

THE HOMILETIC REVIEW.

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REVIEW SECTION.

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

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THE PREACHER'S PRESENT COMMISSION.

The Apostle Paul wrote to the Christians at Corinth: "For after that, in the wisdom of God, the world by wisdom knew not God; it pleased God by the foolishness of *preaching* to save them that believe." "Preaching" is, therefore, the one supreme requirement of this lost world; and the "preacher" is thus lifted to the supreme place of initiative, leadership, dignity, and responsibility in the work of Christ for the lost world. The preacher's position and work, always peculiarly important, have assumed vastly more of importance in the present crisis of the enterprise of the Church in carrying out the great commission. The preacher who at all takes in the situation can hardly help asking, in view of this crisis, such questions as the following:

What is the present immediate requirement that the great commission makes of me as a preacher?

What is the message that must constitute the burden of my preaching in order to meet that requirement?

What is the special furnishing that will best fit me for the effective delivery of that message?

What must be the aim and what the characteristics of the preaching that will meet the demands of the times and the crisis in saving men and the world?

What must be my character as pastor and what the character of my work of pastoral oversight and direction in order that I may do what needs to be done for those saved through preaching?

It is the purpose, in a series of papers, to make some suggestions toward the answering of these questions. Upon a subject so broad in

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

its reach and involving so many momentous questions, it is obvious that in such brief papers nothing more than mere suggestion can be offered, and that touching a few special points only. It is the purpose to present a more complete discussion of the subject at a later date.

In the great commission, "Go ye into all the world and preach the Gospel to every creature," the verb has the imperative form. Christ's words are words, not of entreaty, but of *command*. The command, "Go ye," is in the present tense, not in the future. That means "Do it *now*." It means "Do it, *ye* to whom the words are addressed." It has been taken up by the Church and the ministry through the ages, as presently and directly applicable to them. That command, with the obligation it carries for the salvation of the lost world, has rested upon every generation of the Christian membership and the Christian ministry, from the beginning until to-day; and Christ has held every generation responsible from the beginning until now, unless it could give the best of reasons for not fulfilling the requirements of the great commission. If, in any particular age or generation, the Church and her messengers have been able to give a valid reason for failure to accomplish the appointed task, either from lack of men, or lack of means, or lack of opportunity, well—the reason has been so far accepted and approved. The means of the Church may have been limited; the world of heathendom may have been inaccessible to Christendom; the nations may have been closed to the Gospel,—these and other excuses have been reasonably urged in extenuation of past failures. The past has been able to give at least a partial reason for lack of complete success in this so great enterprise; and beyond that, and so far as its reasons have not been adequate, it has suffered even to judgment for those failures.

THE CRISIS AND ITS DEMANDS.—Although the form of the preacher's commission is the same to-day as always, there has been an absolute change in its present and immediate requirements and responsibilities. The world has changed front. Christendom has come to the fore. The learning and wealth and power of the world are in its hands. God calls upon the Church and the ministry to complete the conquest of the world for Christ—not one, five, ten, twenty generations hence, but *absolutely now, in this present generation*. The first task of the preacher of the Gospel in this age, as the bearer of the great commission, is, therefore and necessarily, to understand that commission in its present pressing demands, that he may understand his own mission and responsibility so as to enter intelligently, energetically, and enthusiastically upon his task of leadership, inspiration, and impulse, in the Church, in the accomplishment of the work of saving the world. If he misunderstands the situation or fails to take it in, he will be found wanting in his place of leadership and direction; the Church will be hindered or fail in her work; and the world

will remain still unsaved and the travail of the Redeemer's soul still unsatisfied. He should, therefore, consider fairly and fully the question:

Does God demand of the Church that she should give the Gospel to all the world *now*, in this present generation to which we belong, which we constitute, and whose responsibilities are ours? That is the first question for the preacher to answer.

In answering it, he will need to study diligently the teaching of the Word of God and to read with broad sweep of vision the signs of the times. He will find by such study and reading, if we mistake not, that, as surely as all Scripture and all providences pointed to the time when the light of the first morning sun shone upon that cradle in Bethlehem as "the fulness of times" for the incarnation, so now the light of every morning sun as it glances along the mountain-peaks from east to west around the globe points to "the fulness of times" for the world's completed redemption.

And when he has learned the true answer to that question, the preacher's commission requires that he should see to it that the whole truth in the matter should be made known to the Church, and that the Church be roused, as with trumpet-call from God, to consider and take up the mighty and glorious task and complete it. That is the part of his commission that is *new* and for the living present. For that, in this materialistic and sordid age, he will need the baptism of the Holy Ghost and the "tongues of fire."

If the question is asked, What does the great commission require of the preacher at the present day? the unhesitating answer must be:

That he should be a leader of the Church in immediately evangelizing the world.

Let the preacher understand, then, and give himself to making all Christendom understand, that God has providentially taken away all the obstacles and excuses that have in the past delayed the work of evangelizing the world; that the Church stands to-day in the presence of Him who gave her the commission, without shadow of excuse or pretext for further delay, and that if the work is not done at once the Church will be responsible for not doing it.

In doing this he will need to make clear as sunlight the providential drift of recent years, and the resulting situation and duty. The Church needs, first of all, to have light on these subjects. She must be made to see that God has set the task of the world's evangelization right before her, and be forced to feel that her obligation is immediate and imperative.

The preacher must make it clear that God has removed the old natural and governmental barriers that stood in the way of missions, and opened all the world to them; that He has brought Protestant Christendom to the front and made it the dominant power in the world; that He has revealed to the Protestant nations the swift and

subtile forces of nature wherewith to multiply inconceivably its working-power by machine-production, and to emancipate vast multitudes to be His messengers to the world, and that He has given to these nations all the great treasure-fields and most of the commerce of the globe. He must bring the Church to realize the meaning of the immense wealth that the second half of the nineteenth century has poured into her coffers, and that will bring wreck and perdition if used for selfish ends and enjoyments instead of for the glory of God. He must press upon her attention, with urgent zeal, the significance of the Christian unity that has come to pervade her spirit and her hosts; of the universal rousing of the laity to a sense of the fact that they are coworkers with Christ in saving the world; of the worldwide organizations for effective service for Christ, and of the attitude of vast numbers, especially of the young men and the young women, in waiting to be sent to aid in establishing the kingdom of God.

All this, in connection with the dreadful condition of the lost world, and the life-and-death urgency of the work, must be enforced and emphasized by the preacher until all Christians shall come to understand the situation, and be constrained to stop and consider, and to inquire what is their present duty in relation to the world's salvation.

But these things, upon which we cannot here dwell, are only the beginning. The supreme need of the hour, next to the outpouring of the Holy Spirit, is that *the Church should be set right in her theory of Christian giving.* She has been, and is still, directing her conduct in this matter in accordance with a false and unscriptural theory, that would prove fatal to her success even if her wealth were again multiplied a hundredfold, as it has already been multiplied a thousandfold—a theory that must always prove fatal *because* false and unscriptural. It therefore becomes a main part of the duty of the ministry, as the leaders in the Church, to set her right in this regard, that the world may be saved without delay. So general and so fundamental is the error on this point, and so inevitably fatal, that we are constrained to ask special and prayerful attention to its consideration, and to the teaching of the Word of God regarding it. If such error exists, the subject manifestly calls for such attention and consideration, and no leader in Zion can innocently avoid or evade the duty of making a complete investigation for himself.

Perhaps it is almost too much to speak of such a thing as *the Church's theory of Christian giving.* A vast number of professing Christians do not consciously hold any theory on that subject. Their practical theory, as formulated from their conduct, seems to be that, after they have ministered to their own necessities and enjoyments to the full and laid up a generous sum "against a rainy day," if there be then anything left from their income, such dribblets of this surplusage as the minister may extort from them by pathetic appeals, or the par-

ish draw from them by oyster-suppers and other pious entertainments, should go reluctantly to help carry out Christ's commission. The brother who thanked the Lord for a "free religion," and declared that though he had been "a member of the church for twenty-five years it had only cost him twenty-five cents," may be regarded as the typical Christian of this class. There is still another and larger class who treat their giving very much as a matter of impulse, and so give without system. At a far remove from these is a small class of conscientious Christians who advocate systematic giving, according to the Jewish law of tithes, which, it is claimed, requires of every one a tenth of his income, either in the net or in the gross. The great fact remains, as will be seen, that the Church is giving *next to nothing of what she should give* for the carrying out of her commission from the Master.

And unless the preachers wake up and tell the Church the whole truth of God in this matter, there is no good reason to expect the world's conversion for a thousand years to come. The Church's theories are all wrong—as demonstrated by the outcome—and the preacher must make that plain beyond misunderstanding, doubt, or peradventure. If he is to do that his watchword must be, "To the law and to the testimony." It is high time for him to go back to the Word of God to learn what is the law of Christian giving, in order to enforce it upon the rich Church of to-day.

THE LAW OF CHRISTIAN GIVING.—The law of Christian giving is the basal thing for the Church of the present time. If there are any principles involved in the matter, or if there are any rules that govern or should govern it, it is most assuredly of vital importance that the preacher should find out what they are, and that he should let the Church know just what they are and precisely what the Master requires of her.

It may be that we ought not to say "Christian giving," for the time is fast coming—if, indeed, it has not already come—when that expression must be abandoned. We cannot *give* to any one what already belongs to him. The Christian cannot, strictly speaking, *give* to Christ what is already *His own by every possible title*. We should speak rather of "the Christian's use of wealth as the steward of Christ in the kingdom of God."

The starting-point is with the requirements made through Moses, the Hebrew lawgiver. The old dispensation laid the foundation for the new. *According to the Mosaic code, what portion was the Jew required to devote to the cause of religion?*

The general notion is that he gave *one tenth*. That is clearly a mistaken notion, as any one will see by an examination of the Scriptures; and the theory founded upon it is utterly baseless.

The law, in its first enactment, required the Jew to give *one tenth* to the Levite. If he paid it in kind, well; if not, one fifth of one tenth was added. The Levite gave a tenth of his tenth to the Lord

for the support of the high priest (see Levit. xxvii. 30-33, Num. xviii.). This first tenth was for the support of the priesthood. But the law required that the Jew should devote a *second tenth* to the yearly religious festivals. He was to take this tenth to the place appointed by the Lord for His worship (see Deut. xiv. 22-27). Then, every third year, he was to bring a *third tenth* of all his produce and share it with the Levite and the poor and the stranger, in festival rejoicing with them. This was enacted in Deuteronomy xiv. 28, 29, and renewed in Deuteronomy xxvi.

If its provisions have been read correctly, the Mosaic law demanded of the Jew *two tenths* every year, and every third year *three tenths*, or an average of two and one third tenths yearly.

But may not the record have been read incorrectly? Certainly no argument against the result arrived at, based upon the greatness of the requirement, can for a moment stand, for, by accurate calculation, almost one half the time of the Jew was required in God's service. It was evidently the divine purpose to require great things of the chosen people. Indeed, it is necessary to go further and to take into account the fact that these tithes were *only a part* of the gifts of the Jew—the ordered and measured part—before we can appreciate the full extent of the means which he devoted to God's service. The other part consisted of *free-will offerings*, the largeness and frequency of which were left to the promptings of the individual heart, but which might, in some instances, even exceed the tithes. Moreover, in the case of the Jew, it was the *gross income* or product of his industry that was tithed, before anything had been used for his own purposes.

But we are rescued from all need of dependence on probabilities by finding just at hand reliable witnesses to the correctness of the above reading of the Mosaic law. Josephus, who lived at the time of the destruction of Jerusalem, says distinctly that one tenth was to be given yearly to the Levites; one tenth was to be applied to the festivals at Jerusalem; and one tenth was to be given every third year to the poor. Tobit, who probably wrote about 400 B.C., and Jerome, who wrote about 400 A.D., tell us the same thing. Now, these are all credible and competent witnesses to the Jewish understanding of the law, in their various days, and they all confirm our reading of the rule which was to govern the benevolence of the Jews.

But the pertinent question arises: Does this enactment of the Jewish lawgiver belong to that part of his code that, as is the case with the decalogue, is of *perpetual obligation*, and, therefore, necessarily binding upon the Christian Church? Or, if not, what is the present rule that is to govern the Church in its Christian giving?

