next generation, then how great the necessity for a great and widespread revival of religion which shall indeed result in turning the hearts of the fathers to the children and hearts of the children to their fathers. This, after all, is the remedy without which there can be only failure.

## THE PRAYER-MEETING SERVICE.

BY WAYLAND HOYT, D.D.

JULY 5-11.—PROMISES WE OUGHT TO BREAK.

*And Saul answered, God do so and more also: for thou shalt surely die, Jonathan. And the people said unto Saul, Shall Jonathan die, who hath wrought this great salvation in Israel? God forbid: as the Lord liveth, there shall not one hair of his head fall to the ground; for he hath wrought with God this day. So the people rescued Jonathan, that he died not.—1 Sam. xiv. 44, 45.*

Read the whole remarkable story—the pitiable plight of the Israelites; the brave faith of Jonathan; the good contagion of it which seized the armor-bearer; the wary approach of the two men: the dismay and flight of the Philistines; the victorious onset of the Hebrews; the rash oath of King Saul; the sin of the Israelites in consequence, eating forbidden blood in their furious hunger; the almost death of Jonathan because of his ignorant disobedience of his father's rash command. What a headstrong, rash, thoughtless command that was of King Saul's—that the people should eat nothing! He meant that not waiting to eat, the people should be swift in their pursuit. But his rash promise and command defeated his very object. For the people, faint from hunger, seized upon even bloody food and so were even forced into defiling sin, and

the chief hero of the glorious day—Jonathan—was brought almost to his death, and the fainting people could not pursue as far and lustily as they would have done had they been permitted a little to refresh themselves.

When those Philistines began to flee Saul felt himself king once more. Success again had perched upon his banners. Once more his word becomes authoritative. Once more, not the fragment of a trembling six hundred, but the whole nation hastens on in obedience to his command. Saul exults in this recovered feeling of power. The imperious, impetuous nature of the man bursts forth. He will use his power. His own selfish sense of injury from those Philistines rises up and blots out all thought of care for his own people. Therefore his bad oath and promise—"Cursed be the man that eateth any food until evening, that I may be avenged on mine enemies."

And so the true thing to say about this rash oath of Saul's is that the real spring of it was Saul's own selfish sense of power. "Eat nothing;" "avenged of mine enemies." As some one else has said most truly: "A very noble deed had been done that day if the king, convinced of his error by the fatal extremity into which his own act had driven him, had confessed before all the people that the guilt lay

alone with himself in so inconsiderately forbidding the people to eat and in following his prohibition up with such ill-judged curse."

But to do a deed so noble was beyond Saul. He could fight. He could not humble himself. He loved his pride better even than his son.

What sort of promises ought we to break? Those that have their spring in our own proud self-will and obstinacy.

(A) You have made a promise to yourself of enmity toward somebody. You will not seek, you say, reconciliation. Break such a promise, the quicker the better.

(B) You have proudly declared you will not do some act which shall signify your submission to God, like rising for prayer, or coming to a front seat. Break such a promise, the quicker the better. Do not let a bad "self-consistency," as you call it, keep you out of the kingdom. Submit to God, and at once do the act which signifies your submission, even tho you have said you would not.

JULY 12-18.—HELP FOR THE HARD PLACES.

*As thy days, so shall thy strength be.*—Deut. xxxiii. 25.

Our lives are like Asher's portion in the Holy Land—rocky, with winding ways; albeit there are many rich and fertile valleys, but with a good deal of hard climbing to be done. And for us, as for Asher, the promise is real and true. I met once, in my reading, a very delightful analysis of this sweet promise. Borrowing somewhat, I suggest—

(A) Consider the width of the promise—thy days, that is, all thy days.

(B) Consider the specificalness of the promise—each one of thy days.

(C) Consider the adaptedness of the promise—for every sort of day.

(a) For the day of dull routine.

(b) For the day of weariness.

(c) For the day of disappointment.

(d) For the day of sorrow.

(e) For the day of difficult duty.

(f) For the day of death.

(D) Consider the maker of the promise.

(a) He makes the promise who knows all our days (Ps. cxxxix. 1-6).

(b) He makes the promise who measures our days (Ps. xxxi. 15).

(c) He makes the promise who is with us through all the days (Matt. xxviii. 20).

Therefore—

(a) Be sure of a specific and caring Providence.

(b) Do not fear.

(c) Make alliance with God.

JULY 19-25.—WHAT THE JUST LIVE BY.

*The just shall live by faith.*—Rom. i. 17.

One of the most fundamental statements of the Scriptures. The meaning and victory of the Reformation was the clearing it of papal obscurations.

There is scarcely another statement of the Scriptures so frequently repeated. Its repetition is evidence of its importance (Hab. ii. 4; John iii. 36; Rom. i. 17; Gal. iii. 11; Phil. iii. 9; Heb. x. 38).

The presiding, energizing principle in the life of the just is faith. That which makes him, in God's sight, just, that which divides and distinguishes his way of life from every other sort, is that the throbbing heart and center of it is faith.

First. Consider what this principle of faith is.

(A) There is in faith an element intellectual. If I say I have faith in God I must be intellectually sure there is a God. So, as a beginning of faith, I must have a reason for my faith. It is impossible that my faith stand on nothing. It is impossible that I make a jump into vacancy and call that faith. That is credulity. I have faith that the steamer, lying yonder at the dock, will carry me safely to Europe; but I have faith in her because there are a multitude of becauses beneath my faith—her buoyancy, strength, intelligence of captain and crew, etc.

So faith toward God must have be-  
causes under its feet. He that cometh  
to God must believe that He is, etc.

(B) A second element in this faith  
by which the just live is the emotional.  
If my faith go no farther than simply  
an intellectual assent that God is, I  
have gone no further than the devil's  
faith. I must not only be intellectu-  
ally convinced that God is and that He  
has made provision for my needs in the  
grace of Christ, but I must be so emo-  
tionally convinced that my heart shall  
consent to Him. The assent of intel-  
lect must pass into consent of heart. I  
do not simply believe that because the  
steamer is what she is I may make a  
safe voyage in her, but I am willing to  
stand upon her decks, entrusting my-  
self to her. I have now taken a step  
far ahead of what St. James calls the  
faith of devils. I do not simply, with  
the head, assent to the fact that God  
is, I am willing, with my heart, to  
consent to God, as my Ruler, Father,  
Provider of grace in Jesus Christ.

(C) But there is a third element in  
this faith by which the just live—the  
element volitional. I must pass from  
the passive state of being willing, to the  
active state of willing. *E. g.*, I cross  
the gang-plank to the steamer. I stand  
upon her decks. I remain on her as  
she begins her voyage. I am not only  
willing to trust her, I will to trust her.  
That is the third and crowning ele-  
ment—the volitional.

Toward God, this is the faith by  
which the just live—intellectual, as-  
senting; emotional, consenting; voli-  
tional, actual personal choice of Him  
to whom my head assents and my heart  
consents.

Second. How do the just live by this  
faith?

(A) The just live by this faith be-  
cause this faith is that which bridges  
the chasm between the soul and God  
and so carries over to the soul the di-  
vine blessings and benefits.

(B) The just live by this faith be-  
cause they are justified by it.

(a) They are forgiven—declared in-

nocent, in view of what Christ has  
done.

(b) They are approved, the forgiven  
sinner is taken into the divine favor.

(c) They are regenerated—the germ  
of the new life is implanted.

(C) The just live by this faith be-  
cause they are sanctified by it. Faith  
opens the heart not only for the regen-  
erating, but also for the sanctifying  
Holy Spirit.

(D) The just live by this faith be-  
cause they work by it. It is the im-  
pelling principle of their lives.

(E) The just live by this faith be-  
cause they are led by it to the crown-  
ing.

JULY 26-31.—SOME LESSONS FOR  
LIFE.

*For he was astonished, and all that were  
with him, at the draught of fishes  
which they had taken.*—Luke v. 9.

An old church Father, St. Gregory,  
used to say of the working of miracles  
by our Lord: "*Deus facit miraculum  
prodit mysterium;*" which, freely trans-  
lated, means, While He does the mir-  
acle, He tells forth the truth.

That is the steady fact about our  
Lord's miracles. They are signs and  
wonders. But, at the same time, they  
are signs and wonders disclosing truth.  
They are acted parables. Gather,  
then, some of the lessons of truth this  
miracle teaches for the help of the daily  
life.

First. Our Lord, for the advance-  
ment of His cause and Kingdom, will  
deign to use what we have.

Our Lord makes request of Peter for  
the loan of his fishing-boat, and makes  
that His pulpit.

Let us give our Lord then for His  
use that which we have—time, talent,  
money, influence, speech, example, etc.  
He will accept them from us and make  
use of them for the widening of His  
Kingdom. Thus are we lifted into the  
dignity of being co-workers with Him.

Second. We are to obey Christ at all  
hazards—

(a) Tho discouraged. "Master, we

have toiled all night and taken nothing."

(b) Tho His commands seem strange. The night was the best time for fishing, but Christ commands attempt at apparently the worst possible time—toward high noon.

(c) We are to obey Christ tho discouraged and tho His commands seem strange, and at all hazards, because He is Master. "Master, we have toiled all night," etc. That is a peculiar word—Master. It is not Rabbi, nor

Teacher. It is authoritative, commander, leader. Therefore we are to obey.

Apply this lesson, *e.g.*, to the missionary enterprise; to the duty of confessing Christ, etc.

Third. Christ has control of things. Even the fish are where they are at His behest. What encouragement here!

Fourth. Christ will not disappoint obedience. Behold the nets breaking with their weight of fish, tho it be high noon.

### PREACHERS EXCHANGING VIEWS.

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

#### "Defective Sunday-School Teaching." —A Suggestion.

COMPLYING with the request of "Inquirer," in the April number of your review, for an exchange of thought on the matter of "Defective Sunday-school Teaching," permit me to make a suggestion. During the past six months I have prepared a "Lesson Outline" in the form of questions, and have placed it in the hands of our seventy-five teachers one week in advance of the Sabbath when they are expected to teach it. Enclosed is a copy of the lesson to be taught Sabbath, May 3, and placed in their hands Sabbath, April 26. I have found this plan to be very helpful, especially to the younger teachers. Moreover it secures a uniformity of teaching which I have been unable to secure in any other way, not even by the traditional teachers' meeting.

*Lesson for Sabbath, May 3, 1896.*

LUKE XVII. 5-19. "FAITH."

1. REVIEW. What three parables were studied during April? What was the Golden Text to the lesson of the great supper? Of the lost found? Of the rich man and Lazarus?

2. Subject of to-day's lesson? What is faith? (Heb. xi. 1). What request did the apostles make of Jesus? (v. 5). How does

this request indicate that they had some faith? What led them to make this request? (v. 3, 4). Give some illustrations of the faith we have in our fellow men. How does faith in God differ from our faith in one another? Do we need to make the same prayer these apostles did? Why do you think so?

3. How did Jesus answer this question in verse 6? Does our Lord mean to imply by this that they have no faith? What does He mean? How is true faith like a "grain of mustard seed"? What does Jesus say such faith will accomplish? What is a "sycamine tree"? How had Jesus previously illustrated this same thought (Matt. xvii, 20)? Would you regard such faith as great or small? In spiritual matters what "sycamine trees" and "mountains" has faith removed? How may we increase our own faith? Does not our Lord teach the disciples that they are to increase their own faith by using what faith they already have?

