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REVIEW SECTION.

I.—PRACTICAL POLITICS: WHAT CAN CLERGYMEN DO ABOUT IT?

BY PROFESSOR JOHN J. MCCOOK, TRINITY COLLEGE, HARTFORD, CONN.

II.

IN a previous paper certain facts in political life were alluded to and the clergyman's possible concern in them discussed. And while the limitations of his situation were freely conceded and what he cannot do set forth, it was earnestly urged that there is much which he can and ought to do as to the caucus, as to questions purely patriotic, and as to questions involved in the social and economical side of politics. One of these last, education, was briefly considered. Next in order is pauperism.

ABOUT PAUPERISM.

Pauperism, in the strict use of the word, is that kind or degree of want which lays claim to and receives help out of the public funds. In a less strict sense it may also cover such cases as appeal for and obtain private aid. Now, the care of the poor has always been considered the peculiar duty and privilege of the clergyman. And among the English-speaking peoples this has been particularly emphasized. The Anglican clergyman's function in this matter is enshrined in the liturgy; and the wide distribution of the institution of deacons among those bodies which have dissented from the mother Church shows the hold which the idea had upon the religious nature of the race. Now, if in any community the poor are neglected or badly treated; if public funds are dispensed without proper inquiry and discrimination, and the poor are thereby confirmed in their poverty instead of being "led or driven out of it," as Franklin urges; and if in consequence self-supporting people are tempted to go over to the side of the pauper and lose independence and the habit of thrift;

and if out of it all the struggling owners of small properties are burdened with needless taxes and discouraged in their efforts to provide that surest asylum of the domestic, civic and religious virtues, a home, is it or is it not a case for the interposition of the clergyman? Should he go to town meeting and object, or stay in his quiet study and read the "Saint's Rest" or "Holy Living and Dying"? The former will compel him to sit in an atmosphere of tobacco-smoke, to jostle against Tom, Dick, and Harry, to give and take in debate with men who, there at least, are no respecters of persons; will expose him to the chance of being voted up or down according as he or some other practical politician succeeds best in catching the ear of his fellow-citizens, and send him home perchance with his cheeks burning and his heart sore; the latter will leave him calm and serene—firmly resolved to "do and suffer the will of God," admirably equipped for the next sermon or round of calls—but what about the pauperized poor and the demoralized hard-working citizen, and the increasing public expenditure, with its bait to incompetent would-be public servants, and the growing tax bill which he and his people have to pay? If a town like Hartford is able to cut down the annual alms expenditures by \$30,000 inside of a year and a half, without suffering and without complaint, is it not possible that there are benefits to religion in the step not altogether unworthy of the efforts of a clergyman?

DRUNKENNESS.

Or consider intemperance, both in itself and in its relation to crime and pauperism. The arrests for drunkenness alone in the twelve years between 1879-90 in Hartford average 62.8 per cent annually of the whole number of arrests, while for drunkenness and immediately allied offences, as breach of the peace, assault and neglect of family, the percentage is 80.67—more than four fifths. And even the remaining fifth includes such offences as theft and licentious behavior all but universally in close relations with excess in drink. Remember that the police cost alone of making each one of these 2813 annual arrests was \$15.68; that every such arrest was a step toward jail, almshouse, State prison or insane retreat—a goal actually reached by nearly one thousand of the arrested annually, at a total public outlay in the case of scores of them of over \$200 a year; remember that the list of arrests for drunkenness has been lengthening with sickening rapidity the past two years; consider the wretchedness and suffering caused to innocent women and children by it all; consider the pauperism it produces. By a careful estimate—the most careful that, with the present very inadequate materials, I have been able to make—I find that 56.7 per cent of our expenditure for public alms is directly due to intemperance; and the proportion of private alms would probably go beyond this. Remember all these things, and then ask whether this is not a case for the intervention of the clergyman? Who, if not he, shall concern himself for these disinherited of the kingdom of heaven?

THE VAGABOND.

There, too, is the vagabond. In six years 18,838 nights' lodgings have been given at the Hartford police station, an average of over three thousand a year, and this is probably not far from the record of other towns of its size. How many of our clergymen have ever looked in at the temporary home of these people, seen its sights, smelled its smells? How many have seriously pondered what is meant by that ceaseless procession of misery more hopeless and more pitiable because for the most part so needlessly and so complacently indulged in. Those men are mostly in the prime of life; and apart from ailments the result of intemperance, and disease the result of licentiousness, are perhaps above the average in vigor. Might they possibly be so wisely punished as to be brought back to industry and productiveness from their present parasite condition? Have they peradventure souls worth saving and capable of salvation? Cities build new police stations, and the sketch plans include a room for tramps. Is that room to be only a new and improved edition of the old, or will it include at least the two elements now so generally prized in dealing with the idle and the criminous, the discipline of labor and the discipline of cleanliness? Here is practical politics! Has the clergyman no business with it?

THE SOCIAL EVIL.

A word about the social evil. I have in my possession a detailed statement of the streets, numbers, and names of proprietors of 12 houses of prostitution now or lately known to exist in Hartford, thought to average eight inmates each. Besides this the street and number of 42 lodging houses or apartments where a total of 56 abandoned women ply their trade. In a number of other buildings, of which four are specified by name, the same authority * estimates that there are 75 sporadic cases, making a total of 237 cases of the more orderly sort. Besides, there is a considerable contingent of this unhappy tribe of women who have reached, or are fast reaching, the lowest round in their ladder, that deeper depth which, alas! is possible to all degradation. They are disgraced members of a degraded profession, frequently before the police court as common drunkards or common prostitutes. I make no mention now of the probably still more formidable number of those who lend themselves with more or less frequency, but under circumstances of less publicity, to the work of prostitution. I only refer to the professional class. What is to be done with them? There is no lack of knowledge of their habitat at police headquarters. Only, the officers are embarrassed with the problem what is best to be done. And it is not so simple as it seems to be to some. If you merely "break up" one of these houses the inmates go somewhere else. Is it not possible there may be something in the contention made by members of the force who have had long experience, and whom I at least be-

* Mr. Thayer, Superintendent of the Organized Charity Association.

lieve to be honest in their abhorrence of the whole thing, that "breaking the houses up" only spreads the disease? But, at all events, this is another item of practical politics. Does it or does it not fall within the scope of a clergyman's activities? There is not much chance of reforming those 230 women, I grant, though a clergyman has no right to assume anybody to be irreformable. But what of our sons and our clerks and our employés? And what of the unmentionable diseases which these wretched daughters of Eve, as if to avenge themselves on the light which they have abandoned forever, as if to fling back a curse into the Paradise they have forever lost, may bring some day to our spotless daughters?

A HINT.

And as to economical questions. There is a class of such, already sufficiently touched upon, which have an ethical side and which cannot, therefore, be foreign to the teacher of ethics. But, in a sense, all true economy, whether public or private, is a matter of morals, and may well interest the clergyman. And so one might venture the conjecture that a clergyman's interest in such questions will be justified, and in so far as they become questions of politics, his active concern in them permissible. Dr. McGlynn, however, will seem a warning to not a few of us. And in general my own view would be that the less of "single tax" and "organized labor" and "grinding monopolies" and "greedy capital" and the like the clergyman puts into his sermons and public utterances, the better. It may give him a feeling of "independence of the pews" and of special sympathy with the "downtrodden" on the whole agreeable to the feelings of a man who wants to be more independent than he knows he is, and who would like to be richer than he knows he ever will be; but, aside from that, the advantage is problematical.

GET THE FACTS.

I come now to questions which are purely political, but which have an ethical side. Take the matter of vote buying, and bargaining, and bamboozling spoken of at the beginning. What can the clergyman do about it? I answer: First, inform himself of the facts. Can every clergyman do this? Not, perhaps, in an exhaustive way, nor necessarily by his own investigations. Gifts and opportunities differ, and no one man undertakes to find out about everything by himself. But it is quite possible now to ascertain the facts. Rhode Island has been heard through the *Providence Journal*; several Western and other States, in a discursive way, through Professor Jenks in the *Century*, and Connecticut has been searched out in the way already alluded to.* With this little compendium of fact and theory any man who keeps his eyes and ears open and can put two and two together will presently have personal convictions in abundance.

* See articles by the author of this paper in the September and October *Forum*, 1892.

WHAT TO DO THEN.

What then ? Straightway go and preach a sermon about it, denouncing the guilty parties, and bearing down, as I think earnest moralizers are apt to do, with especial indignation upon the "vile tempter"—the ruthless Jacobs who rob poor, hungry Esaus of their birthright for a mess of pottage ? Wait just one moment ! I have no desire to check moral earnestness, however manifested. But it is proper to warn the brother that in his congregation he will not often find Esau present ; but Jacob may just as likely as not be one of his deacons, or wardens, or Sunday-school teachers, or leaders in prayer-meeting ; and various of the congregation may know it. Go ahead now, and denounce if you will ! But do it with your eyes wide open. And consider, before you do it, whether there may not be some other way. Reprimanded it must be ; the light let in ; the vice exhibited in its real colors. But, for my own part, I should expect a great deal more good from a quiet opening of the window-blinds than from the sudden flash and smoke of a lime light. The occasions will not lack. Take, for instance, the character of Samuel, if you are treating it. A sermon on that could hardly fail to notice the old man's avowal, "I have walked before you from my youth unto this day. Here I am ; witness against me before the Lord and before His anointed ; whose ox have I taken ? or whose ass have I taken ? or whom have I defrauded ? whom have I oppressed ? or of whose hand have I taken a bribe to blind mine eyes therewith ?" And the people's acknowledgment, "Thou hast not defrauded us, nor oppressed us, neither hast thou taken aught of any man's hand." Bribe giving and taking could be the more effectively treated there because so associated with other forms of wrong not unknown among us, and because presented through an object lesson. Should it become evident that the truth had not stuck, it would then be time enough to bring it more nearly home. And I should venture before leaving the subject for good and all to give a plain statement of the alleged facts in the case. The responsibility for their correctness need not be personally assumed. Anybody who has signed his name to such statements in public print as are above referred to will not shrink from accepting that responsibility if it will help. But in this and in everything else, what is sometimes called "shrieking" will be better avoided. In most of the States of the Union that is apt to create an antecedent prejudice.

And then the subject can be got at indirectly through occasional allusions of a patriotic nature, or through a sermon at long intervals concerning love of country or duty to the State.

TEACH THE OTHER SIDE.

And best of all, perhaps, the contrary virtue can be inculcated and the vice most efficiently combatted in instructions given to the young. In Connecticut there are peculiar advantages for this, since we, unlike most of

the States, have an oath—an excellent one, too—on being made “free-men.” Instruction on the third commandment ought, with us, to include exposition of oaths in general, and of that oath in particular. In other States the fifth and tenth commandments can be utilized. And if such occasions do not afford a favorable opportunity for planting good seed, nothing can. The same holds good of every other matter treated of in this paper. The children can be easily reached, and they may be trusted not to hide their newly obtained light wholly under a bushel.

HELPING LEGISLATION.

Then the clergyman can in more than one way help on legislation calculated to repress or correct these various evils. Legislation can, it is quite true, effect no moral reforms ; that territory is pre-empted by the clergyman and the school-teacher. But legislation can teach and chastise and restrain, and put on the road to reform. But how help legislation ? By his relations of friendship and respect with members of the Legislature. If those same relations are prostituted, as they often are, in the service of avarice, why not use them in the service of purity and patriotism ? Write to your member ; talk to him when some bill is up that looks toward the purification of practical politics.

A SUGGESTIVE INCIDENT.

Again : be present, and, if need be, take a part in the hearing of such proposed acts before the proper committees. A few days ago I hurried up to the Capitol at the request of my good friend, Mr. Wells, of the *Waterbury Republican*, to appear before the judiciary committee of the General Assembly in behalf of the Corrupt Practices Act, which is the form his conscience and public spirit took when roused by the facts recently printed concerning venality in Connecticut. There were about six persons present besides the committee, and but for the fact that three or four of these were compelled to be there to take up their own bill directly after, there would have been just three. Downstairs, before another committee, a case was up which involved dollars and cents chiefly, and the Representatives' Hall could not hold the people who wanted to be present. Three where the honor of Connecticut and her very life was concerned ! Five hundred where it was a matter of franchises and dividends ! Of course I know there are many who would gladly have joined the three had they known of the hearing or understood that their presence would aid. But, after all, the disproportion is perhaps not far from representative of the actual ratio between those who have a steady interest in real politics and those whose interest is only occasional, and largely tinctured, it may be, with selfishness.

POOR BALLOT LAWS.

Before I leave this I desire to say that I think the present balloting system of several of the States is very defective, and sadly needs revision. A

clergyman's interest in its reform would be justified by the advantages now offered under some of the so-called modified Australian plans to a specially nefarious species of dishonesty on the part of the purchasable voter—I mean his taking fees from both sides and then voting as he happens to please ; and this is met by corresponding ingenuity and deliberate evasion on the part of the resolute vote buyer.

DRINK AND POLITICS.

Again—and this will close my paper—take the matter of intemperance. It is surely one of the most potent factors in practical politics as well as in social life. The English Corrupt Practices Act has virtually stamped out bribery, but corruption still survives. And what does it chiefly live upon ? Here is what my friend, Mr. George Rooke, member of the Board of Guardians of the Poor and Chairman of the Liberal organization in Manchester, says to me about it :

“ Yet those of us engaged in parliamentary elections cannot but be fully aware that drink continues to play a conspicuous part in our contests here, and increasingly so. The fact that the Liberal party are pledged to great reforms in the sale of intoxicants has thrown the influence of the liquor-sellers into the opposite camp, and though the petitioners in some of the recent election trials were unable to sustain their charges by evidence, there can be no doubt that a large number of voters in most constituencies were induced to vote by and for beer. Large sums were subscribed by brewers and the trade. These sums were spent, and it is quite impossible to suppose that the money was spent in a legitimate manner. That a large amount of drunkenness was to be seen during the last election no one can deny.”

I think we here were better off in this respect last election than ever before. But it is only necessary to inspect the police record for the days immediately succeeding this, or any important election, to be convinced of the truth of what has, indeed, been told me by practical men themselves concerning the potency of potations provided by politicians—if I may be pardoned the alliteration.

TREATMENT OF DRUNKARDS.

But, as stated, this is only one feature of the present working of our system of dealing with intemperance. At most we in Connecticut restrain the common drunkard of his liberty for 120 days, while in many of the States the maximum punishment is far lighter. During such a term he learns nothing of any permanent value to him, and he comes out with thirst renewed and strengthened by his unwonted abstinence, to find the old nest warm and the old companions waiting. The result is easily foreseen. More jail, varied, perhaps, by almshouse, ending presently in a new case of pauper insanity at \$132.50 per year for the tax-payer to shoulder. What has that drunkard done to deserve to be pensioned for life in a big

brick palace and with half a dozen of the best doctors and a troop of the most assiduous attendants and servants to wait upon and watch his down-sitting and his uprising, his goings out and comings in ; to be for him that Providence which the man who is only sober and hard-working has to be to himself !

ATTACKING THE RUMSELLER.

Now, here is practical politics, and on the biggest of all scales. Nothing so big, as I am persuaded, on the boards at this present moment. And what can the clergyman do about it ? Go straightway and in his Sunday morning sermon denounce the " rumseller " ? Nay, good friend, stop and think. If the law allows me to sell axes and a man comes along and buys my axe and then goes and beats somebody's brains out with it, who is the scoundrel, I or he ? No doubt I share the blame if, when he made the purchase, I knew him to be drunk or crazy. But, after all, would not the really responsible party, even in that case, be the community which allowed a drunken or a crazy man to be at large and to buy what he pleased and do what he liked ? Let us call things and people by their right names. Clergymen have offended not a little in this regard.

JOINING THE PROHIBITIONISTS.

" But at least, if I denounce not the rumseller in my sermon, I may join the Prohibition party ? " That now is a political question, and I must beware lest I preach politics while delivering warnings concerning political preaching ! But I will say thus much : I have the greatest sympathy with prohibitionists. They are deeply in earnest, and they are, in one point, far ahead of the average of us—they have some adequate sense of the importance of the drink question. But I cannot but feel that their way never can, and possibly never ought to, be given them. I say " possibly " with deliberation. If all else failed, and it came to be a question finally of whether I should have to part with my liberty to the drunkard or he part with his to me, I think I know which side I should choose. I should take his freedom away, and should be vain enough to imagine that, under the circumstances, that was best for all concerned. But until that possibility becomes actual fact I do not favor prohibition—as a political issue least of all. And truth compels me to say that I find prohibition organs at least a trifle too absolute, though often conducted with much ability. Still, I fear that will happen here which happened in England in 1878. The prohibitionists will be found side by side with liquor-dealers in opposing any political remedies, however practical, which fall one hair's breadth short of their ideal.

SOMETHING BETTER TO DO.

Wherefore, I say, there is something better to be done than join the prohibitionists. For example, study the drink question calmly, faithfully, in all its relations. Study solutions of it that have been attempted, as in

Maine, Kansas, Switzerland, Norway, Sweden ; give hospitable reception to experiments proposed or to be proposed by serious, earnest men. And meanwhile, as is surely just on the principle that people should be held responsible for what they do, or else if irresponsible shut up, begin to shut up drunkards of every condition, whether violent or not. That will meet any theory as to the nature and cause of their disorder. But don't shut them up, as now, in one of our crowded jails, which at the best offer no facilities for teaching trades to people or forming in them useful habits. Give us State institutions—call them workhouse, house of correction, reformatory, what you will—and send them there, along with idle vagabonds and the like, on indeterminate sentences regulated by a wise system of parole. Put in charge of the establishment a first-rate man who knows his business, and give him what he requires to carry out his plans. However much it may cost, it will pay for itself.

THE INDETERMINATE SENTENCE.

Says Mr. Brockway, the well-known Superintendent of the Elmira Reformatory, and eminent expert in penology, in a letter lately received by me :

“The so-called indeterminate sentence system and the definite, particular preparation of each inmate in industry and in his own personal habits for the situation he must fill on his release, is well adapted to all classes of criminals. Nothing could be of more service to the country in the repression of crime than to treat drunkards, vagabonds, and misdemeanants in this way ; for it is from this class we are recruiting the felons that fill our prisons.”

And Judge Shipman, of the United States Court, expresses himself similarly in a letter, part of which has already been made public.

And those who cannot be reformed in this way, after fair and repeated trial, send to State's prison for very long terms as incorrigibles, or to some other secure retreat.

And if, while attacking the actual offender in this wise fashion, we simultaneously attack that element in the liquor business which is responsible for its greatest evils, the greed of gain, by limiting the vender to 5 per cent on his capital, turning all the remaining net profits into the public treasury, and making all sure by reducing the number of venders to a manageable limit and improving their character by careful selection, we shall have set out upon a course that at least looks rational and hopeful.

In plainly and earnestly stating his convictions on the above and similar topics, the clergyman will, after exercising all possible tact and kindness, sometimes find himself the object of angry and indignant criticism. Hot-tempered, superficial people will denounce him as lacking in loyalty to his State or his neighborhood if he calls attention to venality here, to violent suppression or dishonest counting out of votes there, to backwardness in popular education, to gambling, drinking, impurity, wrong systems of poor-law ad-

ministration. But if he can only be brave and good-tempered and sure of his facts, the steady, quiet people will presently be found with him, and he will have the best reward that any good man can have, the chiefest always of the clergyman's rewards—the satisfaction of seeing wholesome changes brought to pass.

That is practical politics indeed.

II.—THE GRAVES OF EGYPT.

BY REV. D. S. SCHAFF, D.D., JACKSONVILLE, ILL.

IRONY and pathos were mingled in the exclamation of the children of Israel when they cried out on the edge of the desert: "Were there no *graves* in Egypt, that Thou hast taken us away to die in the wilderness?" It was at Pihahiroth, on the Red Sea, that the moment of indescribable distress occurred, when, lifting up their eyes, they saw Pharaoh's men and chariots in hot pursuit. What did all the fair promises of Moses that they should be led into the land flowing with milk and honey amount to now! Were not all their hopes of getting away from their taskmasters doomed to be turned into bitterest tears? The sea and the wilderness beyond might offer them a sepulchre; but was Egypt so poor in graves that they might not have been laid away at rest there?

There is no land under the sun which could give in a similar emergency to an exclamation like this of the Israelites the pungency of grim wit as the land of Egypt. It is a land of tombs. Necropolis after necropolis remains to attest that the dwellers on the Nile spent a greater amount of care on their sepulchres than any other people on the earth. The number of embalmed bodies placed under Egyptian soil Dr. Birch calculated to be 420,000,000. This vast number is upon the estimate that the historical period covered twenty-seven centuries. Upon the basis of a more prolonged chronology, Mrs. Edwards calculated the number at 731,000,000. If one is inclined to receive these figures with pardonable credulity, the imagination may not be averse to accepting the statement that, in spite of the tombs having been looted by Persians, Greeks, Romans, and Arabs, and of mummies having been sold for "balsam," as in Sir Thomas Browne's day, or exported for manure, as in our own, "there are probably more ancient Egyptians preserved in the tombs of Egypt than there are living Egyptians outside of them."

The profound belief in the future life, and the continuance of the body as well as the soul, accounts for the extreme care the Egyptians spent upon the preservation of the bodily tenement after death and the preparation of the tomb. No people have ever believed more firmly in the persistence of life after death than they. The Christian idea of a change, elaborated by St. Paul in the first Epistle to the Corinthians, entered but slightly into

their eschatology. Perpetuation and exact identity were their main ideas in connection with the life beyond. After this life, so the belief ran, the departed underwent judgment in the court of Osiris and the forty-two assessors. A certain time having been spent in the shades of the sepulchre, he passed, if the decision were favorable, into the abodes of the blessed in the West. The physical wants and appetites of this world are continued there, for even the Egyptian gods themselves perspire and weep, eat and drink, as do mortals. Each individual, according to the Egyptian psychology, had his *Ka*, which was his other self. This spiritual double or second self is an exact reproduction of the individual, accompanying him from birth to the tomb, into the tomb, and out into the other life. According to Maspero, it dwelt near the mummy, though often it emerged from the tomb and might be recognized by a pale light. Although other explanations have been attempted of this mysterious subject, Renouf's is probably the right one, when he gives as the nearest equivalent of the *Ka*, the *genius* of the Romans. The superstitious frequenter of the graveyard is, perhaps, not far from the idea in the ghost which he thinks he sees, that incorporeal fancy which represents the departed, and yet does not embrace all of him. The scrupulous care used in embalming was due to the belief that the perpetuity of the body guaranteed that of its double or *Ka*, and that upon its preservation depended the immortal life. "To keep the soul from decay," says Maspero, in his most recent work, "the body must be rendered incorruptible. This is attained by embalming. Like every art useful to man, the Egyptians considered this one to be of divine origin."

The preservation of the tomb was scarcely inferior in importance to the art which preserved the body by the use of asphalt and its immersion in natron. The security of its chambers insured the inviolability of the departed. The decorations with which its walls were adorned afforded to the *Ka* satisfaction as it wandered, with yearnings of appetite and spirit, up and down through its sombre spaces. The chapters of the "Book of the Dead," always placed with the deceased, furnished him with formulas and passwords for the examination before Osiris. The *shebtai*, or little figures in stone and porcelain, were to do his menial offices in the other world. The Egyptians called the sepulchre *pa l'eta*, the eternal home. Diodorus says they "called their houses hostelries, on account of the short time they occupied them; but the tombs they called eternal dwelling places." Whether the sepulchre was in the inner recesses of a pyramid or under the earth in a vault of rock, it was made as strong and secure as art could devise. Every vestige that might lead to its discovery by unfriendly hands was concealed, and guile used to mislead any chance robber. The robbing of tombs was a common occupation in old Egypt, and the trial of the grave-robber reported in the papyrus in the British Museum is only an indication of the danger to which the bodies of the dead were exposed. Not only against the violence of human hands had the grave to be guarded, but

also against the teeth of the serpent, the hyena and the jackal. I noticed the newly made traces of the first and the tracks of the latter in the sands at the mouth of the tombs opened in 1887 by Sir Moses Grenfell on the hill over against the island of Elephantine.

The expression, "a voice from the tomb," has nowhere found such ample illustration as in Egypt. The Egyptian tombs have given up their dead to some purpose. The literature and habits, the art and public history of the ancient land of the Nile, have been vividly brought before us in them as in panoramic vision, so that we know more about the daily and domestic life of its people than of any other ancient nation. The sepulchres have been our instructors fully as much if not more than the temples and other monuments, affording many of those results with which Mr. Sayce says, in a recent number of the *Expository Times*, the Oriental specialist is in position to confront the conclusions of the Higher Criticism, so far as it applies to the books of the Old Testament. This information, contributing in unexpected ways to confirm the historical accuracy of allusions in the Pentateuch and the Prophets to Egyptian customs and history, is adapted to make the ordinary student exceedingly wary in accepting hastily the assertions of documentary criticism conducted under a modern student lamp. The Egypticity of the details of Joseph's career and of prophetic description has been established in the face of the adverse cavils of some of the older critics, as has been shown from Bunsen and Hengstenberg down to Naville and Sayce. An expert already quoted says the science of Egyptology and Assyriology has furnished an amount of facts corroborative of the old Scriptures which "would be surprising to those who are not specialists in these branches."

The tombs give their revelations through (1) mural pictures; (2) the copies of the "Book of the Dead" and other papyri, and (3) the embalmed dead themselves. The mural paintings and sculptures set before us the ancient trades of the Egyptians, from the shoemaker on his bench to the priests embalming the dead; the processes of agriculture, farm-yards with geese, ducks, and goats; the methods of the kitchen; the furniture of the homes; the sacrifices to the gods; the departure of friends; the arrival of strangers from abroad (such as the famous picture of the Amru in the tombs of Beni-Hassan, once identified with Jacob and his tribe). They represent the Egyptian at the hunt, boating on the Nile, irrigating his fields. He is shaving, he is feasting, he is drunken and being carried home by his servants, he is being bastinadoed (the native proverb finding illustration that "man has a back, and only obeys when he is beaten"). Here and there a scene brings up vividly the Old Testament, as the one in the tomb of Tih, at Memphis, where boatmen on the Nile are harpooning a hippopotamus. "Canst thou draw out leviathan with a hook?" says Job (xli. 12); "canst thou put a hook through his nose?" These sepulchral paintings do more than depict all experiences from the cradle to the grave familiar to the Egyptians. They picture to us the supposed for-

tunes of the dead after this life and in sheol. From many of the more ancient tombs these scenes are wanting, and the more cheerful scenes of this world alone are represented. But in the tombs dating from the period succeeding the Hyksos dynasties (1700 B.C.) the artist has exhausted his art in delineating the experiences of the state intermediate between death and the blessed life beyond. The deeper one descends into the tombs of the Pharaohs at Thebes, the Sethis and the Rameses, the further one passes from the familiar occupations of the present into the regions of Hades, full of weird and gloomy images, ending with the tribunal of Osiris. The judgment scene is repeated over and over again. Osiris is represented on his throne. In front of him is a table laden with offerings, and near by the destroyer of enemies—a composite monster. Thoth, the god of letters, with the head of an ibis, stands with palette in hand ready to record the sentence which hangs upon the indication of the scale containing in one of its pans the heart of the deceased and in the other righteousness. Here a condemned soul is passing out from the judgment as a pig, and here are huge green serpents with their slimy folds extending for many yards and held up by dozens of human hands. On one of them I counted five heads. Here the crocodile is depicted erect on the back of the hippopotamus, the presider over births and the destroyer of souls in the future world. All the symbolism, real or supposed, does not relieve the feeling of horror these pictures arouse. As Mariette has said of these tombs: "All here becomes, so to speak, fantastic and chimerical. Even the gods themselves assume strange forms. Long serpents glide hither and thither round the rooms or stand erect against the doorways. Well might a visitor feel a kind of horror creeping over him, if he did not realize, after all, that underneath the strange representations lies the most consoling of all dogmas, that which vouchsafes life to the soul after death," etc.

The second revelation of the tombs is through the papyri. The whole or a portion of the "Book of the Dead" was deposited with each mummy, some of its ritual already unintelligible, as Brugsch thinks, in the time of the Rameses, so hoary was its antiquity even then. The recent discovery of manuscripts of Greek authors, some of them before unknown, like the Athenian orator Hyperides and the Alexandrian poet Herondas, has even started the hope that some New Testament writing in manuscript of the second century may yet be found. The fact that the Petrie mummy cases from the Fayum are found to be composed of papyri sheets which, thrown away as we throw away old newspapers, were compactly glued together into a solid mass, not only affords a new instance of how a man may be buried in books, but has taught us a new thing under the sun—how a box may at once be a coffin and a library. Nor, in indulging hopes of literary discoveries, do we forget the young lady found in the Egyptian tomb of the second century with her head pillowed on a copy of the "Iliad."

The third revelation of the Egyptian tomb comes to us through the linea-

ments of the dead and the articles of art and apparel which were deposited with them. The old Egyptians live again. The color is of course out of the eye and cheek, and the lips are thinned, but the embalmer practised his art so exquisitely that otherwise the contour and expression of the face are perfect. No one who has looked upon the features of Rameses II. in the Cairo Museum would fail to pick him out easily in a crowd of thousands of people. And he was by almost universal consent the "Pharaoh who knew not Joseph," and made the Hebrews to serve with rigor. What a witness that is—reserved for centuries, and now brought forward in a doubting age to bear living attestation to the Mosaic writings! And if the tomb at Deir-el-Bahri, which in 1881 yielded up the forms of some of the mightiest of the Pharaohs, did not give back the body of Menephtah, the Pharaoh of the Exodus, it is not to be wondered at that some have surmised it was because he, too, with his host, may have perished in the remorseless waters of the Red Sea. Dr. Schliemann has discovered and restored Greek tombs (as may be seen in the Museum of Athens), and others have found tombs of Etruscans, but the information they afford is scarcely worth mentioning compared with the vast wealth of knowledge furnished by the tombs of Egypt. The nearest approach to their revelations are the faint voices of early Christian hope and faith which come from the catacombs.

The wide contrast between the Hebrew and the Egyptian conceptions of death and the tomb cannot but appear even on a superficial comparison of the treatment of those subjects by the two peoples. If in the early Hebrew Scriptures the treatment of death and the life beyond seems to be unaccountably meagre, the Egyptians erred by an excess of details and elaboration. It is surmised that the priests of Amon, at Thebes, had an eschatology differing from that of the "Book of the Dead" and of the tombs, but of it nothing is known.

That the early Hebrews had no doctrine of immortality is a supposition of too great violence when we remember that they spent four centuries among a people who were the most ardent believers in the life after death. But that they did not accept all the philosophy of the Egyptians on the subject is plain, if for no other reason than from the fact that the process of embalming never took root among them, and the word used for the preservation of the bodies of Jacob and Joseph (Gen. 1.) is only used once again in the Old Testament, and then of the preservation of fruit. The Hebrew had his sheol, like the Egyptians, a gloomy and dark abode, to be sure; but death with him was a being gathered unto his fathers, and, as we take it, a passage into the presence of God. If Elijah's translation belongs to the later Hebrew period, Enoch's belongs to the early history of mankind. The Hebrew writer does not dwell (if we except Job and Ecclesiastes) upon the state of the dead and the gloom of death, nor give amulets and passwords for the departed.

The Psalmists and the later writers of the Canon furnish expressions

which, in the light of the New Testament, are the sweetest assertions of the future life the tongue is capable of uttering. The Good Shepherd is near with His defending rod and propping staff even in the dark valley shadowed by death. "When I awake I shall be satisfied with Thy likeness." Such expressions have no parallel in the Egyptian tomb lore. A single passage or two has been quoted as an indication of a conviction among the Egyptians that morality was essential to the blessed life beyond; but there is scarce a sentence, if any, in Egyptian sacred literature through which a Christian could voice the feelings of his soul in view of the life to come. The later Hebrew Scriptures (to say nothing of the famous passage in Job) abound in such expressions, which are born of the hope that after the night the joy of the morning cometh. The Psalmist in Psalm xvi. gives utterance to it fully :

" My flesh also shall dwell in safety.
For Thou wilt not leave my soul to sheol ;
Neither wilt Thou suffer Thine Holy One to see corruption.
Thou wilt show me the path of life."

The physicians of Egypt might embalm Israel (Gen. 1. 2), but only the writers of Judea could utter language in which the generations of the Christian Church couches its choicest hopes of an immortality in God. What M. Naville has said in a general way in his brochure on the Exodus—namely, that much as we may learn from Egypt, its religious truth is not worthy to be brought into comparison with that of the Hebrew Scriptures—may be most emphatically applied to the conceptions and treatment of death and the tomb.

The oldest of the Egyptian monuments, the Sphinx excepted, are the tombs, and the oldest of the tombs are the pyramids. Within their massive and often stupendous construction the sovereign hoped to find, after the experiences of this life, an undisturbed place of rest till soul and body were safely landed in the happy fields of the west. The names of these structures indicate the feelings of their future tenants toward them. One was called *Menankh*, station of life ; another, *Abasur*, purest place ; another, *Tatasu*, most lasting of places. When one enters through the narrow opening 60 feet from the ground and follows the causeway (in its first stages only 3 feet by 3 feet) for 340 feet into the bowels of the great Pyramid of Cheops, one is stunned at the enormous expenditure of strength made in constructing a tomb. The amazement is increased when one stands in the sepulchral chamber in which the causeway terminates. This little room, 36 feet by 19 feet, with its walls and ceiling of immense slabs of most highly polished granite brought from the first cataract of the Nile, 583 miles away, was the heart of the vast structure and its explanation. There all that was mortal of Cheops, no doubt, once rested, his sarcophagus having been rolled through the narrow causeway. What a vast difference between that iron-hearted sovereign's conception of the end and aim of life and the conception of the New Testament ! Did he ever dream, so one

wonders, that "no man liveth to himself and no man dieth to himself," he whose sepulchre cost such agonies to its builders that their descendants, centuries after their death, remembered their curses and told the story of their groans!