This involves the inquiry: *How did Christ and His Apostles treat the tithe system?* What rule did they acknowledge or lay down?

How did Christ, Himself the greater lawgiver than Moses, treat

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the tithe system? It is learned from the Gospels that He ratified it, at least for the Jew. He did this when He reproved the Pharisees for their neglect of the weightier matters of the law: "Wo unto you, scribes and Pharisees, hypocrites; for ye pay tithes of mint, and anise, and cumin, and have omitted the weightier matters of the law, judgment, mercy, and faith; *these ought ye to have done*, and not to leave the other undone." This ratification is recorded in Matthew xxiii. 23, and in Luke xi. 42.

But was this ratification for any one besides the Jew? The considerations in favor of a negative answer appear to be conclusive,—for the Jew clearly, since the Jew was still under the law of Moses, and this was but an affirmation of that fact; for none besides the Jew, since Jesus was Himself "a minister of the circumcision," or of the old dispensation (see Rom. xv. 8), and, as such, enforcing the law of Moses. The new dispensation could not have its full beginning until its foundation had been laid in Christ's death. Taking into account the teachings of the Apostles, along with those of our Lord himself, there is nowhere any clear and sufficient evidence that He made the old Jewish law of tithes the law of that dispensation. There is nowhere even the shadow of evidence that He did.

If he did reaffirm the law, then the requirement would be that the Church should yearly devote at least *seven thirtieths* of its income to the objects of Christian benevolence: and this, too, in addition to all the free-will offerings for which the special favors of God give ten thousand occasions. If he did not reaffirm it, then more, rather than less, in some form, must be required of Christians as a body. If a reason be asked, it may be answered, that, since the times of the Mosaic law, the grand truth of God's ownership of all things has given place to that of Christ's ownership of all things; that the motive has risen all the way up from law to love; and that the mission of the people in covenant with God has enlarged from the reception and conservation of the divine revelation in the little Jewish state to the propagation of the Gospel throughout the whole world. To the Christian, the Head of the Church can say: "Give as bought by My blood; as recreated by My Spirit; as you love Me; as a perishing world needs."

But assuming that Christ did not make the Mosaic system binding under the new dispensation, did the Apostles, on whom devolved the work of organizing the primitive Church, do any such thing?

We think the answer must be an emphatic negative. The substantive expression for "tithe," and the twofold verbal expression for "giving tithes" and "receiving tithes," occur in the Apostolic writings, from the Acts to the Revelation, only seven times—never out of the Epistle to the Hebrews, and always in such connection as to preclude the basing upon them of any valid argument for the reenactment of the Jewish tithe-law for the New-Testament Church. It is

hard to see how any one who does clear thinking can avoid coming to the same conclusion, with regard to the whole tithing system, that Blackstone reached with regard to the clergy of the Church of England, and that in spite of his notorious and almost slavish adherence to past usages, and which he expressed when he wrote in his "Commentaries": "I will not put the title of the clergy to tithes upon any divine right, though such a right certainly commenced, and I believe as certainly ceased, with the Jewish theocracy." See "Blackstone, Commentaries," Bk. II., Ch. 8.

What, then, is the Scriptural and Apostolic rule laid down to govern the Church in Christian giving? We can barely call attention to the rule, as comprehensively stated by Paul for the Christians in Corinth, in 1 Cor. xvii. 2: "Upon the first day of the week let every one of you lay by him in store as God has prospered him." The Apostolic rule evidently knows no measure short of the steward's utmost ability, when wholly under control of love to Christ and a lost world. The single illustration from Christian conduct, to which we may refer, is that furnished by the mother Church of all, at Jerusalem, and recorded in the second chapter of the Acts of the Apostles. Living in that first great crisis in the spread of the Gospel, than which no greater has been known till that of the present day, those early Christians read with all clearness the demand of their ascended Lord, in His words and in the signs of the times, and, catching the spirit of their mission, devoted themselves and all their possessions to His cause.

If the views that have been presented are in accordance with the Word of God, there is no reasonable escape from the conclusion that *the Church is at present conducting her work for the world on a false and unscriptural theory.* Even the so-called "systematic giving," on the basis of the Jewish tithing system, is utterly untenable; while the other working-theories are absolutely indefensible as being both Christless and unchristian. While the latter are eminently fitted to furnish a cloak for all the meanness and covetousness possible to unregenerate human nature, and at the same time to dry up the springs of all true benevolence in regenerate human nature; the former can not fail to mechanize and minimize the whole matter of Christian giving and develop a spirit of self-righteousness, self-satisfaction, and self-gratulation. The tithing-principle inevitably tends to make the tenth the maximum of gift, to which only one in perhaps tens of thousands will work up, and far below which the majority will contentedly fall; while it is apt to fix the attention of the giver upon the remaining nine tenths, rather than upon the supreme demands of the cause of Christ. It is pretty sure to start with the *net income*, rather than the *gross income* with which the Jew started. Leaving out the time that the Jew devoted to his religion, and the free-will offerings, it halves, or rather thirds, the amount that the Jew gave in tithes. Worst of all, it takes away Christian freedom, remands the man to rule

and law, and in the end results in the obscuring of the interests of Christ's kingdom by mechanism and legalism. These theories are therefore not only baseless, but also demoralizing and dechristianizing in the extreme. Until they have been displaced by the true and Scriptural theory, there can be no hope of any great progress in the work of the Church for a lost world.

Providence and the Scriptures, therefore, unite in sweeping away that old and sinful excuse of a covetous Church—that the Lord's money tithes are inadequate to the work clearly required of her—by bringing out clearly and emphasizing the *present tense* of the command, "Go ye." In the more than calcium-light which they cast upon her present rates of giving for Gospel work, her gifts—however great as compared with those of a generation or two ago—are *beggarly in the extreme*. The preacher's vocation demands that he shall turn on the light, and turn it on, and on again, until the Church is roused to a proper consideration, and apprehension, and comprehension of the existing condition of enormous wealth, and of Christ's requirements respecting the use of it. He is under obligation to press the facts and the divine law upon men, until they are constrained to bring their logic from the schools and the forum, and their arithmetic from the counting-room, the stock-exchange, and the marts of trade, and to make practical application of them to the questions of their own present duty, in view of Christ's pressing demand for the immediate carrying out of the great commission.

The gross outcome of American productive industry for the year 1890 was, let us say, \$10,000,000,000—figures far below the actual. By a low estimate, one half that sum, or \$5,000,000,000, came into the control of those connected directly or indirectly with the Protestant Christian Church and acknowledging more or less fully Christian obligations. One tenth of that—a tithe—would be \$500,000,000; two tenths, twice that, or \$1,000,000,000; two and a third tenths—or what the old Jew gave—\$1,166,000,000! Is the rich Church able to give what is needed to save a lost world through the preaching of the Gospel? Let every adherent of Protestant Christianity apply his Christian arithmetic to that question and answer it for himself, as he expects to give account to God.

Or look at the possibilities of the problem from another point of view. There are in these United States 14,000,000 members of evangelical Protestant Churches. Leaving out of consideration the vast number of Church adherents who are not Church members, these millions of professing Christians control approximately one fifth of the wealth of the nation, and one fifth of the annual outcome of production. That would give them a gross income of \$2,000,000,000. One tenth of that is \$200,000,000; two tenths, \$400,000,000; two and a third tenths, \$466,000,000. That would be what God would require of them yearly, *if they were Jews*, under the old-Jewish law of tithes,

—that, besides the free-will offerings in recognition of God's special mercies—for their Christian work for the world!

But this statement pertains to the Protestant Christian Church of this country only, leaving out all the rest of the Protestant nations. This emphasizes the question: *Is the Church able to furnish the means to send the Gospel into all this perishing world now?* Is she not herself perishing in wealth, and luxury, and corruption because she is not doing it? Let every Christian apply his arithmetic to this life-and-death problem and find its true solution, and measure his duty by the Gospel standard, by Christ's own standard.

The preacher must bring home her responsibility in this matter to the Church of Christ, until the truth has been burned into the very souls of all her members and they come to realize, as in the presence of the judgment, the exact situation. And this is that situation, as it appears from our survey of providence and Scripture. The rich Church, with her vast possessions, is to-day confronting a lost world. Christ is holding up before her the ideal Christian, the man of service and self-sacrifice, and is bidding her go forward illustrating the ideal Christian character and work. It can readily be seen that, on the principles of the old dispensation, she would have enough of her Lord's money in five years to send the Gospel into all the world. She could furnish enough at once, if she were so disposed. There is no reason why it should not be done. All her members would be better—and in the end richer too—for doing it. She can only falter and fail by repudiating her Master, breaking her vows and her covenant, and giving up her hope of salvation!

In this critical condition of affairs, it was eminently appropriate that all the great American Foreign Missionary Societies should send, in the year of grace, 1894, "An Epistle to the Churches Concerning the World's Evangelization," and that they should call upon the Churches with which they are connected to make "The Final Rally of the Century." We quote the opening of that call, as in essential harmony with the considerations that we have been urging:

"For nearly nineteen centuries the vast majority of the populations of the globe have waited in vain for the Gospel of redemption that was committed to the Christian Church. It was said most truthfully by the late Earl of Shaftesbury, that 'the Gospel might have been proclaimed to all nations a dozen times over if the Christian Church had been faithful to her trust.' It is appalling to think that sixty generations of the unevangelized heathen world have perished in darkness since our Lord established and commissioned His Church as a living and aggressive force in the world. And of all the generations ours is the most guilty in proportion to its greater opportunities. In some mission-fields it is already demonstrated that by the Spirit of God thousands may be gathered where there have only been hundreds or scores. 'Let us expect great things from God and attempt great things for God.' "

The call is for universal cooperation—to instructors in colleges and theological seminaries, to pastors and associate officers of churches, to

superintendents and teachers of Sabbath-schools, to the women of the Church, to Young Men's Christian Associations and Young Women's Christian Associations, to Societies of Christian Endeavor, to the Epworth League, to the St. Andrew Brotherhood, to all guilds and societies of the young in any branch of the Church, to join in one common effort for the salvation of the world, and to unite, with new meaning and emphasis, in the divinely prescribed petition, "Thy kingdom come, Thy will be done on earth as it is in Heaven."

Meanwhile it is high time that the preacher should everywhere lead on the Church in the final rally of the century. The supreme demand upon him in this connection is that he should absolutely overwhelm his people with the momentous facts of providence, of history, and of the Word of God on this subject, until by the breath of the Spirit they shall be brought to feel, in every fiber of their being, that "covetousness is idolatry," that God hates it in them just as fiercely—yea, much more fiercely—than he hated it in Achan of old, and in Ananias and Sapphira, when he crushed them with his thunderbolts, and that there is no escape from the bottomless pit for those who are under its dominion.

II.—HENRY WARD BEECHER: HIS GENIUS, WORK, AND WORTH.*

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

HENRY WARD BEECHER is one of the instances of intellectual and moral power of the highest order, fulfilling, with distinctive genius, a great mission, which have made the brief annals of our country illustrious and gained for American manhood a broad renown. In him, as in Washington and Lincoln, the fecund energy of a great nation manifests itself, its affluent vigor coming to supreme effect in the personality in which for the time in one form it culminates. It is the *vim* and versatility of the New World that speak in the tones of this its wondrously gifted son, and find new revelation in the utterance. The vastness and variety of the continent have in him their human counterpart and living voice, Niagara's stunning and bewildering glory, the Mississippi's mighty flood, the Rocky Mountain's majestic forms and imposing mass, forest and lake, prairie and savannah, the different climates of the North and South, and the ocean boundaries of the East and West.