4. What illustration does Jesus give in verses 7-10? How is the relation of servant to master like that of the Christian to God? How much of the servant's time belongs to his master? How much of our time belongs to God? Whose comfort and prosperity will the faithful servant most desire, his own or his master's? If we are faithful servants will we obey God through fear or love? Why must the faithful servant always regard himself as an "unprofitable" servant? How does this teach us that we can merit nothing from God even tho we remove "sycamine trees" or "mountains" by our obedient faith? What is the blessed other side of faithful Christian service? (Luke xii. 37).

5. What illustration of faith is given in verses 11-19? How does verse 18 show the faith of these ten lepers in Jesus? How did

Jesus know what they wanted? How does verse 14 show their faith? (see Lev. xiv. 2). In how many respects is leprosy a type of sin? How may we here learn the way to be cured of the leprosy of sin?

6. In how many respects are these ten lepers alike? In what respect did this Samaritan leper differ from the others? What additional blessing did he receive which the others did not? How do you regard the sin of ingratitude? How can we best show our gratitude to God for all His blessings to us?

REV. S. C. PALMER.

ST. LOUIS, MO.

#### The Future of Evangelistic Work.

WHAT shall it be? In at least two particulars it would seem as if the past can never be excelled:

First, in the numbers addressed in a single audience; the human voice can not reach larger audiences than D. L. Moody has spoken to.

Secondly, it would seem impossible to carry the matter of organizing the working forces farther than has been done by B. Fay Mills.

Is it not true that there is a growing conviction among many of the leading pastors, and many prominent laymen also, that evangelistic work sets aside the pastor and leads the average church to depend unduly upon these methods? No one knows better than Mr. Moody that he can not repeat the great meetings which he held in so many places. What shall be the future of this sort of work? It has a future, for God has called "some evangelists" "for the perfecting of the saints, for the work of the ministry."

I raise the question if in the following three things there might not be change and improvement that would lead us forward:

First, "in greater power from on high" upon the part of the average layman.

Secondly, in working a State in a thorough and systematic way, much as the large cities are now worked, by the agency of trained and tried evangelists and a central committee located, perhaps, at the capital.

Thirdly, instead of the evangelists,

as now, doing all the preaching, let them stand behind the pastors who shall do this work, the evangelists using their special gifts in giving direction to the battle.

This last suggestion I call special attention to, and would like the views of fellow-ministers as to its value.

The times seem to call, as almost never before, for evangelistic pastors, evangelists in the pastorate.

Can not our seminaries do something more for the training of such men?

FIRTH, NEER.      BYRON BEALL.

#### Misquoted Scripture.

ALLOW me to call the attention of the many readers of THE HOMILETIC REVIEW to a common misquotation of Scripture. Nearly all writers and speakers have at some time or another used this familiar expression: "so that he who runs may read." It is not surprising that some of us mossback or stereotyped preachers should echo this erroneous quotation; but when our beloved evangelist, B. Fay Mills, makes the same old mistake we are quite surprised. See THE HOMILETIC REVIEW, March, 1896, p. 211; see Hab. ii. 2. I have noticed this misquotation for years—from the pulpit, in the religious press, and in public meetings of miscellaneous character. Brethren, let us try and correct this error.

A. L. HUTCHINSON.

SEATTLE, WASH.

#### Who Studies the Bible?

I do not mean any of the following things:

Who studies its original languages?

Who studies its English style?

Who studies its history, etc.?

Who studies single texts in it?

Who studies fragments of it?

What I mean is, Who studies the Bible for the purpose of gaining a knowledge of it as the one Book of God? Such study seems to me to be very generally neglected. What have the brethren to say?      INQUIRER.

## SOCIAL SECTION.

## THE SOCIAL PROBLEM.

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

**A Scholar's Significant Testimony.**

IN the recent death of Heinrich von Treitschke the University of Berlin lost one of its most eminent professors, and Germany a brilliant historian. Richness of thought and an attractive style characterized his lectures and his historical works. The esteem in which he was held in imperial circles was made evident, on the decease of Leopold von Ranke, by the appointment of von Treitschke as his successor to the position of Prussian historiographer. His enthusiastic advocacy of Prussia led to the charge of injustice to the other German states, especially to the southern ones which did not always sympathize with the policy of Prussia. In his works he was fond of glorifying the reigning Hohenzollern family. William II., however, became displeased at his course, and, like many others, the historian experienced the uncertainty of the favor of princes. It is said that when Windhorst, the Catholic leader and the powerful opponent of pet schemes of the government, died, the Emperor's wreath was the only one which adorned his coffin on its way to the depot in Berlin; but at the funeral of von Treitschke the Emperor's wreath was conspicuously absent among those sent by men of note from all quarters.

Some decades before his death he took a prominent part in social discussion; later he was too much absorbed by his historic labors to devote special attention to the subject. His social views were reactionary, and their influence was felt most in arousing opposition and in calling forth indignant protests and able replies by men like Professor Schmoller. He seems to have been too much of an aristocrat to ap-

preciate the situation and aspiration of laborers; and he was too greatly fettered by traditionalism to do justice to the efforts at social reform. Not only was he a bitter opponent of revolutionary socialism, but he also failed to see the reasons for criticizing the existing evils in the social situation. Instead of joining the scholars and statesmen of Germany in devising methods for the relief of laborers he opposed their efforts and tried to frustrate their plans. He favored the division of society into sharply defined classes as the normal state, and his writings left the impression that he deprecated the attempts of the laborers to rise into better condition by the help of the other classes and the state. While the leading writers on political economy sought to bring ethics into more intimate relation with economics he emphasized the natural, mechanical laws in the industries which admit of little or no ethical interference. His rank as a nobleman and the isolation caused by his deafness may in part account for his attitude; then his writings on social themes belong to the period when the subject was much less fully understood than at present. While the literary controversy which his views occasioned showed that social specialists were against him, it nevertheless became evident that there were noble traits in his character which even his enemies had to recognize.

He charged the social democracy with irreligion and atheism, and this was one of his reasons for opposing the movement. In 1874, soon after the war with France, he wrote: "Whoever destroys the devout faith, the best possession of the common people, acts as a criminal against society; therefore unconditional enmity, not half-way

measures, must be adopted toward socialism" (the social democracy). This was a strange statement for one who had been classed with liberals in religion as well as in politics, and Professor Schmoller declared that such language was unbecoming to a man who himself rejected the faith of the church. The reply of von Treitschke was significant, explaining why he had abandoned his old position and been led back to Christianity. "My reply can be brief: there is no theological vein in my being. I do not want to preach what can only be lived. I am still the same free-thinker as fourteen years ago when I wrote the article on Freedom; I still think that a man's moral worth is not decided by what he believes, but how he believes. But in these momentous times I have gratefully experienced the hand of Providence in the great affairs of the nation and in the small affairs of my home, and now realize more clearly than formerly the necessity of bowing humbly before God. . . . I regard man's consciousness of God as altogether indestructible, and believe that the work of science will eventually quicken and purify this consciousness. I hope that I am a Christian and a Protestant, tho I can not subscribe the Augsburg Confession unconditionally; and I behold in the doubts and conflicts of our day only a painful transition which will lead to new and more human forms of ecclesiastical life. . . . Every man, without exception, is impoverished in heart if he destroys his religious emotion. The independent thinker may still be an estimable man; he lives according to a moral law that he has constructed for himself, but which he has taken in the main from Christianity. The uncultivated man, when the traditional faith vanishes, not only loses the comforts of religion, but likewise, in nearly every instance, the conviction of duty; he loses confidence in the moral order of the universe which his power of thought can not grasp."

Since these words were written the

social democracy has become less violent and the attitude of its opponents has changed. Its destructive tendencies are as severely criticized as ever, but it is admitted that many of its complaints against the existing social conditions are just. The number of those who believe that these conditions are not irremediable, and that society, the church, and the state must cooperate in furnishing the relief, has greatly increased. But the conviction has also grown that there is no hope for the masses in materialism and atheism. Many have been appalled, as von Treitschke was, at the inevitable result of robbing the masses of God and of spiritual hope, and have emphasized the necessity of a revival of faith, of the quickening of the religious consciousness, and of the return to a personal God and the living teachings of Christianity.

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#### The Allies of Labor.

A PROFESSOR of a prominent institution who had joined a labor organization said recently: "My place is with the wage-earner." This professor is deeply interested in laborers, studies the questions which concern them, and associates with them in a settlement. It is not strange that the teacher who depends on a salary and toils hard for a living should sympathize with the wage-earner. The kinship of struggle and sacrifice unites them. In other respects also they share the same fate. There are indolent and haughty ones who assert their superiority over all that are obliged to work for a living, be it in the mine or the mill, at the desk or behind the counter, in the school or in the pulpit. It is but natural that such an exclusive class should unite against itself all whom it excludes. Where the small traders are in danger of being absorbed by the great combinations they are apt to regard the cause of the laborers as largely their own. The spread of socialistic views among clerks and all salaried

men and those in the middle class, both in America and in Europe, is worthy of study. They all regard themselves endangered by the excessive concentration of wealth. Respecting the intellectual classes we know that many of them are no better off economically than the laborers. There are teachers who spend years in preparing themselves for their task and then receive less pay than some of the workingmen and servant-girls.

These are among the reasons why in Europe preachers, theologians, literary men, professors of political economy, and statesmen have become advocates of the cause of labor. Professor Wagner, rector of the University of Berlin, is but one of the many economists who insist that all the forces of society must be exerted to improve the condition of the laborers, that better opportunities for culture must be given them, and that it is the duty of the state to come to their aid, in order that they may be protected in the unequal competition with capitalism. In England the strong influence of the Fabian Society represents but a fraction of the interest which the scholarship of that land takes in the labor problem. If in the United States scholarship has stood more aloof from the problem, it was due to the fact that labor was not thought to present special questions requiring scholarly investigation and aid. But here too the same progress is taking place as in other countries. Numerous volumes by economists and other scholars, articles in journals, lectures and sermons, and college settlements prove that intellect is allying itself with the just cause of labor. The discussion of the social problem excites the deepest interest in institutions of learning and in cultured circles. Some would like to get rid of the problem by pronouncing it a fad; others who have never seriously considered the matter declare it stale; but earnest and capable minds are not controlled by the wisdom of fools. In some respects the interest goes beyond our expectation. We

know of a labor union whose president and a number of prominent members belong to the intellectual class. Among its aims are the following: "To endeavor to secure among people of all classes a better understanding of the labor movement. To give special attention to the higher intellectual and moral ends to which the labor movement stands committed. To use all efforts toward the peaceful settlement of labor disputes. To include in its membership persons in various walks of life who shall agree to work together for these objects."

These are the things which inspire hope and arouse enthusiasm. Let the classes come together; let them study one another and cooperate; then sympathy will be awakened, and the bitterness due to ignorance and class prejudice overcome. It is largely because they stand apart and do not know each other that capitalists so often misjudge laborers, and that laborers abuse capitalists who really deserve credit for inaugurating industries, for the severest toil whose benefits the employed share, and for actual sacrifices which others can neither know nor appreciate. We can not afford to forget the energy, the enterprise, the intellect, which the captains of industry exert for the welfare of the nation. They are really the creators of conditions of wealth by founding great establishments and organizing industries. Least of all in hard times like the present are we to look on all employers as taskmasters. Many of them are painfully embarrassed, and with severest struggle maintain themselves and their laborers. There are laborers who know these facts, but they ought to be universally recognized. This recognition, however, can only be expected when the classes are brought into more intimate personal relations.