Among the most interesting of the tombs of Egypt is the mausoleum of the sacred bull Apis, at Memphis. Not a vestige remains of the palaces and temples of the ancient capital founded by Menes except as they may lie hidden under the sand. The group of pyramids—the pyramids of Sakkarah—are still there, at the edge of the great cemetery. It was in 1851 that, from the broken head of a sphinx, and recalling a passage of Strabo, Mariette concluded that it marked the avenue of sphinxes leading to the stately tombs of Apis, to whom divine honors were offered as the living image of Osiris. The sand which it required the labor of four years to clear away has again completely covered the approaches to the chambers of the dead, with their rows of 141 sphinxes. Admission is still had to the most important of the sepulchral galleries through an entrance which is in constant danger of being filled up by the shifting sand, which is almost as sensitive to the touch as quicksilver. These galleries, cut through the solid rock to a length of 1150 feet, and 20 feet wide by 14 feet high, open out on either side into mortuary recesses four feet below the level of the main floor. Each of these niches was designed to be the receptacle of a bovine mummy, and twenty-four sarcophagi still remain, unequalled for their size except by the ponderous sarcophagus of Finland marble which holds Napoleon's remains in Paris. These coffins are of the red granite of Syene, at the first cataract, elegantly polished, the main box a monolith, as also the lid. By a ladder you rise to the rim of the sarcophagus, and by another you descend into its interior. Standing within, a man of average height fails to touch the rim with uplifted arm, even though he stand on tiptoe. To the top of the lid the height is 11 feet, the length is 13 feet, and the breadth $7\frac{1}{2}$ feet. The average weight of these huge caskets is sixty-five tons, and it is no wonder that Mariette, after dragging one out into the gallery, left it there, giving up the attempt to remove it to the Louvre.

The royal tombs in the Bab-el-Melouk, at Thebes, are the most interesting of all the tombs of Egypt. With the plain of the ancient capital and the ruins of its temples and palaces at your back, you pass into a lonely defile in the hills without sign of vegetation. Here some of the most brilliant of the Egyptian dynasties chose their resting-place. The openings in the walls of rock are still there through which were once carried the catafalques of Rameses III., IV., VI., IX., their great ancestor, Sethi I., and other royal personages. And what pains they went to in building their sepulchres! Perhaps these were those "desolate places of legislators and kings," in one of which Job wished he might have been at rest. Each of these tombs is cut through the solid rock, their walls and ceilings perfectly smooth and covered with a profuse display of paintings representing the

more genial scenes of this life near the entrance, but as you recede the grim and doleful panoramas of the judgment of the soul and the intermediate state. The greatest of these tombs—that of Sethi I.—is 470 feet long, the gallery terminating in a chamber 24 feet square. Here the alabaster sarcophagus was found (since transferred to Saone Museum) in which the sovereign's body was without doubt originally deposited. It is on the walls of this chamber that the pictures are found of three victims held by ropes, of their decapitation, and of their heads after being severed from the body. There may be here an instance of human sacrifices otherwise not hinted at in the Egyptian monuments.

When these sepulchres were rediscovered and opened in this century they were found to be empty, and the hope of ever finding their original occupants did not enter any one's mind. The scholarly world was startled by the discovery of their bodies in the shaft-tomb of Deir-el-Bahri, a few miles away, to which pious descendants had removed them from their original resting-places in order to make them more secure against violence from native grave robber or foreign invader. It was as if the tombs had been rent, and one had risen from the dead. The romantic story of the discovery, in 1881, forms a chapter by itself. To-day the tourist in Cairo looks into the very faces of Sethi I., Rameses II., the Pharaoh of the oppression, and other royal personages which the dry atmosphere of the remote sepulchral chambers, first in the lonely defile and then under the plain of Thebes, preserved for this curious age.

As we sat in the entrance of one of the royal tombs at Thebes and partook of our luncheon, the vast contrast of the Egyptian's conception of life and death with our own forced itself upon the mind. What care and time he spent upon the preparation of his tomb as an element essential to immortality! The New Testament has taught our age that it matters little where we die or where we sleep. The sepulchres of the Apostles are unknown, or, at best, matters of uncertainty. The great issues of the future in nowise depend upon preserving the dust intact; howbeit, we also believe in the bodies of the resurrection, but they are celestial bodies, and fashioned like unto the glorious body of Christ. Everything depends upon the way in which a man lives, and the voicings of my own heart as I recorded them on the spot were, in the words of the hymn,

“ To serve the present age,
My calling to fulfil;
Oh, may it all my powers engage
To do my Master's will !”

This treatment may well include a brief allusion to some modern graves in Egypt. The train from Ismailia, on its way to Cairo, hurries you past a cemetery well kept in English style, and near the site of ancient Rameses (as surmised by Naville). It is at the edge of the desert and on the sands where the battle of Tel-el-Kebir was fought, which decided the fate of Arabi Pasha in 1882. A neat iron fence encloses it, and young cypresses

cast their shadows upon the white slabs over the graves of the English soldiers who fell here on the confines of the old land of Goshen. As we hurried by it I recalled the words of the young lieutenant who, in dying from the fight, asked of General Wolseley, as he bent over him, "General, did I lead them straight?"

More than six hundred miles to the south I stood in the graveyard at Assouan, where one hundred and forty English soldiers were left to sleep before and after the Soudan campaign. There, within hearing almost of the waters of the Nile at the first cataract, and within sight of the quarries of the obelisks, I read the words, "Till the morning breaks and the shadows flee away, here rests, till the great reveille, Private George Dobson, G Company, 1st Battalion O, Yorkshire Regiment, who fell asleep in the twenty-second year of his age, June 11th, 1886. Thy will be done. Erected by Captain John Parker, as a tribute of esteem to the memory of a valued servant and friend."

Turning back to Cairo, and standing in the neat stone English chapel, one sees a dozen tablets on the walls dedicated to the English soldiers who have fallen in Egypt or the Soudan since 1882. On one of these, placed to the memory of General Gordon, is the following inscription: "Major-General C. G. Gordon, born at Woolwich, January 28th, 1833, killed at the defence of Khartoum, January 26th, 1885. I have done the best for the honor of my country." I thought across to the memorial of St. Paul's, which states that "he ruled vast provinces with justice, wisdom, and power, and, obedient to his sovereign's command, died in the heroic attempt to save men, women, and children from imminent and deadly peril."

Such inscriptions as these mark a vast contrast to the ancient sepulchres of Egypt and their representations. The hope of modern Egypt is not in the self-boasting style of the ancient Pharaohs, but in the self-sacrificing heroism of the modern Bayard and in the service of Him who "was dead and is alive again." To a Christian age the paintings of the old tombs on the Nile, full as they are of the hope and doctrine of immortality, are as streaks of light compared with the morning brightness of the New Testament. On the marble walls of the chamber under the dome of the Church of the Holy Sepulchre, supposed to enclose the tomb of Christ, and in gilt letters, are the Greek words, "I am the resurrection and the life." In the Egyptian tombs there is no inscription like unto that.

III.—IMMORTALITY IN THE LIGHT OF HISTORY AND REASON.

BY REV. W. H. ILSLEY, MACON, ILL.

THE logic of the resurrection and the future life depends upon the truth of the doctrine that man is, by nature, possessed of an immortal part that shall continue to exist after the body has mouldered to dust, and which is,

at some time, to be reunited, in some sense, with the body and to inhabit it eternally. It is obvious that, if there be no such immortal part, there can be no necessity for the resurrection of the body unless it be to subject it to the same experiences of suffering and death that have marked the present life. Hence, if we are compelled to abandon the hope of immortality, we must, of course, renounce the doctrine of the resurrection and all that it involves.

Frederick Strauss, in the early part of his literary career, said the doctrine of the immortality of the soul was the last enemy that speculative philosophy had to encounter. He could well call it the last enemy, for that being overcome, there would be nothing left worth contending for in the entire Christian system. But it is on just this ground that speculative philosophy has found itself defeated. Here is one obstacle it has never been able to overcome. In spite of all the speculation of the ages, man has adhered, and ever will adhere, to his faith in a future state of conscious existence.

The fact is, speculative philosophy, to be consistent with itself, should be most positive in the defence of the doctrine of immortality; for the development for which it contends should not stop with man as he is, but should ever carry him toward a higher state of existence. In order to the attainment of that condition it should develop in him, in this life, possibilities of something higher. Who can say, with any degree of positiveness, even accepting the theories of the evolutionist, that man has not already attained to those possibilities?

It is not my intention to enter into the objections to the doctrine of immortality, but to present what I regard satisfactory evidences of the correctness of the opinion held by the Christian Church on this subject; my purpose being to strengthen those who desire to give a reason for the faith that is in them, rather than open an argument with those who deny the doctrine.

It has been said "the doctrine of the resurrection of the dead is the foundation of all practical Christianity." To this it may be added that the doctrine of the immortality of the soul lies at the foundation of all religion; for if there be no future state of conscious existence, there can be no occasion for religion of any kind. If I am met with the statement that religion of some kind is necessary for the elevation of the race and the purity of society, I reply that, so far as the relations of this life are concerned, there is nothing which may not be sufficiently provided for by a system of well-executed civil and social law; but the truth is that, in civil law, apart from religion, there is no moral obligation, and without a consciousness of moral obligation, it would be impossible to enforce, for any considerable length of time, the best system of law that could be conceived. It is a common experience that no law can be enforced which is not sustained by a healthy condition of public sentiment; but without moral obligation, there is nothing upon which public sentiment can be

based. The word "ought" has lost its force. Law, under such conditions, can be enforced only so long as the penalty is kept clearly in view.

In the discussion which follows I shall interrogate both history and reason. By reason I do not mean that of any one man or class of men in any one age of the world, but the universal reason of mankind in the entire past and at the present time. While there have been individuals, here and there, at all times, who were of different opinion, it will be observed that the masses of men have always been, and are now, agreed as to certain fundamental principles of belief, and the subject before us will prove no exception to this rule.

What, then, has been the universal testimony of the race upon the subject of the immortality of the soul? In seeking an answer to this question I shall not stop to consider whether the replies are always correct in all their forms; it being only my desire to discover the extent to which immortality has been believed in in all ages. The reply to our question may be summed up as follows: The universal testimony of the race is, and always has been, that man is endowed with an immortal nature, and that he will continue in conscious existence after the dissolution of the body. In proof of this let us notice some of the facts of history.

Every student of history knows that the literature of the Egyptians, Persians, Phœnicians, Assyrians, Greeks, and Romans abounds with types and expressions which point to a belief in the immortality of man. It is impossible to account, satisfactorily, for the prevalence of these types, to so great an extent, except it be an expression of the belief of the people of the ages in which those literary remains were produced. So, too, the tombs, monuments, and tablets, which modern research has unearthed, abound with the same kind of testimony. The Chaldean tablets show that, at a period probably as early as Abraham, and while Abraham himself was a resident of Chaldea, the doctrine of immortality was held and taught in remarkable purity and beauty. This is shown by the following prayer for the dying translated from them: "Like a bird may it fly to a lofty place. To the holy hands of its God may it ascend." A prayer for the king has these words: "And after the gift of these present days, in the feast of the land of the silver sky, the refulgent courts, the abode of blessedness, and in the light of the happy fields, may he dwell a life eternal, holy, in the presence of the gods who inhabit Assyria." Another prayer contains this: "The righteous man, may he now rise on high. Like pure silver may his garment be shining white. Like brass may he be radiant. To the sun, greatest of gods, may he ascend, and may the sun, greatest of gods, receive his soul into his holy hands."

George Smith ("Gentile Nations," p. 468) says there is abundance of evidence, in the pictures and sculpture of the early Etruscan tombs, to attest a prevalent belief of the people of that age in the doctrine of the immortality of the soul.

The literature of an age may be taken as fairly representing the beliefs

which prevail in that age—*e.g.*, the literature of to-day contains many allusions to the use of steam and electricity. A thousand years hence when scholars study the literary remains of the present day, they will find abundant testimony that we not only considered these forces capable of being used, but were actually using them. They will also find that by far the larger part of the literature of this age teaches or assumes the doctrine of immortality. It will be but a fair presumption that such a belief existed among us. Now, if we turn to the literature of the past, we shall find it full of allusions to that belief. Plato, Socrates, and other Greek and Roman writers dwell upon it at great length. It is at the foundation of the greater part of the literature that has come down to us from the remote past. That belief finds expression wherever there is the faintest light thrown upon the opinions of men about the future.

That which is true of the literature of the past is no less true of its philosophy and its religion. Speculative philosophy has had for its chief subjects questions relating to the forms and conditions of the future state. While there have been those who denied the doctrine of immortality, in the sense that we understand it, it has still been involved in some of their most profound systems of even materialistic philosophy. The speculations of Plato and Aristotle divided just at this point: not upon the fact of a future state, but the modes of it. Modern speculation has run into spiritual or materialistic conceptions of the future, as it has followed in the footsteps of one or the other of these leaders.

Let us observe the extent to which this belief has found place in the religions of the past and present, not including Judaism and its offspring, Christianity. Zoroaster, who lived in the time of Darius, taught that there were two spirits, Ormuz and Ahriman, who were in perpetual conflict, striving for the souls of men. Men were to dwell in light or darkness according as one or the other of these spirits obtained control of them. "There shall be," he said, "a general day of resurrection, and a day of judgment, where all shall receive a just retribution, according to their works." He also gave in minute detail a description of the rewards to be conferred.

A modern writer has said: "The dawn of history on every one of the Indo-European races shows that belief in the immortality of the soul was the great formative idea of the tribe, the race, and the state—of civil society through all gradations. The worship of the souls of ancestors is everywhere found. The traditions gathered in Homer gain their chief poetic beauty from this doctrine. It abounds in the Rig Veda, and in the laws of Menu it is stated to be the most ancient form of worship among men. It is commemorated on monuments now remaining in Egypt which are more than four thousand years old. Osiris, the Egyptian god, had the souls of the departed (whom he had previously weighed in the scales of justice) as his chief domain, and every Egyptian mummy is a remaining witness not only of the belief in the soul's immortality, but in the

rehabilitation of the body. The ancient Chaldeans prayed for the souls of the departed, and depicted the suffering of lost souls in language more terrible than that of Dante. All this not only contemporaneous with the whole of Jewish history, but anterior to the birth of Abraham. It was carried by the immigrating tribes to every country in Europe; and the rude Norsemen, not less than the polished Greeks, built up great mythological systems on it." The Gallic warrior, who was the terror of Western Europe, had his horse and armor buried with him in order that he might follow his favorite calling in the other world.

A writer, opposing the doctrine of immortality, has said: "The opinion of the ancients is of no weight in the discussion of such a question, since mere opinions are of no value." This is but a partial truth. In so far as it is mere opinion, it may be of no value; but these are more than expressions of opinion, they manifest a firm conviction of truth, though, like all truth, it is beclouded. Even though this conviction may be mistaken as to the particular circumstances under which man will exist through eternity, yet it may be taken as attesting a prevailing belief; and if it is possible to trace this belief through an unbroken chain of history to the earliest period of the human race, it becomes fair presumptive evidence that it is, in the main, true. It is unreasonable to suppose that such an opinion has prevailed from the earliest periods of human history without any foundation in truth.

Not only has this opinion been held in all ages, but it has, moreover, entered, in some form, into every system of religion that has prevailed since the world began. It requires but a slight knowledge of those systems to become aware of this, for, as I have said, the doctrine is inseparable from religion in any form. It is found also to enter into the religion of all nations at the present time. That this is true as regards the civilized nations of Europe and America needs only to be stated. Let us notice briefly some less well-known systems.

All are familiar with the almost poetic conception of the American Indian, whose anticipation of the happy hunting-grounds has furnished a theme for poet and novelist for an age. These are not the mere poetic fancies of a dreamer (for that people is decidedly prosaic in other respects), but they are the conceptions of a people searching in the midst of great darkness for the light, the existence of which he, in common with all nations, instinctively recognizes. The Japanese go beyond most men in their doctrine of immortality, for they believe that animals as well as men are immortal. Their idea is that the future state is unlike the present, chiefly in being freer from the miseries that mark the present order of things. Travellers in Central Africa tell us that the tribes with which they come in contact believe man immortal. Livingstone found tribes who believed their dead still lived and hovered near their former home. On this account they deserted villages in which many deaths had occurred, to escape the presence of departed spirits whom they feared. The skulls of the dead

were preserved unburied, and mothers were accustomed to spend much time with the skulls of their children in their hands, talking to them as if alive. The Arabs teach that it is wrong to mourn the dead, whom they believe to be happy in Paradise. In Persia it is sometimes the custom to leave the grave partly open, to facilitate the resurrection of the dead. This implies a belief similar to the Christian doctrine of the reunion of the body and soul after death. The immolation of widows but adds testimony to the same belief, intended, as it was, to furnish the departed husband with her society in the world of spirits into which they were supposed immediately to enter. The inhabitants of the Friendly Islands believe that the soul is, at death, immediately conveyed in a swiftly sailing canoe to a distant country called Doobludha, where it is no more subject to death. The Society Islanders teach that there is a future state in which there are degrees of exaltation and happiness, according as this life has pleased the gods. Even the Patagonian, who is conceded one of the lowest of the human family, has a doctrine of immortality sufficiently clear to show that he is no exception to the rest of mankind in this respect. Among them it is customary to wash and put new wrappings on the dead every year. The platforms on which they are placed while being thus prepared are guarded by armed men, who frequently strike the ground with their weapons to drive away evil spirits.

I do not forget that there are those who call these "foolish vagaries, ridiculous puerility, sublime nonsense." Of course there is much in some of these crude forms of belief which we cannot approve, but the value of such testimony is found in this, that it furnishes evidence of the remarkable unity of the intuitions on this subject. The race is a unit in believing there is more to man than a mere physical organism, and that life is more than the few, brief years of the earthly state. Can it be possible that these opinions have prevailed so long, that so many millions of mankind have lived and died in such faith, that these hopes have such a prominent place in the lives of men, only to end in disappointment at the last? What other instinct is without its correlate? Is this the only exception among them all? It cannot be! There must be a future state! There is a future state; but how?

Immortality has not only been the belief of the world, it has been the desire of the world in all ages. There are many things we are compelled to believe true which we could wish were not. We feel assured, by past experience, that there is much trouble in store for us as we progress in life. We know, also, that because of our mistakes, we shall fail in many of our undertakings. We could wish these were not true. Our desire concerning these things, and our beliefs, do not run in parallel lines, but, as regards the doctrine which we have under consideration, our wishes and our beliefs are in accord. Men believe in a future state of conscious existence, and they desire it above all things. Those who do not are relatively few in number, and form a marked exception to the rule. Many

of these are prompted by such views of the future state as suggest a life of equal, or even greater, hardship than the present. This may be due either to wholly mistaken views of the future or to a correct view which takes their own sinful demerits into account. Believing the future state to be one of blessedness, and desiring, above all things, that this belief may prove a reality, all hope to enter upon it. The majority of men also hope to escape, in some way, whatever ill there may be in it and to secure all there may be of good.

I know there are those who say this hope is only the result of education, and who point to the different conceptions of heaven which prevail in proof of it. It is easy to imagine that the conception of the *character* of heaven may be affected by education, since, without revelation, it is impossible to arrive at the truth; but that the conception of the *fact* of heaven is the result of education alone can hardly be presumed. We observe that as men advance in civilization they outgrow the superstitions of barbarism. It is hardly reasonable to suppose that, of all the superstitions which the race has imbibed, this should be the only one to withstand the effects of increasing light. On the contrary, the fact of its remaining, growing more firmly fixed as men grow more enlightened, is presumptive proof that it is not merely an instilled belief, but a reality of which the entire race has become fully assured.

It is also affirmed that neither belief nor desire constitutes proof of immortality. The intuitions of men are taken as proof of many other things; why not of this? Right and wrong are recognized, and the sense of obligation to do the right and abstain from the wrong is common to all men. Moral philosophy recognizes these intuitions and is, in large measure, based upon them. Why admit the value of the intuitions as related to one class of instincts, and deny it as related to another? Lord Selborne once said: "Nothing can be credible, if our consciousness is not." Its office must be, in part, to set us right on many things about which we would otherwise remain in ignorance, or be liable to serious mistake. If we cannot trust it, what can we trust? George Eliot was right when she said: "Some feelings are like our hearing; they come as the sounds, without our being able to tell their source, but we know them to be real, just as we do the sounds which we have heard."

The intellect and susceptibilities of man furnish another line of at least presumptive proof of his immortality. Man is always conscious of not having reached the limit of his power of knowing. It matters not what his attainments, he is still conscious that he is capable of greater things. He finds the very act of acquiring knowledge opens the way and gives power for acquiring more. He also observes that the more advanced he becomes, the more it becomes clear there are still greater heights to be scaled. Reason asserts that the very existence of such powers indicates there must be conditions under which it will be possible for them to become active, to an extent approaching nearer the limit of their capacity.

They are not necessary to the mere enjoyments of this life. Who shall say that the dweller on the banks of the Congo is not as happy as he on the Hudson or Massachusetts Bay? Not that he has the same kind or degree of happiness, but there is no question as to his being as happy as he is capable of being with his present attainments, so that he realizes no privation on account of the inferiority of his condition. Happiness, at best, is only a relative term. Relatively he is as happy as any man. It is not until we conceive of a condition in which these more exalted powers shall find a sphere of activity, that we find any reasonable ground for their existence. Cicero arrived very near to the truth when he said: "When I consider the wonderful activity of the mind, so great a memory of what is past and such a capacity of penetration into the future; when I behold such a number of arts and sciences, and such a multitude of discoveries arising from them; I believe, and am firmly persuaded, that the nature which contains so many things within itself cannot be mortal."

Thus have I attempted to present, in as brief a manner as possible, some of the evidences of immortality from the standpoint of reason and history. From this consideration several conclusions arise:

1. It is absurd to suppose that an error, such as this must be if an error, should have obtained such universal credence in all ages of the world. Six thousand years of investigation have still left those who deny the doctrine of immortality to constitute a very small minority of the race; while they who believe it number hundreds of millions. No other error, if such it be, has retained its hold upon mankind to such an extent. Is it an error?

2. We have seen that it is impossible to account, on any other supposition, for man's intuitive ideas of the future state. Accept this doctrine as true, and those intuitions require no explanation. Deny it, and it is impossible to account for them.

3. Since the highest reason indicates the truth of the doctrine, it also indicates the wisdom of preparing for whatever it involves. No man in his right mind fails to prepare for recognized dangers. So long as there is the possibility of danger from neglect of the light which reason and revelation throw upon the eternal future, both reason and revelation indicate the wisdom of preparing for what it may reveal.

IV.—"THE HIGHER CRITICISM."

BY REV. J. WESTBY EARNSHAW, LOWVILLE, N. Y.

(Continued from page 10.)

IV. And now what are the results of the Higher Criticism?

The final results are not yet in sight, but some results which already appear may be mentioned.

1. An incomposite Pentateuch of Mosaic authorship, or at least that the Pentateuch as we have it is such a book, is disproved.

2. The traditional history of the Pentateuch goes with the theory of its structure and authorship. That tradition was a very flimsy though quite imposing structure, having really but the very slightest critical value, and the wonder now is that so much importance could ever have been attached to it.

3. We have the Mosaic teaching and legislation in a fourfold reproduction, diverse in form and detail, but in substantial agreement on all important matters, and bringing it into application to different stages and phases of a historical development. How the Mosaic original was transmitted, and just what it was there is neither evidence nor satisfactory conjecture known as yet to the Higher Criticism. It is the great future work of the Higher Criticism to find that original, not literally by archæological discovery, but by patient study to find it where it surely is, in this manifold reproduction. What we want now is more and better Higher Criticism—Higher Criticism illumined and quickened by faith, while not less scholarly nor less intrepid and ingenuous than that which has been in the service of the rationalistic spirit; and of this we have now in the work of our evangelical critics the earnest and prophetic beginning. The Higher Criticism must go on to heal the wounds it has made and rebuild where it has pulled down. Mr. Gladstone spoke wisely when, from the analogy of the classical criticism, he predicted a reaction in favor of evangelical faith in the Higher Criticism of the Bible. This will surely come; for we have no fear that this old book can be suborned into testifying against its own inspiration, or made, under any cross-examination, to disown the supernatural and redemptive revelation with which it is divinely charged.

V. Objections to the Higher Criticism have been boisterous and bitter enough, but they have not been equally scholarly and forceful.

1. The testimony of the later Hebrew Scriptures has been urged against it; but when this is sifted and tested, it either loses its force or becomes an ally on the Higher Criticism's side.

2. The testimony of the New Testament Scriptures, including that of our Lord and Saviour, is marshalled against it. The Pentateuchal writings, and more particularly the theocratic legislation contained therein, are often referred to in the New Testament, both by our Lord and His apostles; and in these references they seem to endorse the current traditions concerning them, what is thus cited being tacitly or expressly ascribed to Moses as its author. This is the most effective objection the Higher Criticism encounters, though it is really far from being the strongest. It gives us a shock to think of disproving a theory concerning these books which seems to have our Saviour's sanction; but our Saviour never intended to settle any such questions as those which the Higher Criticism considers. He and His apostles used the current designation of a body of sacred literature

just as they did the current designations of and theories concerning natural phenomena, diseases, and many other things of which science has taught us new conceptions in these later days. All that their references to the Pentateuch imply is fully met in the substantially Mosaic authorship thereof which the best exponents of the Higher Criticism so fully recognize; and not one reference is impaired in its appropriateness and effect by the results of the newer learning.

3. Disastrous consequences to evangelical faith are predicted as its inevitable issue; but such predictions have been made too often to have any weight. They were made when the authority of the Massoretic pointing of the Hebrew text was rejected, when heliocentric astronomy and geological cosmology were accepted, and theories and modes of interpretation had to be adjusted thereto; and at many another point of changing theory which are now historic.

4. Novelty, crudeness, and diversity of view among the critics themselves are urged. These objections are also old stagers in the cause of obstruction, and every forward movement has had to trample upon them. In this connection, while they would not be serious if they were true, yet they lack the important element of truth. The Higher Criticism has moved on with sure and persistent progress for two centuries. Its results have been put forth for the most part with great deliberation, after patient and thorough investigation, and those employing the method are rather remarkable for their unanimity than for disagreement.

5. Then there has been criticism of the results in detail. This has been done with some cleverness and success; and yet it has been easily met, and has occasioned only slight revision of details. But there has been no competent handling of the data which the Higher Criticism furnishes, nor solution of the problems it raises.

6. The most serious objection to the results of the Higher Criticism, in my judgment, is that these recensions of the Mosaic legislation and history which it finds are not given as such, but apparently with every effort to conceal and disguise the fact, and make them appear as originals. They are cast in narrative form with a hortatory accompaniment which is put into the mouth of him in whose name they are issued; in a word, they are put forth as Mosaic in a way which it is difficult for us to reconcile with our ideas of literary honesty, or the character of a sacred and inspired writing. Explanations and analogies in ancient literary modes and legal fictions* not intended to deceive are abundant; but they scarcely satisfy a sensitive mind, and nothing will afford full relief at this point short of the establishment of the thorough honesty and veracity of these men in the reproduction of an original Mosaic testimony.

* An instance of the ascription to Moses, and in very express terms—"as it is written in the Book of Moses"—of what is only germinal in the Pentateuchal legislation, and was developed in the form in which it is referred to by David, occurred in a recent Sunday-school lesson. See Ezra vi. 18, and compare 1 Chron. xxiii. 6-23; xxiv. 1-19.

VI. There are also some counter arguments of great weight.

1. We have already passed through a similar process with the New Testament writings. Every scholar recognizes to-day an original Gospel narrative—in what language, and whether oral or written, is not known—which the synoptists have all used, and which has fixed the form of much of the evangelic history; but this original Gospel is no more and not otherwise extant than the original Mosaic legislation and history. Every ingenious student of the New Testament recognizes also now the different ways in which the redeeming life and work are construed by the different New Testament writers, and the different types of theology we have therein.

2. And substantially the same thing which is now being done with the Pentateuch has already been done with the Psalter, and the results are steadily gaining acceptance; and yet the New Testament lends the same sanction to the Jewish tradition to the Davidic authorship of the Psalter that it does to the Mosaic authorship of the Pentateuch, and the tradition has had the same sway in the Christian Church.

Other similar revisions might be referred to did space permit.

VII. Effect of the Higher Criticism upon evangelical faith.

The first effect of the results which the Higher Criticism avows is a tremendous shock, as though the very foundations of faith were shifting and the whole structure were swaying to its downfall. This finds expression in hysterical protest, bitter objurcation, and exaggerated depiction of inevitable fatal results. Then there succeeds a calmer temper, a more judicial mood, and a better apprehension of the facts. This is accompanied by a realization of the difficulties involved in the traditional theory—difficulties which have driven to despair as to a rational and consistent construction of these Scriptures on the old bases all who have attempted the same, and a disposition to give the matter consideration, thinking there may be something in it; but with a conservative attitude, fearing there may be more of error and harm in it than of truth and good, evangelical faith, like every other established thing, being jealous of innovation, and truth having ever to fight its way.

Then there comes, and is actually coming in this matter, just as fast as is well, qualified and tentative acceptance. Controversy in its intenser form subsides, and the reconstruction goes on gradually, and more in the way of temple structure, in silence.

At last, and before we realize it, the work is done. No council either of scholars or ecclesiastics will formulate the result or decree the new bibliology, but almost unconsciously we will have changed our ground. As with the construction of Genesis in the light of geology, of the synoptists in the light of the original Gospel narrative which they incorporate, and other similar changes, we will find ourselves construing these writings in the light of the new learning. Doing so, we shall find ourselves relieved from the disingenuous constructions and unworthy shifts which the tradi-

tional theories have forced us to make ; the Bible will come with the same old power to the heart and conscience while it is more rationally apprehended by the mind ; and we shall find that, while "The grass withereth, and the flower thereof falleth away, THE WORD OF THE LORD ABIDETH FOREVER."

V.—LIGHT ON SCRIPTURAL TEXTS FROM RECENT DISCOVERIES.

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

VII.

THE IMMORTALITY OF THE SOUL IN THE INSCRIPTION OF PANAMMU I.

THE extraordinary reticence of the Old Testament on the subject of the immortality of the soul and its condition after death contrasts so strongly with the emphasis put on the doctrine of a future life not only in the New Testament, but also among the Egyptians and Persians and even among the Greeks and Romans, as to have given rise to much conjecture as to its cause. It is one of those phenomena like the absence of the name of God in the Book of Esther which excite surprise ; and one can only fall back upon the assumption that the doctrine is implied where it is not expressed, just as faith in God is implied all through the Book of Esther. The predominance of the Sadducean party in Palestine, and the protest against this party of the earnest and reforming Pharisees, is but a recognition of the lack of positive teaching in the Hebrew Scriptures on the subject of the immortality of the soul. The peculiar nature of the argument which our Lord drew from the Old Testament in favor of the doctrine, based on an emphasis put upon the present tense in the words "I *am* the God of Abraham, Isaac, and Jacob," shows how few are the passages in the Old Testament from which the doctrine could be deduced.

It has often been said that the Jews borrowed their doctrine of a future state from the Persians, under whose dominion they passed in Babylon, and this may be in part true. It was only a small portion of the Jewish people that came back with Ezra and Nehemiah, and a close communication was kept up with those who remained ; and even those who then returned may well have borrowed something from the people to whom they felt so much indebted. The Avestas or Persian Zoroastrianism of the Scriptures are almost Christian in their doctrine of a future judgment and future life. This can be illustrated by a single quotation from the Avestas in praise of the prayer which shall at last raise the dead and bind all the powers of evil :

"Ahriman shall hide in the earth. The demons shall hide in the earth ; the dead shall rise up again, and incorporate life shall be restored in their lifeless bodies."

It is in the later books of the Old Testament that we find what may be called the clearest references to future life. This faith in future life had become very pronounced among the Jewish zealots in the time of Antiochus Epiphanes, about 170 B.C., and finds its best expression in the story of the woman and her seven sons who were put to death by the tyrant for refusing to give up their faith. One of them said in his last breath : "Thou, O persecutor, destroyest us out of this present life, but the King of the world will *raise* us who die for His laws to an *eternal revival of life*" (2 Macc. vii. 9).

Another, when brought to die, said : "It is better to exchange the things of

men for the things of God, awaiting the hope to be *raised up again* by Him ; but for you there shall be no *resurrection (anastasis)* unto life" (verse 14).

The mother encouraged her sons and said to them : " Therefore He that created the world, who formed the race of man and searcheth out the race of all, He will even *restore to you your spirit and your life* in mercy, even as now you disdain yourselves for His laws" (verse 25).

The youngest of the sons said : " Our brethren, having endured a brief pain, attained *eternal life* under the covenant of God" (verse 20).

So we are told he also : " purely *changed his life*, having trusted completely in the Lord."

As I have said, it is very strange that we find no clear doctrine of the future life among the Jews until after their subjection to Persian influences, and nothing positive and unmistakable until the Maccabean period. Egyptian literature and religion are permeated with the future life, and were from the beginning ; the same is true of Babylonian, two of the sources that might have seemed most likely to influence the Hebrews. The Egyptian Book of the Dead is but a record of the passage of the soul to its new abode ; and the one Babylonian epic which has come down to us from extreme antiquity turns on the visit of its hero to the nether world, where he meets the Babylonian patriarch of the Flood ; and a chief episode is the story of the descent of the goddess Ishtar into Hades. We have not, however, had any definite knowledge as to the doctrine of the other Hebrew-speaking nations which surrounded Canaan except in so far as the very worship of gods and heroes might seem to imply a belief in a future life.