It took the different sections of our country to mold, train, furnish, and enthrone this democratic sovereign. He must draw his be-

*Biographies and memorials of Mr. Beecher are abundant. The latest, "Henry Ward Beecher, the Shakespeare of the Pulpit," by Dr. John Henry Barrows (Funk & Wagnalls, 1893), is a most excellent compendious work, presenting with judicious skill and vivid effect the personality and work of the great preacher.

ing from New-England parents, receive his first impressions from New-England scenes and ways, and be nurtured in a New-England home and New-England schools, the Puritan strain, with its moral fineness and force, tempering his blood and giving his life its ethical impulse and spiritual bent. His later education must be in that theological storm center which formed about the work of his father in southwestern Ohio. The great West must exercise his stripling powers and train him to the large areas and formative conditions of a growing empire. And then the populous and wealthy metropolis on the Atlantic seaboard must afford him a throne, from which the scepter of his influence should extend to the nation's utmost bound, and win tribute even from beyond the seas.

While distinctively and typically American, Mr. Beecher's personality and work were of world-wide significance and influence. He was, for the time, and in an eminent capacity, the leader in the forward movement of humanity. He saw clearly where others saw men as trees walking, felt strongly and with positive conviction where the feeling of others, though intense, was confused and uncertain, and what was a struggling sentiment in a myriad breasts became in him determinate and invincible resolution. He was the man for the time, and therefore the man for eternity, which stretches its solemn sanctions over time's fleeting scenes, and takes up whatever is grand and true in time's annals into its own imperishable tomes.

His forte was oratory. His genius lay in aptitude for this high mode of power, which is a finite phase of His who "spake, and it was done; commanded, and it stood fast." He was of the men who speak the word the world waits, albeit unwittingly, to hear, and that, being spoken, rules the hour, determines the event, and becomes the divortium of history, the daybreak of ages: the men whose deeds are words, but whose words are deeds.

We must add to this, however, a distinctive qualification. His oratory was sacred. This does not mean simply that he was a preacher. A preacher indeed he was, specially trained, regularly constituted, and cherishing with loyal regard his high vocation. In his preaching, the sermon, the highest, intensest, most vivid, and most vital utterance of living truth, emancipated from scholasticism and convention, lived anew; and the glorious Gospel of the Son of God, in all its wondrous elements of grace and motive, privilege and obligation, divine goodness and love, and human worth and duty, was interpreted with throbbing sympathy and thrilling power. But the qualification means much more than this. While the pulpit was his principal throne, his oratory took the wider sweep of the lecture lyceum, the popular assembly, and the mass-meeting. He was as much at home, and with equal mastery, in these situations as in the pulpit. Aye, he loved those popular gatherings, with their freedom, their excitement, their ever imminent tumult, and all their demi-

urgic possibilities. He was one of the masters of assemblies who control, convince, and move the masses in their maddest moods; the men who wrestle with Demos and prevail. Yet, in every connection, his oratory was sacred—in Plymouth Church, Cooper Institute, or Exeter Hall; with text or without; on what are known as sacred, and what are regarded as secular themes. It was sacred in its basic principles of righteousness and humanity, the everlasting laws of God, and the rights and duties of men as the children of God; sacred in its motive, which was love, and this made it ever large and generous; sacred in its aim, which was ever some good to man and the glory of God in ennobling benefaction to His children; sacred in its means, which were truth, humane sentiment, flashing wit, conciliating and quickening humor, and all the modes of noble passion; sacred, though it brought all the resources of a wondrously capable and versatile nature into play, "every bell in his belfry ringing," as himself avowed, "to help and influence men," and striking every chord of human feeling; and sacred especially in that it was ever positive and not merely negative, constructive rather than destructive—not only resisting evil, but overcoming evil with good—so that it was never bitter nor malignant, but gracious as sunlight or the breath of spring—though vivid as the lightning's flash and stirring as the thunder's crack and peal. In this he presents a strong contrast to some with whom he was closely associated. It is indeed true of him that he forged thunderbolts of Anglo-Saxon speech and discharged them flaming against the fortresses of bastioned and defiant wrong; but it is yet more true that of the same wondrous element he wove radiant textures of verbal sunshine with which to quicken, foster, and fructify germs of good.

Mr. Beecher was, however, much besides an orator.

He was a pastor, the organizing and directing head of a great church. He inspired, trained, and led men in the intimate relation of spiritual teacher and guide. He made Plymouth Church a massive embodiment of social and spiritual force, quickening and fostering by its nurture and fellowship the deeper and diviner life of men, developing in those who came within the range of its influence the germs of faith, piety, virtue, patriotism, and philanthropy into the definite and strong reality of character, and organizing sentiment, which diffuse had been weak and ineffective, into a mighty and majestic armament, that could make itself felt on those broad fields where the great forces of a people's life are deployed and clash and contend in the strife of which history is the issue.

In this his own vivific personality, his vision, faith, courage, sympathy, ardor, and judgment had large effect. His preaching aimed expressly at this result. His conduct of public worship, so sympathetic, catholic, and comprehensive, with the full diapason of human interest and experience, and embracing all the movement and struggle

of the time; his prayer-meetings, so genial and inspiring, with those wonderful lecture-room talks, so bright and helpful, which were a feature thereof, and his personal intercourse with people, so tactful and hearty, all bore to the same end.

Mr. Beecher possessed in a remarkable degree the liturgical instinct and sensibility, the power to conduct public worship so as to quicken and express the devout thoughts and feelings of a congregation. He was much impressed by the Episcopal liturgy, particularly as he heard it in England upon his first visit; but it did not seem to him the highest ideal of Christian worship, and he could hardly have borne the restraint and monotony of its prescriptive order. He developed, however, in a large and helpful way the possibilities of congregational worship, making the congregational liturgy to be a liturgy indeed, a service participated in by the people—the common worship of a Christian congregation, and not the mere prelude to a sermon, an entertainment for the people, or an oblation offered in their behalf.

His prayers were wonderful in their inspiration, their freedom, their fervor, their tenderness, their scope, their stately movement, their lofty tone, and their sympathetic and uniting power. The invocations, springing into the open arms of God; the thanksgivings, like floods of light on all the common ways of life, and bursting song from every bush and copse; the supplications, unfolding the hunger of every heart, the need of every life, and leading to banquets and treasuries of boundless good; the intercessions, in which every personal, family, congregational, civic, national, and universal interest was uplifted to the infinite Fatherhood, and—

"The whole round earth *was* every way
Bound by gold chains about the feet of God";

and the crowning sense of communion and beatitude, in which the heavens were opened, the mystic presence unveiled, and petition estopped, and prayer merged in spiritual absorption and fellowship, the souls of all, as the soul of one, were

"Plunged in the Godhead's deepest sea,
And found in *that* immensity."

Who that ever worshiped under their leading can forget them?

These pulpit prayers were for many years published week by week with the sermons. This seemed a strange innovation, and to some it was an offense. Devout and gifted men of other days, recalling the creations of their highest moods, had put forth forms of prayer for the aid and use of others, the precedents extending back to those canticles of praise and prayer which are preserved in the psalmody of the immortal Book. But this immediate publication of Sabbath prayers as they were spontaneously uttered was a new thing. The venture abundantly vindicated itself, however, and we could afford to lose

from our Christian literature whole bodies of divinity and whole libraries of commentary better than Mr. Beecher's prayers.

He also made large use of music, of which he had fine and sensitive appreciation. He had a grand organ, and a master at the keyboard; also a large choir, and the best talent that could be secured to lead it. The Plymouth collection of hymns and tunes was an evidence and outgrowth of Mr. Beecher's attention to the service of song.

Thus Plymouth Church became, as it were, a great Nonconformist cathedral, or, as it has been called, the Westminster Abbey of America.

But it was not less notably a working church. Mr. Beecher knew how to employ others, to find and unfold their aptitudes, and to manifold his own work by a large and spirited cooperation. His great personality did not overshadow and stunt that of others: rather it overshadowed and stimulated, so that individual personality thrived under his influence, while it was fused and wrought into organic unity in federal relations.

As an author, apart from his published discourses and tracts for the times, in his star papers and editorials, Mr. Beecher was not distinguished; albeit his "Life of Jesus, the Christ," in which he could never embody his difficult and overmastering ideal, has elements of peculiar value.

Mr. Beecher was uniquely great as a reformer. He took a genuine interest in all causes and movements affecting human rights and interests, the welfare of society, the honor and prosperity of the nation, the advancement of civilization, and the progress of humanity—temperance, the enfranchisement of womanhood, beneficent legislation and good government on every scale, religious toleration and Christian unity, Christian missions, and practical benevolence of every sort; and to all these causes he gave warm espousal and strong support. But the cause which most profoundly moved him, rousing all the latent energy of his being, and drawing all his powers into its service, was that of the abolition of slavery. It was largely by his work in this connection that his great fame was won; and his name is forever identified with that grand event, which himself pronounced the greatest work of this modern century, the emancipation of nearly four millions of American slaves.

In this work he was allied with Garrison, Phillips, and other anti-slavery heroes; that is, he was allied with them in spirit and purpose, though not identified with the Abolition party.

Mr. Beecher's antagonism to slavery began before the close of his ministry in the West. The Presbytery of Indianapolis requested its ministers to preach to their congregations during the year a sermon on slavery: the pastor of the Second Church went beyond the request and preached three. Coming to Brooklyn, though, as Dr. Barrows says, "the chief men of the North hated Abolitionism more than they

hated the driver's whip and the auction-block," at the opening of his pastorate he announced that he had come "to apply Christianity to intemperance, to slavery, and to all the great national sins, and that he would apply it without stint"; and the announcement was year by year fulfilled and renewed. In several instances, notably those of the Edmondson sisters, the girl Pinkie, and the fugitive Eliza, he raised money for the redemption of slaves: in the first instance in Broadway Tabernacle, New York City, where he enacted on the platform the auction of a Christian slave; in the other two in Plymouth Church. In 1850, other places of assembly being refused to Wendell Phillips, Mr. Beecher induced the trustees of Plymouth Church to open their doors to him, and he welcomed the great Abolitionist orator to his own peculiar throne. He threw himself into the struggle in tremendous earnest and without reserve, denouncing slavery with an eloquence all but as brilliant and scathing as that of Phillips, and pleading for its abolition in appeals to Christian patriotism, philanthropy, and statesmanship, as well as on the basis of common right, more wise and convincing than Phillips's burning and indignant pleas, while avoiding extravagances into which Phillips and other Abolitionists fell. He had a greater regard for the Federal Constitution and Union than they, cherished more sacredly the past history of the nation, and had a brighter and surer faith as to its future; in this being nearer to the great Webster, who yet failed so lamentably (or temporized so ignobly) in the application of his principles to the matter of slavery. He believed that slavery would be abolished by the maintenance and perfection of the Constitution, and the preservation and consolidation of the Union, rather than by the annulling of the one and the dissolution of the other, as in the end it proved; in this being with Lincoln, Sumner, Seward, and Chase. Though deprecating civil strife, he early saw that it was inevitable, and strove to gird the loyal people for the impending struggle. When Fort Sumter had been fired on and the call for troops was issued, he showed the sacrificial devotion to which he sought to incite others. His eldest son greeting him, as he returned home from a lecturing tour, with the question: "Father, may I enlist?" his swift and emphatic answer was: "If you don't, I'll disown you." He was a thorough believer in Abraham Lincoln, early recognizing the great power and worth of the gentle but indomitable president, though he lost patience with what seemed his tardiness in proclaiming emancipation, and uttered sharp criticism and bitter complaint on this point. And Lincoln reciprocated his regard, deeming him one of the most important factors in the emancipation struggle.

Mr. Beecher's most signal service in this connection was his combating Southern sympathy, and pleading for the Union cause in Great Britain. That round of addresses in England and Scotland was the most gallant and brilliant feat of public speaking that his-

tory records. At Manchester, Glasgow, and Liverpool, and to some extent also at Edinburgh and London, the opposition was so boisterous and bitter that it seemed impossible to make headway against it. Often his addresses were punctuated by hisses, hootings, and uproar, and he could only interject sentences, like pistol-shots, amid the general hubbub, until he changed the hostile fusillade into rounds of applause; and, at best, he was subject to a cross-fire of questions which could be met only by a resourcefulness in the highest degree marvelous. Yet he triumphed in every scene, the series of triumphs climaxing in the grand triumph in Exeter Hall, the effect being a change of sentiment throughout Great Britain little short of a revolution.

It was fitting, therefore, that, when the great struggle had closed in victory to the Northern cause, with the Union saved and the slaves set free, and the flag, baptized with a new sacredness and glory, was to be raised again over the national fort in Charleston Harbor, Henry Ward Beecher should be the orator of the day.