To no other single factor is the cause of labor more committed than to labor organizations. Self-help is needed by the laborers, and this is promoted by their union. It requires no prophet to

discern that the future of laborers will largely be due to the character of the organizations they form. It is a noteworthy fact that the unorganized laborers are apt to be controlled by those organized, even when the latter are in the minority. This vast power of the labor unions is the measure of their responsibility. The course of these unions will be very effective in determining the relation of the other classes to the laborers.

It is unfortunate that the bitterness and violence occasionally associated with these organizations receive most public attention. The noisiest are not the most powerful forces. There is a quiet and peaceful development which is far more significant and which is calculated to win friends to the cause of labor. At a late meeting of laborers where the question of a strike was discussed, and where one of the most prominent of the labor leaders of the country was a speaker, there was not the least manifestation of bitterness toward employers. The idle rich were in a single instance denounced, but any moralist would do that. The criticisms were severe, but they were directed against the evils which prevail among laborers. They were urged to help themselves, but only peaceful means were advocated. Their failures were ascribed to their own faults. One of the speakers, all of whom were laborers, told the workingmen that a decrease in the hours of labor meant no blessing so long as "egg-nog and lager" were the chief attractions. Not a single speaker placed the stress on material interests; in every instance the strongest plea was for morality and culture. As a rule, the appeals were of so exalted a character that any Christian could have seconded them. Where the cause of labor is so moderate and so just it is sure to commend itself to all classes, the best among our scholars and employers included.

It is one of the most encouraging signs of the times, this growing tendency to moderation and reasonableness.

#### With the Specialists.

Leixner, whose history of this century, in German, is one of the best, thinks that all the grand achievements of the century can not compensate for the losses sustained in ethical power.

Mackenzie says in his introduction to Social Philosophy: "It might also be asked whether there is not, so to speak, a *maximum possessibile*, a certain amount of property which a man may reasonably own, and beyond which any addition to his possessions is not an addition either to the well-being of his life or to his power of well-doing."

Aristotle says that Phaleas, the Chalcedonian, was the first who proposed that the fortunes of the citizens should be equal, and that Plato wanted no citizen to possess more than five times as much as the lowest census. "Solon made a law, as did some others also, to restrain persons from possessing as much land as they pleased."

In order to overthrow the destructive and anarchistic movements of the times we must master them by penetrating their spirit. Hegel says: "Whoever wants to make thorough work in refuting a position must enter the citadel of the opponent. It avails nothing to make external attacks, where the enemy himself is not and where a victory does not affect him."

Well may we be horrified at the inhuman views respecting laborers in past centuries. J. S. T. Rogers speaks thus of England: "The freedom of the few was bought by the servitude of the many. Fletcher of Saltoun, an ardent republican for a narrow class, suggested hopeless slavery as the proper doom of the laborers, argued that the people exist only to work, and that philosophical politicians should have the power to limit their existence by labor. Throughout the eighteenth century the most enlightened men gave the

poor their pity, occasionally their patronage, sometimes would assist them at the cost of other workers; but beyond a bare existence, never imagined that they had rights or remembered that they had suffered wrong. The weight of taxation fell on them in every direction, and with searching severity."

Arnold Toynbee held that "it would be well if, in studying the past, we could always bear in mind the problems of the present, and go to that past to seek large views of what is of lasting importance to the human race." He urged students "to pay special attention to the history of the social problems which are agitating the world now, for you may be sure that they are problems not of temporary but of lasting importance."

To the multitudes living selfishly for pleasure the following is commended: Whatever view of life may be cherished the passage argues that happiness is defeated by making it the aim of life. Hardly any other lesson is more deeply needed for social reform. The quotation is from the Autobiography of J. S. Mill, and records a remarkable change which at a certain period occurred in his views. Tho he continued to hold his old conviction that happiness is the test of conduct and the end of life, yet he now held that this end will be defeated by making it the direct aim. This looks like a failure of the theory itself. Respecting the end of life he says: "I now thought that this end was only to be attained by not making it the direct end. Those only are happy (I thought) who have their minds fixed on some object other than their own happiness; on the happiness of others, on the improvement of mankind, even on some art or pursuit, followed not as a means, but as itself an ideal end. Aiming thus at something else, they find happiness by the way. The enjoyments of life (such was now my theory) are sufficient to

make it a pleasant thing, when they are taken *en passant*, without being made a principal object. Once made them so, and they are immediately felt to be insufficient. They will not bear a scrutinizing examination. Ask yourself whether you are happy, and you cease to be so. The only chance is to treat, not happiness, but some end external to it, as the purpose of life. Let your self-consciousness, your scrutiny, your self-interrogation, exhaust themselves on that; and if otherwise fortunately circumstanced you will inhale happiness with the air you breathe, without dwelling on it or thinking about it, or putting it to flight by fatal questioning. This theory now became the basis of my philosophy of life. And I still hold to it as the best theory for all those who have but a moderate degree of sensibility and of capacity for enjoyment, that is, for the great majority of mankind." It looks like a failure of logic not to have abandoned the theory itself and not to have made his new rule applicable to all human beings.

Schoenberg thus expresses the general conviction of the students of history and of our age: "Never in the history of economics were the questions of economic reform so numerous, the demands for the rearrangement and change of the economic conditions and relations so great and difficult, as is at present the case in all enlightened nations." It is fortunate that in view of these demands we are no longer controlled by Ricardo and other of the older writers on political economy who held that the condition of the laborers is inevitable. Cairnes says: "It seems to have been Ricardo's deliberate opinion that a substantial improvement in the condition of the mass of mankind was impossible. He considered it as the normal state of things that wages should be at the *minimum* requisite to support the laborer in physical health and strength, and to enable him to bring up a family large enough to sup-

ply the wants of the labor market." Society has now discovered the man in the laborer, and in the man the image of God which is worthy of respect, of culture, and of the most exalted privileges of humanity.

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**For the Thinker and the Worker.**

The kingdom must be coming, they say; and it is held that the number of those who think Christ's second advent near is on the increase. Whatever value may be attached to the predictions of sibyls and prophets, the times are big with forebodings. That things can not remain as they are, belongs to the deepest and broadest convictions of the age. All admit that they ought not to be perpetuated, some pray that they may not, others with awful blasphemy swear that they shall not. Our generation is in a *bastille*; we hear men

try to break the iron bars and batter down the heavy walls, but can not tell whether we are to be freed or to be buried under a mass of ruins. Were we but safely through the century and in the next, some cry; what will become of our children, others. And the toil goes on ceaselessly, and the suffering, and the injustice, and oppression, and the rapacious selfishness, and fiendish cruelty and brutality, and the hope, and the prayer, and the reform, and the love that blesses, and the sacrifice that redeems. Jesus is needed just as of old, and He comes continually and is ever here, and in manifold ways of sympathy and compassion and tenderness and mercy He works through His followers. Sometimes it is a cup of cold water where a perennial fountain should flow; but even a cup of water is blessed.

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**SCHOOL FOR SOCIAL STUDY.**

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

**Labor Organizations.**

THESE organizations must be classed among the dominant forces in the labor agitations of the day. They are found in all enlightened lands, and are evidently destined to exert great influence in the future. We can not consider their history. Throughout the past, even in antiquity, we find efforts on the part of laborers to combine. During the Middle Ages the present antagonism between laborers and capitalists did not exist; nevertheless the guilds of that time had much in common with the trades unions of the present. The existing labor organizations find their interpretation in the present need of laborers and in their conflicts with capitalism. As a rule the laws against the combination of laborers for the promotion of their interests were not abolished in the various European

countries before the first quarter or the middle of the century. Even now there are strong prejudices against these combinations of laborers. Some fear excesses, while others see in the organizations a power which is calculated to free laborers from the dominion of capital, the very thing which selfish capital opposes.

It is our chief aim to weigh the reasons for the existence of labor organizations. The right of laborers to combine for the protection and promotion of their interests is no longer questioned; the estimate of the organizations themselves necessarily depends on their character. But it is manifestly unjust to pass sentence on all of these organizations because some of them or a few members have, in times of peculiar excitement, committed excesses. The character of the trade unions may change, the process of development is

continuous, and no exact estimate of their future can be made by their past history. It should be remembered that the members have not the opportunities and culture of the better-situated classes, that their experience is limited, and that they can not do otherwise than make their real or supposed grievances and their prejudices and aspiration the basis of their action.

"A trade union is a continuous association of wage-earners for the purpose of maintaining or improving the condition of their employment." This definition in Webb's "History of Trade Unionism" gives the main purpose at present; but why limit the aim to "the condition of their employment"? The unions can be used to insure members, to promote their personal welfare regardless of their employment by capital, to furnish means of education and recreation, as is already done in many instances. Aside from the antagonism between laborers and capitalists the trade unions have a grand mission in advancing the culture and efficiency and prosperity of their members. Nevertheless at present the condition of the employment of laborers is the chief reason for the existence of the trade unions.

If there are one thousand laborers while only nine hundred are required, the one hundred superfluous ones may, where there is no organization, reduce the wages of those who find employment, without securing work for the unemployed. The employer deals separately with each laborer and fixes the wages. The one hundred idle ones are used to make every man employed yield to the employer's conditions. Whoever refuses to accept the terms is rejected; the hundred needy, hungry ones are anxious for the place. The laborers as mere units, unorganized, are helpless; their very necessities oblige them to compete with one another and to accept any terms that will secure them and their families a livelihood. After they are employed they can not expect to improve their condition, but

may have to submit to a reduction of wages; the hundred idle ones are constantly pressing for work. Besides, there is no united action; if one or a few make complaints they are discharged and their places filled from the ranks of the unemployed. Even if they retain their places, what means have they to prevent ill treatment? In their unorganized state they are at the mercy of their employers. Labor is indeed made a commodity; but it is not true that like other wares it can be taken to market and sold at the owner's price or else retained. The laborer must sell his labor or starve. And so long as he is isolated, if there is a surplus of laborers, he can not control the market; but the buyers, who find more than they want, control him and fix the price of his labor.

Let us now suppose that the thousand workmen combine. Nine hundred are needed. The association determines at what rate they shall work. Now they face the employers as a united body, and as such they must be bargained with. Capital wants labor as labor wants bread, and now capital and labor enter into the bargain on more equal terms. The nine hundred will not submit to unfair wages because one hundred are idle; but with fair wages they will help the hundred and will assist them in getting employment in some other place. They will unitedly resist an unjust reduction of wages and all unfair treatment.

This not only makes the advantage of organization clear but also shows its necessity. No one questions that labor may be as selfish and unjust as capital; but on the other hand the organization may protect employers against unjust demands and the turbulence of a few unruly ones. Laborers are learning that their cause depends largely on the sympathy of the community; and this they forfeit by injustice and violence. They thus see that their hope is in just and moderate demands. Employers usually find it more easy to deal with organized labor than with a mob, and

many prefer to treat with the organization because it acts with authority. Even in case but a part of the laborers are organized it is found that the course of the organization is likely to determine the course of those not organized.