That lack is now removed in an extraordinary way and from an early period, if we may trust the translation made by M. Halevy of the oldest of the monuments in Phœnician writings, lately discovered by the Germans at Zinjrlri, near Aintab, in Northern Syria. I have already described in part these monuments, especially referring to one which was on a statue of King Panammu II., and the inscription on which has been published by Professor Sachau. Professor Sachau has not yet published the text and translation of the inscription of an older King Panammu of the ninth century, found on a statue of the god Hadad, the chief god of Damascus, and whose name appears in *Hadadrimmon*. In this inscription, according to M. Halevy, is one passage of great interest, inasmuch as it furnishes a decisive proof of the belief in the immortality of the soul among the Semites of Syria in the ninth century before our era. King Panammu I. adjures each of his successors to make at the time of their coronation special libations in his behalf in addition to the usual sacrifices in honor of the god Hadad, and says :

" When any one shall pronounce my name and recite the formula, ' May the soul of Panammu drink with thee,' then the soul of Panammu shall drink with thee. But whosoever shall neglect this funeral ceremony shall see his sacrifice rejected by Hadad, and the soul of Panammu shall drink with Hadad alone."

If we may trust this translation, and M. Halevy is a very competent scholar, the proof is as complete as could be asked of the belief in the immortality of the soul among a neighboring people who were very closely related in language to the Jews, and who in fact may be said to have spoken the same tongue. Their language was Phœnician and not Aramaic at this period of the earlier Hebrew kings. It was not until a later period that the Aramaic prevailed. We then have evidence that not only the Egyptians and the Babylonians on each side of them, but the very nations among whom they lived and whose language they spoke, held the doctrine of a future life ; and it almost passes belief that the Hebrews did not also hold the doctrine, even though their Scriptures happen to give so little definite evidence of it, and although it seems certain that they cannot have put any very great stress upon it as a motive to conduct.

SERMONIC SECTION.

PETER PRAYED OUT OF PRISON.

BY ALEXANDER MACLAREN, D.D. [BAPTIST], MANCHESTER, ENGLAND.

But prayer was made without ceasing of the Church unto God for him.—Acts xii. 5.

It is not the perseverance but the fervency of this prayer which is really in the mind of the writer. The margin of the Authorized Version, and the text of the Revised, concur in substituting for "without ceasing," *earnest*; and that is the true idea of the expression. "Prayer was made earnestly by the Church." How it comes to pass that the same word may mean both "continuously" and "fervently" is plain enough when we understand that its original meaning is *stretched out*; and if you apply that idea to time you get, of course, the notion of continuity and persistence, whereas, if you apply it to the mind, we use the same metaphor that we have when we talk about a man being "on the stretch," or that such and such a power is *strained*. Working at its highest vigor, is the meaning of the expression. The metaphor is a very natural one. Take a cord and draw it out, and it is tense. We say "intense," the Greeks say "extense," or extended. The metaphor suggests the fervency of the Church's prayer.

I. Now, the first thought that suggests itself to me is based on the first word of our text, that eloquent *but*. It brings into prominence the all-powerful weapon of the unarmed.

Peter was kept in prison, and we know all the elaborate precautions that were taken in order to secure him. There were sixteen soldiers divided into groups of four each: two of them sitting outside the cell door, and one of them chained to his wrist. There were at least three gates to be got through before liberty was won—at least one of them an iron one. And, no doubt, the scaffold—if there were scaffolds in those

days—was being put up, and Peter might have heard the sound of the hammering. But he was lying quietly asleep.

There were some people awake; the Church was awake, and God was awake. Peter was kept in prison; but what vanity and folly it all was to surround him with soldiers and gates and bars when this was going on. "Prayer was made earnestly of the Church unto God for him." My text is one of the eloquent *buts* of the Bible which say so much in so small a compass. "Naaman was a great man with his master, and honorable," the commander of an army, "but he was a leper." Herod sat upon his throne in royal apparel, as Josephus says in his account of the story, all gleaming with silver as the sun shone upon him, and "made an oration" to the people, and they "shouted," "and immediately the angel of the Lord smote him;" and as for the tyrant, "he was eaten of worms and gave up the ghost," and that finished *him*. "But the word of the Lord grew and multiplied."

And this of my text is another of these *buts*. "But prayer was made earnestly unto God for him." It was the only thing the Church could do. On the one side was the whole embodied power of the world, moved by the malignity of the devil; and on the other side there were a handful of people in Mary's house, with their hearts half broken, wrestling with God in prayer; and these beat the others.

So they always do, but not always in the same fashion. No doubt there were plenty of prayers offered for James, but he was killed off in a parenthesis. No doubt there were plenty of prayers offered afterward for Peter himself, but he was crucified. But that does not matter, the answer is sent, though not always palpably to the sense. And wherever, on the one hand, there is a frowning world, and on the other a knot of people praying, you

may back the little knot against the world; for one man with God beside him is always in the majority; and a prayer has a far sharper edge than a sword.

Let us remember, too, that this is the only weapon which it is legitimate for Christian people to use in their conflicts with an antagonistic world. The longer I live the more I come to believe in the necessary literal application of the precepts of the Sermon on the Mount. I believe that the strongest resistance is non-resistance; and the mightiest power to conquer injustice, violence, oppression of all sorts, is meek endurance. As one of the old divines has it, the Church is an anvil, but it has worn out a great many hammers, and it will wear out a great many more. To stand still unresisting, and with no weapon in my hand but prayer to God, is a strong impregnable position which, if Christ's disciple takes up, in regard of his individual life, and of the Church's difficulties and enemies, no power on earth or hell can really overcome him. But wherever there is the blending of "pray to God" and "keep your powder dry," the keeping of the powder dry will spoil all the virtue of the prayer. And the man that says, "I will rely on God and my own power of resistance with the world's weapons," will find that he is leaning on a broken reed. The faith that keeps itself within the limits of its Master's way of overcoming evil is more than conqueror in the midst of defeat, and that life is safe, though all the Herods that ever were eaten of worms should intend to slay.

II. Further, notice the temper of the prayer that prevails.

I have already said that the true idea of the word of my text is earnestness, and not of perseverance or persistence. The author of the Book of the Acts, as you know, is the evangelist Luke; and he uses the same words as descriptive of another prayer: "Being in an agony He prayed the more earnestly," he says about the Master in Gethsemane. I wonder if there was any faint remem-

brance in the writer's mind of the other occasion on which he had used the word to qualify his description of prayer, when he said that the handful of believers in the upper room were praying earnestly for Peter, like the prayer of the Master when in Gethsemane. The disciples, when they prayed for their brother, were fervent in supplication. Ah! dear friends, if we take that scene beneath the olives as explaining to us the kind of prayer that finds acceptance in God's ears, we shall not wonder that so much of what we call prayer seems to come back unanswered upon our heads. Air will only rise when it is rarefied; and it is only rarefied when it is warmed. And when our breath is icy cold as it comes out of our lips, and we can see it as a smoke as it passes from us, no wonder it never gets beyond the ceiling of the room in which it is poured out in vain. Fervor, meaning thereby depth and reality of desire for the things that we ask, and warmth of confidence, as well as a flame of devotion and love, are indispensable to all real prayer. Is it ours? Would anybody say that our prayer was fervent prayer? Would anybody say that it was the least like Christ's prayer in the garden? It ought to be; it must be if our prayer is to do any good to ourselves or bring down any blessings upon others.

That other word in the solemn description of our Master's strong crying, "being in an agony," is employed by another of the New Testament writers to describe the keenness of brotherly sympathy and fervor of desire with which the good Epaphras prayed for the people of Colosse, "always striving," says Paul, "literally agonizing in prayer for you." The metaphor is taken from the wrestling-ground. It may bring to our minds the other mysterious scene by the brook Jabbok, where Jacob wrestled with a man all through the night and until the day broke. That is the picture of what prayer should be. I believe that, of all the vain words that people speak, there are few that are vainer, more languid,

less real, coming from such a superficial depth in their souls, as the prayers of the average professing Christian. He says to-day what he said yesterday, and he said it yesterday because he had said it the day before, and he said it the day before because his grandfather must have said it, and it is the right thing and the ordinary thing to say. If you strike all that is conventional, all that is formal, all that you do not care a rush whether you ever get or not, and all that you would not for the life of you know what to do with if you got it, out of your prayers, how much would there be left?

"Being in an agony he prayed the more earnestly." And these people in Jerusalem that were pleading for the life of their leader and their brother had caught some of their Master's spirit. I dare say—for they were but average people after all—they prayed a deal more fervently to get Peter back among them because they did not know what they were to do without him than they prayed for the spiritual blessings which were waiting to be given them. But still they prayed earnestly; and if you and I did the same we should get our answers.

And then, remember that, of course, this earnestness of petition is of such a kind that it keeps on till it gets what it wants. Although the word does not mean "without ceasing," it implies "without ceasing," because it means "earnestly." A man that does not much care for a thing asks languidly for it, and is soon tired. And this is how many people—Christian people, as they call themselves—pray: they ask for the thing and then go away, and do not know whether God ever gave it them or not. But others, who really want the blessing, plead till it comes. In regard of the highest gifts, I do not believe that there is any delay in the answer, but that "According to thy faith be it unto thee" is the immediate response, and that, while we are yet speaking, He hears, even as sometimes before we call He answers. But, in re-

gard of mixed matters, and of properly temporal ones, there does come in sometimes long delay. And it is a great piece of Christian wisdom and practical prudence to be able to discriminate between the delay which means that what we have been wanting is not in accordance with God's will, and that we should cease to ask for that gift, and the delay which means encouragement to persevere in our prayer. We have to carefully watch the indications of God's providence in order not to keep on petulantly asking for a thing when His providence has shown us that He does not think it to be for our good to give us, and, on the other hand, "not to faint," but "always to pray," like the importunate woman in our Lord's parable.

But while this is sometimes a difficult thing to determine, in regard to the specific events of our own individual lives, we may well take the broad lesson that comes from the text that fervor of prayer is not repulsed by delay to answer; and the other one that delay to answer enhances the blessing of the answer when it comes. These good people were praying the night before the execution; no doubt all day long they had been at it, and nothing came of it. The night fell, they continued, nothing came of it. The hours rolled away, they continued, nothing came of it. But, according to the story, the answer came so late that Peter had barely time to get to the Christian home that was nearest before daybreak. And so at the very last possible moment to which it was safe to defer Peter's deliverance, and not a tick of the clock sooner, did God send the answer. He does in like fashion with us many a time; and the great lesson is, Wait patiently on Him. Rest in the Lord, nor faint when the answer is long in coming.

III. And now the last point that I would suggest does not lie so much in my text itself as in its relation to the whole incident. And it is thus that fervent prayer has often a strange alloy of unbelief mixed with it.

You remember the end of the story, so lifelike and natural; how Rhoda in her excitement leaves Peter standing at the door in peril, while she rushes into the house to tell everybody what had happened; never remembering that she was leaving him in danger, and that if only the sixteen soldiers came down the street, she would probably not find him there when she came back. Then, while they are jangling and arguing inside, as to whether it is Peter or his angel, see how Peter keeps on hammering at the door. "Peter continued knocking." There we see the whole nature of the man in that graphic phrase.

How true to nature is what was going on inside! The people that had been so fervently praying for the answer could not believe it when they got it. The answer stood, waiting outside, to be admitted, and they could do nothing but discuss whether it was Peter's angel or his ghost. And the girl, who constantly affirmed that "it was even so," could not make them believe that it was. Did they believe that Peter would be delivered? Certainly, or they would not have kept on praying. Yet when it came to pass, surprise was more than faith.

Is it not a comfort to know that these primitive Christians were not so very far above us, as we sometimes think they were; and to feel, as we legitimately may, by such an example as this, that prayers that are alloyed with a very considerable measure of latent unbelief as to whether it is possible to get the answer that we are asking for, may still find their way into God's heart and be accepted?

Oh, if it were not so, Peter would not have come out of prison. And none of the blessings that you and I ask would come down upon our heads. For I suppose that faith is never like silver seven times tried, even though it be more precious than gold that perishes. And through all our lives there will be more or less, in varying proportions, of this strange alloy of fervor with cold-

ness, and of faith with wavering unbelief, and in our most believing prayers a dash of unpreparedness for the answer when it comes.

There is another thing that may be suggested, and that is that we should, if I may so say, *expect* to get more than we *expect*, and believe that however large may be our anticipations of what God will do for us if we trust ourselves to Him, the answer when it comes will be astonishing even to our widest faith. "He is able to do for us exceeding abundantly above all that we can ask or think." We may take example both from the sleeping apostle, and from the waking Church, learning from the one composure and 'tranquility of spirit, in the face of all sorrows, perils, and trials; and from the other a fervor of faith, and a persistence of prayer which keeps on as long as the evil abides, and never doubts that, ere the day dawns, "the Lord will help, and that right early."

CHRISTIAN CONSECRATION.

BY REV. D. B. HERVEY, PH.D. [PRESBYTERIAN], GRANVILLE, O.

For to me to live is Christ.—Phil. i. 21.

THE theme of this passage is Christian consecration, absolute and entire devotedness to Christ. This implies, in the first place, the renunciation of self.

Self, considered psychologically, is man's inner being, that which constitutes him a thinking, responsible agent.

This ego of our being, the self of our self, is impossible to renounce, and this fact gives infinite importance to our existence. Self is self always. To *be* once is to *be* forever. It is of self in another sense of which we here speak, that which relates to character, the self made up of desires, principles, and habits.

If these conform to the law of God as the standard of perfection, or to the life of Christ as the practical illustration of that perfection, they are what they should be. Mentally and spiritually, in mind, heart, and life, the self

is pure, upright, holy. If such conformity be wanting the reverse is true. It is sinful. It is antagonistic to the Divine character and will. Its aim is self-pleasing, not God-pleasing. Self is God, and is worshipped and served as such. In some form self is the idol of all the unrenewed. It is involved in all they do. It is the centre and circumference of their entire lives. Christian consecration implies the de-thronement of this idol in the temple of the human heart, and the elevation of Christ to His rightful supremacy in that temple henceforth to guide, control, and direct every thought, wish, and purpose according to His sovereign pleasure. Its first principle is complete, unquestioning, and un murmuring subjection to the will of Christ, and its prompting, all-inspiring motive is love. Its choice of occupation is determined not by the inquiry, What is my interest? but what is the Lord's will.

Connected with this renunciation of self there is, also, the renunciation of everything of a worldly character, whatever its nature, or however dear to us, that is valued only as a means of selfish gratification. As we look at our earthly hopes, attachments, pleasures, acquisitions, possessions, we say with the apostle, "All but loss." These things, however precious to others, are to us comparatively worthless.

Although essential to this consecration, this twofold renunciation does not constitute it. It is more of the nature of preparation for it than the thing itself. It is negative. It is loss, vacancy. The loss must be supplied, the void must be filled. One name, or rather one being, must make up that loss and fill that void—*Christ*. He must take the place of self and all earthly objects and affections, and become the source, the vitalizing power, the object of our life. In this we have the essence of the consecration we are considering. The Old Testament illustration of it we have in the consecration of the priests, in which there was the offering of the ear, the hand, and the

foot—the whole man, with all his powers of soul and body, to the service of God. In allusion to this the apostle tenderly besought the Christians at Rome and all Christians, by the mercies of God, to present their bodies a living sacrifice, holy, acceptable to God. In his use of the word "bodies" we are not to understand him as intimating that God has any satisfaction in a service which is simply external. He used the word as expressive of the whole man. The body is the instrument of the soul. The emotions of the heart manifest themselves through the physical organs. States of mind are reflected from the countenance. Thoughts and feelings find expression by means of the tongue and vocal organs. The hands and feet are the instruments of the execution of purpose and desire. As regards the external world and all means of communicating with it, the body stands for the soul. The apostle, then, could not have chosen a more fitting expression to denote our whole selves, and the full obedience which as consecrated beings we render to the Divine will. It is sweepingly comprehensive of all we are and all we possess. We are living sacrifices, performing constant service, offering constant sacrifice; the service one of loving devotion, the sacrifice ourselves. All of life, its motive and object, its support, joy and hope, its hidden emotions and external acts, is summed up in the word *Christ*. Thus it was with the apostle's life, and thus should it be with ours. He was simply the Lord's, and we should be nothing less. Exclusiveness and supremacy are essential qualities of genuine love now as ever. The obligation in view of the infinite, disinterested, personal love of *Christ*, is just as binding and all embracing as ever. It is universal; and all, whatever their circumstances, however pressed with harassing cares and labors, may fulfil it. "For to me to live is *Christ*" should be the cheerful, enthusiastic declaration of all.

This consecration is essential to true living. With many life has no higher

significance than physical health and sensual enjoyment. The evanescent and sordid nature of merely bodily gratifications being easily perceived by them, and readily grasping the truth that the inner self, the immaterial essence that thinks, feels, and reasons is the nobler part of our being, they conclude that culture of mind, the training of its faculties and the education of its tastes constitute true living. This conclusion receives strong confirmation from the structure of the world around. It is adapted to awaken thought, and in endless variety furnishes food for thought. The life of intellectuality is a far higher style of life than that of sensuality. This is often deeply felt by sensualists themselves. They instinctively render homage to cultivated mental power, and unconsciously acknowledge its supremacy. But living, in its truest and highest sense, is not to be found in the sphere of the intellect. The man of intellectuality has been led to place a proper estimate upon animalism. He has come to the knowledge of the fact that man does not live by bread alone. But that is only half the truth. Its full complement is to be found in the other part of the declaration: "By every word that proceedeth out of the mouth of the Lord doth man live." True living does not lose sight of the body. There is a gospel of the physical nature which has never received the attention which its importance demands, which teaches that the body is the temple of the Holy Ghost; that in it God is to be glorified. But life, considered merely as animal existence, is not life, even as death is not merely the cessation of that existence. Nor does true living ignore intellectuality. There is a gospel of the intellect as well as of the body, which teaches that God, the great Creator, is revealed by the things that are made; that in the tiny leaf as well as in the whirling planet we have an expression of Divine thought, and that the grand pursuit of mind is to investigate that thought as God's, recognizing everywhere and always His glorious

being and perfections. But it is sadly true that intellect is not always used in this manner. The most brilliant powers and the broadest learning are many times employed in the study of nature to the exclusion of nature's God.

The very aim of culture in many cases is to discredit the evidences of the Divine existence in any proper sense as a personality. Besides, high intellectual culture may coexist with impurity, selfishness, and corruption. Not until all man's powers of body, soul, and spirit are devoted to the will of God can there be true life. The culturist's work ends with time. True perfection is union with the Highest Good by love. This is the only sufficient object for man.

This devotion is also essential to elevated, noble living. A man inevitably takes a character from those things which habitually absorb his thoughts and constitute the objects of his aspirations. He whose desires begin and end with self must be low, sordid, grovelling. But self-sacrifice is ennobling; it calls into action the highest moral effort. The consciousness of devotion to the highest and purest of Beings evokes the most exalted emotions, and so contributes to the highest nobility of soul.

This consecration secures perpetual living. Truth and goodness are immortal. Devoting ourselves to them and living for them, as we do when we live Christ, He being the embodiment of both, our living partakes of the same quality, and becomes imperishable.

Living thus we become the instruments of implanting undying truth in and of imparting imperishable goodness to human souls that are immortal. How, then, may we perpetuate ourselves? Our names may die, the marble that marks the resting-place of our dust may crumble, but the influence of our consecrated words and deeds can never die. How fickle earthly greatness! How mean self-worship compared with serving the immutable, Almighty Lord, being identified with the cause that will eternally and gloriously triumph!

This subject comes with peculiar significance to those who are just entering upon life, and desire to know what real, true living is. Here is the answer—living Christ. Despise an isolated, selfish life. Do not allow your sympathies to become contracted. Be not indifferent to the welfare of others. Sincerely, thoroughly, enthusiastically devote yourselves to the cause of truth, love, purity and righteousness.

**ESTABLISHED IN THE TEACHINGS OF
THE PURE DOCTRINE.**

By DR. J. E. H. MAIER [LUTHERAN],
CONSISTORY COUNSELLOR IN DRESDEN.

Be not carried away by diverse and strange teachings; for it is good that the heart be established by grace.—Heb. xiii. 9.

BELOVED congregation in Christ Jesus! The admonition of our text is always timely for the Church of Christ on earth; for as long as there is a church, her state is a mixed one in doctrine and life; and as the shadow accompanies the sunshine, thus error ever follows truth, false doctrine follows true doctrine, or, to use the thought of our text, teachings find their way into the Church which have grown on foreign ground and which represent a retrogression, and fall back into non-Christian thought and life. The entire history of the Christian Church is the record of a constant struggle for evangelical truth against errors originating from Judaizing or Gentile sources, and such tendencies often show themselves most powerfully when God has given His Church a new season of special grace and mercy. For the old adage is generally true, that where God erects a house of worship, there nearby the devil builds up his own chapel. Thus, too, it was in the age of the Reformation. Scarcely had the wheat of evangelical truth begun to flourish when the tares of false doctrines began to spread on the field, which is the Church, so that the fathers of the Protestant Church

were compelled to defend their newly rediscovered Gospel not only against the attacks of Rome from without, but also against the Babel of confusing and strange teachings from within. Long and heavy conflicts followed; and although it cannot be denied that in their conduct the old Adam was often permitted to crop out and carnal feelings were suffered to exhibit their influence, yet the soul of these controversies was zeal for the pure doctrine, for the eternal truth of God's word, which are a matter of indifference to thousands and thousands of Pilate and worldly souls, and who cannot, for this reason, understand why the struggle for this truth can be a matter of such deep and all-consuming concern to Christians. In their zeal for the purity of revealed truth, in their deep anxiety for their beloved Church, which was threatened by divisions and dissensions, and which so sorely needed peace, the fathers of the Reformation, especially those whose office it was to preach and to teach, defended the truth against attacks from the right and from the left, and in the public confessions of faith have left monuments of their piety, learning, and love for the fold of Christ. On the basis of these confessions the Church has stood these hundreds of years, and to their authority and influence must to a great extent be ascribed the rich blessings and treasures which we as an Evangelical church enjoy this day. In the light of such teachings of history, and on the basis of the words of our text, let me exhort you.

Be established in the teachings of the pure doctrine, (1) for impure doctrine makes the heart wavering and uncertain; (2) only the grace of God, through service of the pure and genuine Gospel, makes the heart fixed and firm.

1. The Saviour Himself warns us to be on our guard against false prophets and the poison of their false teachings. In the same spirit and tone the apostles all, and especially St. Paul, do not tire of admonishing the Christians that they should not, like children, allow them-

selves to be moved by every wind of doctrine and by the imaginings of men, who turn the truth of God into fable and fiction to deceive the very elect. And in the spirit of both the Old and the New Testaments our text exhorts us not to be carried away by diverse and strange teachings. In harmony with these sentiments our great hymn-writers have introduced in their songs of the sanctuary, prayers and petitions for protection against errors contrary to the revealed Word. We Germans often close our services with the stanza :

“ Let me be Thine forever,
My gracious God and Lord ;
May I forsake Thee never,
Nor wander from Thy Word.”

In our day, indeed, this sentiment is not so popular. For it is only too often said that the form of pure doctrine is a matter of indifference ; that it matters little or nothing what a man may believe concerning God and divine things, if only his life and deeds are satisfactory.

This is, however, not at all the case. For faith does not deal with merely human affairs, concerning which one man may have this opinion and his neighbor another ; but the objects of Christian faith are the verities of eternal life, upon which the weal and the woe of the human soul depends, and which are norm and guide for the entire life of man ; and the great question is whether these truths or teachings destructive of the soul shall control the hearts and minds of man ; whether he shall establish his hopes on the sands of uncertain human ideas or upon the rock of God's eternal and unchangeable thoughts. For this reason, too, a Christian walk cannot be severed from a Christian teaching. Man is one, not a double being ; his thoughts and his life go together. As he thinks and speaks of divine things, thus, too, he acts and does in real life. It certainly cannot be a matter of indifference for the Christian's walk whether one believes that an omnipotent God rules the destinies of man and of the world or regards all

that exists as the result of chance or the powers of nature. Nor is it a matter of indifference for life whether a man believes in the God of the Bible, who is holy and just, who knows the innermost thoughts of the heart, or sees in God a Being who does not concern Himself for the deeds of men, does not see nor punish sin. Nor is it an indifferent matter whether a man believes that his words and works will be measured and weighed—that as he sows, that too he shall reap ; or if he thinks his future is in no way dependent upon his present conduct and deeds. The former way of thinking and believing makes a man earnest and conscientious, teaches him to be on his guard and measure his steps ; the latter way makes him careless and indifferent and living only for the day, neglectful of the future in time and eternity. From this it can be seen how much depends upon the trend and tendency of a man's thoughts, whether they are the biblical teachings or the false fabrications of man. These are the reasons which prompted the fathers to lay so much stress upon the purity of doctrine and teachings in the Church, so that the souls and consciences of men do not go astray and be lost. But recently in our own country a great flood has hurried a large number of people into a sudden eternity. We all have deplored this dire calamity. And yet no flood has created such sad havoc as the flood of unbiblical and unscriptural teachings which has broken loose over our day and generation, and which, by tearing down the embankments of God's truth as revealed by prophets and apostles, engulfs the soul eternally. False teachings in thousands of variations are the order of the day. For truth is *one*, something complete in itself, a rounded whole. Error, on the other hand, is manifold and multifold, grows luxuriantly, and, like climbing vines, clings to the tree of truth. This our text indicates with the word “ diverse ;” and yet, no matter how varied in form error may be, at bottom and fundamentally it is one and the same as to character and

kind—an unfaith originating in a heathen love of the world, or a Jewish love of self and self-righteousness; an unfaith with which the Christian Church had to contend in the beginning, and with which she is called upon to contend to the present day. The doctrinal innovations of the radical school go so far as to call into question all the fundamentals and leading articles of faith in the whole system. The first article of the Creed, according to Luther's explanation, in answer to the question, What is man? replies that man was created by God, as were all other creatures, and that he was created in the image of God. The new wisdom of our day claims that man is the result of a long development of natural causes and factors, and practically does away with the Lord God as Creator of the universe. The fundamental error in the advanced thought of the age is naturalism; it lowers man from the dignity to which the Scriptures, by their account, has raised him. Again, the Scriptures teach that man is a moral being; that, notwithstanding his limitations, he is a free and responsible being, not acting from blind instinct, but able, according to moral laws, freely to serve his God. Modern unfaith makes him a creature of nature, responsible and answerable for nothing; for, as the result of chance and natural phenomena, he cannot be held to account for his deeds and life. Again, on the question of sin, how superficial and dangerous are the teachings of the day! The Scriptures have a deep and thorough conception of the character and effects of sin, of the falling away from God and His holy truth. They portray sin as a separation from God, as a wall erected between the Creator and the creature, and as the source of unhappiness in time and eternity unless the results of sin are removed. Yet in the wisdom of the age sin is at best a negative fault, with little or no positive harm to follow. The Scriptures declare that that which is born of flesh is flesh, and that the thoughts of the heart are evil from youth. Even Kant,

the sage of Königsberg, who was anything but a genuine Christian, declares that man is "radically wicked." The superficial view of sin now current invalidates the entire plan of salvation through Christ Jesus. Unless we feel deeply the need of salvation on account of our sins and transgressions, our conception and appreciation of the great atoning work of Jesus of Nazareth will be anything but commensurate with the real character of that glorious triumph of grace and mercy over sin and the wrath of God. Unless we thoroughly understand the character and results of sin, our answer to the question, What think ye of Christ? will be anything but the biblical one in its entire length, breadth, and depth. In this case Christ must cease to be the Saviour of mankind, because mankind needs no Saviour if sin is not destructive of man's original relations to his God. In this case Christ becomes merely the carpenter's son of Nazareth, at best a moral model and guide, a mighty teacher, but is no longer the Lamb of God that taketh away the sins of the world. The entire biblical conception of the personal work of Christ is based upon the biblical conception of the direful character of the sins of man. If the latter is lost, then, too, Jesus ceases to be our Prophet, High Priest, and King. The same is true of the central doctrine of the Protestant system of faith, the doctrine of justification by faith alone without the deeds of the law. If the current system of morals, which asks not for the grace of God, is sufficient to establish the right relations between God and man, then what need is there of pardon and forgiveness and reconciliation through the atoning grace of God in Christ Jesus our Lord? Then the word of consolation, that we are saved by grace alone, has no truth and is visionary. Then the grace of God is either entirely done away with, or it is a vapid formality.

In the Scriptures we find an eternal foundation of truth; in the wisdom of the day is wavering, doubt, uncer-

tainty. The one furnishes us with a solid basis of hope; the other is like a reed, driven by every wind of opinion and doctrine. In a thousand shapes the departure from the essentials of the Christian system meet us at every step. All the more should we heed the admonitions of the apostles not to be carried away by diverse and strange teachings.

2. Over against this, the apostle tells us in our text that that which establishes us and makes us firm and certain is grace; or, in other words, the pure Gospel of Jesus Christ. It is a "good" thing, says our text, if the heart is made firm by grace; and certainly it is a good thing if the heart is free from uncertainty and doubt and can proceed upon its way joyfully through good and through evil days, not influenced or affected by the notions of men or of times, accepting as a sure guide the light of truth as it is revealed in Christ Jesus our Lord. A Christian firmly rooted in the eternal truths of God, who is unshaken by every wind of doctrine, is indeed a fortunate man. Not only is he blessed himself, but he becomes a blessing to others, too, who see his fortitude and his strength, and are incited by such an example and evidence of the power of God's Word. The way, however, to attain to such strength is, as our text tells us, by grace. For by nature our heart is anything but established; naturally we are notional, unsettled. The human heart naturally despairs. Nor can this be otherwise as long as a new life and power does not enter. Grace is this power, and this new factor and force alone enables the heart to be fixed and firmly rooted. This we see from the example of those who were men after God's own heart. John the Baptist was a glorious example of the strength which a humble believer in the grace of God possesses. What he was he became through the grace of God. His proclamation to prepare the way of the Lord was an expression of his faith in the promises of God. Down to the moment when he

sealed his faith with his death as a martyr, the grace of God was mighty in him. Or think of the disciple whose name the text naturally suggests. By nature no one was as little a rock as was St. Peter, but he became such through the grace of God. If in any case it was true in his, that in all his fallings and uprisings the grace of God gave him strength. Before he had become a firm Christian he was the man of the day and moved and changed with the day, although naturally a man of noble parts. No one boasted more of his courage and of his determination to cling to the Lord through His passion than did Peter. Yet how ignobly he fell! He became a rock only when the rock of self-reliance and self-dependence was broken, and when, through bitter experience of his own weakness, he had learned to look to the Lord for his strength and support. Then he became a pillar of the Church. His experience is typical, and characteristic of the experience of all true Christians. It is Christ who is strong in the weak; but He can become such only when we have learned to understand and lament our natural weakness, which knowledge generally comes through sad disappointments and proofs of our want of strength. Let no man say that this dependence upon the grace of God makes a man a slave and unworthy servant. We who were servants of sin certainly need not feel ashamed of being the servants of the living God. The freest children of God have always been the most humble children of grace. It was St. Paul who said that by grace he had become to be what he was. Luther, in his battle hymn, says, "With our own might naught is done," and no one emphasized more powerfully the grace of God as the Christian's one and all than did the great reformer. But the way to this grace of God is through the pure and unadulterated gospel of peace, the gospel that declares to us the free pardon and atonement for all our transgressions and sins. A departure from this glorious doctrine brings with it a

self-imposed forfeiting of the blessings of this grace. And yet there is no mediator save Christ, and no way of securing the blessings of His office save through faith in His grace.

Therefore, dear congregation, do not sacrifice this source of spiritual strength and power. It is suicidal for Christians to give up the form of pure doctrine. Cling to the word of truth, to the purity of faith, and remain therein to the end. Such faith will not be put to shame. God grant this! Amen.

THE EVIDENCE OF THINGS NOT SEEN.

BY REV. F. B. NASH, JR. [PROTESTANT
EPISCOPAL], FARGO, N. D.

Heb. ii. 1.

I SHALL not undertake the impossible task of covering all the ground of this magnificent statement of the Apostle Paul in a single sermon, but shall confine myself to the natural evidence of things unseen.

All philosophy worthy of the name aims at the solution of the problem of life. If it does not help us to a more correct rendering of our duties or a more thorough understanding of our responsibilities, it is simply worse than worthless. And it is because the religion of the Christ is the only philosophy which has really elevated the ideas of man as to his responsibility, and because it is so essentially a religion of conduct as well as of faith in the unseen and eternal—it is because of this in all that it implies that it daily grows upon the conscience of the world. It is not within our province, however, to dwell to-day on the evidences of Christianity as they are usually presented. Those evidences, with the Son of God as their fountain-head, should be sufficient, it is clear to us, to any candid mind. But minds get befogged or they wander astray. And so in each generation are many honest souls asking earnestly for proof, and many dishonest souls asking for signs which they really do not want

to see, because they are so intent on mortal things and concerns as to have no room in them for the immortal hopes and expectations which alone crown man king in this material, passing world.

I would, then, speak along the line of a class of evidences that are alluded to by the Apostle Paul, and are appearing more and more in the thoughts of men upon the sublime subject of religion to-day. That faith is involved in every step and line of the religious life no one will deny, or wants to deny. And the great mass of us will ever live, if we live at all for anything higher than meat and drink or money and power, by faith and in faith, and make evidence a matter of secondary importance. And so true growth best comes in the life of pure faith. It is man's first and best evidence of things eternal, and will always be. But we need not fancy that we are tied down to that, or even to that with all the multitudinous and marvellous evidences of Christianity afforded in the history and accomplishments of our holy religion in civilizing and elevating mankind; no, nor yet even to all this crowned by the solemn personal evidences of the historical Christ, the ancient Scriptures and the New Testament, with the long and illustrious lives of saints, apostles, prophets, martyrs.

There is, besides all this, all these, and a host of other experimental proofs as seen in men's lives *to-day*—there is besides, "the evidence of things unseen." Of that let us speak this morning. Well, the first question that arises in our minds is, What is meant by the evidence of things unseen? The answer is, Simply what the words mean; no more, no less. But some one here may be saying to himself, How can any evidence be borne by things unseen; or, at least, how can we appreciate evidence that is beyond the grasp of all the senses, for "unseen" may apply to them all, not merely to the sense of sight.

1. As a simple matter of fact, the evidence of things unseen is given to us to-day with an abundance that is over-

whelming in quantity and startling in quality in the material world about us.