Sad was it that on this day of patriotic jubilation the great President should fall beneath the assassin's dastardly and infamous assault, but this awful tragedy was part of the consecration and sealing of the event.

We have reviewed this grand life topically along the line of what seemed most notable and significant, rather than in the chronological order of its phases and events; but the biographic outline may be briefly given.

Henry Ward Beecher was born at Litchfield, Conn., June 24, 1813, his father and mother, Dr. Lyman and Roxanna Foote Beecher, being of the intellectual and spiritual peerage of New England. His childhood was passed at Litchfield and Boston. Theology was a principal element in the intellectual pabulum of his early life, and Puritan piety, broadened and sweetened by a historic development, ordered its *régime*. He received his academic education at Mount Pleasant Institute. In 1830 he entered Amherst College and was graduated in 1834. He then entered Lane Seminary, where his father was teaching theology. During his first year in Lane his religious life, which had become positive in his school days at Mount Pleasant, brightened into the immediate knowledge of God, the thrilling revelation coming to him as he rambled in the woods on a May morning. This event made him God's free child, and therefore his enthusiastic and rejoicing servant. Graduating at Lane in 1837, and being licensed by the Presbytery of Cincinnati, he accepted a call to the Presbyterian Church at Lawrenceburg, Ind., the membership of which, according to his own characteristic statement, consisted of "nineteen women and one good-for-nothing man," the salary being \$250 per annum. On settling at Lawrenceburg he married Miss Eunice White Bullard, the excellent companion of all his subsequent years. The Presbyterian Church had meanwhile become divided into

Old and New School branches. Unable to comply with the requisitions of the Old-School Presbytery, within the bounds of which his charge lay, he was eventually ordained by the New-School Presbytery of Cincinnati. In 1839 he became pastor of the Second Church of Indianapolis. In this charge he spent seven fruitful years, his discourses to young men being a product of this stage of his ministry. In 1847 he was called to the newly organized Plymouth Congregational Church in Brooklyn, N. Y., in which charge he continued to the time of his death, March 8, 1887, enacting the great history the principal features of which we have reviewed.

There was many an episode of pain and trial in his life as well as of joy and triumph, but the severest of all was that which grew out of charges made against him by one with whom he had been intimately associated, and which were eventually prosecuted in a civil court. We need not dwell upon this sad chapter in Mr. Beecher's history further than to say that he came forth from the fiery ordeal unscathed in his Christian honor, the only serious incriminating evidence being the exaggerated constructions which his own sensitive and generous spirit had put upon a lesser wrong of which he was led to believe that he had been unwittingly guilty. Judge Neilson, who presided at the trial, became Mr. Beecher's warm and lasting friend, and presided at the celebration of his seventieth birthday. Mr. Beach, the leading counsel for the prosecution, though believing Mr. Beecher guilty as he entered upon the case, afterward frequently and strongly avowed the conviction of his innocence. "I had not been four days upon the case," he said, "before I was confident that he was innocent. I felt, and feel now, that we were a pack of hounds trying in vain to drag down a noble man." *

Many traits and characteristics call for mention: his splendid physique and abounding vitality and energy, which a judicious *régime* so long maintained; his brightness and mirthfulness, broken, however, by rare but terrible reactions; his love of nature, in all her moods and forms; his taste for pictures and gems; his broad human sympathy, as though the whole life of humanity had its counterpart in him; his power of humor and pathos, twin fountains of laughter and tears, and so connected that one rarely flowed without starting the other; his wondrous gift and power of language; his tireless industry and judicious methods of work, and his broad, healthy, and humane theology. This last is sufficiently important for special discussion, but space avails not. Suffice it to say that the theology which Maurice and Robertson had been teaching and preaching in England, Campbell in Scotland, and his own father and Horace Bushnell in this country, and by their books giving to the thoughtful English-reading world, in Henry Ward Beecher found a voice which interpreted it in the modes of thought and feeling of the common people and developed

* Barrows, p. 395.

it in the popular consciousness—the theology of the fatherhood of God, the divine glory and redeeming headship of humanity of Jesus Christ, and the universal boon and ministry of the Holy Spirit. That he was theologically adventurous, and more intrepid than cautious, may also be admitted.

The end was sudden and peaceful, as he had desired. With no premonitory sickness or pronounced decline, the vital activity was arrested, the busy form grew still, and the mighty spirit found its boundless rest.

Dr. Hall, of Holy Trinity, who, as Mr. Beecher had requested, preached his funeral sermon, described with exquisite feeling and skill the closing scene of the last Sabbath's ministry, telling how the great preacher, lingering as some members of the choir practised Bonar's sweet hymn—

"I heard the voice of Jesus say,
Come unto Me and rest;"

went and joined the two street urchins whom the music had attracted into the depleted church—how he bowed and kissed the upturned face, and, with an arm about each, went out into the night, leaving the scene of his toils and triumphs forever.

Omitting the tender pageant of the funeral, and all the manifold tributes of affectionate and grateful appreciation and heartfelt sorrow, from all classes and all lands, with the enstatued memorial of a later day, let this gracious picture be our closing view.

Thanking God, who gave him to us, and rejoicing that manhood, American citizenship, and the Gospel ministry have had such embodiment and effect, let us work with like faith, purpose, and hope, fulfilling in our place and degree the labor, love, and life of humanity, until the day dawn and the shadows flee away.

III.—THE EVANGELIZATION OF EARLY ENGLAND.

BY PROF. T. W. HUNT, PH.D., LIT.D., PRINCETON, N. J.

ACCORDING to Allen, the worship of our ancestors in their continental home may be said to have consisted of four distinct and yet somewhat related features—animal worship, nature worship, the worship of heroes, and that of abstract ideas or personifications—while it may be added that the same religious features largely obtained for the first century and a half after the landing of the tribes in Britain, in 447 A.D. They were pagans or heathen, in the most extreme sense, practising modes of worship which were, in part, at least, Druidical and, as such, connected with the most pronounced superstitions of the time. The gods Woden and Thor, whose names are still retained in our Wednesday and Thursday, were the Mercury and

Jupiter of their mythology. Wanborough or Wodnesborough, in Surrey, and Thundersley, in Essex, point to the same type of history. So the gods Tiw, in our Tuesday, and Frea, in Friday, and Saetere, in Saturday, represent the same line of superstition. Our very word Yule, or Yuletide, now applied to Christmas, carries us back to the unrestrained revelings of those early days. They were the days of runes and spells, of witchery and magic; the days when the imagination of the people filled the sea and sky with fairies and friends and divinities. There is no need, therefore, of denying or concealing the fact that our continental ancestors were steeped in the lowest forms of paganism, such as are found to-day among the most abandoned tribes of Central Africa and the islands of the sea. No better proof of this is found than that given us in the pages of "Beowulf," the oldest English epic—an epic, mainly, if not wholly, continental in its origin, and rendered with some modifications into Old English, in the seventh or eighth century, by a native writer. It thus gives us a true picture of the religious and general life of the tribes before and after their migration to Britain, and confirms all that historians have told us as to their unchristian status. In so far as Britain itself is concerned, it is known that as early as 180 A. D. there was a kind of Christianity there, which, of course, existed in its results when the continental invaders entered the island. The effects for good, however, were but partially operative for nearly two centuries.

At this point attention must be called to those two great religious movements which not only totally changed the ecclesiastical and moral life of England, but prepared the way for all those later and more radical changes in the language and the civilization of the country the fruits of which we are at present enjoying. One of these movements was from Rome, in the latter part of the sixth century, as conceived and organized in 597 A. D. by Gregory the Great, and carried into practical execution in 599 A. D. by Augustine, his chosen apostle and first regularly appointed Romish missionary to Britain. With forty monks, he was sent forth to Christianize the pagan English of Kent, and, indeed, to transplant in that newly inhabited island the faith and polity of the Roman See. Nor was the mission unsuccessful. Landing in Kent, where the Jutes had landed in the middle of the preceding century, they began to establish the Church where the incoming Teutons had sought to establish a basis of government. Ethelbert, the Kentish ruler, and, in fact, king of England south of the Humber, and who, by his marriage to Bertha, a Christian lady from among the Franks, was favorably disposed to the new religion, received Augustine and his monks with kindly spirit. Becoming a convert himself, he was soon followed by his court and people, whereby Romanism at once gained a permanent foothold on Anglo-British soil. From that day to this Canterbury has been the most important ecclesiastical center in England, the seat of the oldest English church,

the home of the archbishop, the very quarter in which the recent Westminster Revision of the Scriptures was first suggested, and geographically corresponding, in the south of England, to the great Church center of the north—the See of York. Churches were now built for Romish worship; bishoprics were established among the East Saxons and elsewhere, and, on to the death of Augustine, a steady religious progress was perceptible. At the death of Ethelbert and the renunciation by his son, Eadbald, of the faith of his father, heathenism returned, bishops were dismissed and churches closed, so that the fortunes of the new faith were not reinstated until, through the efforts of Paulinus and others, Northumbria was christianized. It was once again through Ethelbert, by the marriage of his daughter to Edwin of Northumbria, that Romish faith was carried to York, and the circuit of the island, north and south, thus completed. The formal and imposing acceptance by Edwin and his priests of the Romish religion, in public assembly, on the shores of the Derwent, is one of the most significant scenes in Old English history. At this point, therefore, it may be said that fully one third of Britain—Kent and Essex and Northumberland—had been religiously influenced, the larger portion of the island, especially at the center and south and west, being still pagan; Mercia, under the tyranny of Pendar, being most pronounced in its paganism.

Here begins the second great religious movement, that of the Scottish and Pictish Church, by which northern and middle England was reached. It is one of the almost fabulous facts of history that it was the Picts and Scots, the very tribes who at first opposed the Celts and by reason of whose incursions the continental tribes were called over, that, in the following century, sent out missionaries to convert upper and central England. Evangelized themselves by the labors of the great Celtic priest Columba, the Irish apostle of the Island of Iona, it was from Iona that missionaries were sent forth to redeem from paganism the northern countries, while even here are visible the beginnings of that great reformatory movement by which the native British and the immigrant Teutons gradually modified the Romish faith and order, until, through the later labors of Wiclif and Tynedale, it brought about the English Reformation of the time of Elizabeth. It was now through such Christian leaders as Oswald of Northumbria, and Aidan of Lindisfarne, and Ceadda of Litchfield, and Diuma of Leicester that the work was rapidly furthered and Christianity established as the religion of the island. Only Sussex and Mercia, as we know, still remained heathen, Mercia at length, by the efforts of Peada, succumbing to the new influences and accepting Diuma of Leicester as their bishop. North and south were now reclaimed, Sussex excepted. The Church of Gregory and Augustine at the south, and that of Columba at the north, strove for the wider diffusion of their respective doctrines, and, despite the difference of

these doctrines, they were substantially Christian and extended religious influence throughout the island.

One of the most remarkable features in connection with the evangelization of early England is the active and initial part taken by the kings and queens and leading personages of the respective provinces. As we have seen, it was Ethelbert, king of Kent, who, as the first on British shores, received the faith of Rome, and who was so nobly aided in his efforts by his Frankish queen, Bertha. Each of the divisions of the octarchy had its ecclesiastical as well as its political head. In Kent were Ethelbert and Bertha; in Essex, Mellitus; in Wessex, Birinius; in East Anglia, Felix; in Northumbria, Paulinus and Edwin; in Mercia, Oswin, and even in Sussex, Wilfrid and others.

Rarely have civil and Christian influences been so thoroughly one and so fully represented in the high places of trust and power.