A reduction of the hours of labor has been one of the leading aims of the unions. Not only was this for the purpose of relieving laborers, but also for the sake of securing work for the unemployed. If nine hundred laborers are required to do the work in ten hours, then by working only nine hours work would be secured also for the one hundred unemployed.

The means used by the organizations to attain their ends consist of their moral force, their consultation with their employers, and strikes. The last are too well known to require discussion. Their effect depends on the condition of the market and on the completeness of the organization. A manufacturer may not fear a strike if he has a surplus of goods on hand, and if he can get non-union men enough he may ignore the organization. If the demands are exorbitant the manufacturer may prefer to have his works idle. If the strike is limited to a single factory or to one locality other manufacturers may come to the aid of the employer affected and make the strike a failure. Hence the importance of including in the organization the majority or a controlling contingent of all the laborers of a particular trade in the country. But a union of laborers naturally leads to a union of employers. There may be a lockout as well as a strike. In both cases the necessities of laborers may put them at a disadvantage even with aid from organizations not directly involved. In a large number of instances the laborers are obliged to yield because the time they can afford to remain unemployed is limited.

Strikes have sometimes been the result of ignorance of the actual earning of capital, or of undue haste, and of prejudice. The effects have often been so disastrous as to make the conviction

general that only as a last resort ought a strike to be proclaimed. The Chicago strike of 1894 is supposed to have involved a loss of eighty million dollars. Even if an increase of wages is secured it may take a long time before the strikers make up for the loss incurred through idleness. Often the moral effects are dreadful. Passion holds sway, and neither party is ready to hear the voice of reason. In numerous instances the worst elements of human nature have been aroused, resulting in the wanton destruction of life and property. A community, a State, the whole nation may be affected, as when transportation and the necessaries and conveniences of life are involved. For this reason communities and governments have advocated various schemes of arbitration. Some have argued in favor of arbitration by a commission under government control whose decisions are legally binding. To this forcible arbitration there are, however, serious objections. Neither party in the contest likes to submit personal differences to a committee of strangers in whose selection they have no voice. The best system thus far proposed is named after its originators, Mundella and Kettle. Their principles are essentially the same, and we have space to refer to them only. The theory is that the differences ought not to be permitted to culminate in a strike or to require arbitration. As soon as difficulties occur between employers and laborers they ought to be met. For this purpose a board of conciliation and arbitration is appointed, consisting of an equal number of persons selected by the employers and by the employed, say nine by each. Thus both parties meet on equal terms to adjust their differences. At regular meetings the matters affecting both parties are discussed, and a standing committee is always ready to hear and remove complaints or to refer the matter to a regular or called meeting of the board. There is a great advantage in having the parties meet on equal terms; con-

ciliation is usually so successful that strikes are avoided. In case arbitration on the part of outsiders is required the board can appoint the parties to whom the whole matter is submitted for final decision. These decisions, being backed by the sentiment of the community as well as by agreement between the employers and the employed, are generally effective. The method has long been tried, has been found to work admirably, and is worthy of more general adoption. One of its greatest advantages is the fact that it recognizes and cultivates the mutualistic and cooperative elements in capital and labor. The labor organizations unite laborers, and capitalists also form unions among themselves; but in these boards we have the much-needed union of capitalists and laborers.

That at first labor organizations encounter great difficulties is not surprising. Their very failures may teach them the lessons most needed. They pick their members and will learn to grow more careful in examining the characters of those they admit. They can not expect success if they receive the intemperate, the criminal, and the indolent. More and more will the trade unions unite the worthy laborers. They will give labor a better standing and increase its power; laborers will learn to respect themselves and their fellow-workmen, and this will win the respect of others. There has been a growing consciousness that laborers have mutual interests and that they must form a solidarity in order to promote those interests. A compact union of the workmen of a country may make them practically invincible in industrial, political, and military affairs. In 1867 Prof. Léone Levi estimated that in Great Britain more than two out of three of the population belonged to the laboring classes. The estimates in other lands have been still higher, giving to the laboring classes 75 or 80 per cent. Of their numbers and power they are rapidly becoming conscious. Everywhere they are seeking more po-

litical influence, and it may yet be that in different countries they will form a compact political party. The social democracy of Germany is virtually the labor party, and it casts more votes for members of parliament than any other. Of the literature on the subject the following books are recommended:

"The History of Trade Unionism," by Sidney and Beatrice Webb. "The Labor Movement in America," by Professor Ely. "The Labor Movement: The Problem of To-day," gives an account of the various American labor organizations. "The Industrial Evolution of the United States," by Carroll D. Wright, LL.D. Part III. treats of the labor movement.

There are scenes among us which suggest the forerunners of the French Revolution. At a recent meeting of laborers a woman of education arose and advocated revolution as the only way left the toilers. The destruction which must be the inevitable result, she claimed, would fall wholly on those who now exploit labor. With marked emphasis she declared: "The laborers have nothing to lose but their chains." This occurred in the heart of cultured Boston. The speaker had been a member of the church, but had turned her back on it. She recognized Jesus as a man, but not as the Christ. Others were no less revolutionary; the overturning of the existing order is a fixed dogma. Reasoning against this attitude proved of no avail. A spirit of defiance equal to that found among extremists in Europe manifests itself in a most threatening manner in certain quarters. Convinced that scholarship and wealth and the church either can not appreciate their condition or will not help them, they turn against these as their enemies and denounce them with unmeasured bitterness. This spirit is not yet dominant, but it is contagious and seems to be on the increase. It may become a fiendish fury to those who seek to crush instead of help.—*Stuckenberg.*

## LIVING ISSUES FOR PULPIT TREATMENT.

## Why the People Are Leaving the Farms.

*Much food is in the tillage of the poor : but there is that is destroyed for want of judgment.*—Prov. xiii. 23.

THE New York Association for Improving the Condition of the Poor has recently conducted a very careful investigation into the causes of agricultural depression in New York State and the decrease in country population. The inquiries were conducted by Mr. Kjelgaard, an intelligent Pennsylvania farmer, who made a personal tour through a number of agricultural districts, and by Mr. George T. Powell, of Ghent, N. Y., who conducted the same inquiries by correspondence. A number of questions were agreed upon, the replies to which are here summarized.

The first question related to the depreciation of farm lands and its causes. From the replies received Mr. Powell calculated the average depreciation during the past 25 years at 48 per cent. Mr. Kjelgaard fixed the percentage from his memoranda at 50 per cent. This decrease is in the face of the facts that the population of the State has increased 1,610,389 in the 20 years from 1870 to 1890, the railroad mileage by 4,182 miles from 1870 to 1893, and the assessed value of real property from 1870 to 1892 by \$1,659,643,908. Notwithstanding this increase in population and wealth in the State the census shows that the estimated value of farm products in the State fell from \$253,526,153 for the year 1869 to \$161,593,009 for 1889.

The causes of this agricultural depression are given as returned by the farmers themselves, the principal causes being summarized in relative percentages as follows :

CAUSES.	Per Cent.
Low price of farm products.....	25
Opening of Western new land.....	15
Price of labor higher in proportion than prices.....	10

Loss of fertility in the soil.....	8
Scarcity of good farm laborers.....	4
Unjust and unequal taxation.....	4
Want of tariff protection in farm products.....	3
Over-production.....	3

The next inquiry was in relation to the tendency among farmers and their families to leave their farms and live in the cities and towns. Mr. Powell found 74 per cent. of the families ready to leave their farms. Mr. Kjelgaard, subdividing the inquiry, found 30 per cent. of the farmers ready to leave and that 86 per cent. can not induce their children to follow an agricultural life. Among the causes assigned are the following :

CAUSES.	Per Cent.
Unprofitable farming.....	10
To secure better schools.....	10
Difficulty of securing good help.....	10
For higher education in cities.....	8
For higher wages.....	5
Easier living.....	5

Among the minor causes assigned are bad roads, aversion to farm life, lack of social advantages, and incapacity from the drink habit.

Reports in reply to other inquiries show that tenant farming is on the increase, that 70 per cent. of the farmers are not reducing their land indebtedness, while fully 35 per cent. are losing money and 30 per cent. more are dangerously near the line of running behind. As a rule schools are not as well attended as in years past.

Among the "imperative needs" of the farmer of to-day are enumerated the following: Greater knowledge to unlock further fertility in the soil and to follow present developments of agriculture; fewer acres better cultivated; encouragement of forestry; more high schools, encouragement of small landholders, thus making possible good schools, churches, and society; the extension of farmers' clubs and the grange; better highways; free rural mail delivery; removal of the liquor saloon; the establishment of labor exchanges in country and city, and the

establishment of country agricultural schools.

Notwithstanding the disadvantages encountered in country life, the committee of investigation believe that, generally speaking, the poor countryman is better off than the poor of the city. "Certainly there is very little of that suffering in the country which we so commonly meet with here," is the verdict of the New York committee.

#### The Railroads and Non-Drinking Men.

*Be not among wine-bibbers . . . for the drunkard . . . shall come to poverty.*  
—Prov xxiii. 20, 21.

THE railroads of the country recognize the importance of having sober men. Information on this question has been recently collected from leading officials of forty-five railroads, having some 200,000 employees, or about one fourth of the total number employed in the country. Without exception all agree that from their business experience "habitual drinking makes employees less efficient in their work."

In reply to the question, "Does your company forbid the use of intoxicants to employees while on duty?" all, without a single exception, say that they do. The class of service upon which this requirement is usually made is the train service, but many require this of all employees. Fourteen of the companies, including such prominent ones as the Lake Shore and Michigan Southern, Chicago, Rock Island and Pacific, Lake Erie and Western, Kansas City and Fort Scott, and the Central Vermont, require total abstinence from intoxicants for all connected with train service.

Of the forty-five companies, forty-two make replies to the question whether they give the preference to non-drinkers in taking on new employees, and all but one say that they do.

Among the roads which forbid the

use of intoxicants to their men while on duty are the following:

Northern Pacific; Delaware, Lackawanna and Western; New York, New Haven and Hartford; Central Vermont; New York and New England; Illinois Central; Chicago, Rock Island and Pacific; Wabash; Boston and Maine; Central Railroad of New Jersey; Chesapeake and Ohio; Lake Shore and Michigan Southern; Maple Leaf; the Plant System; and the Pennsylvania.

#### Growth in the Spirit of Municipal Reform.

*Doth a corrupt tree bring forth good fruit?—Luke vi. 43.*

THE recent meeting of the National Municipal League at Baltimore has drawn attention to the growing sentiment for better municipal government. The report of Secretary Clinton Rogers Woodruff, of Philadelphia, shows that there has been an increase of 65 per cent. in the number of municipal reform organizations during the past year, and that while the major portion of this comes from the North Atlantic States, other portions of the country are not far behind. In the North Atlantic States the number of such organizations has increased from 27 in 1894 to 121 in 1896; in the South Atlantic from 2 to 17; in the North Central from 14 to 78; in the South Central from none to 15; and in the Western from 1 to 36. New York State holds the lead with 49 municipal reform organizations, followed by New Jersey with 28, Pennsylvania with 17, Ohio with 15, Illinois with 13, and Wisconsin and California with 12 each. There are now 267 such organizations in the country.

THE general conclusion derivable from the Reports of the Charity Organization Society—reports which contain the evidence of all kinds of witnesses—is, that at least 75 per cent. of the very poor owe their poverty to defects personal to themselves. This is the proportion arrived at by Mr. Frank Smith, from his study of the cases admitted at the shelters of the Salvation Army.—*W. H. Mullock.*

## MISCELLANEOUS SECTION.

### PULPIT ELOCUTION.

BY HENRY WEBSTER PARKER, D.D.,  
NEW YORK CITY.