Did any man ever see electricity, for instance? Yet no man needs to-day any evidence as to its terrible power, its tremendous reality. What is electricity? No one knows. It is safe to say no one will ever know in this life. But it is. It has its being. No one can deny it. Its evidence is monumental, mountainous. There is magnetism. It is asserted that no substance can pass through glass. Yet you can place a magnet in a sealed bottle, and iron filings in another, and immediately the first attracts and draws to itself the last. I expect yet to see it clearly admitted by what is called science that magnetism is a substance; that electricity is a substance; and that, indeed, every force is a substance, but a substance unseen. Light is everywhere about us, but we do not see it, we only see its reflection. It is faintly asserted by the authorities that we can and do actually see light in the Milky Way. But however that may be, it is certain that no one actually sees it here on earth, as any one can readily prove for himself if he wishes.

2. But leaving this field to its own masters or guides, take up man himself. Will any one here have the hardihood to assert that he has ever seen himself, or that he has ever really seen any one? We see our own and others' bodily masks, which we are in the habit of calling ourselves. But who is not conscious of the distinction between himself and his mere bodily appearance? Who is not conscious of that reigning, presiding self which is wholly interior, and as wholly unseen? I am conscious always of that interior self as my real self, unseen of mortal men. I feel perpetually that presidency which takes me about in my earthly mask, which is my mortal appearance, yet not my real being. The body is but that chest of tools and faculties through which my self, or my soul, acts, thinks, speaks, feels, sees, and hears. I can take vast excursions, and do daily

take them, in which this solid body of mine has no part, performs no function. I can launch myself instantaneously here and there upon earth; can stand now under the impassive eyes of the Sphinx, and now on the Mount of Olives, and now in the scenes of my childhood. Time is literally annihilated. Distance is utterly immaterial. I can company with St. John at Patmos, and take counsel with the seers, ancient and modern. I can be in the present, the past, the future.

Or look at it in another way. I must take care of this body with which I am so intimately connected by the decree of my Creator. I must think for it, judge for it, decide for it. By itself it is almost, if not quite idiotic. I must drive it in out of the cold and the rain. I must clothe it, warm it, cool it, feed it, care for it as a child. The profound mystery of my intimacy with it, of my physical and spiritual duality, is always about me truly. So that as that body gets utterly clogged or hindered by sickness I retire from its presidency and leave others to care for it, or withdraw altogether from it. That I call my mortal death. But man is so clearly not a material body that it seems to me the evidence of the unseen in me is simply startling in its clearness. My real self is, I am a spiritual being, and I am unseen. I do not have to wait for eternity to know this. Here we see through a glass darkly, says Paul. 'Tis simple fact. There I shall see face to face.

All this, so capable of endless amplification, is no mere speculation. It is the statement of the real facts about myself. The great, the mighty, the awful forces of nature have their existence utterly apart from matter, yet also in matter. They are unseen. So am I. God for His own wise purposes decrees that I should not be alive to this world without intimate connection with matter. Yet I also have a vast and wonderful life and force and thought and sensation utterly apart from matter. I am, therefore, as real as these forces are

real ; and I am unseen as they are unseen ; and I am not matter any more than they are matter, as we call it. My immortality is therefore matter of fact, not of faith. I am. I will be forever. With my risen Saviour I too shall rise to heaven.

3. When we come to view man's own self as a spiritual being we have come to take in hand that leverage which lifts us up miraculously Godward, heavenward. When I realize that I am essentially and before all else a spirit, then and not until then am I ready to see and use wisely the spiritual forces which God supplies to me. This, indeed, is wisdom. And faith, enriched already with all the natural evidences of Christianity, takes gladly to itself also all the abundance of the supernatural evidences in Christ, and boldly I see my destiny ; strongly I rise to the sweet and noble ambitions of my eternal estate. I am ready for God's counsel. I long to hear His voice. I wish ever to be more truly His child and live to do His will on earth as it is done in heaven. I rise above the low levels of material existence, and recognizing my spirituality, seek for my true home. I would strongly urge upon you all the overwhelming importance of these evidences of things unseen here in our daily lives. We have material evidences all about us plain to the sight, and we come into that unconscious materialism which puts the soul, myself, into the strait-jackets of this world and the flesh, and so befores my eyes that I can at times see nothing but dollars, or politics, or business, or earthly duties. I have seen the American bison in vast multitudes. I see them now in vision. I stand there where I stood twenty-three years ago. Over the low hills they stream in single file and solemn stupidity, heads down, dragging along in the dust, intent only on the grass before them or the river beyond. And so I go heavily along like the buffalo, with eyes and nose down close to the ground, with earthly cares hanging like their tangled manes over them at that, instead of flying as

the eagle flies up in the clear sky, where light dwells and inspiration and aspiration come with every breath I can breathe, every wing stroke sending me along as easily as the wind goes.

Indeed, this is our strongest natural evidence of religion both as regards ourselves and as it looks toward God—stronger than any argument of design in creation, like Paley's, because more personal and hence more significant. For once let me grasp and hold firmly the fact that I am a spiritual being, living a life apart from matter, and subject to no decay of bodily power, my immortality blossoms as naturally as the rose upon its stem, and I am standing with open windows of soul to let God's light and love stream in upon me. Moreover, a revelation has become a matter of course, for God is a spirit, and He should send me that spiritual Gospel and master which I find in the Bible and the Christ. The kingdom of the truth, a church of God on earth, comes as a sequence, with all the force of an axiom. God's truth strikes upon my worldly foolishness and wisdom as the great steel hammer of Krupp, and beats out the baser elements in the white metal of my soul. The meaning of the sacraments of baptism and the Lord's Supper is made startlingly clear, and as natural as to-morrow ; and I receive the very reinforcements which I so profoundly need to enable me against the illusions and bribes of a material world, where I am living only for a passing while. How clearly, then, shines out the wealth of suggestion in the apostolic statement, "The things that are seen are temporal, while the things that are unseen are eternal"! For this now becomes a statement of fact, and is no longer a wild and trembling hope. Moreover, this overwhelming truth that I am a spirit lifts my spiritual life out of mere mechanical devotions, and makes religion the ever-present reality, the one great resource and business of my life. I shall cease trying to live to God by the iron bars and perspiration of lonely and dreary

mechanical service, and shall grow as the oak grows. I shall live to God at first hand originally. Prayer will become what it should be, the very breath of life, the daily thought that walks the streets with me, and not merely the forced devotion of stated periods of public or private supplication on bended knee. The waters of eternal life will come up to me as unfailling springs of artesian wells, and not through the force pumps of sense of duty and wavering hope. From the surrounding and noble duties of life I shall ever be returning to the source of all inspiration which alone enables me to do those duties well and fully, to the love of my Heavenly Father and God. My interior self stands the crowned king over all life's contemplations and actions; and so living, with eternity ever present with me, I am strong in a spiritual strength which brushes away with the ease of grace those temptations and trials which ordinarily would be costly disasters or even hopeless defeats. Moreover, as this majestic consciousness that I am now a spiritual being would anchor me to a faith undying, a faith absolute, and make me strong in God, so also will it aid me, relieve me, refresh me in the body. If that splendid consciousness makes for the health of my soul, it must also make for the health of my body, and aid me in every avenue of this mortal partnership between flesh and spirit. Inevitably must it strongly tend to relieve anxieties about sickness and soften every thought of death, and indeed ennoble death and lift it out of the mire of disaster. So forceful and so presiding a soul must inevitably tend to alleviate physical distress, postpone old age, and make our ending here a natural death of old age indeed. Multitudes have corroborated this by the strong testimony of their own experience.

And, God be praised, I am no longer a hopeless mystery to myself. All the explanations I want are now mine. What a glorious platform is mine here! And what glorious destinies may be

mine hereafter if only I am true to myself and my God! This is being born again indeed. Is it not the word of Christ? "Marvel not that I say unto you, ye must be born again." Are ye teachers in Israel and know not these things? So we may stand with holy Paul and say with him, "I am persuaded, that neither life, nor death, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall separate me from the love of God, which is in Christ Jesus."

May God's holy spirit lead us quickly into these paths of faith, and open unto us these gates of heavenly knowledge. May He be kinder, and gracious beyond all selfish treasure for self even in heaven, and make us His ministers to other souls. So shall we shine as the stars forever, and He will take us out of this world by and by, in a sweet by and by, and add us to His crown of glory when He maketh up His jewels.

OUR GOSPEL AS OLD AS ADAM.

BY REV. N. KEFF SMITH [PRESBYTERIAN], CHARLESTON, S. C.

And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.—Gen. iii. 15.

As the result of investigation, aided by the Holy Spirit, what a rich quarry of truth, more precious than gold, is discovered in some comprehensive statement of Scripture!

Roaming over a broken country or climbing rocky steeps we are ignorant of what lies below the surface.

If I should so speak, we walk to and fro over holy ground unconscious, or, if not unconscious, yet in our haste we do not stop for investigation.

We do not delve below the surface of the Holy Word that we may disclose and behold its rich pearls and secure them to adorn and beautify our Christian life and character.

There are, doubtless, Bible readers

here to-day who have often and hurriedly passed over or skirted round this rich, fertile soil of the text.

Thoughtlessness and failure to compare with other Scriptures have caused you to overlook one of the grandest passages of this Book, and consequently it has been of no benefit to you. Let us, then, together investigate; and should we find a rich, costly pearl, let us joyfully appropriate it, and be thankful to the Giver.

In this text is the germ of the whole Gospel scheme of salvation.

This germ developed with the march of ages, till it bloomed into perfection at the advent and by the work of our Lord Jesus, who was the woman's seed. By the work of the God-man in His life and death and resurrection the fulfilment of this promise was an accomplished fact.

To quote partly the words of another: Just as the oak is enfolded in the acorn that falls and is buried in the soil, that it may shoot forth and expand in days to come, so this Gospel, enfolded in the very curse pronounced upon the tempter, is planted among the clods of the wasted Paradise to germinate and gradually unfold itself through all the subsequent revelation (Robinson). These words, then, which are aptly styled the Eden revelation, contain the promise of redemption, which was more clearly unfolded and consequently better understood as time brought near the advent of our Saviour. All readily see that these words clearly refer to One who should conquer the mighty enemy of God and man. But, granting this, you ask, Why preach from this somewhat indistinct text? I answer, I shall be preaching the Gospel: "All Scripture is given by inspiration of God, and is profitable for doctrine, . . . for instruction in righteousness."

I answer again: There is a feeling among many in this day of the "higher criticism," if not always open and expressed, leading them to depreciate the Old Testament; consequently there must be, in the nature of the case, a failure to recognize, if not to disbelieve,

this grand truth, especially comforting to every Christian parent—the Church of God is the same in purpose in all ages. It is a fact, my brethren, that all Scripture history and doctrine and promises move around the Lord Jesus, the central sun, the controlling spirit; and that all saints in all ages are saved by virtue alone of the life and work and death of Him who is now the ever-living Lord and King.

Abraham, among the first patriarchs and chosen of God, rejoiced to see the day of Christ; he saw and was full of joy.

With all that have been and are now saved, he was justified by faith in the coming seed born of a woman. Oh, yes, Jesus is interwoven in the warp and woof of all Scripture! Drop Him and His work, or even partly hide Him from any page, then salvation is an incomplete thing, and we may in sorrow say: "Gone from our day the sun, from our night the stars, and our hearts are desolate."

Consider the circumstances or the setting of this promise: "I will put enmity," etc.

In the afternoon of the day on which our first parents were deceived, God forthwith passed judgment upon the deceiver. They yielded in belief to the vile adversary who said: "Ye shall not die for eating that fruit, even if your God did so declare." Created in the image of the Holy God, placed by Him in an earthly paradise to enjoy all the delights which His infinite wisdom and resources could provide, yet in a moment, by yielding to the deception of Satan, they made God a liar, effaced His holy image, were banished from the garden, and virtually elected Satan to govern themselves and posterity.

In so short a time their estrangement from God is further shown in that the woman charged all the blame upon the serpent that beguiled her, and the man, to excuse his sin, lay all the blame upon his wife.

So, within a short space and in few words, we have related the sad ending

of man's probation. He failed to stand, and doom is now impending. Just here might have ended man's history; at this juncture the justly incensed and holy God might have left them to suffer the just consequences of their choice of Satan as leader and king; the curtain might have fallen, the drama ended, and the glorious plan of restoration here announced, afterward developed, might have been unthought of, unrevealed, and unenjoyed by the world.

Blessed be the God of Mercy!

When the clouds begin to roll up and envelop the beautiful garden, and the muttering thunders go rolling through the sky, indicating coming wrath, and the conscience-stricken pair are cowed with terror at the approach of their incensed Father, and darkness is winding its dark pall around their souls, yet at the same time there comes light to sin-cursed hearts through the rifted clouds, and then gleams of the rays of the rising sun appear which eventually shall lift and scatter this dark pall, and flash hope into their souls. So, instead of being stricken by a thunderbolt of wrath, they hear the voice of the Lord God in the quiet afternoon pronouncing the curse upon the deceiver, and announcing His salvation for the fallen. "The voice of mercy was heard while the fetters were being riveted upon their feet, crying, 'Ye shall yet be free.'" God's mercy here precedes His wrath. In the very sentence pronounced upon the serpent, before declaring the consequences of the fall upon them and the race, He announces the blessed Gospel. Satan, who had bruised and made them miserable, should be bruised himself by One who is to be born of this now sinful race.

How clearly they understood this doctrine we know not. They evidently believed this fact, that the devil, who had bruised them and made them subject to the penalty of death, would be bruised and utterly subdued through the agency of One yet to be born. Although they now were in union with the devil, and conjointly with him at enmity against

God, yet a change would be wrought and they be restored to the favor of God, and consequently with Him they evermore are to be arrayed against the devil, whose victory, only for a moment, had electrified all hell with fiendish joy.

By his fall, Adam, representing the race, becomes with them an ally with the devil; but God interposes in mercy, and says, "By My righteous servant, my Son, I will put enmity between thee and the woman, thy seed and her seed." Ah, this is a promise of a wonderful revolution! A terrible deathblow is given to what Satan conceived to be a mighty and an everlasting victory. God declares the beginning now of a dreadful conflict. Though Satan will succeed in damaging the race, causing untold suffering and misery, yet his power shall be entirely broken, as is here symbolized by the bruised head, and God's chosen people are to be redeemed and saved forever, though that redemption be secured at a frightful cost, even by the death of His Son.

Observe, first, in this Gospel germ we are taught that the Redeemer of the lost is a man, being the seed of the woman.

In harmony with this Eden promise the apostle declares that "in the fulness of time God sent forth His Son, made of a woman."

This, with many similar passages in the New Testament, fortifies the Genesis revelation that He who is to *bruise* Satan should be constituted of the same nature with the race of man—"made of a woman"—a partaker of her nature. "He also Himself likewise took part of the same" (*i. e.*, of flesh and blood), "that through death He might destroy him that had the power of death—that is, the devil." What a surprise to the devil must have been this decree of God! His pride had been exalted because of his success in deceiving, as he thought, forever, God's children. His pride is rebuked, yea, crushed with this prophecy. God faces him with this humiliating decree: "I will subdue,

yea, crush thee by the power of One who, in my appointed time, shall be born of the race of this deceived and guilty man and woman." Our Lord Jesus was born of a virgin. Often before His advent was it proclaimed that a man, a Redeemer is to be born. Under the gracious influence of Him who was to come in the flesh did the Church of God move on to the real advent day, accomplishing in its march the purpose here declared—the final overthrow of Satan's power by the seed of the woman. Hear the prophecy seven hundred years before His birth: "A virgin shall bear a son. . . Emmanuel . . . God with us," and "Unto us a child is born . . . his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace."

In the gospels we have this simple yet beautiful announcement: "Mary shall bring forth a son, and thou shalt call His name Jesus, for He shall save His people from their sins."

Here, then, is the full and complete fulfilment of the promise as to the human side of the world's Redeemer and Restorer of God's people to His favor and love, as had been promised at the Fall.

The Lord Jesus was, and is yet, though enthroned in heaven, bone of our bone, flesh of our flesh in sinless perfection. For a time made under the law, and meeting all its demands as our Representative fully and forever.

"Free from the law, O happy condition,
Jesus has bled, and there is remission.
Cursed by the law and bruised by the fall,
Christ hath redeemed us once for all."

Observe, in the next place:

There is no sanction in this Eden Gospel to the heresy that He, who is to effect the overthrow of Satan's power, is only a perfect man entitled to worship next to God. Here, as well as throughout the Bible, especially in the New Testament, it is taught that the Bruiser, and eventually Destroyer, of Satan is as truly God as man. This Eden Gospel of itself is a refutation of that Unitarian heresy.

Now the Scriptures abundantly teach that Satan has exceeding great power. He is king over a vast empire, and is waging unceasingly a warfare against God and His kingdom.

Had the promised seed been no more than a holy man, even superior to all except God, not the slightest hope would have thrilled Adam and Eve, because in their holy innocency and perfection, bearing the image of God, they combined could not stand against the seductive arts and lies of the devil. Consequently there could be no ground for faith in a Saviour who, although a perfect man, would be more than matched in the battle with their deceiver. (I do not stop here to show the necessity that our Redeemer must be God in order to give infinite dignity to the atonement made in His humanity for the guilt of men.) I emphasize here that as the seed of the woman is to be conqueror of one mightier than man, then He is divine, He is God. What ecstatic joy this announcement of God's purpose must have stirred in their guilty souls, expecting in their conscious guilt their speedy condemnation! What joy that a conqueror Divine would vanquish their deceiver, and all his forces! Just now they were attempting to hide among the trees from Him who had said, "If ye eat thereof, dying thou shalt die." While, expecting their doom to be sealed—for they had died spiritually—they hear the glad news of salvation promised through the suffering of another, and their deliverance from Satan's power through a God Man—a nature divine because superior in power to Satan, the nature of man because to be born of a woman.

Though they are to endure a life on earth of suffering, and must meet physical death as the result of their sin, yet spiritual life is to come through faith in Him who shall be in the likeness of sinful flesh, and through Him enjoy communion and possess everlasting life with the Father.

I am inclined to think that they, with all the saints of old, illustrious as they

were for their faith, by the power of faith understood much more than we at times imagine they did of the coming Bruiser of Satan. Doubtless with Paul, who by anticipation sees and speaks of the complete overthrow of all God's enemies, they knew that the coming Redeemer would spoil principalities and powers, exhibit them as conquered, having triumphed over them in Himself.

Observe, next, that this promised Redeemer will effect their spiritual regeneration.

At the moment of yielding to Satan they were at enmity against God. At the moment that God gives His plan of restoration, and they by faith accept it, that enmity is removed from the God side and put between them and Satan. In a moment they got a devilish nature. If otherwise, if ever like God again, their souls must be cleansed. That "enmity" to God, implanted by Satan, must be eradicated and a new life implanted, "for without holiness no man shall see the Lord."

Here, then, in the Eden revelation is involved precisely the same doctrine that runs through, is emphasized and insisted upon as a vital, absolute, radical change, that is the new birth or regeneration. God said, "I will put enmity between the man and the devil." In submitting to the father of lies, they made him an ally, bosom friend, ruler—in a word, they possessed now a satanic nature; but God in mercy intervenes, and declares that the promised seed shall shatter, yea, dissolve forever this unholy wedlock of man and satan; by His own grace will make this man and all those whom he represents enemies of Satan, and consequently God's redeemed and renewed people.

God alone is the Author of that change and Giver of that new nature. Adam was not the agent; he was a fallen creature. The dead tree, prone on the ground, could as soon beget its life and stand erect and battle with the storms. Holiness implanted by sover-

elign grace is the "enmity" that will separate God's children and Satan.

So, then, the doctrine of our Lord, announced to Nicodemus, emphasized and developed in the Scriptures, "Ye must be born again," is no new doctrine of salvation, but that which was promulgated at the Fall and found its full development after the advent of the Lord Jesus Christ.

It was an act of God here in Genesis. He spoke and it was done. God, in putting enmity in your heart and mine as sinners against the devil, thereby plants an incorruptible and indestructible seed to germinate and develop into full perfection.

As God stood alone before Adam, and, without human intervention or angelic aid, accomplished this change, and only on the ground of the merit of His Son to be born, so He always must work in us, "to will and to do for His good pleasure."

Consequently all human agencies or priestly mummeries, all ordinances and rituals and dogmas that make the sinner's restoration to God's favor and salvation depend intrinsically upon them, or even partly upon them, are the very tools forged by the devil to bind deluded souls in their sins and defilement, or self-righteousness to his throne.

A chasm as wide as eternity, as deep as hell was dug by sin between the sinner and the holy God; and it would have remained eternally had not the cross of the Lord Jesus spanned the chasm, and over such a bridge in an instant may I, a penitent, broken-hearted sinner, and the devil's captive, rush into the arms of a reconciled Father, and by Him be clasped in an everlasting embrace.

This leads us, brethren, to consider, taught here as well as elsewhere in Scripture, the doctrine of vicarious suffering, a substitute satisfying completely the demands of law in the sinner's behalf. The seed of the woman is to bruise the serpent's head; also the seed of the serpent, representing all kinds and forms of infernal opposition, shall bruise his heel.

By the sufferance of God, Satan is unwillingly used in carrying out the plan of redemption. "Get thee behind Me, Satan," settles his position for a season relatively to Christ until the time of his utter destruction. For his "head," which symbolizes his leadership and dominion, is to be destroyed. In this conflict, which Jesus undertakes for the final mastery, He is also to suffer—His heel is to be bruised.

The culmination of that suffering Calvary brings with the anguish and pitiful death of the Son of God. Though lifted up by wicked hands, instigated by the devil, yet He was crucified according to God's purpose. By His stripes we are healed. Ah! that last and worst bruising was, as the devil imagined, victory for him as sure as his ruin of the first Adam. No, no; it was the bruising of His heel only to which Jesus willingly gave Himself to redeem sinners, and for them bruise Satan's head. When man fell God was ready for the emergency. His Son must die in the sinner's place, and the lost, condemned sinner by faith in Him should live, be brought back to the fellowship and eternal love of God; and the Son shall wear such ransomed souls as trophies all sparkling in His crown forever. And the Son cried, "Ready, willing, send Me." Said He not, when near the cross, "I lay down my life . . . no man taketh it from me; but I lay it down of myself. I have power to lay it down, and I have power to take it again."

So the promised woman's seed willingly engages in a conflict, and by that conflict, culminating in all its horrors on the cross, the law is satisfied, yea, is magnified; justice is vindicated, the ransom is paid for souls, and Satan falls as lightning from heaven.

Oh, brethren! on this solemn communion occasion consider, Was not Jesus our Lord bruised by Satan? Was He not tormented? Was He not the object around whom the seed of the serpent—Jews and Gentiles, priests and soldiers, Satan and devils—circled and

poured upon that lonely head their hellish hatred and curses? Ah, me! Call to mind the history of that life of obedience; how He was tempted in the wilderness by the same devil whom He had cursed at the Fall; call to mind the opposition on all sides, then the charges of blasphemy to which He submitted; contradiction of sinners, calling Him who is Truth, a liar; venom of vipers in priestly robes, revilings by the impure rabble; scourges by cruel hands cutting his body; bleeding brow from poisonous thorns; body aching, and, at last, falling under the heavy cross up the hill to Calvary. See Him now crucified by the seed of the serpent; crucified as the ringleader of malefactors. As the smoke and roar of the carnage are about to lift and away as a victor, and as the sin-bearer, treading the wine-press alone, upon His vision rise the glorious results of the travail of His soul, and the howling throng is silenced by His cry, "It is finished!" With that cry earth thrilled with agony at the death-throes of its Creator, rocks and reels, and, with clouds and darkness, witness that "It is finished." Yes, at last the weary, aching head suffers no more; finished forever His agony, gone His days of humiliation, completed the one perfect atonement for His people's redemption, finished the fight—a victor, with all hell filled with fright and dismay, and all heaven ringing with joy and praise. Soon He issues from Joseph's grave, a victor there, and ascends from the field of conflict, Satan routed, souls redeemed. Lifted to the cloud His chariot, and as He ascends heavenward, His escort of redeemed souls and holy angels cry, "Lift up your heads, O ye gates, and the King of Glory shall come in!"

Blessed be God, who spared not His own Son, but delivered Him up for us all. Thou wilt with Him also freely give us all things—life, peace, joy, union with Himself, perfect assurance of triumph over the devil, and all enemies and glory everlasting.

My prayer is that not only these

Christians who gather to remember His death, but also all who hear to-day may now join me in saying :

"Jesus lives ! for me He died ;
Hence will I, to Jesus living,
Pure in heart and act abide,
Praise to Him and glory giving ;

"Jesus lives ! my heart knows well'
Nought from me His love shall sever ;
Life, nor death, nor power of hell,
Part me now from Christ forever ;
God will be a sure defence,
This shall be my confidence."

FAITH CURE ACCORDING TO JAMES.

BY A. C. DIXON, D.D. [BAPTIST].
BROOKLYN, N. Y.

*Is any among you afflicted? let him pray.
Is any merry? let him sing psalms,
etc.—James v. 13-18.*

FIRST of all we shall try to ascertain what these words mean. "Is any among you afflicted? let him pray." The word translated "afflicted" occurs in three other places in the New Testament. In 2 Tim. ii. 9, "Wherein I suffer trouble, as an evil doer, even unto bonds." It is plain that "suffer trouble" does not refer here to physical ailment. There was no evil doing in that, and Paul could not have been said to suffer trouble "unto bonds" through any disease of the body. Again, in 2 Tim. ii. 3, "Thou therefore endure hardness, as a good soldier of Jesus Christ." "Endure hardness" is in root this word "afflicted," and has only a remote reference, if any at all, to physical infirmities. It means that the Christian should be willing to have a hard time for the sake of Christ. In 2 Tim. iv. 5 we read again, "Watch therefore in all things, endure afflictions, do the work of an evangelist." If the "afflictions" of this text refer to bodily disease, Paul exhorts Timothy to endure them rather than seek to be healed of them. It is plain, however, that there is only a remote reference, if any at all, to sickness. After Timothy is exhorted to endure afflictions, he is told to "do the work of an evangelist."

Paul does not mean to insist that, while he is sick he shall work as an evangelist, or that he should add to his endurance of afflictions the work of saving souls. It is a broad term, like the "hardness" of the above text, which includes everything which the Christian is called upon to bear. The noun of the verb is found in the tenth verse of this chapter. "Take the prophets for an example of suffering affliction." There is hardly any reference to the physical ailments of the prophets. So far as we know they were not invalids, but men of sturdy, robust health. The afflictions they endured were persecution, privation, death. We conclude, therefore, that this word "afflicted" does not refer to physical disease. The antidote for such affliction is prayer. The Christian can find in God help to bear what he cannot prevent. The prayer may remove the affliction, but there is no intimation that it will. In the midst of his afflictions let him pray. Prayer is the sustaining force; it helps him to endure.

"Is any sick among you?" This word "sick" refers not to mental trouble or to temporary ailment of body, but to serious sickness. It occurs in the following passages :

"There was a certain nobleman, whose son was sick at Capernaum" (John iv. 46), and we are told in the following verse that he was "at the point of death;" "The centurion's servant was sick, ready to die" (Luke vii. 10); "A certain man was sick, named Lazarus" (John xi. 1), and we know that he died. Of Tabitha it is said that "she was sick, and died" (Acts ix. 37). Paul says of Epaphroditus, "He was sick nigh unto death" (Phil. ii. 27). "Paul left Trophimus at Miletus sick" (ii. Tim. iv. 20), and it is evident that he was too sick to travel. In Matt. xxv. 36 our Lord says, "I was sick, and ye visited Me." The "sickness" of this verse refers to the condition which keeps one within doors, and makes him appreciate the visit of a friend. All these passages go to prove

that this word "sick" means extreme illness. It teaches, therefore, that when one is very ill, he should call for the elders of the church, and they should pray over him, "anointing him with oil in the name of the Lord." The request for the elders must come from the sick person. They are not called upon to go around and seek out the sick for the purpose of praying over them. The sick one must invite the elders; and these elders were men; no women among them. I do not know that this fact would positively exclude women from among those who pray over the sick, but they cannot prove their right to do so from this Scripture.

Now what was the purpose of this anointing? Several things are quite evident about it. 1. It was not for death, as our Roman Catholic friends claim for holy unction. They anoint the sick, not with a view to recovery, but because they are given up to die. With them it is a sacrament preparing the soul to enter the dark valley. Here the anointing has something to do with recovery. There is no Scripture for the sacrament of holy unction. 2. It was not a medicine. James would hardly be quack enough to prescribe one remedy for all diseases. The ancients did anoint their sick in many cases, but oil is good for every disease. Oil in the Bible is the symbol of the Holy Spirit. The priests at their consecration were anointed with oil. The elders thus acknowledge the Spirit as the healer of the body. Earthly physicians have failed; now the Heavenly Physician must be trusted. Our bodies are the temples of the Holy Ghost. The Spirit lives in them. They are His home, and it is reasonable to suppose that He can make repairs when these temples begin to fall to pieces. He does not object to other workmen using their skill, but when they cannot restore the temple, He can; He prefers to manifest His power when their skill has failed.

The expression "in the name of the Lord," indicates that the anointing was a religious act. The Spirit always hon-

ors Christ. His mission is to take the things of Christ and show them unto us. He would glorify Jesus in the healing of the sick.

"The prayer of faith shall save the sick." Strange to say, the word translated "prayer" is nowhere else so translated. It is used but two other times in the New Testament, and it is there translated "vow." First, in Acts xviii. 18, "Having shorn his head in Cenchrea: for he had a vow." This was evidently the vow of the Nazarite. The man who took it cut off his hair and burned it before the Tabernacle. Paul was at Cenchrea, where Phoebe ministered unto him. It might have been that he was sick while there, and in gratitude for his recovery he took this vow of more complete consecration. It may be that he applied during his sickness the principle that this text enforces. "The vow of faith shall save the sick." In Acts xxi. 23 we find that there were four men who had a vow on them. Paul was advised to go into the temple with them. They were also Nazarites. There is no reason why the word should be translated "prayer" here and "vow" in the other two places. Its meaning is "vow." Not so much a prayer to God for a thing, as setting apart of ourselves wholly to His service.

It is rather striking that the word translated "sick" in this verse is very different from the "sick" of verse 13. There it certainly refers to the body, and here it seems to refer more directly to the mind or spirit. The word is used only two other times in the New Testament. In Rev. ii. 3 we read, "For My name's sake thou hast labored, and hast not fainted." The word "fainted" is the verb of the adjective "sick," and it may refer to weariness of both body and mind, but the idea of sickness is not excluded. In Heb. xii. 3 it occurs again, "Consider Him that endured such contradiction of sinners against Himself, lest ye be wearied and faint in your minds." The word "faint" is the "sick" of this text, and

it is plain here that it does not refer to the body, for the expression "in your minds" modifies it. It is mental weariness that seems to be directly referred to in these two passages, but there can be little doubt that the passage in James we are studying refers also to weariness of body, caused by the "sickness" just mentioned. The thing needed for such faintness of spirit and body is not so much crying unto God, as a peaceful, heart-rest in the Lord that comes from a Nazarite consecration to His service. The man who in sickness gives himself completely to the Lord will do much toward hastening his recovery.

Sins should not prevent such a consecration. "If he has committed sins, they shall be forgiven him." If a person, sick in body, and as a result faint in mind and heart, should hesitate to make this vow of consecration to the Lord because of sins committed in the past, here is encouragement. God removes that difficulty; He takes away the sin as soon as the act of consecration becomes real. "If we confess our sins, He is faithful and just to forgive us," and hence the verse that follows, "Confess your sins one to another, and pray one for another that ye may be healed." The way to get rid of the sin which hinders consecration is to make a full confession of it. If it was public, let the confession be public; if it was private, let the confession be private. If it was simply against God, let the confession be to God; if it was against men, we should make our confession to those whom we have injured. Prayer can do what neither vows nor instrumentality can affect. Let confession and prayer go together. The sin may hinder the prayer, for if we hide iniquity in our hearts the Lord will not hear us. Get rid of the sin and then you can have power with God.

The Roman Catholic Church has made a sad perversion of this Scripture. They make it teach auricular confession. It does not teach us to confess to a priest, but to one another. The priest has no more right to assume that he is the one

to whom all confession should be made than the humblest member of a church.

"The supplication of a righteous man availeth much in its working." Prayer is power. It not only gives a reflex blessing to one who prays, but it moves the arm that moves the world. There is no sickness so severe that it cannot be cured by prayer; no sinner so hard that he cannot be reached by prayer. It does the impossible; it attains the unattainable, as the example which follows plainly shows. In the seventeenth chapter of 1 Kings we have a remarkable fact stated. Elijah told Ahab that for three years there should be neither dew nor rain, and it came to pass just as Elijah had said. We are not given the secret of Elijah's power. It was reserved for James to reveal us that secret. It was done by prayer. "Elijah prayed that it might not rain on the earth by the space of three years and six months. He prayed again, and the heavens gave rain and the earth brought forth her fruit." Elijah had no power to make drought or rain. The rain-makers with their scientific method had not been born at that time. He undertook to do by prayer what could not be done by any other means; and this fact is here set forth to encourage us to pray for those who are sick beyond the help of human remedies. Just as Elijah prayed rain out of the heavens, so we may pray health from God into our friends. That is the meaning of the words, whatever views we may hold about faith-healing. It is plainly taught that God does heal in answer to prayer, and that He will heal where the healing would be as difficult as producing a drought for three years or bringing the rain after the drought.

What, now, have we learned from this Scripture? 1. Disease and infirmities of body which do not threaten death seem not to be referred to in this promise. There is no reference to blindness or deafness or any deformity of body which does not bring it near the grave, and there is certainly no reference to death. After death has occurred, we

are not encouraged to pray for resurrection. The early disciples did raise the dead, but James does not advise us in this Scripture to go into that business. "While there is life there is hope," but after life has departed, our hope of recovery departs, and among all the healings by faith which have been reported there is no well-authenticated case that a man born blind or deaf or deformed from his birth has been healed without a surgical operation. These things a man can carry through life, and God often sees fit to let them remain for the good of the patient as well as for the good of others.