In fact, Christianity preceded secular civilization in early England and made it possible, and it was but fitting that the debt should be acknowledged by having Christian kings and queens. The church and the state were thus one, a fact that makes it binding upon all later ages to see to it that the religious and the secular interests of England should never be allowed to conflict. One of the surest proofs of the genuineness of this religious movement is seen in the fact that, in the seventh and eighth centuries, missionaries were sent out from England to those very lands beyond the sea from which these tribes had come—to Friesland, in 692, and to Germany, in 715, under Willibrod and Boniface, culminating in that great converting campaign under Charlemagne, which, though conducted with misguided zeal, evinced a tendency among the people to lead their continental friends to the faith. There is something of historic pathos in the fact that these old Germanic tribes, who had come to Britain as pronounced pagans and had there accepted Christian teaching, hastened to send back to their forest homes along the Elbe the fact of their conversion and well-accredited apostles to extend this teaching to those who remained at home. It is in this way that religious history is seen to repeat itself. Converted heathen in the Sandwich Islands do as the converted heathen in Kent and Mercia and York did, as Paul himself did, "preach the faith which once they destroyed," and thus carry on that great providential work by which the whole world is yet to be evangelized.

In Wordsworth's collection of poems called his "Ecclesiastical Sonnets," we have this older British and English history presented in attractive form, while the two historians, Lingard and Soames, present, respectively, the Romish and the Protestant view of all those missionary movements that began in Kent in 597 and extended far into the sixteenth century.

It is now important to inquire as to what the effect of all this was upon the native language as it was then developing, and in its later stages. *A priori*, Christianity, wherever established as the faith of

a people, lifts the nation and its speech to a higher level, and opens up a new and richer vocabulary to meet the newly arisen needs. It must be borne in mind that, in the earlier history of the tribes in England, and especially after the great Romish movement in 597, Latin was the vernacular of the island, and to it was due whatever literature there was, from its alphabet to its fullest forms. So true was this, that the very word, *Leden*, the word for Latin, meant language, or *the* language, as if, indeed, there were no other. Even as late as the eighth and ninth centuries, such authors as Bede and Aldhelm, the called Anglo-Saxon authors, were in reality English writers of Latin, a small portion of St. John's Gospel being all we have in English from Bede, nothing in English being credited to Aldhelm. Even as late as the tenth century, so prominent an author as Aelfric makes a virtual compromise by preparing Latin-English works, altho translating portions of the Bible from Latin into English. In this very compromise, however, we detect the fact that the language of the Vulgate was already beginning to yield in part to the English, until, at length, it was to be practically supplanted. This compromise and final triumph, it is to be noted, was brought about mainly by the Church and the second religious movement of which we have been speaking. Attention has been called to the fact that the ecclesiastical work in northern and central England was a work distinct from that in Kent in that there was from the first a more evangelistic tendency toward modified Romanism and a spirit increasingly favorable to Protestantism. Hence the more pronounced such a movement became, the more pronounced became the vernacular. As the schools of the time, both in Kent and Northumbria, were parochial, this Protestant tendency in England called for the preparation of English manuals. Here, also, the first result was, naturally, a compromise, until at length English became the accepted language of education. Most of all did the translation of the Scriptures, as now demanded, tend to exalt and diffuse the English. The work of Bede and Aelfric, and especially of Alfred in his version of the Psalms, was clearly in this right direction.

In fine, the progress of Protestant Christianity, education, literature, and life received just the stimulus that it needed from this great Northumbrian movement, so that the reformation of the Church carried with it all other reformations. There was a reformation in the eighth century as truly as in the sixteenth, and the character of the earlier determined that of the later. As early as the second century Protestant tendencies appear, only to re-appear, in fuller measure, in the days of Bede and Alfred and Latimer. Thus does the religious history of modern England carry us back to what Elton would call the religious "origins" as they existed when Paulinus of Northumbria sought a purer faith than he possessed, and earlier England seemed even then to see the promise of the Protestant England of to-day.

IV.—LIGHT ON SCRIPTURAL TEXTS FROM RECENT DISCOVERIES.

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

THE PRIMITIVE GODS OF PALESTINE.

In an article of the present series, published in THE HOMILETIC REVIEW of May, 1893, attention was called to a study by Mr. T. G. Pinches of the proper names found in the Babylonian inscriptions containing the name of Jehovah (*Yahweh, Yah*) under the shortened form of *Ya, Yau, or Yawa*. Such names were cited as *Gabri-Ya*, meaning *Man of Yah, or Jehovah*; *Nurri-Ya*, meaning *Ya is my light*, and corresponding to the biblical *Neriah, or Neri-Yah*; also in a longer form, *Bel-Yau*, meaning *Yau is lord*, and corresponding to Baaliah, or *Baal-Yah*, who was one of David's sons; also, in the longest form, *Natanu-Yawa*, meaning *Yawa (Jehovah) gives*—biblical, *Nethaniah*; *Gamar-Yawa, Yawa will reward*—biblical, *Gemariah*; *Akabi-Yawa, Yawa will seize, or supplant*, corresponding to a Hebrew name *Akabiah*, found in the Mishna. It is clear that the name of Jehovah was known to the later Babylonians, and that it was freely pronounced, the Jewish superstition attached to the Tetragrammaton not yet having been developed. This conclusion is not invalidated by an argument lately put forth with much learning by Morris Jastrow, Jr., to show that the simple termination *Ya* in Babylonian proper names is not a divine name, but an emphatic suffix. This does not apply to the forms *Yau* and *Yawa*. I desire now to call attention to the earlier currency of this divine name in Palestine, as appears from the older Egyptian monuments.*

The facts in the occurrence of the name of *Jehovah, or Yahwe*, in early Egyptian inscriptions are brought out in the very valuable work by W. Max Müller, a young Egyptian scholar, in his "Asien und Europa nach Altägyptischen Denkmälern," published in 1893.

It is an extremely interesting fact that the worship of a deity called *Jehovah* was practised in Palestine as far back as the reign of Thothmes III., in the sixteenth century before Christ. A city of Palestine is mentioned in his records by the name of *Baiti-Yaha*, which in Hebrew would be *Bethiah, House of Jehovah*. According to W. Max Müller there can be no doubt of the reading or the translation. This single name is proof enough that before the sixteenth century B.C., a god by the name of *Jehovah, or Yahweh*, was worshiped in Palestine, and that he was at least a chief god, after whom an important city was named. It does not follow at all that at this time Jehovah was the sole God worshiped in Palestine—indeed, we know the contrary. In Egypt itself the name is not a frequent one in composition, altho we do meet the name of *Kephaniah*, meaning *Desire of Jehovah*, this time a woman's name, of about 1300 or 1200 B.C. Other proper names are *Babi-Yaha, Gate of Yaha*; also *Haniniha* and *Sana-yaha*.

The occurrence of these names before the exodus from Egypt overturns many fine theories, such as that which suggests that Moses borrowed the worship of Jehovah from the religion of his father-in-law and the Kenites. When the Israelites, under the instruction of Moses, abandoned the idolatry of Egypt, they did not retain the name of Jehovah as that of an Egyptian god familiar to them, but they took the name of a deity of the Canaan to which they were returning, and applied it to the one true God of their monotheism, and gave it a deep spiritual meaning. If any one is surprised to find the name of Jehovah in existence so long before the time of Moses, let us also remember that the names of Jacob and Joseph appear also on Egyptian monuments in equally early lists of Palestine towns, under the forms of *Jacob-el*, and *Joseph-el*.

If in certain esoteric teachings the Egyptian priests sometimes made all their deities only various phases or emanations of a single spiritual and supreme God, a *Deus esuperantissimus*, this was not the belief of the people, who, at the time of the Egyptian conquests of Palestine and Syria, annexed the gods as well as the

territory they had conquered. Milton expresses our natural astonishment that a king of Judah, after capturing Damascus, could have brought its altar and its god Rimmon to Jerusalem :

"A hag, his sottish conqueror, whom he drew
God's altar to disparage and displace
For one of Syrian mode, whereon to burn
His odious offerings, and adore the gods
Whom he had vanquished."

But this was nothing strange to people who believed that the gods of other nations were real gods whose revenge for insult was to be appeased, and whose presence in the temples of their conquerors would attach the conquered nations. Among the Assyrian reliefs are a number representing the carrying of captured gods to Nineveh ; and Athens and Rome were both full of temples where foreign gods were worshiped. So, in the times of the great eighteenth and nineteenth dynasties, while the Israelites were in Egypt, the gods worshiped by the Hamitic Canaanites, and by their own Semitic relatives left behind in Palestine, were introduced into Egypt, or at least their chief gods, and we find their names and pictures on the Egyptian monuments.

Among those then added to the Egyptian pantheon, the chief favorite seems to have been *Bes*, the Egyptian name of the hero of pure and early Chaldean origin known as Nimrod, or Gilgamesh (Gisdubar), the mighty hunter and warrior, who had already become a favorite all over western Asia, and who, under the name of Hercules, was made a chief demigod of the Greek mythology. In his earliest Egyptian form he appears precisely as in the Assyrian palaces, holding a lion crushed under his left arm. But he has been made also a figure with grotesquely exaggerated muscular development, so as to appear short and stumpy as well as stout. The name *Bes* means a lion's skin, with which the god was clad. Like Nimrod and Hercules, he is a hunter of beasts and serpents, and he sometimes appears crushing serpents in his hands.

Another principal Palestinian god imported at this time into Egypt is *Reseph*, whose name means *flame, lightning*, a biblical word, while the god's name is frequent on Phœnician inscriptions. There are two famous Phœnician seal cylinders, of a blue stone, which bear the names in cuneiform writing of citizens of Sidon, of about the fourteenth or fifteenth century B.C., which contain pictures of Reseph, much as he is drawn also on Egyptian monuments.

Still more frequently we meet in Egypt the names of three Palestinian and Phœnician goddesses, Anat, Astarte, and Baalat, or Beltis. Among the Palestinian towns conquered by Thothmes III. are mentioned *Beth-Anat*, and Kirjath-Anat ; compare the biblical *Beth-Anath* and *Anathoth*. She is figured seated, in a long, simple robe, wearing a high helmet with a long ostrich feather before and behind it, and holding in one hand a shield and spear, and in the other an ax swung over her head. Astarte has the horns of "Mooned Ashtaroth," but is more usually represented under the name of *Kadesh*, as the naked Babylonian Ishtar, who stands in front view on a lion, and holds up a lotus in one hand and serpents in the other. She is one of the forms of Venus, who was goddess both of love and of war.

It is of extreme interest thus, through the Egyptian records and paintings on temple walls, to learn what was the condition of Palestine before the children of Israel conquered it, what were its gods, and how difficult it was for the Israelites to maintain the pure monotheism taught them by their austere prophet who led them out of Egypt, and how easily they relapsed into the idolatry which they had inherited, not from the Canaanite tribes alone among whom Abraham, Isaac, and Jacob wandered, but still more from their Semitic and Syrian relatives, some of whom are mentioned in Genesis as those from among whom Isaac and Jacob sought their wives, and others of whom were left behind in Palestine, especially east of the Jordan, as we learn only from the records of them written down in Egypt by the great conquerors of western Asia, Thothmes, Seti, and Rameses.

SERMONIC SECTION.

THE POWERS THAT BE.*

By JOHN FOX, D.D., BROOKLYN, N. Y.

Let every soul be subject unto the higher powers. For there is no power, but of God: the powers that be are ordained of God.—Rom. xiii. 1.

WITHIN the compass of the first few verses of this chapter lie the great Gospel axioms concerning human government as founded on the divine government of the world.

Written for Rome under the Cæsars in the first century, it is still pertinent in America in the end of the nineteenth, and the burning questions of the present can never be settled until they are brought to the test of these evangelical *principia*. This first verse, the meat and essence of the whole paragraph, unveils the granite foundations upon which the pillars of the State must stand, if they are to stand at all, and it is worthy of our most attentive consideration.