ELOCUTION is not to be understood in the above title as limited by the word pulpit, but as suggested by observation of pulpit performance. It is a subject so multiplex that it can be considered here in a few aspects only.

1. As slighted or condemned. This is not strange in view of the present tendency to break away in everything from time-honored methods. In painting, we have the pretentious imposition of chaotic form and daubs of raw pigment, termed the impressionist style, flaunted in contempt of the old "academic" way, which of course had its extreme of slavish traditionalism; and, in illustrative and decorative drawing, a riot of the wildest lines, culminating in the Beardsleyan book-posters. Correspondingly, in popular literature there is the smartness that wantonly offends against orderly rhetoric and a reputable vocabulary; in fiction, abnormal characters and a defiance of morality; in poetry, of the magazine sort, the most vague and flimsy fancies or cheap profundities,—anything but a pervading and inspiring idea, and the ideal unity and clear-cut completeness of the masters of noble verse; and so, in psychology, philosophy, theology, and biblical criticism, a similar revolt, if not anarchy.

In the same insurrectionary spirit, it has become a fashion to scout elocutionary science, and the art and practise. Very likely at first it was a reaction from the too studied manners of our polished Eastern models in the second and third quarters of the century, but more generally it is due to a superficial oversight of the fact that results apparently simple may require an elaborate process of training. The contempt goes so far as to publish little books with some title equivalent to

"Elocution in a Nutshell," tho none of them probably in these words; and the authors are prone to harangue against long-accepted treatises and rules; they give the few things they regard as alone essential, and are fortunate if they do not illustrate these in a way that blunders badly.

Elocution as a science and art of expression is analogous to music and painting. To decry its earnest study and practise, pursued on the basis of all that has been cumulatively worked out hitherto, is quite as foolish as to expect an artist to attain excellence without close study of his art and its masters, and without severe preparatory work. An exceptional few make quick progress in the arts of expression, and we speak of them as born orators, born poets, painters, or musicians; but, at the best, art is long.

And the word art is by no means to be confounded with artificiality. In these matters, it is the opposite,—a higher and truer nature. Many of the rules of elocution are derived substantially from observation of spontaneous utterance in daily life. It is the untrained public speaker who is deplorably unnatural and artificial,—all the worse if he has had false training in schools, where, as usually, the teacher really knows little or nothing of elocution, and brings all the pupils to the same mechanical dead level of sing-song, ending with the characteristic feminine cadence of dying semitones. The prejudice against vocal and gestural principles, rules, and exercises supposes mistakenly that the finished speaker comes to do his work by rule consciously at the moment. After principles and rules are incorporated in him as habit and culture, he is actuated thereby with no more thought of rule than painter or writer when absorbed in their work. A swordsman goes through a discipline of fencing exercises—attitudes, guards, thrusts,—but

in real combat all this is unthought of as art; yet, without it all, he would miserably fail.

2. Elocution as faulty, ineffective, or worse, in the practise of many preachers. Several faults to be mentioned as illustrations are not peculiar to the pulpit, but are especially lamentable there. The whole list of errors and deficiencies is co-extensive with the length, breadth, and height of elocutionary science as developed in the systems of its masters, such as Rush, Murdoch, and William Russell, for example, the "Orthophony" of the last-mentioned, founded upon the first two, and otherwise entitled "Vocal Culture."

First, there is much ignorance or neglect of the art of breathing. Without learning to breathe, no one can be an effective speaker, or even be sure of preserving his voice. Elocutionists prescribe the requisite expansion of chest and the use of muscles to be employed, but apparently neglect to say that many fail to keep the lungs full by ignorance of the prime necessity (both for full supply of breath and for syntactical clearness and rhetorical effect), namely, grouping the grammatical and rhetorical parts of a clause so as to give plenty of slight intervals for slight inhalation, instead of pushing on continuously with decreasing force and almost certainly downhill in pitch to the end of a sentence, there to replenish the exhausted lungs by a gulp of air. It is just as essential to learn elocutionary breathing as it is for a chemist to get the knack of continuous and seemingly simultaneous inhalation and expiration in the use of the mouth-blowpipe, maintaining a steady flame.

Next, a faulty enunciation, due to slovenly syllabication and indistinct consonantal articulation. As good writing is that which not only may, but must, be readily apprehended, so with speaking, — a business no man has any business to follow unless he aims at absolute distinctness of utterance, least of all the preacher. Except he

"give a distinction of sounds, how shall it be known what is piped or harped?" He himself is rarely a good judge of himself in this respect, and should repeatedly inquire of hearers in remote parts of the auditorium, making sure that he gets the testimony of some of the many whose hearing is imperfect, and for whom clear articulation, not shouting, is the one thing necessary. A man with what may be termed a woollen voice may not be able to transform it into clear ringing metal; but he can at least give sufficient time, shape, and prominence to consonants; vowel sounds the deafest can hear. Sometimes the indistinctness is owing to an urban refinement that rolls along in speech as if the language were made up of vowels and liquids, like Italian, and to this end obscures the dental, palatal, guttural, and sibilant letters, a fashion that may be well enough in conversation. As to general pitch and quality, a man has no excuse for a high, thin feminine wail on the one hand, nor on the other a low, rumbling mumble. In particular, a preacher should learn to open his mouth, if he is given to muffled utterance; he should throw out his words beyond his lips and mustache, clipping the latter if necessary.

Another notable misdemeanor of pulpit and other elocution is monotony, — either monotone or a regularly recurring seesaw of initial and advent tones. Every shade of thought, every clause, every sentence, and the entire drift of a paragraph, has its proper tune, peculiar to itself, essential to its just and natural expression. The intelligent and trained reader or speaker instantly and unconsciously improvises the appropriate melody, as unerringly as if every word were written under a musical staff with its various notes and signs. And it is and must be, in its perfection, founded not on common-sense only, but also on the study of the effects given in the best elocutionary treatises, including quality, force, stress, pitch, inflection, time, movement, emphasis, etc.

This leads to the mention of the common fault of false or crude emphasis. It is the besetting sin of many preachers, due to a real or forced earnestness, and, in Scripture reading, induced by a clumsy effort to make the reading impressive. We err in confining the idea of emphasis to force. Whatever calls attention to a word renders it emphatic, whether it be pitch, time, slide, pause, even a whisper, or what not,—a truth that, if remembered, would save one from barking out all the words he deems important. But, even restricting it to force, a thing to be well learned is that emphasis is not isolated intensity, but is to be distributed in every varying proper degree to all the important words. Opening the Bible at random to a verse, here in the fortieth Psalm are the words, "Blessed is that man that maketh the Lord his trust." There are those quite equal to the absurdity of emphasizing the first "that" and "his." In fact, the pet emphatics of the untrained and pseudo-impressive preachers or teachers are very apt to be pronouns, articles, auxiliary verbs, and even connective particles, all which are seldom to be emphasized,—properly and occasionally in antithesis. In the preceding verse: "He hath put a new song into my mouth," the emphatic effect is suitably given not at all by force but by lengthened time on "new song," with higher pitch on "new." In the rest of the verse,—"many shall see it, and fear, and trust in the Lord," the prime ictus, not excessive, is to be distributed to three verbs (but not on "shall"), and the secondary to the first and last words. The lights and shades and colors in good elocution are graded, distributed, harmonized, unified, as are the analogous qualities in a painting.

3. The general means of attainment of good elocution. Except for the few who reach a degree of excellence almost instinctively, usually by catching it from good models, the indispensable means are study of the elements and persevering practise,—the study im-

portant in all its details and also as tending to an enthusiastic ideal of the perfect speaker, without which no one can become such even approximately. This is the price, with no discount. A man has his choice, to be or not to be a failure in this business which he assumes to follow, and to which he should bring every resource of discipline.

It is enough here to give the experience of one person as described in the hearing of the present writer. He was an accomplished and effective preacher as well as Bible and hymn reader; in fact, the reading of the Scriptures and hymns is where many fail whose incomplete elocutionary drill suffices for tolerable delivery of sermons. "There could have been," he said in substance, "no more diffident, monotonous, and mumbling speaker than I until I was half-way through college, by which time I began to acquire a little confidence and a passable manner, as a result not at all of drill, for we had none in those days, but of example and the general interest in elocution at that time, promoted by the fame of the then living great Congressional, platform, and pulpit orators. With some improvement, I found myself nevertheless a preacher with a nightmare of monotony upon me, which I savagely determined to throw off every time I entered the pulpit, but in vain. After a year or two, it was my good fortune twice to hear a distinguished elocutionist read Shakespeare, and each time on reaching home I read through the play aloud, endeavoring to give it all the expression of the marvelous reader. My monotony at once began to break up. From that time onward I devoted a half-hour every day to earnest study of the science and to practise. Standing with expanded chest and gesturing, I read through the most noted plays of the great dramatist, and all the great poems, and some of the best orations in the language, rereading any passage until its delivery satisfied me. I hardly know which was the greater,

the elocutionary or the literary benefit. This I continued, tho somewhat intermittently, for four or five years, also practising loud recitations in solitary places, and by gymnastics developing my chest. My voice, originally but average, gained power enough to fill any auditorium, and became an organ, all whose keys, stops, and swells were mastered, and responding not so much to conscious will as directly to every turn of thought and mood of feeling."

In respect to gesture as a subordinate but important element in this science and art of expression, it is noticeable that individual mannerism to a considerable extent has purposely or negligently taken the place of the accepted and somewhat elaborate system precedent. Perhaps this, too, is a symptom of the times. When good, individuality of manner has its charm; when bad, it is a distraction of the hearer's attention. In Edward Everett, both speech and gesture reached the superlative of systematic perfection; but in Charles Sumner, with his frequent projection upward of the clenched hand, there was a marked divergence to eccentric and ungraceful habit. In ordinary gestures there is certainly a series of angles from shoulder to finger-tips that follow a line of grace; every spectator must see, for example, the awkwardness of a hand bent inward at the wrist, the worse if with clenched or clawing fingers. Disciplined positions and movements have much to do with pulpit effect. The preacher may well examine the Delsarte twofold system of expression and grace; and, if untrained in the old system, can study A. M. Bacon's well-illustrated "Manual of Gesture," guarding himself against the author's excessive and mechanical application of rules in the last hundred pages. Finally, in regard to facial expression, while it is important in dramatic representations, it has little proper place in the pulpit,—the only requisite being that the preacher shall not be a

wooden image, but so feel his subject that his look as well as vocalization shall show his interest in it and in the hearer, and inspire the hearer with the same interest responsively. Better anything than a theatrical or spasmodic extreme on the one hand, and, on the other, lifelessness. All that pertains to this subject centers in a genuine effectiveness, that the word of the Lord may have free course and be glorified.

#### THE BUILDING OF A SERMON.

BY A DISTINGUISHED NEW YORK  
PREACHER.

WHY is it that so few preachers command a general hearing? There is more of intellect and culture in the clerical profession than in any other. The Gospel is a theme which has infinite possibilities in it. And the pulpit is a coign of vantage where eloquence should be at its best. Nevertheless "popular preachers"—that is, such as sway multitudes in the interest of truth and righteousness—are comparatively few and far between.