2. Sickness is not a sin. "If he has committed sins" implies that he may be sick in body and faint in mind without having committed sin. There is no doubt that such sickness is the result of sin; but invalidism is not sin. All sickness is not of the devil. The devil afflicted Job, but he could not do it without a special permit from God. David said: "Before I was afflicted I went astray." Affliction in this case was a blessing. God Himself smote the child of Bathsheba that it died, and there are Scriptures which make Him responsible for the afflictions of the people. He takes the responsibility, and we should not try to rid Him of it. Many afflictions do not come from beneath. God sends or allows them for the good of His people. "Whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth." The fact that we are chastised is a proof that we are sons. He is not careful to look after the correction of the devil's children, but He does, with a fatherly interest, look after His own. The theory that all sickness is sin, and that every sick Christian sins in allowing himself to remain sick, has made many a thorny pillow, and has filled many a devoted child of God with sadness and gloom, where there ought to have been sweet submissiveness and joy.

3. We should be willing to submit our bodies to God's wisdom and goodness. Paul had a thorn in the flesh,

which was evidently a physical infirmity. He prayed three times that it might be removed. God did not answer his prayer directly, but gave him something better. He said to Paul, "Let the thorn remain, My grace is sufficient for thee." It is better for you to be afflicted and draw upon Me for grace, than to be well and need not my help. If sickness is sin, Paul forsook Trophimus in his sin when he left him at Miletus sick. Recognizing in the sickness of his brother some good purpose of the Lord, he left him and went about his business. Indeed, Paul was ready for whatever God might send. He learned to rejoice in infirmities, knowing that God's strength is made perfect in weakness. He said that he was ready to live or die, so that by life or death he might glorify Jesus. His body as well as his soul was given to the Lord, and he was willing to rejoice in God's will concerning both.

Many great men in the Church, like Paul, have been weak in body. Calvin was a lifelong invalid. Richard Baxter, while he was writing the "Saints' Rest in Heaven" was a great sufferer. Robert Hall often suffered such agony just before preaching, that he would roll upon the floor and groan. David Brainerd was so frail of body that he died quite young. Henry Martin was almost a walking corpse. These sick men lived in the very vestibule of heaven. Their afflictions made them spiritually-minded; drew them closer to God. The happiest, sweetest, purest, best Christians I have ever known are some of God's invalid children. He seems to keep them upon earth to teach us patience, submission, and joy in the midst of suffering. They are the priests of the Church. They give themselves to prayer, and those of us who are so busy that we have not time to pray may thank God for the afflicted Christians who spend most of their time in supplication for us.

4. While in health it is our duty to observe the laws of hygiene that we may remain healthy. Sin is the trans-

gression of law—moral or physical. When a man knowingly violates a physical law he is a sinner, and may expect to suffer the consequences of his sin. God may forgive him and heal him, just as He may forgive his soul and heal that, but it is pure grace on His part, and we have no right to dictate to Him in the matter.

5. When we get sick let us use such means for restoration as God has given us. He uses instrumentality in saving souls. He does not convert the world without means. "By all means," Paul says, "save some." We need not expect him to heal the body if we refuse to use the means that we know He has placed in our reach. One of Bishop Taylor's young missionaries in Africa was taken sick with the fever. The doctor urged him to take quinine. He said: "No, I have trusted my body to the Lord to be healed." "But," said the doctor, "God has revealed to you that quinine is good for fever, and He would have His blessing to come through that channel." "No," said the sick man, "I will not detract from God's glory." "Well," replied the doctor, "you are dying, and unless you take the medicine I can give you no hope." "I shall die," replied the patient, "if it be God's will," and he died. Now, he did wrong in refusing to use the means that God had put within his reach. God made the quinine. He had revealed to him that quinine was the thing needed for fever. He could give God the glory just as truly after He had been healed through the instrumentality of quinine as if God had spoken to him out of heaven, and said, "Rise and walk!" When you get sick send for the best physician that you know of, and ask God to guide him in the use of remedies that He has put upon the earth for the cure of diseases; you will not detract one particle from His glory.

6. But when you are nigh unto death, all remedies having failed, man's wisdom and skill availing nothing, then call for the elders of the church, and ask

them to pray over you, anointing you with oil in the name of the Lord. Consecrate yourself in heart thoroughly to Christ, confess your sins, and if you desire to live, the promise is that you shall be healed. And yet, even then you should say, "Thy will be done." Commit the matter to God, for, after all, dying and going to heaven is not such a horrible thing. Some one asked a foreign missionary if he believed that the days of miracles were past, and he replied: "If God were to give me the power to work miracles upon the body, I should say, 'Lord, grant to me, instead of that, the miracle of a holy life.'" The miracles of grace are greater than the miracles of healing. "Greater things than these shall ye do, because I go unto my Father." The soul healed means the body redeemed forever. The Christian has little time to be seeking the lesser miracles when the former may be performed to the glory of his Saviour. The prayer of a young missionary on the Congo, as he lay there dying, was, "Father, I came to Africa to consecrate myself to Thee. If, instead of receiving my consecration, Thou dost see fit to receive me, Thy will be done." Body and soul let us commit to Him "whose we are and whom we serve."

BIBLE STUDY.

BY C. V. ANTHONY, D.D. [METHODIST],
OAKLAND, CAL.

Search the Scriptures; for in them ye think ye have eternal life: and they are they that testify of me.—John v. 39.

THERE is perhaps no better equivalent for the word here translated *search* than one word, study. This might be substituted without violence to the text.

It is the opinion of many critics that the form of the text should be in the indicative rather than in the imperative mood. "Ye search the Scriptures because in them ye think ye have eternal life." If we accept this form it will not materially alter the sense. If these

Scriptures testify of Christ, and if He only is our Saviour, surely He can but commend our zeal in studying them. There is a latent reproof in the words, indicating that they had studied these Scriptures to little purpose, or they had already known that He was the long-promised Messiah. It is possible for us to fall into the same error and have a profound reverence for the Bible, and even quote it as authority without getting out of it what it was intended to give us.

And what were these Scriptures? Identical with what we now call the Old Testament. With the Pharisees, as well as with most of the Jews in all periods of time, these books, not one omitted nor one added, were considered sacred and the very oracles of God. They were classified a little differently, but were the same in fact. The New Testament was added after these words were spoken. They too were recognized by the whole Church as inspired, and to this conclusion there were never any but the most insignificant exceptions. These two departments of the Bible supplement each other. The Old Testament cannot be understood without the New. The New is best understood in connection with the Old. This whole Bible is, or ought to be, our most constant study.

I. How?

1. *By carefully studying each word.* We so often read as though we understood when really we do not stop to see whether we understand or not. We read because we are ill at ease if we do not read. We read a chapter because it is a chapter without stopping to see what are its connections and whether we have not a fragment of truth that is inexplicable outside of its kindred parts. We read so many chapters a day in the order of their occurrence because we want to read our Bibles through in a given length of time. Whereas some parts of it need ten times the amount of thought that other parts do, and we should bestow our labor in accordance with the nature of the composition.

2. *By a systematic study of ideas.* Just as there are veins of silver and gold in the solid rocks of the earth's crust, so there are veins of truth running through this Book, showing the bonds by which the Divine Author kept all in one. If we search for truth as for hidden treasure we shall find it.

3. *By a careful study of its history.* One of the great mistakes of infidels has been the judgment of all parts of the Bible from one standpoint of observation. We should not consider the theology nor morality of Genesis, or even of the Psalms in the clearer light of the New Testament. Every author should be studied in the light of his own age and the peculiar circumstances in which he was placed. Sunlight carries with it the peculiar characteristics of the media through which it passes. Why may not Divine truth be still Divine, though somewhat influenced by the imperfections of the medium employed in writing it?

4. *By a careful study of the land and people where the Bible was written.* Every other land is changed. Egypt is no more as it was in the days of the prophets. Babylon and Nineveh are not. Greece and Rome have little now in common with the days of antiquity. How strange that in Palestine we should still find so much that is in explanation of the Bible! Has not God kept this as an object lesson for students of the Bible? And are we not remiss when we neglect a source of explanation so important?

II. Why?

1. *It is historically worthy of study.* History is incomplete without it. How little we know of a period more than four hundred years before Christ but for what this Book tells us!

2. *Its literature is worthy of study.* Its poetry is of the highest order. The beauty of its rhetoric and the wisdom of its sayings charm the candid student and amply repay him for his time and toil.

3. *Its morals are a necessity.* In the first place, unless God has spoken we

have no foundation for a moral system, and never can have one that will not be as changeable as the popular fancy and as fickle as a national election. But not only does the Bible present a sure foundation for its moral system, it presents the only *system* the world can safely follow. Put the Koran, the Zend Avesta, the Vedas, the writings of the Buddhists, or any other religious writings beside this blessed Bible, and ask yourself if you can turn from this fountain of living waters to take these broken cisterns that can hold no water?

4. *It presents us Christ.* There has never been another Saviour, there never will be another. If we live we must live by Him. He is "the way, the truth, and the life." Here we find Him. In the Old Testament He is seen in prophecy. In the New He is seen in history. In the Old He is brought to our hearts in glorious promise. In the New He comes to us in a living presence. If we find Christ we find what the Bible was intended to teach if we find Him not the highest end of the Bible has not been served in our case.

FOUR PILLARS OF CHRISTIANITY.

BY REV. N. H. STILES [PRESBYTERIAN], PITTSBURG, PA.

And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.
—Acts ii. 42.

In order to ascertain the real strength of anything, the most natural process is to examine its foundation, find out what it primarily rests upon, and the nature of that basis. In the instance of any material structure that examination includes the soil upon which the structure stands and the first parts of its foundation. In the case of a religious or a benevolent institution, that examination extends back to the authority upon which the structure rests and to its fundamental principles before its claim to moral and religious safety can be established. Every well-officed modern

city has a man, or a body of men, whose business it is to restrain the erection of, structures that would threaten the safety of the public, and to require the removal of those that already do threaten it. In regard to the erection of theoretical religious structures, however, there are no restrictive laws and no inquisitive inspectors armed with any authority to remove such buildings. For them public opinion is the only inspector, and time the only officer vested with authority to demand their removal.

The strong words which record the practice of the converts to the Christian Church in the days following the pentecostal revival suggest the consideration of a religious structure that was erected nearly two thousand years ago; and it is desired to see upon what foundation, this building rests, "that it is become so great." What stones compose its foundation? what tablets mark its corners? This religious building we call

The Christian Church,

and we can be and are satisfied of its permanence and safety only in proportion as we are convinced of the substantial character of its foundation and its workmanship. To urge that it has been standing nearly two thousand years emphasizes a fact, but advances no proof as to the correctness and the permanence of the structure. Two thousand years is no great time either for masonry or for principles to stand. On the banks of the Nile are about seventy structures of masonry of familiar shape, many of which are known to have stood in their present location for more than two thousand years before the birth of Jesus Christ. Between the territory of China and Siberia there are fifteen hundred miles of massive stone wall that was venerable and hoary long before the star guided the wise men to Bethlehem. Even man-made masonry is capable of standing stanch, formidable, and secure for a much longer time than the Christian Church has been established.

Five and a half centuries before Christ came to this world there was born a man whose principles of pure and simple morality for twenty-three centuries have held complete sway over nearly one fourth of the human race. The moral doctrines of Confucius may be stated as a maxim, "Deal honestly with men, and have nothing to do with God." In the same century, in India, there is said to have been born a man whose name has been made very familiar to English-reading people by the novelist, Edwin Arnold. The principle taught by Gautama was, in brief, that the man who lived a severely moral life finally passed into "Nirvana," a condition of absolute forgetfulness. This is the so-called religion of five hundred millions of the human race. So we see that even man-constructed systems of religion and principles of morality have stood vastly longer than the Christian Church. We must look elsewhere than to its age for arguments confirmatory of its permanence and its power.

It may be laid down as a principle—and no thoughtful man will doubt it—that in very many departments of work *time* is not necessary to prove whether or not a thing is strong. If it is not strong at once, a million of years will not make it so. This is true, for instance, in architecture—not masonry, but architecture. It does not require ten or a dozen years to prove that a Roman arch without a keystone is not strong, nor that a flat roof will not shed the snow; two seconds will prove this, because the principle is faulty. It does not require a month's practice for a musician to determine whether or not a musical score is correctly constructed; he can do that by once reading it over, without touching an instrument; and a whole century of instrumentation would not make a faulty score accord with the harmonic system, because it is built upon faulty principles. A careful merchant need not be in trade forty years before he can decide whether or not he is making anything; forty minutes' examination of his books will show

what kind of principles his business is based upon. And similarly it is not necessary for a system of religion to exist in the earth as long as Confucianism or as Buddhism has existed before it can be pronounced substantial and strong. If it will meet the needs of humanity at all, it will meet them at once. In virtue of the principles upon which it rests, the Christian Church was as strong on the Day of Pentecost as it is to-day. To its pillar principles, then, rather than to its age, should the attention turn to satisfy itself of the strength of the Church of Jesus Christ.

First Pillar—*Steadfastness in doctrine.*

Probably there is no department of life that is so full of illustrations of the truth of the adage, "A rolling stone gathers no moss," as the religious department; and it also is true that people who have been unstable in their doctrinal position have experienced the most unrelieved discomfort in themselves. They not only gain no spiritual strength, but they find uneasiness and anxiety. One explanation of the cause of sea-sickness is the reiterated sensation of non-support—a long-continued sense of falling. Now it is more than likely that such illness manifests itself in the instance of men who are tossed about by every wave of doctrine; they are victims of a sort of doctrinal sea-sickness which, although it may be relieved temporarily, will not be overcome until they set foot upon a solid soil. "Continued steadfastly" is the unfolding of the Greek word for *strength*, and when this word is used of *men* it implies a strength that comes by reason of giving constant attention to a thing. Such were the converts to the early Christian Church; they were steadfast because they were strong; they were strong because of continued application.

Second Pillar—*Fellowship.* When Sir Christopher Wren was demolishing the ruins of the old St. Paul's, to make room for his new cathedral, says Mr. Spurgeon, he used a battering-ram with which thirty men beat upon a part of the wall for a whole day without

producing any visible effect upon the masonry. When finally the wall was overthrown and demolished it was found that such an intimate union had taken place between the particles of the mortar that it had become like solid stone. This was due to the similarity of the natures of the mortar and of the stones, both being affected by the same bond because both partook of the nature of that bond. Lime is the bond between mortar and stones, fellowship the bond between member and member. What was Christ's prayer touching this thing? "That they may be one; as Thou, Father, art in Me and I in Thee, that they also may be one in us" (John xvii. 21). This bond of fellowship, moreover, is one that does not overthrow individual characteristics. It is not a fellowship that acts as those forces act which change the quality of living wood into the deadness of solid stone, petrifying it. On the contrary, it is like the fellowship that unites the particles of two separate and individual kinds of living wood with such oneness of life and purpose that, as in a grafted tree, they produce uniformly good fruit.

Third Pillar—*Breaking of Bread*. In this custom we have symbolized the life principle that exists, though in an unsymbolized form, in the preceding characteristics of strength and fellowship. A living union is here announced and emphasized by reason of the fact that bread is the very staff of life. It is a feeling of confidence and esteem that prompts one man to invite another to "break bread with him." It is an invitation to enter his house, enjoy its protection and rest, meet the members of the family, and, in partaking of the family food, enter into their comfort and refreshment. By what strange alchemy acquaintances are transformed into friends and amalgamated in a common interest by this process, who can tell? But that it is so, who can deny? It was an unwritten but puissant law of the Greeks that even if registered enemies met each other at the table of a mutual friend, neither of them

should show anything else than the most punctilious courtesy. To attack an enemy at the table of a friend was to make one's self liable to death upon sight. In the establishment of the Christian Church the satisfying of a common need was made a pillar, and the frequent opportunities for that satisfying emphasized the necessity for frequently laying aside all personal animosities and the merging of all personal interests into the common weal, all personal sorrows into the common woe.

Fourth Pillar—*Prayer*. Again, we find a practice springing out of a common need, for prayer is the spontaneous outburst of the human heart; it is "the soul's sincere desire uttered or unexpressed." Nothing has been found that could permanently suppress this divine impulse. It may have lain dormant for years, but, like the germ of the dahlia tuber found in the mummy's hand, it will spring into active and unchanged life. It may be drugged to sleep with the narcotics of immorality, but under the application of the alternating electric current of danger and necessity it wakes into renewed life and vigor. All are familiar with the name of that arch-infidel, Voltaire, who did not defy God simply because he declared there was no God to defy. When he was overtaken by a terrific thunderstorm in the Alps, he fell on his knees and prayed aloud in his terror that God would deliver him from the fury of the tempest.

Telegraphers affirm that the atmosphere at times becomes so charged with electricity that no chemical battery is needed in sending a dispatch, the atmospheric electricity being sufficient for that purpose. Thus is it with prayer. It springs spontaneously and makes its way upon invisible wires to the throne of God. In the atmosphere of the assembled Church the proper conditions are established, the place is filled with that fine, invisible, indescribable divine *afflatus* which gives origin and a passage to the prayers of men.

Upon these four pillars rests the

Christian Church; beside them the strength of her eighteen hundred years of existence is altogether inconsiderable. Erected upon them must every local division of the Church be if it hopes to contribute anything to the evangelizing of the world.

"We mark her goodly battlements,
And her foundations strong;
We hear within the solemn voice
Of her unending song.

"Unshaken as eternal hills,
Immovable she stands;
A mountain that shall fill the earth,
An house not made by hands."

—COXE.

STRIKING THOUGHTS FROM RECENT SERMONS.

TAKE courage, God did not call us to succeed, He called us to work, and the rest is left with Him. Low successes are not to be compared with high failures. Take the higher life; live for eternity, live for the faith, live for truth, live for duty; your life may look a failure, but it will have the triumph of the cross.—*Knox-Little* (Num. xxi. 9).

"I am the Truth." How interesting is it in this light to remember the famous and pathetic declaration of the Princes of Germany to the imperial Diet of Spires in 1529: "Seeing that there is no sure doctrine but such as is conformable to the Word of God; that the Lord forbids the teaching of any other doctrine; that each text of the Holy Scripture ought to be explained by other and clearer texts, and that this holy Book is in all things necessary for the Christian, easy of understanding, and calculated to scatter the darkness; we are resolved, by the grace of God, to maintain the pure and exclusive teaching of His only Word, such as it is contained in the Biblical Books of the Old and New Testament, without adding anything thereto that may be contrary to it. This Word is the only truth; it is the sure rule of all doctrine and of all life, and can never fail or deceive us. He who builds on this foundation shall stand against all the powers of hell, while all human vanities that are set up against it shall fall before the face of God. For these reasons we earnestly entreat you to weigh fully our grievances and our motives. If you do not yield to our request, we protest by these presents before God, our only Creator, Preserver, Redeemer, and Saviour, and Who will one day be our Judge, as well as before all men and all creatures, that we, for us and for our people, neither consent nor adhere in any manner to the proposed decree (of adherence to the errors of Rome) in anything that is contrary to God, to His Holy Word, to our right conscience, and to the salvation of our souls."—*Stclair* (John xiv. 6).

The Drama and the Life have at root a common problem, and perhaps we shall better understand the problem when we see how the Drama on the one hand, and the Life on the other presents it. For Job has this pre-eminence; it is not simply the solitary Drama in possession of the Hebrew people, but of the entire Semitic race. Our literature is rich in tragedies; they have but this one, and having it, have more than our all. There is no more characteristic drama of modern life than the one

which is there suggested, and which the greatest, most potent mind of this century imitated and attempted to reproduce. *Faust* is as characteristic of our nineteenth century and of its poet, as Job was characteristic of the ancient Hebrew world. *Faust* has his Satan, his Mephistopheles, his temptation, his question, and his fall; but just compare the two that you may see the difference of proportion between the old mind and the new, the inspired and the poetic spirit. *Faust* has his problem, his greed of knowledge, his sense of the emptiness of the knowledge he was greedy for, and did in a measure gain. The passion to know drove him on; what he knew only made him greedier, the less satisfied. The tempter that comes to him knows not the harmony of Heaven, loves to mock it; knows not the beauty of the Earth, loves to mar it. He plays upon the man that seeks knowledge through the lower part of his nature, corrupts the intellect by the lowest of the senses. And as he corrupts the man and weans him from the high pursuit of truth, from the love of knowledge to the lust of the flesh, he does it at the expense of chastity, of beauty, untouched by the ruin he makes, glorying in the waste he creates. But here, in this older drama, though there be a Satan, he is a Satan that moves, as it were, on another plane; he does not corrupt the man through lust—he threatens the man through disaster, misfortune, suffering. It is not the greed of knowledge that does not satisfy, it is the need of God that alone can please, that fills the soul of the patriarch. The plan is larger, the space is more spacious, the spirit is deeper. If there is Satan, he almost is a rival to God. The God who is there is one that can conquer even Satan by simple discovery of truth, while the man issues from his trial a larger, ennobled man, benefiting the life he lives by the ideal that he gave to it.—*Fairbairn* (Job xxiii. 3, Rom. viii. 15-17).

This, then, being the reward of the prophet and of the righteous man, that they grow in power and goodness, in the capacity for work, and in the practice of virtue, it is not hard to see why the man who receives the prophet in the name of a prophet and the righteous man in the name of a righteous man should receive their reward—the same reward as they do. Observe that in the one case the man receives the prophet in the name of a prophet. He receives him because he knows him to be a prophet. This indicates that the man esteems the prophet for the sake of his office, that his sympathy is with him, and that he is interested in his work. This shows us also that he is not himself without some share of the prophet's gifts; that though perhaps unable to expound to others the higher thoughts that fill his own brain and inspire his own heart, they are there—they are of a kindred nature to those of the stranger whom he welcomes. He rejoices to hail this stranger, and gladly offers him hospitality, because he is of kindred spirit to himself. And what follows? Their intercourse brings to the host the prophet's reward. The latter becomes the interpreter of the thoughts and feelings of the former, and gives them the expression for which they were struggling in vain. The expression they receive gives them clearness and power. The host is enriched in his prophetic gifts by his guest's conversation, and truly receives the prophet's reward, shares with him and through him that enlargement of mind and that penetrating spiritual vision which are the richest fruits of his prophetic labors, as well as the power of clothing his thoughts in more accurate and impressive speech.—*Euen* (Matt. x. 41).

When Savonarola, the great God-gifted organ voice of Florence, the great prophet of the Middle Ages, came to his disastrous end, we are told that as he was led through the streets of the city which he had tried to arouse from its immorality, the very children whom he had

striven to teach pelted him with stones before he hung in chains over the fire. We are told of a young English martyr at Smithfield, a lad only about fifteen years of age, who, as he stood at the stake in agony, said to the spectators, "Pray for me." And one answered, "I would as soon pray for a dog as for a heretic like thee." Then the lad lifted up his eyes and said, "Then, Lord Jesus, have mercy upon me," and instantly the clouds of a cloudy day parted, and the sun shone down upon his face and made the spectators muse. Let us remember that in this world nothing but persecution, nothing but hatred, nothing but slander, nothing but opposition, nothing but misrepresentation, may be our reward, and may be our highest eulogy—that is, if it be incurred in the path of duty, and if it be borne for the sake of Christ.—*Farrar.*

THEMES AND TEXTS OF RECENT SERMONS.

1. The Threshing Machine. "For the fitches are not threshed with a threshing instrument, neither is a cart wheel turned about upon the cummin; but the fitches are beaten out with a staff, and the cummin with a rod."—*Isa. xxviii. 27.* T. DeWitt Talmage, D.D., Brooklyn, N. Y.
2. The Growth of Knowledge in Love. "That ye being rooted and grounded in love may be able to comprehend with all saints, what is the breadth and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God."—*Eph. iii. 18.* Rt. Rev. Alfred Barry, D.D., New York.
3. Light Turned to Darkness. "If therefore the light that is in these be darkness, how great is that darkness!"—*Matt. vi. 23.* Pres. Francis L. Patton, D.D., Princeton, N. J.
4. Loyalty. "For there stood by me this night the angel of God, whose I am, and whom I serve."—*Acts xxvii. 23.* Prof. Olin A. Curtis, Amherst, Mass.
5. Finding the Larger Christ. "And in these days came prophets from Jerusalem to Antioch."—*Acts xi. 27.* David H. Greer, D.D., Ithaca, N. Y.
6. Avenues to Success. "And He lifted up His eyes on His disciples, and said, Blessed be ye poor: for yours is the kingdom of God. Blessed are ye that hunger now: for ye shall be filled. Blessed are ye that weep now: for ye shall laugh."—*Luke vi. 20, 21.* Pres. Taylor, Poughkeepsie, N. Y.
7. The Holy Kiss. "Greet all the brethren with a holy kiss."—*1 Thess. v. 20.* James M. Farrar, D.D., Brooklyn, N. Y.
8. The Ever-Present Christ. "Lo, I am with you always, even unto the end of the world."—*Matt. xxviii. 20.* S. A. King, D.D., Macon, Ga.
9. Christian Assurance. "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day."—*2 Tim. i. 12.* N. M. Woods, D.D., Memphis, Tenn.
10. The Enduring Word. "The Word of God which liveth and abideth forever."—*1 Pet. i. 23.* W. U. Murkland, D.D., Baltimore, Md.
11. The Theme of the Preacher. "Preach the word."—*2 Tim. iv. 2.* J. H. Bryson, D.D., Anniston, Ala.
12. The Essential Conditions to Prosperity in the Church of God. "Save now, I beseech thee, O Lord! O Lord, I beseech Thee, send now prosperity."—*Ps. cxviii. 25.* Sanford Hunt, D.D., Brooklyn, N. Y.
13. The Establishment of the Kingdom of Christ on Earth. "And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."—*Dan. ii. 44.* "And I say also unto thee, That thou art Peter; and upon this rock I will build My church; and the gates of hell shall not prevail against it."—*Matt. xvi. 18.* W. C. Young, D.D., Washington, D. C.
14. Transformation. "Be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God."—*Rom. xii. 2.* Dean N. L. Andrews, Hamilton, N. Y.
15. The Sense of Incompleteness. "And ye are complete in Him who is the head of all principality and power."—*Col. ii. 10.* Pres. David J. Hill, D.D., Rochester, N. Y.
16. Woman's Opportunity. "Who knoweth whether thou art come to the kingdom for such a time as this?"—*Esther iv. 14.* W. H. Dunbar, D.D., Gettysburg, Pa.

Suggestive Themes for Pulpit Treatment.

1. Self-Help and Brotherhood. ("Bear ye one another's burdens, and so fulfil the law of Christ.")—*Gal. vi. 2.*
2. The Slavery of Gambling. ("And they crucified Him, and parted His garments, casting lots; that it might be fulfilled which was spoken by the prophet, They parted My garments among them, and upon My vesture they did cast lots.")—*Matt. xxvii. 35.*
3. Allotted Situations. ("Then Peter, turning about, seeth the disciple whom Jesus loved following, which also leaned on His breast at supper, and said, Lord, which is he that betrayeth Thee? Peter, seeing him, saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? Follow thou Me.")—*John xxi. 19-22.*
4. The Democracy of Christ. ("And the multitude of them that believed were of one heart and one soul: neither said any of them that ought of the things that he possessed was his own; but they had all things common.")—*Acts iv. 32-34.*
5. Ministerial Equipment. ("By the manifestation of the truth commending ourselves to every man's conscience in the sight of God.")—*2 Cor. iv. 2.*
6. The Service that Reason Demands. ("I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.")—*Rom. xii. 1.*
7. Indications of the Will of God. ("But I will come to you shortly, if the Lord will. What will ye? Shall I come unto you with a rod, or in love, and in the spirit of meekness?")—*1 Cor. iv. 19-21.*

8. The Church for the People. ("To the poor the Gospel is preached."—Matt. xi. 5.)
9. God's Word Wonderful. ("Thy testimonies are wonderful."—Psalm cxix. 129.)
10. The Sinner's Loneliness. ("And Cain went out from the presence of the Lord."—Gen. iv. 16.)
11. The Men for Office. ("Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating unjust gain, and place such over them."—Ex. xviii. 21.)
12. The Supernatural in Redemption. ("The law was given by Moses, but grace and truth came by Jesus Christ."—John i. 17.)
13. The Demand of the People on the Ministry. ("Therefore came I unto you without gain-saying, as soon as I was sent for; I ask therefore for what intent ye have sent for me."—Acts x. 29.)
14. Comprehensive and Constant Prayer. ("With all prayer and supplication, praying at all seasons in the Spirit."—Eph. vi. 18.)
15. The Law of Personal Gratification. ("Let us not therefore judge one another any more; but judge this rather, that no man put a stumbling block or an occasion to fall in his brother's way. I know, and am persuaded by the Lord Jesus, that there is nothing unclean by itself; but to him that esteemeth anything to be unclean, to him it is unclean."—Rom. xiv. 13, 14.)

ILLUSTRATIONS OF BIBLE TRUTHS FROM SCIENCE AND HISTORY.

"I WILL praise Thee; for I am fearfully and wonderfully made" (Ps. cxxxix. 14). How wonderful is God's hand as seen in our bodies by the aid of the microscope! Each human organism contains 2,000,000 perspiration glands, communicating with the surface by ducts, having a total length of ten miles; the blood contains millions of corpuscles, each one being complete in itself; the rods in the retina of the eye number 30,000,000, and Meiner has calculated that the gray matter of the brain contains at least 600,000,000 cells! Words fail to reveal the marvellous complexity of our physical structure.

"Now there are diversities of gifts, but the same Spirit" (1 Cor. xii. 4). God's Holy Spirit is like a telephone uniting man and God. A copper wire 1200 miles in length, weighing over a million pounds, supported on 54,000 poles, connects Boston with Chicago. Messages of all possible kinds can be flashed from city to city. So the Spirit of God unites all good men, and gathering up their songs, hearts' desires, cries and prayers, flashes them to Christ, and then flashes back the answers while the knees are yet bowed at the throne. By Him God speaks His mind to us, and we speak back to God.

"FAITH is the evidence of things not seen" (Heb. xi. 1 *et seq.*). It sweeps the

unseen world and brings its wealth of knowledge, wisdom, love, and goodness down to the heart. The great Lick telescope, in California, when turned on the planet Mars, reveals its revolving lands and seas, its changes of day and night, its mists and snow-capped mountains. How wonderful, in view of the fact that Mars is never nearer the observer than 31,000,000 miles! By faith the Christian rises to God, beholds Christ, and has his conversation in heaven. Who can limit the sweep of its range in Christ Jesus and in the heavenly Jerusalem!

"DAY unto day uttereth speech, and night unto night sheweth knowledge" (Ps. xix. 1-3). God has been for six thousand years signalling to man from the skies, saying, "Come home." Recently electricity has been successfully employed in "writing on the clouds." By directing the letters formed by the search-light on the clouds, and forming words that can be distinctly read at a great distance, a signal is made. It may be a cry of distress or a salutation, but it can be seen from afar. In the skies, in His Word and providence God has been signalling. What excuse remains for the heedless? Who, then, seeing God's call, can refuse to "signal back for Christ?"

"THE Lord God is a sun" (Ps. lxxxiv. 11). The "king of day" is both a grand

centre of attraction and a centre of power. The sun not only controls the planets within his sphere, but also the activities on each planet. Thus, for example, he produces both wind and rain by his heat; the forests of to-day and the coal fields owe their existence to the power of his rays; the animal draws its power from the plant and the plant from the sun. Man feeds upon both, drawing upon the sun for strength, light, and heat. What an emblem of Him in whom we live, move, and have our being!—*Professor Green, Condensed.*

“HE stretcheth out the north over the empty place,” etc. (Job xxvi. 7). Professor Loomis, of Yale, in speaking of this remarkable passage, so often challenged by critics, said: “Recently, by the use of the largest telescope in the northern hemisphere—in the Naval Observatory at Washington—a great vacuum, corresponding to the empty space of which Job wrote, has been discovered in the depths of the northern heavens. He who suspended the earth upon nothing guided Job in all his utterances. Here again science proves a handmaid to Scripture.”—*Dr. Munhall, in Highest Critics.*

“WHO healeth all their diseases” (Ps. ciii. 3). A French surgeon, Dr. Albert Calmette, has recently discovered an antidote to snake bites. It is a preparation having for a basis a salt of gold. One injection under the skin removes fatal results, and subsequent injections produce a perfect cure. This remedy is believed by its discoverer, who is a disciple of Dr. Pasteur, to be a complete specific for the bites of all the varieties of snakes. Jesus Christ is the only antidote for the bites of the old serpent and all diseases of the soul; His blood cleanses from all sin.

“HE saith unto them, An enemy hath done this” (Matt. xiii. 28 30). How subtle, how persistent, and how prolific is sin! Five years ago an entomologist in Massachusetts imported one specimen of the gypsy moth for his cabinet. It

escaped, and now its progeny swarms over the whole State. Last year 200 persons were engaged in its destruction. Over 100 square miles were searched, and \$100,000 were expended, yet the work is not done; great preparations are being made by the governor to destroy this pest. What a true picture of the evil seed of Satan!

“FOR what is your life? It is even a vapor that appeareth for a little time and then vanisheth away.” (James iv. 14). During certain months a wonderful mirage is visible in Alaska. It appears about five o'clock over the great Pacific glacier. At first like a mist, then becoming clearer, one can see distinctly a large city with well-defined streets, trees, spires, odd-shaped mosques and cathedrals. It seems large enough for 25,000 or 30,000 inhabitants. It is admired and gazed at by all beholders for a little time, then vanishes away. It is sought, but cannot be found. So with human life. How soon it vanishes not to return!