1. The ultimate principle upon which civil government rests is exceedingly broad and comprehensive. It is stated in the second clause, "there is no power but of God." No "power," that is, no absolute authority. It is the same word that is used when it is said that all power, or authority, is given to Christ in heaven and in earth. All lesser power is by a grant from Him. This includes a great deal more than the warrant for civil government. All just authority grows from this single root and streams from the same inexhaustible fountain. All who exercise it and all who submit to it must regard it as the mediate expression of divine power. The simplest form in which man can hold any authority over his fellows is in the family relation. That relation could not exist without some

* Sermon preached during the recent strike of street-car employees.

exercise of authority. All its lovely intimacies, all its fireside joys, all its quenchless affections, would vanish beyond recall if God had not appointed the husband to be the head of the wife, and both the joint rulers of their own household. The right of masters and mistresses to direct their servants; or of employers to require their employees to do as they are bid, for the Master's interest, not as they list, for their own pleasure; the thing that makes the schoolteacher a schoolmaster, and puts him for the time *in loco parentis*; the power that the Apostle himself uses to command the faith of all nations and all ages—all the various shadings and forms of the principle of rulership come within the sweep of this simple generalization, "there is no power but of God." It is not despotic power in any instance. God has appointed it for high and benevolent ends, and to set it aside is to defeat these. It extends to all realms: the principalities and powers in the heavenly places can not escape the control of this most ancient and majestic fiat of heaven and earth. When Sir Isaac Newton discovered that the law of gravitation was at the bottom of all physical phenomena, immense consequences were at once apparent. The fall of an apple in the orchard or of a leaf in the forest was due to the same cause that keeps the planet moving in its orbit, the same high decree that makes the universe a splendid unity, and not a chaos of conflicting forces. In like manner the little sphere of your home life, and the march of world empires, and beyond that the unknown histories of celestial dynasties, whose chronicles are written in heaven, must all equally conform to the same law—"there is no power but of God."

It is not at all strange that such a principle as this should be abused; and then—under the resentment begotten

by gross abuses of it, some of them lasting through weary ages—that men and women should come to ignore its existence and deny its reality. How often cruelty and tyranny have reigned in the most sacred and tender relations of life—within the charmed circle of home, for instance! Instead of a just and merciful head and ruler, many a man is only a petty despot over his wife and children. The most dreadful despotisms are those which no human law can touch. What agonies in body and mind tender womanhood has borne from the careless or the selfish use of power by man “dressed in a little brief authority!” The world has thrown off so many oppressive yokes and broken such hoary tyrannies that our besetting sin to-day is to deny any authority save what the governed are willing to concede. The “woman movement” is a case in point. It has its good side, but it has its evil angel counseling dislike to the divinely appointed relation of man to woman, which alone can secure her highest welfare. How many times honorable servitude has been transformed into some hideous slavery, reducing man to chattelhood! We have abolished one form of it; but now there emerge new and perhaps worse forms of industrial slavery—the tyranny of corporate capital on the one hand and the tyranny of the labor union on the other. You may abolish African slavery by an edict of emancipation, but where is the Lincoln who will deliver the workingman from the inevitable grind of competition, the Scylla of the labor question, and not let him fall into its Charybdis—the shabby domination of ignorant demagogues, who hold up a fool’s paradise where man may eat bread without the sweat of his brow? These questions we may not set aside nor leave to the disposal of chance. They concern us all. Their settlement affects us all. Leave them to Satan to handle, and he will tear down the fabric of our government and burn these cities over our heads. Accept this Gospel axiom and

apply it to their solution and difficulties will disappear. “There is no power but of God.” If that is the key to the situation, then let every man use it. The simplest and humblest applications are the most necessary. Are you concerned about the inability of the city government to put down riot in the streets? Ask yourself first how you rule your own household, if you have one. Do you rule it at all? If there was more righteous family government, there would be less need of city government. Good fathers would save the cost of city fathers. Are you distressed that the national legislature cannot read the financial sky? Then let the rising generation of boys and girls be bred in the home virtues of simplicity and economy, and learn the old lessons of domestic life. The servant-girl question has now reached the dimensions of a national or international issue, and is discussed in the English reviews. It must come back to the same text, “There is no power but of God.” Your power over the maid in the kitchen or the bed-chamber is at the bottom due to divine power. Those of you who employ clerks and aids in your business must recognize the same law, and employees must bow to it. When a man has power, the temptation is to use it autocratically; or if he is set under authority, he is prone to kick against the pricks. But the one must learn that because it is divine in its source and origin it must be used in divine patience, wisdom, and moderation; and the other must learn to submit himself to every ordinance of man for the Lord’s sake. When men learn this great lesson the tyrannies of the world will crumble to pieces, and we shall see the true principle of an authority alive again in the world—not its caricature and distortion, “the right divine of kings to govern wrong,” whether they are medieval kings, or money kings, or railroad kings, but the just and reasonable use of a divine ordinance for the comfort of mankind and the salvation of the world.

2. All this comes to sharper issue in the next sentence, which is expanded then into a paragraph running through five verses. This is the gist of the whole: the powers that be are ordained of God. Civil government bears with peculiar distinctness the impress of divine authority. It has everlasting right behind it, and therefore it is to be obeyed by all men. Of course, it follows from this that it is to be held and administered by all rulers as a sacred trust from the King of kings and the Lord of lords. "He beareth not the sword in vain," is a noble ascription of true dignity to the law as seen in the person of the ruler. He wears the insignia of heaven. The majesty of God is his majesty, so that to resist him is to resist the ordinance of God Himself.

Several things are included in what is said here. It is not merely a recognition of the abstract or general right of government, its ideal *raison d'être*, but also the right of actually existing governments. "The powers that be" means what jurists call the *de facto* government. It may, or may not, be *de jure*; but if it is actually a fact, it is to be recognized as ordained of God. Roman Christians were not at liberty to refuse obedience to Nero's government until he had established a valid title to the throne of the Cæsars. Neither is the form of the government in question. If the social democrats were to succeed in setting aside the monarchies of Europe, their own government once successfully established, their rulers could demand the allegiance of those who lived under them. Obviously many difficult questions of fact are not touched here, and many perplexing details of duty in times of public disturbance. The Apostle gives no countenance to wicked rulers if they abuse their powers, nor is it taught that we may not protest and seek relief or reform, and even bring about revolution in the last extreme. We are not to disobey the law of God in order to obey unjust rulers. The early

Christians often suffered death for refusing to renounce Christ; yet even then they did not raise useless riot and insurrection, but won the admiration of their persecutors by their respect for order and reverence for "dignities." Once more, it is clearly recognized that the power of the sword is one divinely appointed. It is not contrary to the Gospel of Christ for the magistrates to maintain order by the infliction of punishment, even capital punishment. "He beareth not the sword in vain," meant in the first century the lictor's ax and rods, and the sword of the legions, "arms and the man." It means to-day breech-loaders and rifled cannon—the death penalty, not under lynch law, for the gratification of private revenge, but for the speedy punishment of the guilty and the maintenance of public order. All Quaker theories of government are by persuasion only; all the fantastic speculations of such dreamers as Count Tolstoi are barred by this bulwark of public order. It is not strange that he should refuse to hear the Apostles when he has such theories to maintain. What a heroic ideal is the Christian conception of duty! With Nero on the throne, St. Paul writes to the Church under the very shadow of his palace that they must pay taxes even if the revenues of the government might be used to pay the soldiery who would hale men and women to prison and death.

It is this sublime conception of the government of the world that underlies these counsels. The kingdom of God is an empire of peace, but it is not to succeed by subverting the *de facto* governments of the earth. Unless our highest hopes are in vain, this continent has been reserved for a chosen nation, where under new conditions the principles of true government are to be worked out in new forms of beauty; and with this hope it becomes us to return to these old axioms and see their applications to our peculiar circumstances.

Some of these applications must now be briefly made:

(1) It is a grievous evil, to which we cannot be indifferent, that open breaches of law, human and divine, should be dealt with lightly, and virtually condoned instead of being swiftly avenged by the very persons who are set in authority to bring offenders to justice. "He beareth not the sword in vain," reads like a satire in the presence of such unpunished crimes. It is not for me to fix the responsibility for the riotous crimes committed in this city of churches and homes. The facts are open and notorious. These things were not done in a corner, and they cry aloud to God for righteous judgment. It is to be hoped that the reign of terror is nearly over, and that our wives and children can travel through the streets in safety, although some symptoms of misrule still linger. But the further questions still remain: What of the future? When such disorders occur again, as they are likely to do here, or on a larger scale elsewhere, what is the duty of Christians?

This great and perplexing question of labor confronts us, and it is of the last importance that among all differences of opinion the plain axioms of right and duty shall not be forgotten.

In times like these "blessed are the peacemakers" is doubly a beatitude. All intemperate and incendiary utterances are grave sins. But it is just as clearly the duty of Christians to aid the officers of the law to enforce order in every possible way, and still more to demand respectfully but urgently the prompt and fearless infliction of penalties on all offenders. The service of God here includes the service of the State by all Christian men whose services are required. The young man who leaves his business to carry a musket is as truly a minister of God as he who stands in the pulpit to preach the gospel of peace, and the police man serves God best who uses his club best. These things ought to be said because there is a latent skepticism in the air and a fogginess of thought about the whole subject, as tho the bearing of

arms and the pursuit of holiness were wholly incompatible. Count Tolstoi has many unconfessed followers. If he is right, this chapter is a remnant of barbarism. If Paul is right, then let military duty be regarded as honorable, along with jury duty, and let every able-bodied Christian man stand ready for it; and still more, let us labor to create sound public sentiment, that will secure the instant punishment of all law-breakers. If we are careless about such things, God is not asleep; and when He puts the sword of his own supreme justice into the hands of the "powers that be," if they misuse it or fail to use it at all, He will hold them to strict account before His throne of judgment.

2. But this only opens the door to broader questions, and compels us to face graver issues arising both in the sphere of religious thought and of practical morals. St. John, whose type of doctrine is so palatable to the world to-day, has given us a definition of sin which aptly characterizes the peculiar dangers of to-day: "Sin is the transgression of the law"; or, more tersely and truly in the Revised Version, sin is lawlessness. LAWLESSNESS—that is the typical sin of the nineteenth century. Riot in the streets is not the worst phase of it, bad as it is, for that can be put down sooner or later; but that intense antipathy to moral law of which innumerable illustrations can be found on every hand. How is it, for instance, that one class of merchants in these cities can claim the right of violating the law and can gain the tacit consent of large classes of people? Why should traders in liquor, of all others in these great cities, after trampling down what laws we have, demand that the laws should now be squared to their practises instead of having their practises brought up to the level of the law? And still more wonderful, why should the community seem half-ready to accede to this preposterous exaction? What is it but the triumph of lawless-

ness? The publication and sale of Sunday newspapers is another symptom. In the State of Pennsylvania they still have an old statute under which it has been decided that their sale is illegal; yet they are still published, and worse than that, they are bought by Christian people, some of whom, no doubt, come to church with the papers in their pockets and the Bible too often out of sight and out of mind. In this State we are not so well off as to legislation. There is a statute providing for the obligation of contracts made with Sunday newspapers, thereby recognizing the propriety of their publication. No doubt you could find Christian men advertising in them—certainly buying them. This may be legal; but how will it bear the test of God's law?

The question of strikes is not the most serious problem of railway management—the Sunday question is far more important. A certain amount of street-car traffic may be necessary, and some on the steam railways. If necessary and merciful, it is right. But the incessant continuance of such traffic in the degree in which it is constantly seen is not necessary, and is due, as everybody knows, to the love of money pure and simple. I am not dictating what your private practise ought to be, but I ask you as reasonable men whether you think these things tend to promote good morals and the public peace? Will they make the laboring man content with his lot? When these companies are forced to cut down their rate of wages under the inexorable laws of trade, will it make their servants more willing to submit—to feel that they have been defrauded of their needful Sunday rest? I plead the rights of man—of the laboring man. When the presidents or the managers of the New York Central or the Pennsylvania or the Brooklyn Heights come to stand before God in the judgment, will the Judge of all the earth say "WELL DONE, good and faithful servants; you did well to break down the Puritan Sabbath by your Sunday

traffic. You have been faithful over a few things; come up higher, and I will make you ruler over many things. Enter ye into the joy of your Lord"?