Our theological seminaries have much to answer for. To begin with, the professor of homiletics is usually a man who has failed in the very matter which he assumes to teach. He is like a skipper with ideas about navigation but no success in sailing a ship.

This professor knows how to construct a conventional sermon and teaches his pupils so. First, select your text; second, analyze it; third, make your "skeleton;" fourth, write out fully, under the several heads and sub-heads, what you want to say, looking well to your logic and rhetoric; fifth, read from your pulpit what you have written, as well as you can.

That is substantially the method taught in most of our seminaries; and the preaching of the time is quite consistent with it. Hence sleepy congregations, half-filled churches, and the "unchurched masses."

The writer of this article is not a

Daniel among the prophets. For fear of being charged with an assumption of superior wisdom he withholds his name. The preacher whose eyes are conning these lines may cavil; but no matter. The truth in these premises is the thing we want to get at. Is there a better way to build a sermon than that which generally prevails among us?

First, select a theme. I do not say a text. The "text" has no rationale in Scripture or in reason. We are to "preach the Word." The text is oftentimes a mere *pretext* for anything but preaching the Word. It is a Scriptural nail on which to hang all sorts of anti-scriptural small-clothes and farthingales. The way to "preach the Word" is not to start with a passage and wander all around and away; but to drench the whole sermon with Scripture. "Textual preaching" so called, is incomparably less profitable than "topical preaching;" except when the text embraces a theme and admits of coherent and progressive unfolding. Let it be observed that Christ preached without a text; the prophets and apostles preached without a text; and they succeeded fairly well in "preaching the Word" and in "declaring the whole counsel of God."

The "text" then is a purely human device and without rational grounds. An attorney-at-law who held himself to such a method would be laughed at. What the preacher needs at the start is not a text but a theme, a proposition, a "bull's-eye," something to say. In 2 Samuel xviii., we have an account of two men: Ahimaaz with a text (and the king said, 'Turn aside and stand here') and Cushai with something to say ("And the king was much moved"). The people care little to see or hear a preacher who beats the air; but they are greatly interested in the problems and verities of the endless life, and will give audience to the messenger who has somewhat to deliver concerning them.

Second, prepare your demonstration.

This makes the "skeleton." It should not be too elaborate. The other day I came across the synopsis of my first sermon, which was prepared in my senior year in seminary, under the direction of a distinguished professor of homiletics, who passed a glowing eulogium upon it. It covered three pages of foolscap! The sermon itself was probably a masterpiece. We all undertake too much. We say too many things glibly instead of saying a few things convincingly. And we do not reach any destination. We need to learn "the Art of Ultimate Arrival." Our peroration leaves us where our exordium found us, save for a half-hour of rhetorical divertisement. The argument of a sermon should be progressive. A sermon full of "points" without a Q. E. D. is like a house covered with lightning-rods terminating six feet from the ground. The most suggestive bit of up-to-date slang is "get there." The preacher who leads his congregation from point to point, from premise to premise—like a lawyer making his case before a jury—to a conclusion (this conclusion being a spiritual truth) pursues the method most likely to convince the minds, consciences, and hearts of men.

Third, elaborate your points. And in doing so (1) be simple. Profundity is mud. The fluency which can frame an involved sentence is the preacher's worst foe. Polysyllables are all Sanscrit to the average man. Any rhetorical mountebank can talk; it takes a clear thinker to be simple. Preaching is too serious a matter to be put on exhibition for the benefit of the preacher. A "dying man" preaching to "dying men" cares little for anything but to make himself understood. Simplicity is the consummation of all art. The class of preachers represented by Spurgeon, Moody, and Talmage are always easy to understand; and the people throng to hear them. Be simple; agonize to be clear. If you have anything to say, say it so that your congregation will understand it.

And then (2) make copious use of Scripture, *passim*. Not a text at the beginning only, but texts all through. "Preach the Word." Every theme fit for pulpit treatment is backed by abundance of inspiration. It is not for a man to speak, so much as to make God's Word speak through him. He is a mighty preacher who is "mighty in the Scriptures." What better can be said than "He knows his Bible by heart"? What fluency is so eloquent as the flow of Scripture from a preacher's lips?

And one thing more, (3) make your discourse picturesque. Avoid anecdote; give yourself to word-painting. Illuminate your theme. Be anything but dull. Dulness is the unpardonable sin of the pulpit. Use illustrations from every quarter of the universe. Put art, science, literature, nature, and human nature under contribution. Steer clear of the commonplace. Don't be afraid of "the surprise power." The Scotch layman was right who, when urged by his minister to take snuff to keep himself from sleeping in church, dryly observed that perhaps the minister might wisely put more snuff into his sermon. We preach eternal truth, divine truth, awful truth; we are inexcusable if we do not make it glow and sparkle with life.

And then having written the sermon get up and read it? Oh, inglorious conclusion of a noble work! Better throw your manuscript where Macbeth wished to throw his physic. Your work of preparation has familiarized you with your theme; now stand up like a man, face your congregation with glowing eyes, and say what you have to say. Deliver your message under the power of the promise in Luke xii. 11, 12. Swim out, and God will do the rest.

THE Incarnation collects in Christ, as the Firstborn of creation, the vestiges of the divine mind profusely scattered in nature—the beauty, the law, the power, the wonder.—*Contemp. Rev.*

### RESPONSIBILITY FOR RUM'S DESOLATION.

By REV. JOHN C. RANKIN, D.D.,  
BASKING RIDGE, N. J.

"Who slew all these," said Jehu. A pitiful sight lay before him—the heads of Ahab's seventy sons, in two heaps at the gate of Jezreel. He knew very well who they were and how they came there, notwithstanding his assumed air of ignorance and innocence. Is there not very much of the Jehu air and spirit abroad, touching the slain of alcoholic drinks? If their heads could be gathered annually and laid in heaps at the gates of our villages, towns, and cities, there would be many such appalling sights in the land as Jehu saw—heads of women, once sober, beautiful, and lovely; heads of young men, once the hope and pride of fond parents; heads of old men, with scarred, wrinkled, and bloated faces; more than seventy thousand, all told, instead of a meager seventy. Passers by would be compelled to see and think about them. The inquiry would be sure to rise, "Who slew all these?" But as they die one by one and are laid in the silent grave by surviving, broken-hearted friends, the surging masses pass on without stopping to think of the desolation or to fix responsibility in the matter. The thought or the question of Cain, "Am I my brother's keeper?" is practically more common than that of Jehu. Would that an all-round and candid study of the question of responsibility could be had.

Several answers to the Jehuistic question may be given.

In the first place, they slew themselves, and must therefore be held accountable. Every one dying from drunkenness is a suicide. No matter what temptations or even hereditary tastes and tendencies there may have been; no matter what part others may have had in the ruin; he is a self-murderer before God and man. That death is brought about by slow degrees

makes no difference. He drank voluntarily, continuously, and in full view of the consequences. His blood must rest upon his own shoulders. Let all the people say Amen. These slain are self-destroyed.

This awful fact is not emphasized as it should be. It does not find place in the daily newspapers like other suicides. Public attention is not called to the seventy or more thousand self-murderers annually destroying themselves. The criminality of their course is overlooked. If a rich and otherwise respectable man thus pass away, his crime is condoned—he is a respectable man still. If a poor, obscure man is found drinking himself to death, he is pitied rather than condemned. He can not help it; it is hereditary or he is the victim of the rumseller! Poor fellow, he would do better if he could! If he is shut up in prison for murder committed in a state of intoxication he is coddled, rather than condemned. Such sentimentalism is both foolish and mischievous. He should be viewed and treated as a criminal against himself, his family, society, and the state. There are mild laws of brief imprisonment or trifling fine, but these are by no means adequate. He has no right to make a beast or demon of himself. He is a dangerous man. No one can tell what crimes he may commit in his delirium. Half the crimes of the day grow out of strong drink, why then should the horde of inebriates be permitted to roam at large? The drunkard should be punished as other criminals are. But, alas! even the mild statutes that exist are not executed.

A second answer to our question is: The maker and vender of the intoxicating beverage slew them. Of course these are not the sole criminals in the matter: but that a fearful part of the responsibility must rest upon them is undoubtedly true. There would be few drunkards if strong drink were not made and sold for beverage purposes. The maker and vender furnish the temptation. These put the stumbling-

stone in the way. They do it designedly, not with malice prepense perhaps, but for gain, regardless of the consequences that may follow. Their aim and desire is to foster the use of what they have to sell. Hence all manner of drinks are provided, and all possible inducements for their use are arranged. The saloon seeks a convenient location, is comfortably warmed and lighted, the many-colored drinks are made to shine through open windows or on conspicuous shelves. Business is the idea; consequences are of slight consideration. The plea that the moderate use of the poisonous stuff is harmless will not avail. It is made and sold in the full knowledge that by vast multitudes it will not be so used, and that the moderate use leads on to the immoderate. Worse still, such is the unscrupulous greed of the system that the terror of the law must be brought in to forbid the sale to drunkards and children. It must be held in with bit and bridle as no other avocation is. "Wo unto him that giveth his neighbor drink, that putteth thy bottle to him and maketh him drunken!" This is God's judgment in the case. Would that those concerned might lay it to heart! It is a fearful thing to have one's skirts stained with the blood of souls.

A third answer to our question is, License slew them. We come back now to the fontal head of this iniquitous business. The stream of death and desolation first appears with the saloon; but the saloon has no existence until license gives it being. The highest courts of the land have decided that no man has a natural right to deal in intoxicating drinks as beverages. Permission must be granted by law. License, therefore, opens the flood-gate. Of this there can be no denial. Indeed the very idea of license implies prohibition until the privilege is granted. It must follow, therefore, that the legal voters, who make the laws, have a tremendous share in the responsibility for these slain. Of course the drunkard

himself is guilty; so also is the rum-seller. But guilt and responsibility can not stop with these. Who gives the right to sell? Who puts the temptation in the way? The law-makers, undoubtedly. Repeal all the license laws and the business dies. Withhold license and it can not resurrect. The people, the voters, create the saloon for their own accommodation. The very terms of its existence are that it is necessary for the public welfare. In the last analysis, therefore, it must follow that the responsibility begins and rests largely with the ballot-box. The rum-seller is the authorized agent of the people for their own accommodation. That he is generally a selfish, unscrupulous man aggravates the matter: for they expect him to be so, and try to hedge him in by various limitations.

Let it be noted too to what extent the people are legalizing the business of drunkard-making. In a certain city within the personal knowledge of the writer, the statistics of which have recently been made public, there is a saloon for every two hundred and twenty-five inhabitants, women and children included! In all our large cities there is probably about the same proportion! All this by the will of the people! How is it possible for them to shake off the responsibility! Would that this could be brought home to the public conscience! The license system is the fontal head of the stream of desolation; and the sober, intelligent voters of the land choose to have it so. How long, O Lord, how long! There is no reasonable hope for relief while the license system lasts. All the checks and limitations that have been applied have accomplished little or nothing. High license, low license, government ownership, are failures. The evil goes on and increases. Not until the voters of the land are ready to bury the whole license system can effective and permanent relief be expected. Will they forever go on growing under the innumerable evils

of the system—its ruin of body, soul, and fortune, its desolation of the home, its pauperism, crime, and taxation, its deepening, damning sweep, bearing down upon them and carrying its thousands yearly to a drunkard's shame, death, and hell—will they forever go on legalizing such a system as this? God forbid! Talk about personal rights and liberties! Talk about sumptuary laws! Have sober, industrious, tax-paying citizens no rights and liberties? Have abused, hungry, starving wives and children no rights and liberties? Has civilized society no rights and liberties? That these should be overlooked in the fear of sumptuary nonsense, or out of regard for the alleged personal rights and liberties of men whose business is destructive and who have regard only for themselves, is an amazing stultification both of equity and of common-sense. Yet this is just what the sober, intelligent voters of the land are doing to-day. When will they awake to a due sense of their rights and duties? The only effective remedy is in their hands, and it is very simple. Put away license and the stream of desolation must soon dry up. Voters of America! the continuance or the stoppage of this stream rests with you. As long as license lasts unscrupulous men will be found to do the business; and as long as the business lasts desolation will sweep on. Up, then, and vote it down!