“THE earthly shall pass away, but the heavenly home shall abide forever” (Heb. xii. 27, 28). The San Francisco *Call* reports the sinking of two islands situated between Australia and Borneo recently. One of these, Expedition Island, was thirteen miles long by one wide, and only forty miles from the coast of Australia. It sank under eight fathoms of water. According to science, the whole crust of the globe is in motion, changing its relative level as it gradually adjusts itself to the contractions and expansions of its molten interior. Though islands may sink and mountains be cast into the sea, God's children abide safely in their eternal Refuge.

“I AM that bread of life” (John vi. 48). How soon men die without bread! Russia suffered terribly in the late famine. Were it not for timely aid from England, France, and the United States, millions must have died of actual starvation. The American steamers *Indiana*, *Missouri*, and the *Leo*, freight-

ed with free-will offerings of sympathetic people, saved many from death. Christ came to give eternal life to all who receive Him. He is the bread of heaven for a starving world.

"**BUT** whosoever drinketh of the water that I shall give him shall never thirst" (John iv. 14). How refreshing and inexhaustible the supply in Christ! A surprising discovery is reported from Plainfield, N. J. Engineers have ascertained that a river of no small size flows from northeast to southwest directly under the city many feet below. The water is inexhaustible, pure, and swift flowing. Christ has refreshed millions, and yet there is sufficient for countless millions more. "Come ye to the waters."

"**FOR** there is one God and one Mediator between God and men, the man Christ Jesus" (1 Tim. ii. 5). The phonograph illustrates one phase of Christ's mediation. You approach it and speak your message fully into its receiver. Your message is flashed over land and sea thousands of miles until it reaches your friend and speaks your words into his ear. Not a word, not a syllable, not even an intonation of your voice has been lost by the vast distance traversed. So with Christ, who receives all our desires, requests, and tears, and presents them for us before the Father. How eloquently He pleads in our behalf!—Christ our Advocate!

"**BUT** Thou art the same and Thy years shall not fail" (Heb. i. 12). Recently a jeweller of Seattle purchased in San Francisco, without seeing them, two ivory images of Buddha of great value. When the gods were duly forwarded to Seattle, they were found to be so browned by age and so worn by the touch of loving worshippers, that the purchaser was disgusted, and brought an action at law against the San Francisco dealer. How helpless, changeable, and foolish the gods of the heathen! But *our God* is from everlasting to everlasting the same; *He changes not.*

"**HASTE** thee, escape thither!" (Gen. xix. 22). The calls of God are many, coming to the sinner from all sides. When the Hotel Royal was burning in New York, an engine-driver on the elevated railway stopped his engine in front of the doomed edifice, opened the shrill whistle, and shrieked its terrific sound for over five minutes. The sleepers were thus awakened, aroused, and many saved from a terrible death. Christ calls loudly, but the last call will come when immediately the door shall be shut. "Haste thee, escape for thy life!"

"**AND** immediately the man was made whole" (John v. 9). How glad were millions on the discovery at last of a specific for tuberculosis! Dr. Koch's name was in every mouth. Hundreds and thousands went to Berlin for treatment, and millions waited patiently for the remedy, when, alas! it failed, and bitter disappointment burned in many sorrowing hearts all around the globe. Not so with Christ; He has healed millions, and in 1900 years not lost a single case. He disappoints none, but heals to the uttermost.

"**THE** unsearchable riches of Christ" (Eph. iii. 8). As revealed by discovery and modern science, how great is the wealth of this world! The vast agricultural and mineral products of America; the fisheries, gold and silver, diamonds, and vast agricultural areas of England and her colonies; the wealth of France and Russia; of Germany, of all Europe, of all the continents on the globe may be computed; their riches may be estimated; the wealth of the visible universe may be calculated, but what tongue can declare, what mind can compute fully the unsearchable wealth of Christ? Riches of pardon, peace, life, and eternal glory!

"**I AM** the light of the world" (John viii. 12). Electricity illumines villages, towns, and cities from one centre in each. Christ illuminates the Church by His Spirit. Electricity has recently been applied by specialists to the

illumination of the human body. A lamp of average intensity introduced into the mouth will flash through the parts, revealing the condition of each; you may see through the transparent skin, the cheeks, lips, back of the nose, and the eye lighted up, and the entire face flashing with a marvellous brightness. So Christ enlightens every chamber of the soul and flashes His light through the countenance.

"THE Spirit Himself maketh intercession for us," etc. (Rom. viii. 26). Through Christ the Holy Spirit communicates our desires to God and God's grace to us. He speaks our particular wants to God. Professor Gray's telautograph enables one to transmit his own handwriting by wire to a great distance. What is written in Chicago is reproduced in fac-simile in a distant city. It is especially adapted for commercial purposes and the practical work of busi-

ness men. So God's Spirit reproduces our desires, words, and deeds, and we have a "witness" in heaven and a "record" on high; all is spoken in heaven.

"THE word of our God shall stand forever" (Isa. xl. 8). Recent discoveries confirm Holy Scripture. The Gospel and Apocalypse of Peter recently found in Upper Egypt, and expounded by Dr. Harnack, strengthens our faith by increasing the evidence in favor of the four gospels. The manuscript was written in New Testament diction, belongs to the earlier portion of the second century, narrates the passion, crucifixion, and resurrection of Christ from the four gospels. Part second describes the condition of souls after death, and is believed to have been known to Dante. Thus God is constantly turning on the light as ages roll on, establishing His word forever.

"BENIGNITAS."

HELPS AND HINTS, TEXTUAL AND TOPICAL.

BY ARTHUR T. PIERSON, D.D.

Marks of a True Believer.

PAUL in Eph. v. 18 contrasts spirituous and spiritual exhilaration. He who is drunk with wine feels the effects in apparent enlargement of vision, increase of strength, excitement of animal spirits, and freedom of utterance; but to these first effects succeed blurred eyes, relaxed muscles, nervous prostration, and senseless gibberish. In wine there is excess, but one cannot be too much filled with the Holy Spirit—a divine intoxication indeed!

We need to apprehend the *personality* of the Spirit. He is no "thin and shadowy effluence proceeding from the Father and the Son," like the breath exhaling from a body. Substitute such a phrase as the equivalent of "Holy Ghost" in the Apostolic benediction or baptismal formula, and its absurdity appears. The Spirit of God is referred to

and addressed as a Person. (Compare John xiv. 16, 17; xv. 16; xvi. 7-10, 13, 14, etc.). To deny His *personal* character, work in redemption, relations to, and love for the saint, is to deny Him altogether.

We are now living in the *dispensation of the Spirit*. From Creation to the Incarnation we have the dispensation of the Father; from the Incarnation to the Ascension, the dispensation of the Son, to be resumed at his His second coming; and from Pentecost to His coming, the dispensation of the Spirit. The importance of this dispensation of the Spirit cannot be overstated. The Father planned redemption, the Son executed it; the Spirit's province is the application of the truth and the blood. Not a soul would have been saved had not the Spirit come to apply redemption. Even our Lord Himself did not begin His ministry until the Spirit anointed Him

at His baptism. Filled with the Spirit, He was *led* of the Spirit and went in the *power* of the Spirit, and with the *anointing* of the Spirit undertook His great mission.

The *glorious results* of being filled with the Spirit correspond, by way of *contrast*, with the results of intoxication with wine. (a) The effect on *spiritual vision*: our eyes are opened. We do not perceive and feel the power of spiritual truth. Our eyes are blinded, or holden (1 Cor. xi. 9-16, etc.). We do not see and feel the reality and verity of the things of God—we practically do not *believe* the testimony of God as to the guilt of sin, exposure to hell, need of Christ. Back of our confessions of faith is a real unbelief and disbelief, or at best a vague, dim, shadowy notion of these awful realities which does not move and mould us, or inspire us to a burning testimony and melting appeal. We present the form of the truth without its power. In Rev. iii. 18 our Lord says to the Laodiceans, "Anoint thine eyes with eyesalve, that thou mayest see." The first effect of being anointed of the Holy Ghost is that our eyes are opened: eternal things become vivid and almost visible realities; we *feel* the force of the facts; men become guilty sinners overhanging ruin; heaven and hell become verities, and we are thus inspired with passion for souls.

(b) The effect on *spiritual strength*. Wine incites at first to muscular energy; but its stimulus leaves us weaker and prostrate. The Spirit arouses us to exertion, but no relapse succeeds. In Isa. xl. 31 is a beautiful expression of this truth. They that wait on the Lord renew their strength. And there seems to be a *threefold* experience of this spiritual energy. When we are called to *walk*—*i.e.*, to perform ordinary duties, we shall not faint; when called to *run*—*i.e.*, to undertake work which demands a greater outlay of strength than common, we shall not be weary; and even when it is needful to *fly*—*i.e.*, when the most extraordinary demand is made upon us—when the King's business re-

quires haste—when great crises tax our endeavor and endurance to the very utmost, we still mount up on wings as eagles, with untiring flight.

(c) The effect on our *spiritual enjoyment*. Wine excites, and excitement ends in prostration. The Spirit exhilarates but lifts to a higher plane. To be filled with the Spirit is to be filled with the joy and peace of God, which passeth all understanding. The mind is at peace in the restful certainties of undoubting faith; the heart is at peace in the satisfying love that has, like the dove, found at last a rest, in the bosom of God. There is a songful and thankful spirit. "Giving thanks always for all things," "singing and making melody in your heart to the Lord." What can express joy in God more than a soul always singing and praising! How little real *praise* goes up to God even under the forms of sacred song and supplication! I heard Spurgeon, in 1866, for the first time; his unfolding of the Word, his intercession for souls, his entreaty for blessing, were wonderful; but what struck me most was his *adoration*. As he approached God in praise his whole soul seemed to fill up and run over with ecstatic adoring views of God's infinite beauty and glory! As surely as we are filled with the Spirit our joy will be full. (Compare John xiv. 23 with xv. 11.)

(d) The crowning result is the effect on our *utterance*. The spirit of wine is a spirit of garrulity. The drunkard's tongue is unloosed. He is inclined to talk fluently though often incoherently. He speaks the dialect of the devil. Whatever evil is in his heart his tongue utters unrestrainedly, whether it be profanity, obscenity, blasphemy, or simple frivolity. When Satan fills the belly with wine, he fills the mouth with vain and wicked speech. The Holy Spirit likewise quickens utterance: He unlooses the tongue, and we speak plainly, but it is the tongue of fire. Our speech is not with enticing words of man's wisdom, but in demonstration of the Spirit and of power. Here is the

secret of power in service. The Lord bade His disciples tarry until "endued with power from on high;" then they were to be "witnesses" unto Him. The grandest result of being filled with the Holy Ghost is that we are qualified to be His witnesses. The secret of power in winning souls is not intellect, learning, culture, human eloquence; it is simply and solely the Holy Spirit. A supernatural gospel must be accompanied with a supernatural energy, and then it overcomes the natural heart. All our preaching and teaching, although it be of the truth of God, is but as sounding brass till God's Spirit puts a divine soul into the utterance. Then the power of God will go with it.

Humility is another result of the Spirit's filling us. Verse 21, *Submitting yourselves one to another* in the fear of God. This self-forgetfulness and mutual submission has much to do with power of utterance. The great hindrance to testimony for Jesus is pride, though often the pride of humility. We would speak if we could speak as fluently, gracefully, eloquently as some others. We are unwilling to fail for Christ's sake—to impress others as weak and unlearned, even though God is glorified in our weakness. When God's Spirit fills us we cannot keep silence. We believe and therefore speak. While we muse the fire burns and must have vent—then speak we with our tongue. We forget that we have no learning or culture; the Spirit fills and flows through anointed speech.

We need to understand the conditions of being filled with the Spirit. Our attitude in this matter is not simply to wait till the Spirit moves, or ask to be filled. It is imperative—*be filled!* as though it depends on our disposition and determination. God says, "What will ye?"—i. e., "What do you WILL to have Me do to you?" We use this verb "will" as a simple auxiliary to other verbs, or as expressing a feeble willingness; God means by it the highest energy of resolve. What, in this sense we WILL to do and to have, we do and

we have. To will to be saved is the supreme choice of faith: to will to be wholly the Lord's is the sublimest self-dedication: to will to be filled with the Spirit is the highest prayer for power.

Much has been said about *emptying ourselves* in order to be filled. I doubt whether it is in our power to empty any more than to fill ourselves. We are full of pride, selfishness, love of human applause, conceit of our own ability, carnality, sensuality. How are we to empty ourselves of all these things? The very evils we deplore dispose us to cherish the evil; the only hope is that the Spirit of God may, filling us, displace and crowd out what is evil: overcome the evil with good.

Mary Lyon used to call attention to the fact that the most of the commands of the Decalogue are in the negative, "Thou shalt not;" and she used to say, "God alone can work positive results; we can only refrain from evil. He must inspire to good. We can open our hearts. He must come in and bring with Him His glorious train."

We have an instructive lesson in Ex. xxix. Over that chapter we may write, *The Law of Hallowing*—first by man, then by God. Man sanctifies unto the Lord by setting apart; God sanctifies unto Himself by coming and filling, occupying and using what has thus been set apart. All things about the Tabernacle, even its smallest vessels, were set apart, anointed with the holy oil, separated from all things common or unclean; and what had thus been sanctified unto God's glory He sanctified by His glory. Man could build the tabernacle and place it before the Lord, but could add to it no divine charm or beauty. But when all was done that man could do, the glory of the Lord descended. The cloud came down, and the presence of Jehovah filled the place. There came a fire out from before the Lord and consumed upon the altar the burned offering and the fat; and when the people saw, they shouted and fell on their faces. (See Lev. ix. 23, 24; 2 Chron. vii. 1-3.)

(2 Tim. ii. 20, 21.) God's great house has many vessels. He who would be a vessel unto honor must purge himself from defiling associations and set himself apart, as sanctified and meet for the Master's use. He must with all his might *will to be so used*, and he will be both filled and used. God will prepare him for every good work as only He can. Out of him who is thus "filled with the Spirit" shall flow rivers of living water. The New Testament is full of this power from on high. "Ye shall receive power—the Holy Ghost coming upon you." The Greek word is *dunamis*. Here is the secret of spiritual *dynamics*—God's Spirit in us, filling and flooding us, flowing into and flowing through us.

Separating ourselves from all that is evil, carnal, worldly unto God, He will separate and sanctify *by* His glory what is first separated and sanctified *unto* His glory.

MARKS OF A TRUE BELIEVER.

A true believer glories in Christ Jesus. It is not what I am, but what He is; not my blood, but His; not my natural birth, but my new birth; not my attainments, but His attainments; not my achievements, but His achievements. I am what I am only by Christ; and therefore the more gracious and graceful, the more glory to Him. If I have labored more abundantly than others, it is not I, but the grace of God in me; and therefore the very strength and beauty of the believers' character and career only reflect glory and honor on Him, by whose strength and might He accomplishes all these things.

Another mark of a true believer is this: he has "no confidence in the flesh." The flesh is the opposite of the Spirit. The flesh lusteth against the Spirit; these are contrary one to the other, so that we may not do the things which we desire to do. Every man is made up of flesh and spirit. The flesh is outward, material, carnal, temporal; the spirit is inward, immaterial, spiritual, immortal. Just what a man is in himself he is also in his experiences.

He finds on the one side the flesh, his carnal nature; on the other side, the spirit, his spiritual nature. These two are contrary one to the other. The true child of God will not live a carnal life; his confidence will be not in the flesh, but in the Holy Spirit of God.

There are three or four ways in which this confidence is exhibited in the Holy Spirit. First, there is confidence in the *inspired and infallible Word of God*. We all feel the need of some infallible guide, which, when men's opinions differ, will settle the questions at strife; and where shall we find such infallible guide? There are three guides that men have taken to themselves; which at least they have *thought* to be infallible. The Protestant has always said, "The *Word of God* is my infallible guide; and to that all questions of doctrine and duty shall be referred." The Romanist says, "The Church is my infallible guide. I do not go to the Word of God to find doctrine and duty, but to the Church; and to the Word of God for the confirmation of what the Church says; and the Pope, as the head of the Church, is my infallible guide." Hence the Romanist consistently forbids an ordinary man to read the Bible, because he might make a mistake in interpreting it; he must let the Church interpret the Word of God for him. This reminds one of the boy in Ireland whom the priest found with a New Testament, and to whom he said, "My boy, it is not proper for you to read the New Testament; you are a babe in Christ, which loves the milk of the Word, but takes the milk of the Word as it is given to you by the Church. Therefore give me your New Testament, and come to me for guidance." "But, sir," said the boy, "*I would rather kape the cow myself.*" That is the doctrine of the Protestants, that we have the right to go to the very source of supplies, and not take the truth as it comes through human mediums. While, then, the Protestant says, "This Word of God is my infallible guide," and the Romanist says, "The Church is my infallible

guide, the Rationalist says, "I cannot find anything infallible either in that Book or in the Church, therefore I will look to my own Reason. Here is my infallible teacher." We must practically make our choice between one of these three. We shall either believe in this *Book* as infallible, or shall turn, like Cardinal Newman, to the *Church* for infallibility; or, like the Rationalists of Germany, whose higher criticism is pervading the churches of Great Britain and America, look to *ourselves* for infallibility. These people that are now discarding the infallible Word are practically aspiring to be the infallible guide themselves.

The confidence of a true believer is also in the infallible *Spirit of God*. We have not only the inspired Word, but the Spirit which inspired the Word dwells in the believing soul; and therefore every child of God has the infallible Teacher within him. And what does that infallible Teacher do? In the first place, His "demonstration," with the power of a lightning flash, brings to human souls conviction which no mere argument can produce. He also regenerates the soul to whom He demonstrates the truth. Reformation begins at the outside, but regeneration begins at the inside. Reformation cuts off the swearing oath, the profane word, the indecent gesture, and perhaps the intoxicating cup; but regeneration begins by implanting new tastes and new desires, and so works from within. That is the only way a man can be made holy, by beginning at the inside—with a new nature, created by God in righteousness and holiness, and then we have the power that works out into all the external life with the transfiguring energy of God.

Again, the true child of God has confidence in prayer in the Holy Ghost, giving us an approach to the infallible God, so that if we ask anything in Jesus' name He will do it; if we submit any perplexity to Him, He can unravel it; if we bring any difficulty to Him, He can remove it; any obstacles,

He can help us to surmount them. There is nothing impossible to God, and so nothing impossible to the praying soul; and so instead of having confidence in my struggles, I have confidence in His triumph; instead of having confidence in my wisdom, goodness, or strength, I have confidence in the wisdom, and might, and excellence that is found in Jesus Christ, and which are laid hold of through the Spirit of God in believing prayer.

"There is no Difference."

This phrase appears three times in the New Testament, and each time in connection with a different truth or aspect of salvation; and the three taken together complete the sphere of truth.

(Compare Rom. iii. 22; Rom. x. 12, 13, and Acts xv. 9.) It is also noticeable that in each case a double truth is presented in connection with the recurrence of the phrase "*no difference*."

1. There is no difference among sinners and believers; for all have sinned and come short of the glory of God. The righteousness of God, which is by the faith of Jesus Christ, is unto all and upon all them that believe.

All are sinners; and unto all believers comes the same all-sufficient righteousness.

2. There is no difference between Jews and Gentiles. The same God is Lord over all. Jehovah is not the god of Jews only, but of Gentiles also—the universal Sovereign.

And He is rich unto all that call upon Him. All are alike in poverty and bankruptcy; whatever may be the differences in debt, all are alike hopelessly bankrupt and unable to pay.

But God is infinitely rich as a bestower; and all that call upon Him will receive as a free gift infinite riches of saving grace.

3. No difference in the bestowment of the Holy Spirit.

To all believers God alike bears witness, giving them the Holy Ghost, and purifying their hearts by faith. The

same spirit, received by the same faith, purifies, empowers, and perfects character.

These are great truths, but they are very humbling to the natural and carnal man.

It is not meant to assert that between sinners there is absolutely no difference, else there could be no degrees either of guilt or of punishment. Christ said to Pilate, "He that delivered Me unto thee hath the *greater sin*;" and to the Scribes and Pharisees He said: "He shall receive the *greater damnation*." These words settle the fact that both sin and damnation have their grades. But as to the *fact* of sin and of guilt there is no difference. All are sinners, and one sin suffices to bring death. All have come short, whether by a greater or less deficiency. We must not compare ourselves among ourselves, or measure

ourselves by ourselves, but by the perfect standard of law and duty. But there is also no difference in our justification. The righteousness of God is offered unto all and bestowed upon all who believe, with the same divine impartiality.

If we seek illustrations of the same sovereign power and rich grace as over all that call upon Him, we shall find it in the impartial bestowment of rich grace upon Nathanael, and Saul, the woman of Canaan, and the woman of Samaria, the eunuch of Ethiopia, and the Philippian jailer.

The impartiality of purifying and witnessing grace is shown by the Pentecosts at Jerusalem, Samaria, Cesarea, and Ephesus. If God condemns impartially, so does He justify, exercise sovereignty of mercy in answering prayer, and in purifying and anointing believers.

THE PRAYER-MEETING SERVICE.

BY WAYLAND HOYT, D.D.

AUG. 6-12.—WORRYING.—Phil. iv. 16.

Or, as the new version renders it, in nothing be anxious.

First. Consider what this being careful for nothing does not mean.

(a) It does not mean that we are to be thriftless and without forecast. In the winter weather the leaves of the scrub oak cling to the branches through all the cold and storm. But the dead leaves, when alive, were not unforecasting. Within the axil of each leaf a bud was formed against the summer surely coming on; and when the leaves, pressed from their stem by the swelling sap, must fall, so other leaves were ready to take their places and do their work. Even leaves should teach men that they are not to live a merely thriftless and unforecasting life. Forevermore capital is power. Thomas Carlyle used to say that the man who has a sixpence commands the world to the extent of

that sixpence. There is a difference between fore-looking and fore-boding. Fore-looking is right and rational. Fore-boding is bad and blighting. Yes, the Bible is the mother and the nurse of thrift. Joseph is commended for his provision against famine. Solomon bids us get lesson from the ant's thrift; even our Lord Himself forecasted. The twelve and the seven baskets of fragments were to be gathered up, and the little company of the disciples carried a treasure-bag.

(b) Being careful for nothing does not mean that we may be without moral earnestness. Many men fail because they are not alert and watchful with moral earnestness. They live in the atmosphere of a childish moral heedlessness, as though there were no doom, or awful grip of habit, or pitfalls for careless feet. Esau is their representative.

(c) Being careful for nothing does not mean that we are not to have a plan for

life. You cannot build a house without a plan; you cannot build a noble life in a careless and planless way.

Second. Consider what this being careful for nothing does mean. It means this: do not worry; do not allow yourself to be cut to pieces, shredded into ravelling strings by anxiety.

But what a common failing this dividing, distracting worrying is!

(a) We worry about the future. We load ourselves with all sorts of needless things about the future. In the fairy tale of "Alice Through a Looking-Glass" we are told that the White Knight, starting on a journey, anxiously provided himself for the journey with a great variety of hampering odds and ends—with a mouse-trap, in case he was troubled by mice at night; with a beehive, in case he came across a swarm of bees.

(b) We worry about circumstances. How many of us are like Ahab, possessing much, but thinking we must have, in addition, Naboth's vineyard, and when we cannot get it, making ourselves sick with worrying because we can't.

(c) We worry about our health. I have known people who spent a good deal of their time in the worrying study of symptoms which were largely imaginary, or which, if they at last became real, were superinduced by their worrying.

(d) We worry about what other people will say of us. As though character were not the main thing, and as though reputation, which is only what people say of us, was not certain in the long run to adjust itself to character.

(e) We worry about the obstacles confronting us. That was General McClellan's trouble. He always thought the enemy overwhelming. General Grant said he soon learned that the enemy were quite as much afraid of him as he was of them.

(f) We worry about our acceptance with Christ; go inside ourselves, pull ourselves to pieces; try to conjure ourselves into special and ideal moods, instead of simply and bravely relying

upon His unshakable promise of acceptance when we give ourselves to Him.

Now, concerning all such worrying, the injunction of our Scripture is, "Do not worry; be careful for nothing; in nothing be anxious."

Third. Consider the way in which we may enter into this commanded and delightful freedom from worrying.

(a) By remembering that worrying only hinders and never helps. "Within each ton of coal was stored, long before the creation of man, a definite amount of heat, which, by the chemical process of combustion, may be made available for man's use. A bushel of wheat contains a fixed amount of food. Each person has a definite amount of stored life, normally equal to about one hundred years; but in most cases our ancestors have squandered much that should have come to us, and we ourselves waste not a little that we have actually inherited."

There is no more prolific leakage of stored life and energy than worrying.

(b) By doing the thing next us—*doing* it, instead of worrying about *it* or the thing next it. Genuine accomplishment is a grand cure for worrying.

(c) By patient waiting. "Every man must patiently bide his time." Let him patiently *bide*, and not eat himself to pieces with anxiety.

(d) But better still, by remembering that we *are* in God's world. A little girl of six, who complained of being left alone in the dark after she was in bed, was told by her mother that she need not be afraid, as God was with her, although there was no light. And the child replied: "Mother dear, I'd much rather you took away God and left the candle." How like us all—rather this or that than God!

(e) By remembering the injunction of our Scripture: "Pray; concerning *everything*; with *thanksgiving*." To be thankful is to be *thankful*; that is the precise meaning. Were we more thankful, we should remember how affluent hitherto had been God's care, and we should be more shamed from worrying.

AUG. 13-19.—GOD'S THOUGHTS TOWARD US.—Ps. cxxxix. 17.

God thinks of us ; this is the teaching of our Scripture. How precious are Thy thoughts unto—*i. e.*, toward me ! And that word "thought," as it lies in the original, is a very tender and blissful word. The root-meaning of the word is *friend* ; and so the word takes its secondary meaning—*thought*—because thought flows out toward and gathers round a friend. And so the full meaning of the word is personal, loving, helpful, thinking. The knowledge that God has such specializing, attentive, assisting, friendly thought of him is precious to the psalmist.

Sometimes the faith that God has precious thoughts toward us, that God personally thinks of each personal one of us, is a faith difficult.

The mass and massiveness of the universe sometimes makes it difficult. When a man sends his thought down the long line of life beneath himself, and then bids it climb the interminable ascent of life above himself, beyond worlds, through cherubim, seraphim, principalities, powers, till the poor thought reels and sinks—how easy and despairing the inference ! Oh, in the mind of Him upon whose arm all these are hanging, there can be no room for any special thought of me !

Also, the inexorability and fixedness of law make it sometimes difficult for us to be steadfast in the faith that God personally thinks of every one of us.

Also, the consciousness of sin makes difficult the faith of the specializing thought of God toward us. For sin is separation.

Also, amid a great and torturing trouble we lose faith in the special thought of God about us. We say, in sore trouble, if God really and particularly thinks of me, how can such strange, strong trouble come to me ?

Notwithstanding, it is the most right and reasonable thing for us to say, with the Psalmist, "How precious are Thy thoughts toward me, O God ; how great is the sum of them !" And for reasons like these :

(A) Because of the necessary particularizing of the Divine knowledge. Since God creates, He must utterly, thoroughly, separately, distinctly know. He must have thought of me. Notice how wonderfully this necessary sort of knowledge comes out in verses 14-16 of this psalm.

(B) Because the Bible is full of instances of such personalizing, Divine attention—*e. g.*, Abraham, Jacob, Joseph, David, Daniel, Paul, etc.

(C) Because such personal thought of separate persons is so continually illustrated in the life of our Lord Jesus. The Being who walked that sorrowful path through Galilee and Samaria and Judea was distinguished by no more noticeable peculiarity than this—a minutely personal thought about the men and women round Him, whether they were Pharisee or Sadducee, Hebrew or Samaritan, bond or free, centurion or servant.

For what and where may the certainty of God's thoughts toward us be precious ?

(a) For work. Work is difficult sometimes, and tasking and straining. Sometimes it seems barren of result ; sometimes inconspicuous, almost worthless. But if God thinks of me ; if He knows my place of work and sort of work ; if He knows I try to please Him ; if He regards my motive ; why, then, the lowliest and the humblest toil may become a pleasure and delight.

(b) For trial. Beneficent are God's trials, not punitive. And He knows just what and how much I need.

(c) For guard. If God thinks upon me, then even the common ground I stand on is ground holy. Let me not sin.

(d) For death. The gathering thick-nesses of the last shadows cannot hide me from His specializing and assisting and sustaining thought of me.

AUG. 20-26.—THE HIGHER MANHOOD.—Matt. ix. 9.

Consider, first, that in this sense we have a recognition of a possible higher manhood.

I think there is great help and hope for us in just these words. And as Jesus passed forth from thence He saw a man named Matthew.

It is most true, as the poet sings, "God sees with other, larger eyes than ours." And there is most deep cause for thankfulness for us in the fact. God sees possibilities in us none else can see.

Think of this man Matthew.

(a) He was a man by all his countrymen utterly despised. And there is nothing which will so fasten a man in all mean and lower tendencies as the consciousness that the men he meets are steadily looking askance at him; are refusing him honor and recognition. A fixed frown toward you on the brows of your fellows—it may seem a light thing, but there are tons of downward pressure in it. This Matthew was a publican. And in those days to be a publican was to be altogether hated and despised.

(b) This man Matthew was one who had certainly allowed to develop in himself to sad degree what through the centuries has been the besetting Jewish sin, the sin of greed. This is evident from the fact that he was willing to assume this despised function of a publican.

(c) Besides, this man Matthew was naturally one of your contemplative, unobtrusive, silent men. As far as we can gather from the hints of him in the Scripture, he was not a man of much natural, forthputting energy. He was not a man who would, as men look on men, be selected as an apostle of a new faith; one who must stand the brunt and force himself into unusual courses and compel audience from opposers.

And now the point is, Jesus, looking at him, saw the man in him; believed in him latent possibilities; in the despised publican, the greedy Jew, the retiring disposition, discerned the lineaments of the possible Christian, apostle, evangelist.

I think this a most helpful fact. If

nobody else does, Jesus sees the best in us, discovers the man in us, recognizes the nobleness and the lofty service into which it is possible for us to rise. Surely here is comfort for us. "God is the only final public opinion."

And let us take the lesson to ourselves; let us try, in this respect, to be like Jesus and determine to see, as far as we possibly can, the best and not the worst in our fellows.

Consider, second, the method of this higher manhood. And He saith unto him, "Follow me." Personal contact with the personal Christ is the method of it.

(a) Think how, almost entirely, Christianity is a personal thing; how the stress and meaning of it is contact with persons. Did you ever think how the thirteen epistles of Paul, in which the meaning of Christianity is so disclosed to us are largely simply personal letters, and to be understood, are to be looked at from the point of view of their personalness? They are not distant, and abstract, and aside treatises. And the lesson is that Christianity is to be advanced mainly by personal power. And this is particularly true when you think of the fundamental fact, of the genuine Christianity of any one, that it is personal contact with the personal Christ; and this following the personal Christ, this contact of the personal soul with Him, is the method of the higher manhood, because (b) it is forgiveness. Christ, by His forgiveness, delivers the man from the consciousness of unforgiven sin, which so weights a man from a higher manhood. Because (c) thus there comes to a man a high and right self-respect. Because (d) thus one comes under the processes of an advancing holiness. "Keep good company, and you shall be of the number," says George Herbert.

Consider, third, the gate into this higher manhood. "And he arose and followed him." He actually *did* it.

He put away what prevented such following.

AUG. 27-31. — A PRACTICAL QUESTION.—Gen. iv. 9.

It is not needful that we rehearse the ancient story. Back there, in that dim time, there were two brothers, Cain and Abel. Abel was a keeper of sheep. Cain was a tiller of the ground. They both brought worshipful offerings to Jehovah—Cain of the fruit of the ground, Abel of the firstlings of his flock and of the fat thereof. The New Testament throws a little light upon the somewhat misty meanings of this far-back transaction (Heb. xi. 4). I suppose the usual explanation of the acceptance by God of Abel's offering and the rejection of Cain's, the true one—that there was no recognition of personal sin, nor any hint of the need of an atonement in Cain's offering, while there were these in Abel's.

And Cain slew his brother. Ah, what man does God know and cares about. Back here, in the beginning of things, you find struck the note of a moral responsibility. And that note keeps sounding through the entire outward revelation of the Scriptures, and finds perpetual and vibrating answer in the inner revelation of the human heart. When man does a deed God asks about it, and man cannot escape the inward assurance of the conscience that God does ask about it. And so in absolute harmony with moral facts the ancient record goes on. "And the Lord said unto Cain, Where is Abel, thy brother?" There never was one sin that did not produce a second. Murder issues in lying. "And Cain said, I know not." There never was a second sin which did not produce a third. Lying issues in the denial of real and felt responsibility of brother for brother. Cain still further answered, "Am I my brother's keeper?" And the Divine reply to Cain's badly self-isolating question was an affirmation of a man's responsibility for his brother man. "What hast thou done? The voice of thy brother's blood crieth unto Me from the ground."

And the old self-isolating, heartless

question, "Am I my brother's keeper?" is not so far apart from our modern life; and the Divine reply is even more strenuous and thunderous.

First. Some of the modern askers of this ancient question, "Am I my brother's keeper?"

An *evil individualism* asks this question. Let us think together for a little.

Each man is alone. I am shadowed often by the awful solemnity of this fact of the essential loneliness of each separate soul.

(a) Man is alone in his *birth*. "Who can tell what a baby thinks? Who can follow the gossamer links by which the manikin feels his way out from the shore of the great unknown, blind and wailing and alone into the light of day?"

(b) Man, in the last analysis, is alone in his *growing*. Character is the sum-total of a man's tendencies and habits. But this character is something vital. It feeds on somewhat. It becomes like that on which it feeds. As to how one shall use the nutriment for character depends on *him*.

(c) Man is alone in his *dying*.

(d) Man is alone in his *eternal* destiny.

But just as truly *no man is alone*.

(a) He is not alone because he is the result of *heredity*. This world is not one of human atoms merely, each touching each, but in an external and unvital way; this is a world of families, in which are treasured the heritages of past generations for good or for evil.

(b) Man is not alone because he is, to a large degree, in the grasp of circumstance.

(c) Man is not alone because he is the subject of influence streaming from others.