The financial morals of the latter end of the nineteenth century demand the closest attention. Careless and sweeping denunciation of the rich as a class is to be avoided. But there are, alas! too many well-known facts to be reckoned with; and when

"The stars are old
And the leaves of the judgment book unfold,"

many a black transaction will be dragged to light—stockholders and depositors robbed by rascals in the directory. When such evils become common, their effect on public morals is frightfully debauching. The whole intelligence and conscience of the community needs arousing to these symptoms of the disease of lawlessness. It has its roots far deeper than at first appear. One of our best known *litterateurs* has lately called attention to the degree in which 10,000 pulpits and platforms have been dealing out what he calls "moral mush." There is far too much truth in his charge. A prevalent type of religious thought which counts many distinguished names is not without blame. The illustrious orator whose statue stands in the public square of this city—perhaps the greatest orator whom the American pulpit has produced—has rendered many illustrious services. May his great fame never grow less! I have studied his works with profit and delight, and certainly intend no criticism upon his personal character. But I am constrained to believe that Henry Ward Beecher, by the character especially of his later teachings, taught multitudes of men to hold the sovereignty of almighty God and the justice of his government of the world in contempt. He did it unintentionally, but none the less effectually; and when I see a crowd of rioters gathered at the base of the statue erected in his honor, I can see only

another proof how swiftly in the moral world, as in the physical, effects follow causes. If the pulpit will sow the wind, the people must reap the whirlwind.

Let us come to the conclusion of the whole matter. The root of all sedition against human law is the desperate rebellion of a fallen humanity against supreme law. The black fact in the history of mankind is this: a broken law. There is no room for boasting for any of us; we are all lawbreakers until our hearts are broken in repentance. When God sent His Son to be the Savior of the world, He knew what was needed—expiation of guilt before broken law, nothing less. The moral heroism and the dying love of even Jesus Christ, illustrious beyond all others, can do nothing for us unless He had offered up Himself a sacrifice to satisfy divine justice; his blood was shed to atone for our guilt. But being now justified by His blood, we shall be saved from wrath through Him; and henceforth let us, in newness of obedience, delight in the law after the inward man and fulfil all righteousness in willing subjection to THE POWERS THAT BE.

RELIGIOUS REBUKE A LOST ART.*

REV. C. H. McANNEY, A. M. [METHODIST EPISCOPAL].

Them that sin rebuke before all, that they also may fear.—1 Tim. v. 20.

THE Book of God, like nature, has its golden glens and its lightning-scarred crags; and if we would see the whole truth, we may not select here and there an interesting view. We must be able to choose the points of pleasure by faithfully climbing over the rocks, ledge by ledge. Impressionism in art seems to have so influenced our religion that we want things hazy. Any definite portrayal of sinners is denounced as personal. Now, the Bible is a book of personalities. It has nothing to

*Delivered at the New York preachers' meeting.

do with personifications, powers, or streams of tendency. We have always to do with persons, here and hereafter. The fires of the Holy Ghost, once brought into the atmosphere of sin, are never pictures of auroral lightning playing in polychromatic splendor among the stars, but flashing bolts from the hand of the Infinite, that trail death down all the great growths of iniquity. We have in the Bible a definite law for a definite purpose, and the faithful preaching of the law is the hope of the age. Without it the most cultured men the world ever saw built a Mount Olympus, that shook with happy laughter, merry with wine and song, from a lot of jocund gods who lied, and stole, and murdered. We have a fire-girt mount and one great God; and, in His awful mood, when giving the law He did not summon Moses to stand amid flowers and verdure, but to kneel amid naked crags and thunder-split peaks, then sent him down with the moral standard for all ages in his hands. The art he brought down the hill is lost. We dwell on the mild passages of Scripture as sentimental schoolgirls gather a few wild flowers from a thistle-sown, brier-covered field. The sturdy farmer knows that, unless there is something more radical than their mission, the world's garners will yawn in ghastly emptiness and the race will starve to death. So we ramble through society to gather a forget-me-not of virtue from a tangle of frivolities and study it under our artificial glare as though lightning were a forgotten force and had forever given place to our parlor-lamps. But there can be no substitute. The electric-light, with all its brilliancy, burns up no miasma. The picture in the text is vivid as a flash from Sinai. Let the mildest man among you interpret it. There is no secrecy here, no screening arras. The rebuke must have the greatest publicity, "before all," and it must be so administered that others shall be made to "fear." To reprove, as Eli did his sons, or as Jehoshaphat

did Ahab, does more harm than good. We make the censure mild as Richter says "nurses make the washing-water of the children lukewarm in their mouths." Like harpers by the use of small pedals when playing, we convert the whole tone of truth into semitones. Even Paul had an unfolding; and in advising Timothy probably recalled the fact that his courteous addresses to Felix, to Festus, to Agrippa, and the philosophers at Athens were all comparative failures. No Church at Athens, no letter to the Athenians. It was where he came out from under rock piles that he built churches and afterward wrote letters that became chapters of the deathless Book. Moses went from a coronal of glory to strew the earth with thousands of slain calf-worshippers and change the dance of folly to the stillness of death. "Before all."

The Luthers and Bentleys never suit a mealy-mouthed generation. These men were too terribly in earnest to have either time or inclination to carve their marble thoughts into imitation snowdrops. There was a demonic force in them that spoke in flame-words; and in them, as in most brave, honest men, a certain noble scorn, with which they were wont to blow away the sophistries, evasions, and meannesses of opponents—things beneath argument, things that can be reached only by contempt. Of course there are many other fruits of the Spirit following His advent, as beauties spring up in the wake of the plow, still it remains true that the chief mission of the Holy Ghost as given by the Savior is to "reprove the world of sin, of righteousness, and of judgment." What a poor shrinking spot of quaking bog the pulpit has become as compared with the iron pavement which supported it in the days of our fathers, when such men as Knox stood in majesty like the composite creature in the vision of Ezekiel with four faces, one lifted to heaven in worship, another proclaiming God's love and reconcilia-

tion to men, a third bowed in holy contrition, and a fourth looking round in righteous indignation at the wrongs and abuses of the Church and the age. Our Lord practised what Paul formulates. When did he ever speak to absentees? He called the men looking at him fools, liars, hypocrites, murderers, thieves, whited sepulchers, wolves in sheep's clothing, devourers of widows' houses, children of the devil. No wonder He had no place to lay His head! If He were here now and preached like that, He could not be appointed a second year to any prominent parsonage in the New York Conference, with a great deficiency in salary for the year He did serve. Had He talked in the modern spirit, He might have had a downy pillow in the palace of Caiaphas and swung a censor in the temple on a feast day, and that awful Friday, instead of leaving His trail of blood over the place of a skull, He might have been out driving with Pilate's wife, a Roman chariot bearing them among the élite over the Appian Way toward the Eternal City. The two courses still lie open to ministers and Christian laymen. His example teaches us that we are not to exhume the fossil Pharisees of Jerusalem, but we must rouse those seated in comfortable pews within our own sight. We are not to send the message of the Church to the rich men who sat beside the Jewish treasury, but to the selfish hoarders who crowd our own exchanges and sit in our legislative halls. To reform these is the task of no *dilettante* gazing on the world through the eyeglass of a myope. Great fires are not quenched by a rosewater spray, nor do floes of icebergs cut their moorings in the North to become incarnate flow-ers in the South under the flickering flames of a tallow-dip; no more do the fires of passion die under the spray of mere poetry, nor the frozen heights of caste stoop to bless the world under the attractive play of iridescent rhetoric. We like the poetry; but it is remarkable that the only two men who

ever passed from this world without tasting death were distinguished as prophets fearless in rebuking evil-doers and asserting the divine claims, each in an age of dominant wickedness. The world was rushing from God, and these men so heroically breasted the current that the infinite Father stooped from His throne, clasped them in His arms, and kissed them into life. Their loyalty to God meant sternness to all disloyalty, but we see truth polluted without a shudder. We do not love God enough to be angry for His cause, nor do we unselfishly love men enough to be faithful to their souls. Like the blind fish of the cavern, having lost the sense of heavenly-mindedness, we can live in the midst of the odious plague and even boast of our liberality. Our charity is untruthful because it is not severe, hence it must be unpersuasive because untruthful. We lack devotion to truth as truth—God's truth. We have taken the color of our environment and stoop low enough in the pleasing business to compete with politicians for public favor, and act as though God were a candidate for popular favor and were complimented by conversions instead of a sovereign snatching sinners from the mouth of hell by a stretch of mercy. Public opinion is our tyrant. The scholars, orators, politicians, divines, all over our country pour out in speech and paper incessant falsehood and sophism—a soft wooing of the public czar who has his Siberia in America. When a man rises whose tongue, like a whip of scorpions, lashes our sins, the tyrant gets out his thumbscrews, racks, and fagots of obloquy, private slander, and public indignation, and hounds him to wastes removed from all chance to live; hence we tell our Alexander that there is no crook in his neck, and our Cromwell that there is no wart on his nose. We pander to the whims of the young people, and in all sorts of assemblies, with hat in hand, obsequiously ask them how we can attract them, until the young folks swell and

strut and ask concerning hard-working, studious preachers, "Am I attracted?" We ourselves ask of a newly appointed minister, "How do you like him?" until the eternity-weighted prophet of God is expected to enter his pulpit as the average woman sits for her picture, always an incarnate smile that no heartache or glimpse of immensity is supposed to shade. Hence, in pulpit and in photograph gallery, the world looks upon more apparent imbecility than is real. When were we ever licensed to be courteous to iniquity? Christianity is not a book of etiquette; it is a book of statutes, commandments. We talk about wrongdoers in their absence, but when did we ever say to a man, "You lie!" Let the Church look on evil and denounce it by name, and we shall find that America is like Ephesus and Antioch and other scenes of apostolic experiences. We can not speak truth and be quiet, be true and have no trouble. "Let cares, like a wild deluge, come." Such a hymn could not have been born in a fashionable church any more than young lions are cradled like kittens in a box of old newspapers in a garret. If there arises a lion and he cannot be cradled with the kittens, he is soon driven to the jungle of ostracism. Only a veritable Hercules among preachers can escape the embrace of the serpents which seek to strangle him in his cradle; and even if he does escape, the monster's slime must ever lie thick upon him. Now and then comes a Paul who can debate with a whole Sanhedrin, and even Paul surrendered enough to foolishly shave his head. James and the elders thanked God for Paul's converts, but he had been a little erratic. There is always a feeble "amen" to your good, then a big "but." So they made him shave his head and do penance. Paul did it for the sake of peace, but it did not save him—he had been too aggressive. Surely James and the elders would protect the dear old man now. Not a bit of it! They let him be seized as a hypocrite,

and but for the state and its soldiers they would never have left off beating Paul while life was in him. Thank God for the state. It often protects us. About all the Church does is to shave its preachers and hand them over to all-distressing forces. A McKane is exposed by the state. Any preacher bold enough to have rebuked him publicly six months before his arrest would have been shaved as soon as he came up to Jerusalem to meet James and the elders. From Moses until now the officers of the law break in and find the Church hanging garlands on the golden calves of cant and hypocrisy. We search the hillsides in vain for any descending Moses now. Paul does not say a word about the effect we must produce on the one rebuked. The object is to save others, "that others may fear." We do not expect the physician to consult the views of the foreign microbe as to its treatment. We meet the cholera microbe in the bay before it reaches the city, or cut off a gangrened finger at the expense of a diamond ring; but we often nurse the fungus of hell right in the body of the Church it ruins. Every such sinner is an anarchist hiding powder and pocket-bombs for the precious life of the King's bride, and we have no thunder for him. If he has put up a stained-glass window, flaunting his pride, whether he attends service or not, it secures him a little kingdom of heaven upon earth; and yet this text is linked with the warning, "No respect of persons." Who keeps that law? Who ever gets up a mission for the rich? I hear of no "forward movement" on either side of the ocean for the brownstone fronts, and yet they need it as much as the tenements. The water from a wash-bowl in an elegant palace on the Hudson, though it flash under electric-lights as it drips from the pink fingers of some jeweled heiress and whirls about in a basin of onyx or porphyry, is just as much on its way to the sewer as is the filth of the Irish woman's slop-bucket dumped into the gutters of