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Of those [in London] who had recourse to the shelters of the Salvation Army, or came under notice of its officials, Mr. Smith said that "20 per cent. had been brought down by drink, 10 per cent. through crime, 15 per cent. were runaways, who had run away from home, situations, and so on, and 80 per cent. were habitual homeless tramps of the vagrant class," while only "25 per cent. were brought down by misfortune, sickness, being out of work, and so on."—*W. H. Mallock.*

## EDITORIAL SECTION.

## SERMONIC CRITICISM.

## Unity in the Sermon.

It is not easy to overestimate the importance of unity in effective preaching. There is in the human mind a natural and instinctive craving for it that makes the hearer slow to receive and appropriate any presentation of truth that is lacking in unity. The notion of what enters into it and what are its canons is, however, very loose and indefinite. Unity of *subject* is not enough; preaching may have it and be most scattering. Unity of *theme* is not enough; the preacher may attain it and yet be of the "shot-gun" order. Unity in the *objective aim* to be attained in the mind, heart, conduct, or character of the hearer may not suffice for the highest effectiveness; for with even this there may still be failure to gather up and direct all the energies powerfully and persistently to the one end to be attained. To all this must be added a *subjective unity*, in the purpose of the preacher himself, that shall bend all his powers toward the reaching of the aim proposed, and that shall steadily hold the forces of speech, rhetoric, logic, spiritual fervor, and divine truth to its attainments.

Our attention has been called to this subject by the failure in this respect in the treatment of one of the old texts by distinguished men. The text is:

"For God so loved the world, that he gave his only-begotten Son, that whosoever believeth on him should not perish, but have eternal life."—John iii. 16.

The first "method of treatment," after calling attention to the frequency of the use of this text and the power of its truth, regarding the whole as a *picture*, apparently lays the foundation for the order and method of the treatment, in the words: "The picture embraces several distinct compartments." Then follows the distribution, into

which the idea of "picture" and "compartments" does not appear to enter in any way or in the remotest degree except at the very outset. The treatment is as follows:

"1. First, we have the object of regard the *world* (*τὸν κόσμον*) in the widest sense, ready to perish.

"2. Next, the *love of God* to that perishing world, measured by and only measurable and conceivable by, the gift which it drew forth from Him—He so loved the world that He gave.

"3. Then the *gift* itself: He so loved the world that he gave his only-begotten Son; or, in the language of the apostle, He *spared not* his own Son (Rom. viii. 32).

"4. Further, the *fruit* of this stupendous gift; negatively, in deliverance from impending perdition, that they 'might not perish;' and positively, in the bestowal of everlasting life.

"5. Finally, the mode in which all takes effect—simply by believing on the Son of God."

In this treatment there are several subjects that are only formally connected. It is "a string" of fairly well-stated thoughts. The conception of a "picture," after necessitating that "the world" shall be presented first, drops out and the concreteness of thought drops out with it. The specific thought (of God the Father) is lost out.

We would suggest that the "love of the Father" is the central, causal element, and that it should therefore be used as the starting-point and principle of unity.

The second "method of treatment" regards the text as embodying "the whole gospel in a single sentence." It starts out with "love" as the central thing, and is as follows:

1. It [the text] declares the divine nature—love;

The nature of that love—a love unto sacrifice, the sacrifice of His only Son;

The object of that love—the whole world;  
The result of that love—the gift of the Messiah.

## [2. The gift—the Messiah.]

The divine nature of the Messiah—God's only begotten Son;

The object of that gift—salvation;

The sole condition of securing the benefits of that gift—trust in the Savior.

## [3. The salvation and results].

The proffer of that salvation—to all that believe on Him;

The effect of rejecting it—perishing;

The effect of accepting it—eternal life.

This "method" involves three subjects, the successive transitions being indicated by the statements in brackets which are not part of the "treatment," but are here inserted to show the running process by which the successive transitions were made. There is the absence of strict rhetorical and sermonic unity. The opening statement—which is a mooted point and entirely aside from the text—renders unity of treatment impossible. The specific truth (of God the Father) is blinked.

The main points in the passage might be gathered up under the theme, "God the Father saving the world." This presents the divine Fatherly love reaching out to the whole world; providing salvation (eternal life) for it by the sacrificial offering of His only-begotten Son; and bestowing it freely on condition of faith. Such a scheme, held firmly in mind from start to close, and made to marshal and organize all the material presented, would result in effective unity.

## Clearness in Preaching.

IN the best presentation of the essentials of rhetorical style, clearness, energy, and elegance are included as the prime qualities so far as reaching the hearer is concerned. Clearness is justly placed first as being fundamental. Without it the others are either impossible or worthless. A parishioner was once asked for the reason for the acknowledged failure of the distinguished preacher in his parish—a failure demonstrated by the drifting away of his congregation. His reply was: "He is invisible all the week and *incomprehensible* on Sunday." It only needed the latter failing to insure failure. Common-sense men and women want, first of all, something intelligible. A young man in a theological seminary once had a sermon given him for class criticism. To save time he took it to the room of a friend and proposed to read it to him. As he read on he took note of his friend's criticisms. He summarized these for his criticism in the class. They were substantially: "It is blind" (after a first passage); "it is blind" (after some other passages); "it is blind as the mischief" (as the final summary)! The class and the professor concurred in the view of the critic. The writer of that sermon very soon drifted out of the ministry. Men do not want "blind" preaching, even tho it be not "blind as the mischief."

## EDITORIAL NOTES.

## Do We Need a Popular English Bible?

This is a subject that is being considerably discussed of late on both sides of the Atlantic. This is perhaps owing to the fact that the English-speaking world is coming consciously to recognize the fact that the "Revised Version"—while a valuable commentary on the Bible for scholarly people—has proved itself a failure as a book for the masses.

In *The Presbyterian and Reformed*

*Review* for April, Professor David Brown, D.D., LL.D., of Aberdeen, Scotland, who was on the Committee of Revision, discusses, from the scholarly point of view, "The Difficulty of Revising the Authorized Version of the New Testament." After instancing the wise caution with which Jerome, in the fourth century, revised the Latin Version, at the command of Pope Damasus, Bishop of Rome, thereby causing his Version to prevail over the old one that

seemed entrenched in the popular favor, Dr. Brown adds:

"Had the revisers of the New Testament proceeded to their work with the same caution as Jerome, and had regard to the idiomatic purity of the English (I speak here only of the *translation* of the text as it stands, not of the *readings* which they adopted) there might have been some hope that in the course of time their version might have taken the place of the Authorized Version; but in less than two years from the time it was issued, the unanimous verdict of the country was that, for general use, 'it was an utter failure—that it never would and never ought to supersede the Authorized Version.'

When Dr. Philip Schaff, of New York, wrote to that distinguished scholar, Dr. Field, of Norwich, England, asking his opinion of the Revised Version of the New Testament, his reply was: "It is *fifth-form English*." He meant that the Revised Version was not such idiomatic *English* as was required of scholars in the higher grade in the English public schools, in fact, that it was not at all *English* such as would be tolerated by the English people. But Professor Brown's article is chiefly in the interest of scholarship.

In *The Contemporary Review* for June Mr. H. W. Horwill, in an article entitled: "Wanted—an English Bible," pleads for a New Version in the interest of the plain man. He writes:

"It is not necessary to translate the Old Testament for the benefit of Canon Driver, or the New for the benefit of Canon Sanday. The labors of the translator are needed solely in the interests of the common people. His task is 'to place the English reader as nearly as possible in the position of the reader of the original text' [a statement made by Bishop Wescott, in a speech in Convocation, 1892]. Accordingly no words or constructions should be used in the translation which are not as familiar to nineteenth-century Englishmen as were those of the original to the first readers of the actual text."

In short, his plea is for a Bible in the plain English of every day life—obscure words, unusual words, obsolete words, etc., being avoided. This is what the British and Foreign Bible Society have done for 325 out of the 326 languages into which they have

translated the Bible—the English language being the one conspicuous exception! Paul and the other New Testament writers wrote in the language of the people of their day, and not in the classical Greek of three centuries before. The Authorized Version is now in the English of almost three centuries ago.

The puzzling question is how to get the new English Bible we need. It can never be had from a convocation, or a congress, or a parliament, or learned men. The average learned classicist is as ignorant of the people's strong idiomatic English, as he is incapable of writing it. Heretofore the versions of the Bible that have shaped English thought and life have come from the purpose and work of some one seemingly sent of God for that purpose.

What is most valuable in our King James' Version is what came from Wyclif and Tyndale. Something of value was added from the Geneva Version of 1560—the first Bible the common people were ever able to buy and read—which had in it somewhat of the inspiration of the great soul of John Calvin, and of the heroic Scotchmen who fled to Geneva to escape the wrath of "bloody Queen Mary," and who were in thorough sympathy with the common people. Before such a version is possible for the men of our day we will probably have to wait for a quickening of the church of God and for the man called of God to the task.

#### Are We a Christian Nation?

WE have not space in which to discuss this question in its broad range. We call attention to one aspect mainly. There is no doubt that the vast majority of the people of these United States claim to be Christian. There is no doubt that the brain-power and genuine learning and culture of the country are predominantly with the Christian element. There can be as little doubt that we owe everything that is of highest value among us to Christianity.

But—and here is the point—we have a class of men either managing, or striving to manage, our political affairs, who utterly disregard and often even openly flout our Christianity. They carry along with them an element, of a better character, perhaps, who are outwardly connected with the churches as attendants, or as occasional or semi-occasional attendants. In the wake of these are dragged along helplessly a class of men who entered politics as Christians, but finding that “politics” and “religion” would not mix, have mainly lost out the religion. And so the spirit of the infernal world seeks to rule our politics, and judging by the general conduct of all parties in the choice of candidates, etc., the people “will to have it so.”

The old Satanic question greets us: “What are you going to do about it?”

It is high time something should be done by Christian men of all parties. It is high time for the people to strike for good men, Christian men, for rulers, and legislators and administrators of all public trusts. The meetings of a ring of political schemers—facetiously called in one city the “Sunday-school class” of the boss—held Sunday after Sunday, in our commercial metropolis, or in our State and national capitals—to devise means to countervail righteousness, thwart the will of the people, and traffic in and dispose of public offices and trusts and spoils—have become a disgrace to civilization and to humanity, and should be brought to a perpetual end by an indignant rising of this Christian nation. Let it be once distinctly understood that we will not have these men to rule over us, and then there will be a chance to replace them with vastly abler men of genuine Christian character and principle.