(d) Man is not alone because he is under the sceptre of duties springing from relationships.

Now, there is such a thing as a selfish individualism, as an ignoring of the whole related side of life. The bannerword of such individualism is "I." The centre of it is the ego. Blatantly it asks, "Am I my brother's keeper?"

Dives is a specimen of such selfish individualism (Luke xvii.). And there is many a modern Dives.

Also, *modern business methods* are too apt to ask this question. Labor has a right to associate itself and organize itself. And capital has the same right. The danger is that organized thus, each shall forget the rights of each. "Corporations have no souls." But no man in a corporation, either of capital or of labor, has any right to forget that *he* has a soul, and that *his soul* is responsible for the doing the *duties* springing out of the relationships in which he stands. Capital has no right to oppress labor; nor has labor any right to damage and hinder capital.

Also, a *lifting culture and social position* too often asks this question. Men get up, and they grow forgetful of those from among whom, as they think, they have gotten up.

Also, *churches* even are too apt to ask this question, "Am I my brother's keeper?" The too common blight of

too many of our modern churches is the *club-spirit*.

Also, *individual Christians* are too apt to be modern askers of this question. And Christians of two sorts, apparently spiritual Christians, much given to preachings, meetings, etc., but who are too apt to refrain from genuine *personal* service toward this one and that one; and unspiritual, listless Christians, who, at best, are but honorary members of their church.

Second. Listen to the Divine reply to this question: "Yea, thou *art* thy brother's keeper." Because

(a) God has revealed His Fatherhood of all—*e.g.*, the Lord's Prayer.

(b) Because God has made all men of one blood.

(c) Because God's redemption is sufficient for all.

(d) Because God in the Incarnation has so associated Himself with humanity that service to a brother man is service to Himself.

EXEGETICAL AND EXPOSITORY SECTION.

Heb. ii. 5-9.

By PROFESSOR WILLIAM MILLIGAN,
D.D., ABERDEEN, SCOTLAND.

For unto the angels hath he not put in subjection the world to come, whereof we speak. But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him? Thou madest him a little lower than the angels; thou crownedst him with glory and honor, and didst set him over the works of thy hands: Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him. But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the

grace of God should taste death for every man.—Heb. ii. 5-9.

I.

THE passage to which we propose to direct the attention of our readers is at once one of the most deeply interesting and one of the most important in the Epistle to the Hebrews. It is interesting because it bristles with difficulties of a greater than ordinary kind, because the solutions of these that have been attempted are nearly as various as are the commentators who have offered them, and because even the most recent literature upon the Epistle shows little approximation to anything like unity of view. The passage, too, has an importance equal, or rather superior, to its interest, because it embodies thoughts which penetrate to the heart of the writer's teaching, and may be

regarded as containing the very essence of the truths which he is desirous to enforce. No time need be spent in discussing points, either of reading or interpretation, upon which it may be said that there is general agreement. There is enough to do without thinking of them.

The passage begins with *γάρ*, and it is, in the first place, of no small consequence to determine the connection indicated by that word. The most common impression is that that connection is to be sought in one part or another of the immediately preceding paragraph—at one time as if it were the object of the writer to bring out the full weight of the words "the great salvation," and so to ground the admonition in verses 1-3 (Bleek, Davidson); at another time as if, referring particularly to the first clause of verse 3, his intention were to elucidate still further the fact that the salvation spoken of depends on Christ alone (Kurz), or that its greatness is enhanced by the consideration that it proceeds from One so highly exalted above angels (Keil). Others, again, think rather of the second clause of verse 3, the purpose then being to show that the Gospel message is the immediate word of God instead of being a word mediated by angels and propagated by men (Delitzsch); while others turn to verse 4, and understand the particle as referring directly to the signs of divine power which had been manifested among believers, and as explaining these by the thought that the Gospel dispensation had been committed to man in his recovered sovereignty (Westcott). All these different views rest too much upon the supposition that *γάρ* must be connected in one way or another with the *words* last uttered instead of with the *thought* which the whole context shows to have been uppermost in the writer's mind. What thought is to be found in chapter i. 14, "Are they not all ministering spirits, sent forth to do service for the sake of them that shall inherit salvation?" where the word "salvation" cannot be

understood (with Weiss) as a mere escape from punishment, but must be taken in its deepest and highest sense, the accomplishment in man of all that is bestowed upon him by that exalted and glorified Lord who has been the subject of the whole chapter. Verses 1-4 in chapter ii. are simply one of those warning digressions several times met with in the epistle. While the writer is uttering them the thought of chapter i. 14 has still full possession of his mind; and when he has finished his digression, it resumes its power. He will now make it manifest that the statement of chapter i. 14 is founded in God's eternal plan, which, so far from looking upon angels in the light in which the Hebrew Christians regarded them, had been all along designed to make *men* the head of the new dispensation of His graces and that if this had not already been accomplished in them, it had been at least accomplished in Him to whom they were united in faith, and would in due season be also accomplished in His people. Thus, too, we are prepared for the use made of Ps. viii., for that psalm is not messianic, and was not believed by the Jews to be so. It is a psalm unfolding the glory for which man was destined by his Creator, and it is not wholly, it is only first fulfilled in Him who is the ideal man, who is the "Leader," and not merely the Author or Captain of our salvation (ii. 10, the salvation being that of i. 14). The writer, in short, speaking to men who feared that the lowly humanity of Christ, with its accompanying sufferings and death, placed Him in a position inferior to that of those bright spirits by whom the Old Testament dispensation had been mediated, will show, by what Christ really is, that it is not so. He will prove to his readers that in Christ, in His human nature glorified, and in the heirs of salvation, it is so far from being so that in Him and in them the highest aims of that divine kingdom which is the consummation of all desire and hope have been attained.

Such, then, is the connection of

thought indicated by the γάρ, and we may now turn from the connection to the contents of our passage. In doing so no notice need be taken of one or two points of interest in verse 5, which, were there time to consider them, might well deserve attention; and we pass on to the more important words that follow, in that quotation from Ps. viii., which constitutes the proof of the writer's position. One or two preliminary remarks appear to be here indispensable. (1) With the exception of a single clause (contained indeed in the *Textus Receptus*, but rejected by later editors, καὶ κατέσθησας αὐτὸν ἐπὶ τὰ ἔργα τῶν χειρῶν σοῦ), the omission of which does not affect the sense, the quotation agrees verbally with the LXX., and must have been taken from that source, not the Hebrew. In this form, therefore, it must be regarded as essential to the writer's argument. Whether the Hebrew is in all respects correctly translated is an important question, but one with which in the first instance we have nothing to do. The reasoning rests upon the LXX. alone. (2) It has been already said that the psalm from which the quotation is made refers not to the Messiah directly, but to man. That the writer of the epistle so looked at it is made perfectly clear by the last clause of verse 8, "But now we see not yet all things subjected to Him," and the whole preceding context leads to the same conclusion. (3) The main burden of the psalm must be referred to man's ideal state, to the state which in His eternal counsel God had designed man to occupy. The Psalmist had gone out in the stillness of night, and at the moment when he wrote he stood beneath the clear canopy of an Eastern sky. He lifted his eyes to heaven and beheld the moon walking in brightness and stretching away to the utmost verge of the great vault above him, the innumerable stars that shine there with unfolding brilliancy. How sublime the spectacle! and how well fitted to proclaim the glory of Him whose name was not only excellent in all the earth, but who had set His glory

above the heavens! Can it be that He who was so infinitely exalted above all His creatures should care for any one of them, or even bring any to share a glory similar to His own? The Psalmist turns to man, known to him by experience as frail, dim, troubled, changeable in comparison with these orbs of light. Yet—and here is the turning point of the psalm which must be kept steadily in view—this creature man has God appointed to be Lord of all. He created him in His own likeness and after His own image, and with the prospect of a time when he should gain complete dominion over all weakness in himself and over all outward nature. The picture is not that of man in Paradise, although some of the traits are taken from that scene as depicted in the first chapter of Genesis. It is the picture of man raised to a height at which he has never yet stood, and which he is to reach only in the new world of redemption. The psalm, in short, expresses what man was originally created to be, and what he ideally is, although the work of Christ is needed to bring about the accomplishment of his destiny. (4) We must acknowledge that the writer reasons justly from the view taken by him of the psalm, that he both has a point to prove and that he knows how to prove it. This acknowledgment is something entirely different from an admission which, as we have seen, may be made, that the translation of the LXX. upon which he depends is liable to question. It is even different from the admission that he may see in the psalm a deeper meaning than it originally possessed. All that it claims is that we shall deal with the writer as one capable of intelligent reasoning, and who can connect his conclusion with his premise. If this be not admitted, we may at once drop all argument upon the point and all effort to understand it.

With these preliminary considerations we may now proceed to the quotation given from the psalm, and to the argument founded upon it.

The main difficulty lies in the first clause of verse 7 of the chapter before us, in which the following words of the psalm are quoted: "ἡλάττωσας αὐτὸν βραχύ τι παρ' ἀγγέλους." The impression generally entertained is that these words run in the same line of thought with that of the two aorists which follow, ἔσπεφάνωσας and ὑπέταξας, and that they express the greatness of man, angels being the glorious spirits that are around the throne of God, man being made but a little lower than they (Delitzsch, Keil, Westcott, Randall, Vaughn).

It seems impossible to adopt this interpretation, and for the following reasons: (1) The same words are applied to "Jesus" in verse 9, for the purpose of showing that He (the human name of our Lord being intentionally used) identified Himself completely with us. But there they unquestionably mark the humiliation of our Lord in contrast with the glory and honor to which He was afterward exalted. They must therefore mark humiliation here, when they are first applied to man. (2) We have to notice the true meaning of the words βραχύ τι. By not a few commentators these words are understood to refer to degree, or rank, or measure, an analogy to their meaning being found in John vi. 7, where, in the T. R., we read, in the account of the miracle of the multiplying of the bread, ἵνα ἕκαστος αὐτῶν βραχύ τι λάβῃ, "that every one of them may take a little." But it is to be observed that the reading τι in this text is extremely doubtful, Lachmann enclosing it in brackets, Tregelles and Westcott and Hort rejecting it altogether. On the other hand, the analogy of Scripture language is so distinctly in favor of applying the expression to time that it would almost seem as if there ought to be no hesitation upon the point; nor, indeed, in all probability would there have been any had not the Hebrew word so translated in the LXX. been generally understood of measure. To time, accordingly, it is most frequently referred by those who have dis-

cussed the question at any length, and this, even when a reference to degree would have corresponded fully better with the general scope of their interpretation (see particularly Bleek). There is, indeed, no argument of weight to be urged on behalf of the reference to degree, and the clear analogy of such passages as Luke xxii. 58, Acts v. 34, xxvii. 2-8 ought to be regarded as conclusive. The phrase refers to time, not degree. So applied, however, it cannot be used by the writer of our epistle in order to bring out the exaltation, the glory of man, for that exaltation, whatever it may consist in, is not for a short season only, but forever. Whether the author of the epistle, taking the words as expressive of humiliation, not exaltation, has understood them in a sense the opposite of that which they bear in the psalm is a point to be immediately considered. Meanwhile, we urge a third consideration in favor of the conclusion that, alike in the psalm and in the epistle, the clause now before us speaks of humiliation. (3) The words by which the clause is introduced imply this: "What is man that Thou art mindful of him? or the Son of Man that Thou visitest Him?" for the Scripture usage of the two verbs here employed suggests the idea of "being mindful of" or "remembering," on the one hand, and, on the other hand, of "visiting" those who are in weakness or sorrow, and who thus stand in need of help and consolation. God "remembers" man as He "remembered" Noah, Abraham, Rachel, Hannah, in their distress (Gen. viii. 1; xix. 29; xxx. 23; 1 Sam. i. 19; comp. also Ps. xxv. [LXX. xxiv.] 6, 7). He "visits" man as a physician visits a patient in his sickness, or a kind friend orphans and widows in their affliction (Matt. xxv. 36; James i. 27). (4) It is doubtful whether the word ἡλάττωσας can bear any other meaning than that of bringing one down from an originally higher state, of depriving one of something which he once possessed. In a note to a valuable paper on Ps. viii.

in the *Monthly Interpreter*, vol. iii., p. 238, Professor Forbes, of the University of Aberdeen, has said: "It is doubtful whether the Piel of סָרַר , and its Septuagint rendering, $\eta\lambda\alpha\tau\tau\omega\sigma\iota\varsigma$, can bear the meaning "to make *originally* lower," or whether they do not denote to "lower," or bring down from an originally higher condition to a lower—*i.e.*, to *degrade*. In Eccles. iv. 8 (the only other instance of the Hebrew verb) it is rendered, "For whom do I bereave ('deprive,' Revised Version) my soul of good?"* (5) Add to all this that the words immediately preceding those with which we are occupied, "What is man," etc., "or the Son of Man," etc., can hardly fail to suggest the thought of man in his frail and mortal rather than in an exalted state, and it would appear as if no conclusion were open to us except one—that the words "Thou madest him for a little lower than the angels" express not the honor bestowed on man, but features of lowliness from which the Almighty, in the execution of an eternal purpose, had resolved to deliver him.

It has indeed been urged by some commentators that, while the clause before us in the epistle must be understood of humiliation, it is equally necessary to understand it, when used in the psalm, of honor; and Weiss, who adopts this view, can only say that, as quoted by the writer to the Hebrews, it bears a sense the opposite of that in

* Professor Forbes's own explanation depends mainly upon a rendering of the tenses in verses 5 and 6 of the psalm different from that commonly adopted in verse 5, "with glory and honor Thou wilt crown him" (the R. V. has "crownest"), verse 6, "Thou wilt make him to have dominion" (the R. V. has "madest"), while he explains "hast put" in the same verse as the "prophetic perfect for future." We are precluded from adopting this view by the fact that the writer to the Hebrews deals only with the LXX., and that it is hardly possible to understand the aorists as quoted by him in the sense of futures. It may be added, too, that Professor Forbes, although he translates the Hebrew סָרַר "but little lower" does not seem disinclined to understand the word of time rather than degree, "Thou madest him for a little," etc.

which it was originally employed. Attention to the structure of the psalm will show that recourse to such an expedient, highly improbable in itself, is by no means needed. Verse 5 of the psalm, in which the clause occurs, constitutes the middle portion of the psalm, and contains a brief statement of its main theme. But that theme does not consist of one topic only. It consists of two, the lowliness of man (verses 1-4); and notwithstanding this, his exaltation (verses 6-9), so that the might of God shall appear not in the starry heavens alone, but in the manner in which He makes weak mortals to be strong, and slighted objects to be those which it is His will and delight to honor. Nothing, accordingly, can be more natural than that in the condensed statement of the theme in verse 5 both thoughts should be found—man's lowliness in the first line: "Thou madest him for a little while lower than the angels;" his exaltation in the second line, "With glory and honor Thou crownedst him." The first line is thus illustrated in the first section; the second in the second section of the psalm. Such an interpretation is even demanded by the second verse of the psalm, "Out of the mouth of babes and sucklings hast Thou established strength." Words used by our Lord Himself in Matt. xxi. 16 in the same sense as here, and not, as urged by Moll (*in loc.*), in a different sense: "See how even babes and sucklings are made strong to honor Me, whom grown-up men reject." (Compare also Matt. xi. 25.) The purport of the psalm is not to celebrate the excellency of the name of Him who has caused His glory already to shine forth *both* in the heavens and upon the earth, but of Him who, having in time past revealed it in the heavens, will now further reveal it by making strong the weak ones of the earth. Hence in the last verse of the psalm mention of "the heavens" is dropped; verse 1: "O Lord, our Lord, how excellent is Thy name in all the earth! Who hast set Thy glory above the heavens!" verse

9: "O Lord, our Lord, how excellent is Thy name in all the earth!"*

In these considerations we seem to have a fair and adequate explanation of the fact that, in a passage quoted to establish the superiority of man to angels, the first statement should imply his inferior-

ity to that class of created intelligences. At this point we may for the moment pause. We have endeavored to meet the first great difficulty of the passage. Consideration of difficulties not less formidable must be reserved for another paper.

(To be continued.)

SOCIOLOGICAL SECTION.

Sociological Studies of London: The Church Army and the Salvation Army.

By REV. J. WINTHROP HEGEMAN,
PH.D., NEW YORK CITY.

(Continued.)

In the previous paper the three sociological schools of thought—the socialistic, naturalistic, and Christian—were seen to originate in the remedies for social evils proposed by each respectively—legislation, or the power of public sentiment; inherent forces to be let alone to work out social salvation, and the application of the power of the living Christ through His followers to personal wrongs.

The superiority of the Christian school was illustrated and shown to consist in the personal qualities of the workers, their common sense, earnestness, tact, sympathy, unselfishness, and thoughtful love, and in the flexible adaptation of the rules of their institutions to peculiar cases of urgent need.

In the work of the armies was illustrated the action of two laws of social evolution—interference and stimulation by contact with superior life.

In the growth of a new social order

* This view of the psalm does not seem to have occurred to the O. T. Revision Company, or their punctuation would have been different from what it is. It would, at all events, be greatly improved by removing the point of exclamation which stands at the end of the second line to the end of the third,

O Lord, our Lord,
How excellent is Thy name in all the earth,
Who hast set Thy glory upon (or above) the
heavens!

out of social reprobates and unfortunate people, the law that is naturally first is that of interference with conditions under which ruin seems inevitable, which break up homes, which chain one to sin and misery, and which immerse him in social and economic death.

Stimulation seems logically the second law of this personal resurrection. When the stones are rolled away resurrecting power may be applied. The stimulation to rise must be the result of personal touch by a superior life, the trained touch of an expert applied at the fitting moment. In both armies the aim is to bring the soul to a saving friendship with Christ. As soon as the favorable time has come in the recoil from sin in the misery which sin ultimately brings, and in the despair settling down upon the unfortunate, the worker tries to bring the socially and spiritually fallen into social and spiritual conditions favorable to the growth of a self-respecting Christian character.

III. Then begins the operation of the third law—that of *fostering environment*. This law lays down the maxim that one's future is determined more by environment than by heredity; that at early stages of growth conditions should be favorable to develop character in any given desired direction, that where one is not born into such surroundings, or where born again socially he cannot enter helpful conditions, an environment which will foster the new growth must be artificially formed about him.

By "artificial" is meant that which

is not the natural product of the social grade which has become the habitat of the fallen, but is imported from a higher plane.

This is a natural law of general application. The florist studies the conditions under which he can secure the best effects, and places each kind of flower where the soil, light, heat, and moisture will be most favorable. The artist secures a place where his picture will be in the best light. Parents choose the most healthful and beautiful site for home, make it snug and homey for the children, and avail themselves of the best conditions of society, school, and church. Neighborhoods deteriorate because of this desire to seek more favorable surroundings for the satisfaction of tastes and social position, or because elements are introduced which make a hitherto satisfactory locality unsuited to the best growth and culture of home and social life. According to such law, as men become well-to-do they move into more desirable residences, and also rise into higher social circles, leaving the old church for one offering greater social advantages for their children.

It should be remembered that in the very lowest social strata are individuals who are coming to a sense of their condition, who are too weak morally to stand or move without help, and who must sag back never to rise again unless aided by those who will come to them and stand by them for awhile.

The Church Army and the Salvation Army in the Christ spirit form about these miserable ones an environment and atmosphere favorable for the growth of new social life. The weak cannot leap across the social chasm to the other side, where the strong live in joy and culture. The strong must come to them, shield and protect, encourage and lift up. It is Gospel law that the strong ought to bear the infirmities of the weak, and not to please themselves. "All this toil, and money, and effort spent, on the one hand, in factory, and shelter, and labor bureau to lift the

slaves of sin and poverty out of their cellars and 'kens,' and so environ them that their souls shall be free. And, on the other side, prayers, and efforts, and toils, and pleadings rising daily through the sin-thickened air of low streets and vile courts, from those who, born where air is pure and life is clean and sights are wholesome, have chosen, as servants of Christ, to be for His sake servants of all men and to dwell in the blackest haunts of English slavery, taking the places of those they seek to ransom, like the French saint who, four hundred years ago, took upon himself the chains of the galley slaves he wished to set free."

These armies environ them with CLEANLINESS. Matter becomes more refined as spirit becomes more elevated. The whole creation impatiently waits for the adoption—the resurrection of the body. As man loses his soul his physical condition grows worse. Filth and vermin and food fit for swine belong to the condition of the prodigals. Beware of the dirty cur; he is surly and snarling in disposition. Swine kept clean make better pork than old-style wallowers in filth. It is impossible to be a Christian with a dirty body, squalid surroundings, slovenly and slouchy dress. Let a man wash up and dress up, and he feels a certain sense of responsibility to keep clean. Sunday clothes are a means of grace. The refuges and homes are kept scrupulously clean. When a man enters he is given a hot bath and his clothes put in the "murdering" room to be disinfected. In the homes of the Church Army he must take a carbolic-soap bath several times during the week. A poor fellow entered, indescribably filthy, whose rags were held together by one button and a piece of string, barefooted, with a newspaper for a shirt. Ill health had caused him to lose his position as clerk, and constant misfortunes had brought him to his present condition. Why didn't he bathe? Where? How pay for it? After his bath in the Church Army Home and cleanly clothed he felt a

new moral impulse with an inspiration of hope and courage. An idea of its moral effects may be had in the sense of newness one feels after a Turkish bath taken after a week of dusty travel.

When in the Women's Shelter, in Whitechapel, we saw an odd character called "Telegraph," because she always was the first to find out whatever was going on, and would tell it around as quickly as the telegraph. As soon as she entered—and it was such a stormy and cold afternoon that she and several other ragged and miserable women were let in before the time—the matron, Sue, noticed her soiled hands, stopped her in the midst of lively chaffing, and bundled her off to the bath, saying, "Oh, to think of your comin' in here with them dirty hands! Oh, shame on you! shame! away with you! you'll never come to any good if you don't keep clean!" Some of these women, Sue told us, had been of rich families, but, through drink, had fallen down to a reckless and dissolute life, and with others had been thoroughly changed by the cleanliness and quiet of the shelter. Holiness of life demands the purification of the whole life. It is the experience of workers among the poor that opportunities to bathe are eagerly sought. The superintendent of the Baron de Hirsch Institute, of New York, said that a large number from far uptown crowded their five-cent baths because sure of having a *clean* bath. The convicts in our Southern mines, who are given a bath only once a week, and all in the same tank, without change of water, are being treated in a manner disgraceful to civilization. These armies show that cleanliness of persons, with warm and cheery surroundings, is essential to the development of a new social life.

Another element of environment that tends to foster the new impulses toward a better life is *good food*. The physical basis of temptation should have large place in every scheme of sanctification of life. Original sin develops itself by heredity in abnormal conditions

of the organs of the body, in structural defects, in loss of stamina, and disorganization of the nervous system. There is truth in the facetious saw that "whether life is worth living depends on the liver." Irregularity of eating, uncertainty of getting food, badly cooked, unwholesome and innutritious material, and long intervals between meals, nearly starving one, are conditions which depress the tone of the nervous system. From such states of the body arise mental delusions, false conceptions, and a disordered moral life. Every one knows the moral effect of a good dinner to the hungry, as well as the irritation caused by poor eating. When a man has to spend all his time working for daily bread, little can be expected from him in the exercise of any high faculty. What, then, can come from one who, without work, yet seeking it; without food, but dying for it; without health, but spurred by necessity to struggle on; without friends, but needing them, is slowly sinking into despair, losing nerve and life itself? It were vain to stimulate his ambition, cruel to awaken hope unless that nervous system were brought up to a state to endure the strain of even 'light work. The same is true of the man who has ruined himself by dissipation, and who has deliberately walked into such a hell.

These armies have found, in their experience, that it is no profit to say to a brother or sister, "Go in peace; be warmed and filled," and yet give them not the things needful to the body. A chunk of bread and a hunk of meat are worth to such an one more than a Pope's benediction. Our Saviour sent not the hungry away empty. The army workers come to them, and with their simple habits surround them with conditions which cause "good digestion to wait on appetite."

In the Church Army, breakfast consists of bacon, tea, and plenty of bread and butter, and for dinner, soup, meat, vegetables, and pudding, besides tea and supper. Dining with a friend at

one of the Salvation Army shelters in the Whitechapel district, I found the meat, vegetables, bread and butter, tea, and "duff" good beyond expectation. As for the soup, it was so rich and nourishing that it seemed as though one could live on it alone; the surroundings were neat and cheery, while the racy conversation of the experienced captain gave additional brightness. Said he: "Some of my poor boys comes to me 'alf starved, but I feeds 'em up, y' know, and I gives 'em a good wash and puts some stiff soup in 'em, and they goes out like new men. Then I talks to 'em about Jesus; but I feeds 'em up first, y' know."

In both armies temperance is rigidly insisted upon.

A third element in the environment which fosters the new life is OPPORTUNITY TO WORK. Work fills the attention and turns away thoughts which else would brood over the past, becloud the present, and prevent his seeing opportunities to rise. In the record of the Salvation Army occurs the following good illustration of it: "She had not meant to go back to the factory that afternoon. Her misery had reached a climax. She had meant the black waters that lap over so much river ooze that once was the matter out of which were formed white cheeks and restless, hollow eyes, and whirling heads that would not stop their thinking, and aching hearts that broke like hers, should cover her and her untold story forever and forever and forever. But God sent His messenger, and so she came to us. It takes wonderful force of will to rise above and overlive a thing like that. To 'overlive' is not the only thing to be done. How shall we best help women like her to fill heart and hands so full of work that 'each day's petty dust' shall bury the past naturally? We should be at a loss indeed but for the absorbing interests and the unstrained fellowships and the constant opportunities for service to others which crowd the days of the humblest Salvationist."

The work they do not only is health-

ful exercise, but tends to awaken ambition, to stimulate skilful work, and to make them feel that they are in the way of becoming self-supporting members of society. The gain to society is great in the change of men from drags on the public to useful citizens.

On entering a Home of the Church Army the men sign a contract to remain for two months, during which time they receive the usual rate of wages for their work. If they stay longer they receive only half wages for the third month, for the fourth month nothing, and are then turned out. This is done to stimulate the men to get situations as soon as possible after the two months of up-building, and the best of the men succeed before that time. Their wages are banked for them except some weekly spending money, and given to them when they leave. A good workman can chop six hundred bundles of wood a day, making twelve shillings a week over the six shillings for board and lodging. In this manner they are made to feel that they have something of a capital instead of less than bare existence, and they have built up stamina, plucked up courage, taken a breather before plunging alone into the breakers of economic life, and have a chance to make something of themselves.

In the Salvation Army the places where the men work are called "elevators," because the work they do under good conditions, socially and morally, tends to elevate them. They have a "reserve fund" of one third of whatever money grant a man is allowed, which is banked to his credit, and when he leaves is laid out in tools, clothes, and railway fare. He uses the other two thirds as he pleases. To illustrate the redeeming power of work under helpful conditions, we find a marked instance in a master cabinet-maker, who had gone to the bad because a worthless wife had crushed out of him heart and hope. He gave up work, left his miserable home, and became a tramp. "His square, well-set frame was giving way to an alarming extent under the

pressure of slow starvation. His jet-black hair, now turning gray, was hanging in clotted locks over a neck black with enlusted filth. His clothes were not worth an apology for such. As we drew near him the smell was almost suffocating, and our eyes caught sight of one of the most objectionable realities of living rottenness possible to conceive of. He was set to work, cheered, comforted, encouraged. In six months he had worked up to our highest class, earning 22s. 6d. a week, and provided himself with tools and clothes, was roused to fresh interest in life, and in high hopes went to the situation we found for him, and soon after was saved."

A fourth element in the fostering environment is the *helpfulness of association*. One's surroundings must be in harmony with his purpose. The determination instinctively seeks the element in which it may thrive. The student of music will frequently bathe in an atmosphere of the works of masters. The art student will surround himself with the conceptions of the best representatives of different schools. The man in any business desiring success will try to bring himself into touch with the pluck and methods of those who have become prominent in their respective lines of work. This gives a knowledge which is nearly scientific. It awakens lagging industry. It brightens hope. It inspires persistent effort to overcome all difficulties! For these benefits men of kindred taste and common purpose club together in social, commercial, political, and ecclesiastical organizations.

These armies bring such help of fellowship, sympathy, and inspiration into the districts of the socially lost, where it naturally cannot be found, and thus environ those whom they would save. There is strength in association with numbers of workmen. Sympathy comes by touch with those who have been in the depths of sin and sorrow, and who are working their way up. One cannot help feeling hopeful of himself when he

sees their success. He who works under such surroundings feels an impulse to do his best at his task and in his behavior.

"The enthusiasm of numbers is a potent factor in rousing and stimulating men who are downtrodden and downcast. Salvationists appreciate the value of personal intercourse and face-to-face dealing of man with man in the way that you are to save that drunkard who loves you and trusts you as he does no other man; it is always the lower laying hold of the higher—the son of man forever saved and sanctified, and fitted for heaven by the Son of God. But the multitudes swept each other along within reach of the Son of God! And personal influence we aim to secure through the foremen of our small gangs and by the chaplaincy of the captain and orderlies of the Lighthouse."

As we went through the "elevators" in Hanbury Street and Old Street, and realized that the men working diligently at carpentering and cabinet-making, wagons and vans, harness repairing, mattresses, mats, and chopping and bundling kindling-wood had in their work and Christian surroundings the elements of redeeming their lives from destruction, we could not help feeling that the social scheme of the Salvation Army was the nucleus of a new civilization in which brotherhood in Christ, cooperation in labor, intimate sympathy founded on kindred experiences and thorough organization from a centre of unquestioned authority would be characteristics that might be communicated to and might influence a universal democracy based on the aristocracy of character. Especially was this conviction deepened in the "Bridge," the home of ex-convicts, where men seated at their work or standing were singing, humming, or whistling in a way that seemed contagious, and impressed one with the value of an environment in which by association, ruled by Christian sentiment, fallen men would be helped to rise into the power of useful citizens.

The buoyancy of the men who, after work, went out to visit men of neighboring corps, and enter into their life and pleasure showed the influence of association in lifting desponding unfortunates or wilful sinners out of sullenness into the laughing altitude of life.

On the Farm Colony a field officer has charge of a corps made up of villages and colony men. "He visits the latter and watches for their souls as he does with the soldiers from the neighboring farms and cottages. They have thus the aid of healthy, religious companionship, and shepherding in no wise connected with the restraints of their colony, and do not feel that they are specially preached at as a class apart."

The common sentiment that rules acts as a check upon bad acts and is an unconscious, unspoken, but powerful means of discipline, and the best, too.

The atmosphere developed by the Christian workers of both armies is hopeful and stimulating. "She comes from a world where nobody believes in anybody else's goodness. She knows nobody to believe in, and she believes in herself least of all. The atmosphere which she breathes the moment she crosses our threshold is full of that sort of faith in God which involves high faith in the possibilities of every human creature He has made. Heretofore from the time of her first fall she has been *expected to be bad*. Now she is expected to be good, and as a rule she is good. Considering the shattered nerves, the habits of drinking, the craving for excitement, the restlessness of mind and body with which a woman who has been for any length of time leading a sinful life, comes to our homes, we sometimes wonder ourselves as pronouncedly as do others at the large percentage who have been permanently reclaimed therein."

Another element of the Christian environment placed about "the submerged" is the influence of *homes which foster the desire of home-life*. There's no place like home for developing good

lives, if it be a good home. The family being the unit of social life, Christian sociology looks to the establishing of homes, and a pure home life as the best means of regenerating society.

The Church Army homes are models. Each is in charge of a man and his wife who are called the father and mother of the home. Their love of the fallen, experience, tact, patience, and knowledge of human nature make them capable of influencing their "boys" for highest good. These "boys" have come from jail, from sleeping in the streets, foot-sore, weary, discouraged, desperate, hardened, caring for no one, because convinced that no one cares for them, unwashed, encrusted with dirt, disgusting in appearance, yet every prodigal of them a child of God. No wonder that, when one was brought into the cosy room of the mother, with a bright fire glowing in the grate, with pictures on the wall and flowers on the table, he shrank from entering; and when she took him by the hand and drew him near the fire, saying, with cheery voice and kindly countenance: "Come right in, my lad; we're glad to have you come and make your home with us; the other boys will be glad to see you, too," no wonder that he sobbed like a child at the first kind words he had heard for years. The rooms were plainly furnished, but each bed had a spring mattress and pillow, and each man was furnished with a *clean night robe*. When you think of the effect of this treatment you seriously will realize that, as one put it, "a clean night shirt is a means of grace to these lads."

The number in each home is limited to twenty-five; and every night they may smoke, read, play games, and at bedtime attend family worship, which consists of singing and the prayers of the Church for family devotion. A condition that elevates them is the use of their earnings in buying good cast-off clothing, which, little worn, is given to the Army to be sold for a trifle to its soldiers only.

The homes of the Salvation Army are

more extended and less homelike from our standpoint, yet for the men who come to them the coffin-like boxes spread over the large room, with a hard mattress and a skin for covering, must seem luxury. Comfort, luxury, or misery are words relative to the contrast of one's previous condition, and vary with experience. In comparison with the homes of the Church Army they seem cheerless, yet are the best they can afford, and certainly cannot cause their occupants to be enervated by pampering of luxury. They may have a clean, warm, and dry rest, and a bright song, a helping hand, and a heart that loves and pities them—all for a penny a night, which they can work for at these shelters. Each can bring in his food and cook it at the range without charge, and brew his own tea or buy for threepence a supper of bread, cold meat, and tea. If he wishes a bed, he may have one in a room with three others for fourpence, and for sixpence a separate "cubicle," or private room, like that of the Church Army.

The most interesting and most homelike refuges of the Salvation Army which I visited were the "Bridge," for ex-prisoners, and the women's home in Whitechapel. Colonel Barker, who impressed us as being a man admirably fitted by natural ability and experience for his important position, well said: "The very word 'home' has a charm for a prisoner. Come and get breakfast (as the members of a Prisoners' Aid Society say to discharged prisoners) is all very well; but come and have a *home* with us is a different thing. He listens to that."

The "Bridge" is a house standing in a row of three-storied residences fronting on Argyle Park. It is managed by a captain who has been for many years a successful warden in a large prison, and always liked by the convicts for his square-dealing and kindness of manner to the roughest of them. He watches over them, keeps them at work, succeeds in arousing ambition and desire for independence, and by his knowl-

edge of their ways, the sympathy of a big Christian heart wins them to the right. In a comfortable room of this home lives "Dad," who, several times a convict under this ex-warden, is now a Salvationist with him as captain. The reason why this home is of a better class than others is interesting, as showing how the Army managers have learned by experience the kind of environment needed to reach different classes. They regard it, from a reformatory point of view, absolutely necessary to have better surroundings. "English criminals are accustomed to so much more comfort than English poor that an ex-prisoner really cannot 'rough it' like a poor man, who has always been forced to depend on what his two hands could earn, or on the alternative scant and chilly hospitality of his parish."

In the women's shelter, above referred to, we found as cozy a home environment as could be desired. Plants, flowers, pictures, books, a fire with a singing kettle on the hob, and care of the inmates making a cup of tea for herself, gave out a sense of comfort which, in that neighborhood and on that cold, foggy day, seemed to invite the miserable to a foretaste of a life of sunshine. Strange indeed that it is difficult to induce women who are able to pay the sixpence for these accommodations to leave the bunks and hard mattresses, which, however, are comfort to what they had before. "It is really as hard to stir up in them any ambition to better their temporal condition as to waken in them a desire for moral and spiritual bettering." In this home any one may brew her own tea, and if children are with them, have rooms in a special dormitory.

These foster-homes not only tend to waken the home feeling, but as ability and opportunity offer, lead to the formation of homes and family reunions. The criticism has been unjustly made that the factory system of the Army tends to family desertion. But "the first effect of our moral atmosphere is to convict a man of his duty to his wife and

helpless little ones, and we have learned almost to expect, when a man comes to the penitent form, to find that he must confess to some repudiated domestic duty as a condition of his acceptance with God." A remarkable statement, showing to how great an extent the

breaking up of home accompanies poverty and vice, and how, when under the laws of Christian sociology, regeneration of the individual secures social reform by the building up of home life.

(To be continued.)

MISCELLANEOUS SECTION.

Popular Preaching.

By REV. W. W. LOGAN, PORTLAND, ORE.

THERE is a story current concerning Mirabeau that is suggestive when a preacher begins to speak of "Popular Preaching." The great Frenchman suffered in early life from the small-pox, and as Jenner had not then robbed the disease of its worst terrors, the face of Mirabeau was terribly scarred and marked. One day, in the National Assembly, he was making a speech on "The Man Needed to Save France." In his own inimitable way he drew a pen picture of the man needed, as he conceived it, to save his nation. The man must be descended from the aristocracy, yet in full sympathy with the common people; he must be full of courage; he must be eloquent. With each sentence that he uttered the features of the character he was picturing stood out more plainly before the view of his hearers. With each sentence, too, it became more and more evident that he was picturing himself. At length Talleyrand could endure it no longer, and interrupting the speaker, he cried out: "Monsieur, is it not also necessary that he should have had the small-pox?" The writer does not pose as a living illustration of his theme. I shall not even cite examples from those who are truly popular preachers, but content myself with considering a few general principles.

The term "popular," as applied to preaching, is somewhat ambiguous. There is a sense in which each preacher

ought to seek to be popular. There is a sense in which no man can seek to make himself popular. When our Saviour commissioned His followers of every age, it was that they should "go into all the world" and "disciple all the nations." The walls of exclusion that Mosaism built and that Judaism raised higher and made stronger were all broken down. The very fact that the Gospel is a world-wide Gospel makes it evident that it is to be, in some sense, popular. When the Master preached, "the common people heard Him gladly." The preacher of the Gospel goes forth as one who is to be "as wise as a serpent" in winning men. He is to be a "fisher of men;" and he must learn to be skilful in inducing men to take hold of the Gospel hook. He is to be, like Paul, "all things to all men, if by any means he may save some."

This is one phase of the question. The other is just as important. The ambassador for Christ is to be "a witness among all nations." He is to testify of the truth. He must be one who will "not shun to declare the whole counsel of God whether men will hear or whether they will forbear." He is to be "faithful unto death." That is commanded. But he is nowhere told to be successful. He is to expect an Athens where but few believe and from which he must depart as certainly as places where the Gospel seems to "run and be glorified."

What, then, are some of the elements of popular preaching in the sense that the preacher should seek to be popular? It is well to remember, in seeking an

answer to this question, that there is a distinction to be drawn between the popular preacher and his popular preaching. Never was there a time in the history of the Christian Church when the personality of the preacher weighed so heavily with the hearers as it does to-day. Denominational lines are loosely held. People pass from one denomination to another to day as easily as, a generation or two ago, they passed from one congregation to another of the same faith. Belonging to the "most strictest sect" of the Presbyterian order, with a worship that is exceedingly plain, and with denominational manners perhaps a little unduly reserved, I count among my active helpers some who have been trained to use the rich worship of the Church of England and others who have been accustomed to the fervor of Methodism. It is so everywhere. People are easily led to give up differences of creed or of church polity. The personal influence of the minister becomes in some sense greater. Manliness—the term is not very definite in its meaning, but suggests a nameless something that we all understand—manliness is the characteristic that the preacher himself must have to be popular with the class of people most in need of his preaching to-day. If this quality of manliness is apparent in him, many persons are well satisfied to listen to him, thinking rather of his qualities as a man than of his abilities as a preacher.

This is not all. In some churches where there is preaching that is popular in the best sense, as well as in some churches where there is not such preaching, the preacher is not the only or not even the chief attraction. Sometimes he is obliged to play "second fiddle" to a second-rate opera company. In such a case it is hard to determine the real popularity of the sermons delivered. Again, many persons seek a particular church, because they happen to have acquaintances in it. It is a pleasure to be in a church where one feels that he is among congenial people. Every preacher has hearers, more or less

numerous, according to circumstances, who listen to him because to be in his congregation means certain social relations. This may not be flattering to our ministerial vanity, but it is a truth that cannot be denied. All these things combine to make it difficult to determine what preaching is most popular in the good sense. But there are certain things that can be safely predicated concerning the popular preaching of the day.

I. For one thing, it is evident that popular preaching must deal with living themes. We live in times that are remarkable in many ways. But there is nothing more remarkable in our age than is the universality of intelligent thought on a wide range of subjects. Thinkers are not numerous. It is still true—it must ever remain true—that "it marks an era in the world's history when God lets loose a thinker on this globe." But though thinkers are and must remain few in number, the great mass of humanity far more than ever before is giving intelligent thought to topics of interest. It follows that there are more questions that can be called vital to-day than at any previous period of the world's history. In *Our Day* for February, 1891, Rev. W. F. Crafts asks for a popular ballot on ninety-nine distinct questions of public interest, all of them being in some sense questions of reform. In these lines people are thinking. For or against these things people are acting. The attitude of the pulpit toward these questions will do much to determine its true popularity—the popularity of which the pulpit can justly be proud. The preacher may not "preach politics," but he must not be silent concerning certain great questions of public morals that are on the heart of every patriot. The pulpit that is silent on these great questions to-day cannot be popular in the best sense. This does not necessarily imply that whole sermons are to be given up to the formal treatment of these issues. There are times when this may seem imperative. Few will criticise the vigorous

course of Dr. Parkhurst in the late municipal campaign in New York, though it might be hard to find many who would approve all of his utterances. Similar questions arise everywhere. They must be met either formally or incidentally, but, at all events, fearlessly.

Other reform measures are as pressing. Sociological questions are coming to the front, and must be considered. The Church must be the first, not the last, to speak for truth and righteousness under whatever form truth and righteousness appear. This does not mean that the pulpit is to become merely a platform on which questions of the day are discussed from a religious point of view. The popular pulpit must be something more than a platform. It must remain "the sacred desk." These questions of the day are to have a place in its discussions merely because the religion of Jesus Christ is a diamond of so many facets that it reflects light in every possible direction. The preacher must help to send this light forth, letting [it shine on the questions of the day. The pulpit is to discuss these popular questions because the religion of Jesus Christ touches man at every conceivable point. There is nothing in the whole round of human activities on which it should not have its influence. The popular preacher, therefore, cannot ignore the so-called vital questions of the day.

I have already hinted at a danger that confronts the preacher who begins to handle this class of questions. That danger is that of allowing his "pulpit" to degenerate into a "platform" from which moral questions are discussed. When a preacher begins to discuss what are called "living issues," he is in danger of forgetting that Christ is ever the great "living issue." I can conceive nothing more dreary than a pulpit that presents only a dead Christ. There is nothing more fatal to true popularity either. Christ is the great "living issue for pulpit treatment." He is the theme in which there is perennial interest.

Except as he vitalizes the themes that we call living issues they are not living, but dead and decaying corpses that had better be decently hid from view than held up to public gaze from a pulpit pledged to preach nothing "save Jesus Christ, and Him crucified."

On the part of certain men with a love for literature there is a tendency to think of literary themes as being of sufficient importance to be brought forward for pulpit treatment. Attractive to some people these themes will be. Genuinely popular they cannot be except as they may be seen to bear a close relation to *the* theme of the pulpit.

Of course it must be understood that when living themes, subjects of vital interest, are spoken of, I would not give any encouragement to the selection of a class of topics that mean anything or nothing according as the preacher may handle them, but which are intended to catch the eye and the ear of the multitude. Certain preachers get tired of running in "the old ruts," kick out of the denominational traces, hire a hall or an opera house, and proceed to speak on certain startling themes. "The Decadence of the Churches" is a general favorite with this class of preachers, while catching subjects of all sorts come in for a full share of treatment. It is not, however, necessary that a man leave his pulpit proper in order to begin this sort of thing. Some months ago I was in a flourishing Western city that was reached late on Saturday night. Next morning, in making some inquiries of the hotel clerk concerning the location of a certain church, I incidentally asked who was the most popular preacher in the city. The reply was prompt: "Mr. —, of — Church." Then he proceeded to tell that only the week before this man had preached on "Calico Dresses and White Aprons." It was Easter morning, and I preferred to go where I would hear of the risen Christ and the hopes of immortality, even though I perhaps lost the opportunity of hearing this "popular preacher" descendant on "Négligé Shirts and Tan

Shoes." That man began his ministry by preaching a simple gospel; but he found certain persons with "itching ears," and he proceeded to tickle them. He thought this would make his preaching popular. He is reduced to the extremity of announcing such subjects. He is not a preacher whose popularity is to be desired.

The conclusion, then, concerning the themes that the truly popular preacher must use is this: in his themes he must be abreast of the times, discussing living issues; and yet that he must permeate every theme that he handles with the leaven of the Gospel of Christ and of free salvation. When Mr. Moody was beginning his first series of meetings in London a mighty throng of nearly twenty thousand people were gathered on that first night to hear what the man from America had to say. And he began by saying: "If I came here to speak concerning your great dramatist, or if I came to expound the constitution that is the supreme law of the wonderful land across the sea, from which I come, then I should have no hope of holding this immense audience here night after night. But I am here to speak of Jesus Christ, the ever-interesting theme." And Mr. Moody was right. The only preaching that can be popular fifty-two weeks in the year, and year after year, is the preaching that tells the "old, old story."

II. Leaving the consideration of the popular preacher's themes, something can be predicated concerning his manner. In the handling of his themes he must be a user of good, strong English. The pulpit has a duty in this direction. The days of the old lyceum are over. Public speaking is not cultivated as it was a few generations ago. The duty of the pulpit to cherish the pure and the chaste and the vigorous in public speech is correspondingly heavier. The Bible, into whatever tongue it is translated, becomes a classic. The preacher should seek to make his pulpit, unconsciously to his hearers, half unconsciously to himself, a conservator of the

wonderful inheritance that is ours, the English language. The popular preacher must not neglect this educational work. This is not saying that he must be a scholar. It is saying that he must have a quick perception of "the eternal fitness of things," a delicate sense of proprieties that literary training alone cannot give. He is to guard the pulpit, and hence in a measure the language of his people, from coarseness and slang, on the one hand, and from puerility and affectation on the other.

Of slang it is needless to speak. To mention it is to condemn it. Affectation in the pulpit is not so uncommon as might be supposed. There was a time, not many generations ago, when people liked to hear a man display his learning by the use of sentences that at least sounded learned. But the people to-day demand that a man shall not speak "in an unknown tongue." The singing is so often "in the unknown tongue" that they want to understand the sermon. There was a time when preachers were accustomed to interlard their sermons with Greek and Latin quotations and phrases. It is not a great while since the moderator of a Presbyterian General Assembly opened one of the sessions with a prayer beginning: "Oh Lord, thou *ne plus ultra* of all perfections and *sine qua non* of all moral energy." Such affectation would be considered intolerable to-day. But the sort of preaching of which that prayer was an example is not all done, it is to be feared. A recent writer in the *Workman* gives a sketch—unfortunately not a fancy sketch—of a sermon by a college president. After asserting that "It is always necessary to form a hypothesis," he discussed at length "the geocentric hypothesis" and the "heliocentric hypothesis" remarking on the importance of "our proceeding in our argument by the process of exclusion." Evidently affectation is not dead. There are some people who cannot distinguish between that which is muddy and that which is deep; who, when they hear a sermon that they cannot understand,

conclude that it must be very learned and much to be admired. But the people—"the common people" who heard the Saviour "gladly"—want a sermon that will reach their hearts, and couched in pure English.

There are other unmeaning terms besides those which are beyond the comprehension of the average hearer. There are certain set phrases in our religious language that may have some meaning to the preacher, but have no meaning to the man who has not been instructed in them. The Plymouth Brethren invariably introduce a conversation by the question, "Where do you break bread?" There are a great many cant phrases in our ordinary pulpit language that are as meaningless to the average listener. These are to be eschewed.

III. But preaching to be popular must be something more than a discussion of the right themes in the right language. It must be accompanied by

power from on high. Analyze the sermons of the men who have been, in the best sense, popular. There may be found models in clear analysis, in pure diction, in pertinent illustration, in fervor of utterance. And yet there cannot be found in their sermons, as compared with those of others who have not been popular, anything to account for their popularity. The difference is found in something else. Genuine popularity is born of the Spirit. Popular preaching is Holy Ghost preaching.

Popular preaching, then, is that which in its themes is abreast of the times, yet which presents no theme that is not vitalized by its connection with Christ. It is that which presents the old story of the cross, in its bearings on the needs of human hearts and human lives in the present moment. It is that which in plain and pure English tells men of their sins and of the Saviour from all sin, and which is accompanied with "power from on high."

PREACHERS EXCHANGING VIEWS.

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

Talmage on the Person of Christ.

THE well-known Presbyterian minister of Brooklyn, N. Y., professes to believe that Christ once had two natures—the divine and the human—but that He now has only the first, and shall never have any other. What I have just said will, no doubt, startle many, but I base the assertion upon his own words. In his sermon on "The white hair of Jesus," he speaks as follows: "You wear a suit of clothes for a little while, then put it off not to put it on again; and so the Lord Jesus put on the raiment of our humanity for a little while, and then doffed it forever." This is one of the sermons in the volume entitled "Fishing too near Shore," No. 167 of the Funk & Wagnalls Company's Standard Library.

According to the doctor, when Christ was going up into heaven, He left His human nature behind Him, as Elijah left his mantle when he was going up. As the latter had no more need of his mantle, no more had the former of His human nature.

The doctrine expressed in the words which I have quoted is directly opposed to the creed of Dr. Talmage's church.

There it is distinctly said that Christ was and continues to be God and man in two distinct natures and one person forever. It is directly opposed to the Bible. We are told in the Book of Acts that the angels which appeared to the disciples while the latter were gazing on their ascending Lord, said: "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven."

The beloved disciple says: "Behold, He cometh with clouds; and every eye shall see Him." Of course we can see Him only in His human nature. But the doctor many a time uses language utterly at variance with his doctrine under consideration. Take just one instance. Near the close of his sermon on "Wine for the Wedding," in the volume already mentioned, he says: "The Church will . . . look up into the face of our Lord the King. . . . The scar on His brow is covered with the coronet, and the stab in His side is covered with a robe!"

I must say that I differ altogether from what is said in the last sentence just quoted. Speaking in the same figurative strain as that in which the preacher speaks, I say that, in my opinion, the scars on the brow, the side, the hands, and the feet of Jesus shall be seen through all eternity. There are the best of reasons why they should.

T. FENWICK.

WOODBIDGE, ONT.

The Primitive Sabbath.

I FIND no scriptural proofs of a Sabbath prior to the falling of the manna in the wilderness.

There was no law governing its observance; there were no examples or instances of its being observed; there is not a case of disobedience of the Sabbath prior to the departure of the children of Israel from the bondage of Egypt; and if it did exist, the Israelites were a nation of Sabbath breakers, for on one Sabbath they were out quail hunting, and on another they travelled out of Egypt.

No; it was a *Jewish institution* given at Mount Sinai to commemorate their deliverance from the bondage of Egypt—"only this and nothing more."

Proofs: (Ezek. xx. 10-12; Neh. ix. 9-14; Deut. v. 12-15). It was part of the old covenant (Exod. xxxiv. 28; Deut. ix. 9-11; Deut. iv. 13).

This old covenant written on stones

was done away. Two covenants cannot exist between two parties at the same time. "He taketh away the first that he may establish the second" (Jer. xxxi. 31; Heb. viii. 7; Heb. x. 9; Col. ii. 14; 2 Cor. iii. 7-11, 13).

Notice it was not the ministration of the law that was done away, for that was not written on stones. The Sabbath—the Jewish Sabbath, I mean—was never binding upon Gentile Christians. This was settled by an apostolic council (Acts xv. 1-24, 29). The moral precepts of the Decalogue have all been incorporated into the Gospel and become a part of it, but the Sabbath, which is not a moral but a positive institution, has not been so incorporated. Hence it is no part of the Gospel. The Lord's Day is *not* a Sabbath. It is nowhere called a Sabbath in the New Testament. By it we keep in remembrance a grander event than the deliverance of Israel from Egyptian bondage—viz., our deliverance from the more cruel bondage of sin.

Christ arose upon this day. The Holy Spirit came down upon this day. It is a grander and by far a more *sacred* day than Israel ever knew.

I believe in the faithful observance of the Lord's Day, but I do not regard it as the old Jewish Sabbath revamped and transferred to the first day of the week, but a *new day* ("Behold, I make all things new"). It is part of the new and better covenant established upon better promises. Holding this view, I am opposed to the World's Fair being open upon that day; and this makes opposition to Sunday opening both reasonable and consistent.

When will the people learn that Judaism is *dead, abrogated, set aside, made null and void*, its laws, ordinances, commands, and ceremonies all gone?

Christianity is not a patched-up Judaism with a new name, but a new institution throughout. The argument that proves the Sabbath binding upon Gentiles will also prove that the Passover and Pentecost are also binding. When the religious world once gets hold of

this thought it will correct a deal of religious error. The old covenant was glorious, but the new excelleth it in glory.

Christianity wasn't made out of the relics of Judaism. We have a new day—the Lord's Day—which has nothing in kind with the Jewish Sabbath. It is a better day, and grander memories gather about it.

Jesus glorified it forever by making it His resurrection day, and it should be a resurrection day to all His saints. They should be raised by its memories and its service to a higher spiritual life.

A. M. C.

"How May I Preach Without Fatigue?"

MUCH has been written upon the above topic; there are yet some "unexplored remainders" of thought on this subject.

1. Be sure to have a "vocal exercise" in select prose reading, in a clear, full tone of voice, in the study every day if possible. What would we think of the smith who should reserve his strength—the use of his arm—for six days, that he might do a big day's work on the seventh? Are not our vocal organs subject to the same laws?

2. In this "exercise," be sure to use your tongue, lips, and chin with the greatest freedom. Articulate clearly, give full emphasis, modulate the voice, etc.—in a word, train yourself as the smith or the racer for the day of trial.

3. Be sure to sit or stand in such a position that *expiration* shall not exceed *inspiration*. And, above all, never make the mistake that "Perspiration is inspiration." Keep Pope's lines well in view:

"When most impressed
Be self-possessed."

4. Be sure to take rest in sleep one hour between the morning and evening service, and then keep the mind quiet until the preaching hour.

These simple rules have greatly bene-

fited the writer, who, though a frail man, has preached about twenty-five years, and is yet able to do his work in a vigorous manner. A. M. R.

PERHAPS I can suggest help for such cases as that of Brother "Jay Aitch Ed." And it may add confidence to premise that I have taught elocution and studied about everything published on the subject, and that I have sung, lectured, and preached for twenty years. At one period I taught in a normal school five days in the week and read three services and preached every Sunday. During another period I took five short hospital ward services (in long wards, on the very noisy Charing Cross streets) every day of the week in addition to two or three church and school services on Sunday. And I have never experienced a vocal failure.

What strikes me in most of the suggested cure-alls is their fragmentary inadequacy—*e.g.*, all medicinal are very temporary, because superficial, reliefs. Advice as to position of body, chest, and head, management of the breath, use of the different parts of the vocal organ, etc., are needful in their degree. But there is no use in saying, "Speak out" unless there is strength to do it. The truth is, all pure sound is made by the vibration of the vocal cord down in the larynx; and all that the other parts can do is to modify and change this sound into the required vowel and consonant sounds. And in this case the proper use of palate, tongue, and lips will promote propriety and distinctness of utterance. But the fulness, strength, and endurance depend upon the capacity, strength, and flexibility of the lungs; or, rather, the chest muscles, chiefly the diaphragm. Now, in the name of physiology, how under the sun is that to come except by constant exercise adequate to the requirement? Here comes in a chief cause of unnaturalness in public reading and speaking. On these occasions a task is put upon the voice for which ordinary conversation

is no adequate muscular training. And here lies the simple explanation of why it is that while we hear little of sore throat among professional singers, actors, auctioneers, costermongers, and newsboys, it is so prevalent among ministers as to give it a regular name—"clergyman's sore throat." Use any muscles or membranes of your body to an unusual degree *only once or twice a week*, and there will almost surely be soreness. Use them in the same way about every day (gradually, of course, at first), and they will grow strong and give you no trouble.

I sometimes sing robustly for half an hour or so, but usually read aloud part of my devotional or theological study in the morning, and more than half the evening read aloud something that my wife cares to hear while busy with needlework, etc. At such times I do not read as loudly as in church, but the quantity averages more than on Sunday. Less would serve for the voice, but I enjoy it. Rather than omit for many days when away from home, and to

avoid attracting attention or disturbing others, I use whispering exercise—an excellent strengthener and clarifier of the voice.

On Sunday, at the close of the evening service, my voice seems quite as strong and more flexible than in the morning, and I often sing, but more commonly read aloud after we go home.

I will add that vocal exercise seems to me the most centrally vital of all healthful gymnastics. It strengthens the lining membrane and prevents the tendency of every cold to settle in that most delicate part; it increases the purifying and oxygenating of the blood (so essential to brain work), and brings into action most of the chest and even the abdominal muscles, all of which promotes digestion, especially the diaphragm from its location.

May I also testify, from experience, to the great benefit of the Sunday afternoon sleep. An hour or two of such repose allows the nerve reservoirs to refill, even when muscular rest is not required.

ESS SEA TEA.

EDITORIAL SECTION.

LIVING ISSUES FOR PULPIT TREATMENT.

The Pardon of Anarchists.

He released unto them him that for sedition and murder was cast into prison.

—Luke xxiii. 25.

THE action of Governor Altgeld in granting full pardon to the three anarchists, Samuel Fielden, Oscar Neebe, and Michael Schwab, has already received its fitting characterization from the press of the entire country, secular and religious. However true the report that it was the result of a "bargain" made previous to the election, it is at least true that the Governor of Illinois has laid himself open to the charge of being an enemy of society and the friend

of the breakers of its laws. Not to speak of the unwarranted usurpation of power in traversing the finding of the courts, the message accompanying the pardon was a deliberate insult to the moral sentiment not only of the State, but of the nation. In it the writer declares, without the slightest show of evidence, that the jury by which the Haymarket conspirators were convicted was packed, that the judge conducting the trial manifested throughout "a malicious ferocity," and that the execution of the four men who paid the penalty of their crime with their lives was nothing short of murder. Not one word of sympathy for the courageous officials who lost their lives in the discharge of

their duty! Not one word of regard for the rights of society, but seventeen thousand words of the most bitter denunciation of those who were actuated by no motive except the good of their fellows, and who, with the most solemn sense of their responsibility, rendered a decision in which the great body of law-abiding citizens throughout the land concurred. We know of no more aggravated instance of contempt of court than this, and sincerely wish it might be so construed and punished. The most rabid anarchist could not have penned a paper more atrociously and infamously insulting. Coming from the chief magistrate of a great State, its tendency will be to encourage mob-law. A ruler should be for the terror of evil-doers and for the praise of them that do well; but Governor Altgeld has reversed the order of Scripture and proved himself a terror to well-doers and the praise of them that do ill.

It is a matter for gratification that this iniquitous action has but served to call forth from all sides expressions of sympathy for righteous laws and demands for their rigid enforcement. The conscience of the nation is on the side of right. It would be well if it might also result in such a limitation of the pardoning power as would make a repetition of such an offence impossible. We would favor the establishment of a Court of Pardons in each State, consisting of a number not less than three, of its most illustrious jurists. This would tend to put a stop effectually to such abuses of the prerogative as have been made possible by the existing system.

The Sunday-Opening Question.

I commanded that the gates should be shut, and charged that they should not be opened till after the Sabbath.—Neh. xiii. 19.

WHEN the injunction was issued by the Circuit Court of Illinois that the Columbian Exposition should be closed

upon the "first day of the week, commonly called Sunday," there was great rejoicing among the friends of Sabbath observance; but when Chief Justice Fuller set aside that injunction on the ground that there must be shown "some invasion of property or civil rights, some injury irreparable in its nature, and which cannot be redressed by law," maintaining that such was not the case here, joy was turned to sorrow, and there was a general sense of indignation that the people of the land should have been defrauded by the Directory of millions of dollars voted to their use, and accepted by them on the expressed condition that there should be no opening of the Exposition on the first day of the week. Our national reputation among other peoples for truth-speaking is already anything but enviable. We have broken enough treaties to warrant the reproach that is cast upon us of being a nation of liars. It is perhaps a just retribution that we should begin to feel for ourselves what it is to have our faith violated by dishonest representatives of our own household.

At the same time, it is a pleasure to know that the dishonesty of the Directory is reaping its own reward. There is no denying the fact that the one idea in opening the Exposition on Sunday was money making. The plea for the laborer who could receive the educational advantages of the exhibits on no other day was anything else than disinterested. It was nothing if not hypocritical. The financial result has been delightfully unsatisfactory. Hitherto the average Sunday paid admissions have been about 60,000. They have been steadily declining. The expectation of the Directory was that there would be anywhere from 200,000 to 250,000. To recoup themselves for the \$2,000,000 forfeited by their violation of contract, the profits would need to be about \$95,000 for each of the twenty Sundays of the Fair's continuance. So far the average has been about \$31,000. At this rate, if Sunday opening con-

tinues, the net income for the twenty days will be [some \$620,000, leaving a deficit of \$1,380,000. May it be larger!

The Christian people of the land are showing their devotion to the institution the maintenance of which has had

so much to do with their prosperity in the past. Perhaps the lesson will be learned in due time that it does not pay to override their well-grounded prejudices.

EDITORIAL NOTES.

The Mote and the Beam.

It is sometimes profitable for the cultivation of spiritual graces to see ourselves as others see us. There may be somewhat of mortification involved in the vision, but mortification, if it be the putting to death of what is unworthy, is good and wholesome. It is sometimes the case that the HOMILETIC REVIEW blushes, frequently with pleasure, for the kind words of its contemporaries and correspondents, occasionally with shame for some error detected in its pages. A blush of the latter kind has been called out by the statement of a little paper called the *Church News*, published at Vicksburg, Miss., in a recent issue. We give it *literatim et verbatim*, much as it pains us so to do. The solemnity of the occasion seems to call for some such act of penance on our part. The masterliness of the criticism contained in the article to which we refer is our excuse for refusing to omit even a single comma.

"We must assume that the contributions to the April number of the *Homiletic Review*, an International monthly Magazine of Religious Thought, sermonic literature and discussion of Practical Issues, (New York, Frank & Wagnalls Co.,) are educated men. To note here, however, the mistakes, some of them, make within the limits of these ninety-six pages would trespass upon our space."

For the assumption that our "contributions" are "educated men," we suppose we ought to be grateful, as also for the virtual assertion that our senior editor is "Frank." But the hint as to the "mistakes, some of them," is depressing, though the vagueness of the sentence leaves us in some doubt as to the critic's true meaning. We assure him that it will be our endeavor to correct the errors of our past as he has indicated—it may be, exemplified—them, and bid him God-speed in his faithfully executed labors of love. As Benedict says, "Happy are they that hear their detractions and can put them to mending."

Take the Flyer.

A GOOD Pennsylvania brother writes us as follows: "I want an article put in the *Review* whether it is right or expedient for Ministers of the gospel to go to the WORLD'S FAIR by scripture proof or not."

We are sorry to say that we do not know the route to which the brother refers. Our own preference would be to take the "flyer," if our half-fare tickets were available. Unfortunately we cannot use them on "limited" trains.

As to the general question of the right or expediency of ministers going to the Fair we do not feel competent to give an answer, not yet being constituted lords over the consciences of our brethren.

BLUE MONDAY.

Plumpkin and the Minister.

SILAS H. PLUMPKIN is a merchant—that is, he measures out ribbons behind a counter, and says exactly four hundred and seventeen times daily, Sun-

days excepted, "Yes, m'm, here's just the thing. Twelve cents." Silas entered the profession of ribboning at fifteen; and now, at the mature age of thirty-nine, his knowledge of theology and ribbons is extensive. Education-

ally he is self-made, like Franklin and Lincoln; but he is a greater genius than either, because as a means to culture he has not needed to stoop to such vulgar aids as books and reflection. His chief mental diet is the column of "Slop-lets" in the *Evening Epigram*, and if you were to refer to "Paradise Lost" in his presence he would be apt to think that you referred to one of Bill Nye's classic essays.

Now, Silas Plumpkin is an occasional attendant at St. Melchisedec's Church, and it is a constant source of grief to him that the pastor is so dry a speaker and so inferior a scholar. The Rev. Philip Diefnbuch, D.D., is, to be sure, looked upon in certain scholarly circles as a man of great culture and eloquence; but Silas Plumpkin, with a wise shake of the head, declares that his sermons "Ha'n't got no depth, and I could preach better myself." Plumpkin's ideas of sermon-making are worth studying. He thinks that Paul and Dr. South are effete models for modern preachers. The end man at Grinnell and Splitson's is better, because more modern and spicy.

One Saturday last summer, in the early evening, the good doctor was seated under the big apple tree in his garden. Possibly he was merely resting in the shade while waiting for the supper bell. More probably he was gathering illustrations from the skilful manoeuvres of a general assembly of June bugs in the near vicinity. Plumpkin happened along just then, and concluded to have a chat with his pastor on "Reprobation." "Now's my chance," thought he, "to show the dominie how little he knows." And he proceeded to refute the preacher's well-known views by a learned quotation from a recent sermon on the "Genesis of the Ego" by Evangelist Bill, the Converted Slugger. Just as he was about to conclude with a brilliant illustration of the subject by a personal allusion, and his eye glistened with the triumph of having used up the minister, a most astounding incident occurred, the like of which is not, we are convinced, recorded in extant history. The minister's Jersey calf appeared upon the scene.

The needs of the ministerial baby had demanded a cow, and the cow had come to the glebe attended by a vigorous infant cow. John Fitzsimmons Diefnbuch, aged fourteen, was, at the moment of the theological argument, at the barn door, at the other end of the garden, engaged in the poetic employment of giving the first lesson to his calfship in drinking out of a pail—a momentous event, as every farmer's boy

knows, in the history of every respectable calf. Somehow Bossie's head got stuck in the pail, and he started at a 2.40 gait up the garden walk, head up and tail up, and with the pail over his nose like a muzzle, and the milk flying in every direction. After him in hot pursuit came Joha Fitzsimmons Diefnbuch. But to no avail. Theology of the dual number was standing with its twofold back to the barn, oblivious of approaching danger. Silas had raised his hand in gesture, and was heard to say with emphasis, "You're wrong; there ain't no reprobation"—when crash! the sportive calf struck the thin and light theological ribboner in the seat of the trousers, the head of the young brute shot between the legs of Silas Plumpkin, and the next instant the beast darted out of the open gate into the road, with the astonished Silas upon its back. Right down the village street toward the hotel the calf ran; and his rider, fearing the results of being too suddenly dismounted, clung desperately to the leather collar about his neck, roaring, "Help! help!" After this peculiar cavalry charge at a comfortable but troubled trot came the doctor, bareheaded, with the newspaper in one hand and the rocking-chair in the other, his good dame, the hopeful John Fitzsimmons, two small boys in the employ of the telegraph company, and thirty-one dogs of assorted tribes and colors.

The worst remains to be told. The calf (pail on nose) and his rider (pale of face) had whirled like the wind past the veranda of the Kent House, to the immense enjoyment of the lady guests, we grieve to say, and were going over the bridge which crosses the canal, when just at that point theological criticism lost its balance and rolled off into the canal.

It was fished out a few minutes later by a stalwart canaler, who lassoed it by the left foot and pulled it up to the tow-path toes first. The hero of the bovine ride walked thoughtfully homeward in dripping raiment.

The minister was quite used up with fright for a few minutes, but he soon recovered, and after supper began a sermon on "Let him that thinketh that he standeth," etc., which he finished at midnight, and which attracted wide attention the following Saturday in the columns of the *Pail and Suppress*. Thus ended the argument of Silas with the minister. And if this sketch has not reflected great glory upon the learning and dignity of that ambitious critic it is not our fault, but the fault of history, whose faithful chronicler we are.

G. F. G.