The scenes of Sabbath desecration in our political conventions should make every American Christian blush.

Is it not high time for every Christian minister to speak out in favor of the choice of Christian men for our high places?

### Instruction of the Young.

THERE are many signs that indicate an awakening to the importance of wise and systematic instruction for the youth of our churches. There have always been many reasons for such instruction, but never so many nor so cogent as now. The Apostle John wrote: “I write unto you, young men, because ye are strong.” Never were the young so strong as to-day—in capacity, in opportunity, in helpful environment, in all boundless possibilities. But especially is such instruction demanded because of the position of activity and leadership claimed for the young men and young women of to-day. They need thorough instruction in the Bible, in Christian principles, in Christian work.

It was a deep sense of this that led the editors of THE REVIEW to propose the “School of Bible Study,” to help the young in their Bible classes and Young People’s Societies. The same feeling has led Bishop Vincent to propose the “New Education in the Church,” the purpose of which he unfolds in his article, “A New Step Forward,” in the Expository Section of the present number of THE REVIEW.

We bespeak the special attention of preachers and their young people to these proposed plans for helping to that better instruction and furnishing which the wonderfully enlarged opportunities of the young for activity and usefulness imperatively demand.

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### Supplement to “Textual Index.”

INADVERTENTLY a class of texts treated in the successive numbers of THE REVIEW in Volume XXXI.—including those of the prize “Hints at the Meaning of Texts”—was omitted in the Index on page 576 of that volume. Our subscribers will find a “Supplementary Textual Index” on advertising page 29, of the present (July) number, which can be cut out and pasted on the bottom of page 576.

## THE QUESTION BOX.

"To give the cold shoulder"—what is the origin of the saying?

It is said to have originated in a custom once common in France, and during the Norman age in England also. When a guest had overstayed his welcome, instead of placing before him the haunch of mutton or venison usually served at dinner, a cold shoulder of mutton was set before him as a hint that he had better go.

"Robbing Peter to pay Paul"—what is its origin?

It is said to have originated in a church act of the government of England in 1550. The Cathedral of St. Paul, in London, being out of repair, and no funds available, a part of the income of Westminster, which was consecrated to St. Peter, was diverted to the repair of St. Paul's.

What is the theological distinction between *revelation* and *inspiration*?

The two are often confused, greatly to the detriment of faith. *Revelation*, in the theological sense, is the act of making known to the sacred teachers and writers, by special divine or supernatural agency or communication, what was before secret or unknown. Dr. Shedd defines inspiration from the subjective side, as "the influence of the Holy Spirit upon a human person, whereby he is infallibly moved and guided in all his state-

ments while under this influence." *Inspiration*, from the objective side, is the superintendence of the sacred writers in recording what God desired recorded in the Scriptures that they might be an "infallible rule of faith and practise." *Inspiration* goes no further than to insure freedom from error in presenting facts or truths, whether gained in the ordinary way or by direct supernatural revelation; "*revelation* discloses new truth that is inaccessible to the ordinary mind." All the Bible is *inspired*; but much of it is made up of ordinary, every-day experience or history that came under the observation of the sacred writers themselves and of which they did not need a revelation, but only guidance in correctly recording. Comparatively little of the Bible is a direct *revelation* from God.

What is the ecclesiastical connection of Dr. Cunningham Geikie, author of "The Life and Words of Christ"?

Dr. Geikie's present connection is with the Church of England. Born in Edinburgh, 1824, he was educated in Queen's College, Toronto, and was for twenty-five years connected with the Presbyterian Church, holding successively pastorates in Halifax, Nova Scotia, and in Sunderland and Islington Chapels, London, England. In 1876 he entered the Church of England, with which he has since been connected.

## NOTICES OF BOOKS OF HOMILETIC VALUE.

CHRIST AND HIS FRIENDS.—A Series of Revival Sermons. By Rev. Louis Albert Banks, D.D. Funk & Wagnalls Company: New York, London, and Toronto, 1895. Price \$1.50.

THE FISHERMAN AND HIS FRIENDS.—A Series of Revival Sermons. Same author and publishers, 1896. Price \$1.50.

The reason why these sermons have been warmly received by the sermon-reading public is obvious to any one that looks into them. They were born of a revival spirit, were used on revival occasions, were the means of securing revival results, by a pastor who is possessed with the true idea, that every pastor should be, among his people, preeminently an *evangelist* and a *revivalist*. They are good specimens of direct and effective gospel preaching and appeal. Dr. Banks has peculiar facility and fertility in the use of fresh and forceful illustration. We give his own account of the origin of the first series, which is substantially the same as that of the second, with the difference of a year in date:

"The sermons in this volume were delivered in Hanson Place M. E. Church, Brooklyn, N. Y., during the month of January, 1895, in a series of revival meetings. It will be noted that the texts and themes are all selected from St. John's Gospel. The themes were selected some months prior to the de-

livery of the discourses, and such time as could be spared from the regular work of my ministry was devoted to the work of outline, Scriptural study, and the gathering of illustrative material from all sources open to me. When the time arrived, after a few hours' study during the morning of the day in which the sermon was to be delivered, it was first dictated to a stenographer, who it was afterward in the evening preached without notes. The entire thirty-one sermons were thus at last forged and delivered during that earnest campaign."

We doubt not that the blessing of God will follow the reading of these sermons, as it followed their original delivery. The moral earnestness of the man—permitting neither frivolity nor levity—is a marked feature.

NOTES FROM MY BIBLE, from Genesis to Revelation. By D. L. Moody. Fleming H. Revell Company: Chicago, New York, Toronto, 1896. Price \$1.

These "Notes" are the accumulation of a lifetime in gospel and revival work. They will recall for those who have heard Mr. Moody many of his homely illustrations and many of his helpful groupings of facts and truths. In short, we have here in substance the material that has made Mr. Moody's talks and teachings so suggestive and affective. The evangelist recommends that his readers, whether lay or clerical, follow the

course that he has found so useful, of making such notes on the margins and blank leaves of their Bibles, and trusts that his book may serve "not only as a storehouse, but also as a stimulus" to this end.

**THE VICTORIOUS LIFE.**—The Post-Conference Addresses delivered at East Northfield, Mass., August, 17-25, 1895. By Rev. H. W. Webb-Peploe, Prebendary of St. Paul's Cathedral, London. Edited by Delavan L. Pierson, New York: The Baker & Taylor Co., 1896. Price \$1.25.

Prebendary Webb-Peploe is at present well known as the leader in the evangelical or Low Church party in the Church of England—the party that originally drew its inspiration from that great evangelist Whitefield and that has since numbered among its names some of the most saintly in the Christian Church of the century. He is also, as Dr. Arthur T. Pierson says in the "Introduction" to this book, "one of the chief promoters of the Keswick movement, which has been so closely associated with the advance of spiritual life as to come to represent almost a new era of practical religious thought

and experience." He has remarkable power in bringing out from the Scriptures and in bringing home to the Christian the great spiritual truths that are the chief nutriment of the soul. His visit to this country in the summer of 1895 and his addresses at Mr. Moody's Northfield Conference have awakened a very general interest in his teachings and a desire to know more of his views. This volume will, therefore, be welcomed by many.

His treatment of the first topic will indicate his general method. The theme is "The Spirit and the Believer," which is treated under three heads:

1. The *Universal Endowment* with the Holy Ghost, which God has bestowed upon the church and the world.

2. The *Individual Endowment* with God the Holy Ghost, which takes place with regard to every soul when it is brought into the knowledge of its acceptance in Christ Jesus, and is made alive unto God through Him.

3. The *Personal Enjoyment* which may be known by the saint as he progresses, or accepts continually more and more of the gift that God has bestowed upon him.

## HELPFUL DATA IN CURRENT LITERATURE.

THE BIBLIOTHECA SACRA for April offers a notable table of contents for clerical readers. Two articles are of peculiar value. The review of "Professor Moore's Commentary on the Book of Judges," by an anonymous writer, is a complete *exposé* of the shallow methods and untenable conclusions of the "advanced critics" in dealing with the Word of God.—Dr. George A. Gordon's "Reconstruction of Christian Theology," by Dr. Albert H. Plumb, is one of the most trenchant pieces of theological criticism of this decade.—The sociological matter is of much interest. One of the most helpful articles is that of Rev. George Francis Greene, on "What the Working Classes Owe to Christianity."

IN THE PRESBYTERIAN AND REFORMED REVIEW for April, we ask the particular attention of those interested in the recent discussions on missions, to Dr. F. F. Ellinwood's "Present Hindrances to Missions and their Remedies," and to Dr. S. H. Kellogg's "Baptism of Polygamists in Non-Christian Lands," of those interested in recent philosophy, to "Some Aspects of Recent German Philosophy," by C. Wistar Hodge, Jr.; of those interested on theology, to the exhaustive treatment of "The Idea of Systematic Theology," by Professor B. B. Warfield of Princeton Theological Seminary.

The *Contemporary Review* for May has two articles of peculiar value on "The Eastern Question." The first is an anonymous but readable and clear statement of the history of "Armenia and the Powers." The writer shows the governmental insensibility and moral delinquency of the European Powers in dealing with the appalling condition of affairs in Armenia for the last few years, closing with the news of the Sultan's violation of his "solemn promise to the Powers to appoint a Christian governor of Zeitoun, as one of the conditions of its surrender."

The other article entitled "A Plea for Russia," and signed "E. H. P.," is by one long resident among the Russians, and is fitted (as is also the first article) to open the eyes of those who have been blinded by Russophobia. The writer draws the old distinction between Russian statecraft and the

Russian people, and shows that the wonderful perfidies and cunning of diplomacy are often just blunders or accidents misunderstood.

The same *Review* for June has a thoughtful sociological article by Mr. W. H. Mallock, entitled "Mr. Hobson on Poverty," in which he reviews Mr. Hobson's able article in a late number of *The Contemporary Review*. While recognizing the great ability of Mr. Hobson, Mr. Mallock challenges his socialistic conclusions, taking up the argument in four principal parts: First, that which deals with "statistics purporting to show a general rise of wages" from 1860 to the present time; secondly, that which deals with detailed "conclusions from these statistics, and the estimate of the increase of the purchasing power of wages, in addition to the increase in their nominal amount; thirdly, that which deals with the true definition of poverty; and fourthly, that which deals with the alleged decline of pauperism, and which is interesting mainly on account of the explanation briefly given by Mr. Hobson of the causes to which pauperism is due." Mr. Mallock concludes that "not only is the connection of the larger part of poverty with exceptional inefficiency or deficiency borne witness to by those who have studied the question statistically, but it is in the nature of things that it should be so," at least so long as it is not true that "the wills and capacities of all men are equal at birth. . . . In any case nothing is gained, in discussing the economic conditions of a people generally, by confusing, as Mr. Hobson does, the admitted fact of the growing health of the majority, with questions which merely refer to the inmates and the management of the social hospital."

THE MARTYRDOM OF ARMENIA, by that veteran missionary, Rev. Cyrus Hamlin, D.D., in the June number of *The Missionary Review of the World*, is the clearest statement we have seen of the immediate connection of Sultan Abdul Hamid, the son of a recreant Armenian mother, with the policy of oppressing and exterminating the Armenians, begun as far back as 1876, the date of his ascending the throne. We doubt, however, if the article does justice to Russia in her connection with the Eastern Question.