Bleecker street. So with the sinners who wear diamonds and the ruined in rags, they are en route to the same degraded destiny; but it does not move us to the same sort of preaching in the two places. Jesus went into the aristocratic apartment and preached the twenty-third chapter of Matthew to the élite. It is enough to make your hair stand on end to read it yet, and the fire-flashes almost leap from the printed page. Of course they drove Him out; then He went downtown. If He had been up to our times, He would have learned a lesson, trimmed down a good deal, and built another Church around the corner, still uptown. Overturning moral and political convulsions have not been brought about by gentle men or gentle measures. The slave caught his first glimpse of liberty not by the glowworm's feeble light, nor even the outgoing splendor of the north star, but by the lurid flash that leaped from the rifle-barrel. The expression of indignation against wrongdoing must be withering, sometimes volcanic, and its explosion, like a purifying storm, must break vengefully amidst the shams and platitudes of our generation. Our people may do much for the drooping plants of virtue by carrying watering-pots about the parish lawn, but we must periodically mount the chariot of the storm king. Truth cannot be expressed with too much force, nor greed, cant, and hypocrisy hit too hard. Crows are not quicker to detect a scarecrow than scoundrels to know when justice is a farce. Never strike till necessary, and then strike to kill. The Gospel never fools with simpletons. The earnest man will send the people away as the Samaritan woman left the Savior, telling everybody they meet: "Come and see the man who has told me all things that I have ever done," and they were in no sense things calculated to feed vanity. To photograph the Chinese emperor without the royal permission is to incur the sentence of death, and he shares somewhat the same fate who

dares to spring God's own camera on the meanest of men. Stirring this world up is fascinating work, but it is dangerous. Paul here commands Timothy to the most perilous task. Lighting truth under great names is like thrusting burning straws under a hornet's nest. None of us like it, but we must do it. The ideal seems to be to pass through the world without coming in collision with its sins and frivolities. True loyalty to God can no more do that than a firebrand can pass through pure hydrogen without an explosion. When the sparks of sin can fall thick on me without disturbance I shall know I am punk and not powder. Men quote Wesley, quizzing his young men on the results of their preaching, "Did you make anybody angry?" If none were converted and none angered, the young man was useless. They did not think they were saying anything striking. It was common-sense. If Paul could come in here this morning, having crawled from under some rock-heap, his clothes in rags, his face scarred, and look on us, with our spotted linen and faultless broadcloth, he'd say, "Where did you preach yesterday?" We quote those men and fancy we have their spirit. Their words in our mouths remind me of old spent cannon balls I have seen in parlors, picked up on the battle-field long after the carnage was over. The range is wide in style and subject where we may be legitimately lofty and ornate, and gather blooming flowers from the wide universe and still be dealing with the things of God; but entertaining Pharisees and rude sinners thus would be carrying bonbons to a lazar house. Physicians do not go to hospitals with the recipes of confectioners. The Holy Ghost has never promised His energy to a ministry of recreation. It is easy to teach articles of religion, picture ethics, proclaim divine mercy, assuage the fears of the feeble, but by far the hardest work is to keep in full activity the power to rebuke sin. It is heroic work, and is dangerous because there

are no sweet capsules to enclose the bitter medicine. There are no anesthetics for this surgery. We dare not use chloroform when we probe the conscience. Reproof hurls a harpoon, and when it sinks into the conscience the ecclesiastical waters will foam and there will be a wild attempt to drag you into the sea. Now, if there be any sons of thunder among you, if ever you boomed from eternal battlements the terrible judgment of God against sin and sinners, do it to-day. It is sad to think how ready the Church is to temporize and tolerate the respectable vices of the time, but there is a spirit of the age aside from its vices and follies. Grievous as the sins of our day are, there is a noble spirit of earnest thought, of universal inquiry, of manly independence and heroic enterprise—a spirit like that which brooded over the primeval chaos, or the soul of spring heaving under the dissolutions and melting snows of winter. This spirit is among the people, and it will stand by the man who trusts it. Failing here, what pitiable figures we cut before men and angels! Oh, brethren, if we must fail, let us at least fail heroically! Let us grandly go down in the storm, as the *Cumberland* went into the sea, with our guns all uncovered, every porthole a flame of fire, and our blood-stained banner signaling "fidelity" to the stars.

THE INFLUENCE OF INDIVIDUALITY UPON CHRISTIAN CHARACTER AND LIFE.

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To every man, according to his several ability.—Matt. xxv. 15.

God never repeats Himself. Into all His works as the Creator He introduces an endless variety. Men are no exception. Take the twelve Apostles, how unlike they were; how they act as foils to each other! Peter set over

against John and James against Paul, as a skilful jeweler will combine and arrange precious stones—nay, as God has made the heavenly constellations. And the greatest human creators have somewhat of the same characteristic. Take the group of Shakespeare's female characters: how various they are, how variously beautiful, too! Portia, the queen of them all, how variously attended is she, in the Shakespearean court, by Miranda and Ophelia, Rosalind and Desdemona, and all the rest!

It is not only true that no two men are alike, it is also true that no individual whom God has made can always be the same—always be himself. He has his moods, as do the lakes and the seas. He is the victim of his own temperament, his environment. The ills that flesh is heir to embitter him, the blessings sweeten him. It is a great thing when a man can so master himself as to be consistent with himself. For we often say of ourselves that we are not ourselves, of our neighbors that they are not themselves—referring to some accepted standard of excellence which is the ideal, but which is not always attained.

The subject I want to discuss is the Influence of Individuality upon Christian Character and Life.

I. I remark that as God has made men unlike He cannot expect the same result from His acts of creation. He does not.

The "violet by a mossy stone, half-hidden from the eye," as Wordsworth phrases it, and the oak towering in gnarly majesty and taking the buffet of the tempests like an athlete, illustrate the contrasts which are sometimes in human character. The sexes, God has made as counterpart and complementary to each other. We have a sort of pity for a man who lisps and simpers and talks nonsense like a girl. We have the same dislike for a woman who attempts to strut and swagger, and to put on the airs of a man. We forgive this in Portia because it is the only way in which she can compass the ends

of justice and save her husband's noble friend; because she carries herself so modestly even in garb of a lawyer. And the secret of the success of many a female worker in modern times is that she does not undertake anything unwomanly or in an unwomanly way.

The divine direction which seems given to men's lives by the way in which they are made up was at the basis of astrology. Seeking this direction, men once studied the aspect and motion of the stars. Astrologers have cast the horoscope, as it was called, of applicants for knowledge of their own future, or of coming events. The Greeks sought counsel of Apollo; as King Saul, the dead Samuel. It is after this sort, too, that the supernatural is introduced and recognized in the play of "Macbeth." The witches who meet Macbeth on the heath are supposed to know the secrets of the future in his life. They have already whetted his curiosity, and thus he greets them:

"Stay, you imperfect speakers, tell me more!
Say from whence

You owe this strange intelligence, or why
Upon the blasted heath you stop our way
With such prophetic greeting? Speak!"

The whole scene implies that the weird sisters are revealing to Macbeth what is to enter into his after life. And he looks at it reverently, when he says to his wife:

"If providence (or chance) would have me king,
Why, then, let Providence crown me"—

tho he finally yields to it as a temptation.

Take such a pronounced character as Stonewall Jackson, a man who seems to me to have more of the Cromwellian in him than any other hero of the Civil War. See how God provided for him in his ancestors! Go back to 1748, about 79 years before his birth. Elizabeth Cummins, a young woman of sixteen, a handsome blonde with the stature of a man, six feet in height, and with mind as strong as her person is beauti-

ful and commanding, is fellow-passenger with John Jackson on a ship sailing from the coast of England. She is an apprentice, to pay her passage after her arrival. They are both from London, but, up to this voyage, unknown to each other; the woman of Saxon and the man of Scotch-Irish descent. These are to be the great-grandparents of Stonewall Jackson. Does any one doubt the purpose of God in their union—that He was anticipating and providing for those sterling qualities of which this Southern general afterward gave such distinguished proof? Take our own greatest general in the same way; substantially the same stock was back of him—the stock that made up the Covenanters in Scotland combined with the stock of the Puritans in New England.

These are commanding figures in life, striking illustrations because their part was so conspicuous. But the law is the same in persons of humbler sphere. No one more frequently alludes to this supernatural in life than the Apostle Paul. How he delights to introduce himself as an apostle "by the will of God"; as "separated unto the Gospel of God," as an apostle "by the commandment of God." It is peculiar to him, as though he felt especial need of it, being born out of due time. He likes to dwell upon the thought that God's authority is behind him; that he is God's idea. How was he constituted, this man who was to distance all the other Apostles? Let him tell us: "I am verily a man, which am a Jew, born in Tarsus, a city of Cilicia, yet brought up in this city, at the feet of Gamaliel." What else does he say? "When it pleased the Lord, who separated me from my mother's womb and called me by His grace, to reveal His Son in me that I might preach Him among the heathen, immediately I conferred not with flesh and blood; but was unknown by face unto the churches of Judea, who heard only that he who persecuted them in times past now preached the faith which once

he destroyed. And they glorified God in me."

Saul of Tarsus, the persecutor, had in him the making of the ideal Christian missionary. The same qualities displayed when he goes breathing out threatenings and slaughter, and making havoc of Christ's little flock, appear in him as a great leader: "Are they ministers of Christ? I am more. In labors more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Who is weak, and I am not weak? Who is offended, and I burn not?" Just as men take a rough stone out of a quarry and hew and polish it, and place it as a pillar with all precision with water-level and plumb-line in the portico of a palace, so God deals with the Apostle Paul. There he stands, a companion pillar with Moses of the old dispensation.

II. As God has some design in our creation which He expects us to carry out, we want to study ourselves with reference to that design and our fitness for it; we want to address ourselves to the work of securing such fitness. If we are round men, we do not want to spend our lives trying to crowd into a square hole. If we are square men, we do not want to spend our lives in trying to crowd into a round hole.

The trouble is we are too careless about this. We think we should like to be a lawyer, to go in before the judge and the jury and plead against one who has been charged with crime. We have read about Webster in the case of "The State versus the Crowninshields." We have followed the masterly method of the great advocate, as he recreated the scene, depicted the acts of the conspirators, and traced home the guilt to their door, and finally, as one of them takes his own life, see how he thrills his hearers with the words, "Suicide is confession!" Or we have ourselves been spectators in the courtroom, and been stirred by the tragic elements often prevailing there. Or we think we should like the consequence and responsibility of a doctor:

to be driven in haste through the streets to save some life exposed to death; to be effecting wonderful cures; to be able to minister to the suffering; to be able, perhaps, to add some item to man's knowledge of disease and how to cure it. Or, perhaps, our choice is that of the Christian ministry. We have watched the influence of a pastor as he goes out and in before the congregation; as he breaks to them the bread of everlasting life; as he prays with the sick and comforts the sorrowing; as he holds the hands of the dying, and whispers the words, "Let not your heart be troubled: ye believe in God, believe also in Me. In My Father's house are many mansions. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto Myself: that where I am, there ye may be also." And we have said: "That profession be mine." In a word, we have looked at these professions in the aspect of attractiveness as others have illustrated them, not as to our fitness for them.

I admit that this is something of an indication as to what should be our choice. Goethe said, "Our aspirations are frequently prophecies of our capacities." It is especially so as to esthetic culture. The poet is born, not made. So the painter and sculptor. There must be some characteristic endowment, or we strive after such things in vain. Trilby had a wonderful throat and a wonderful voice; but only as her teacher hypnotized her, controlled her by his will, could she distinguish one note from another. Then following the variations of his instrument, she achieved her wonders, vocalizing music from Chopin that so few pianists can even play. But this is only in story.

We are taught in the Bible that we are as clay in the hands of the potter; that God molds us as He will; that He makes one vessel to honor and another to dishonor. This is all true if taken in the true sense, which is not the material sense.

"Turn, turn, my wheel, 'tis Nature's plan,
The child should grow into the man,
The man grows wrinkled, old and gray:
In youth, the heart exults and sings;
The pulses leap, the feet have wings:
In age, the cricket chirps and brings
The harvest-home of day."

Unfolding into something is necessary. Time moves on; year succeeds to year; our education-days are over. The wheel always revolves; God's touch is on the clay. But the clay is molded under the influence of motive. We are left to choose whether we will be a vessel to honor or to dishonor.

The old Greek injunction, "Know thyself," is good advice. But no man can know himself without knowing God. "Acquaint thyself with God." God is the only standard with which a man may safely compare himself. Our judgment respecting ourselves is always relative. It is like our judgment of architecture. If we have been brought up in a little hamlet, where the only building that makes any pretence to size or grace, that has any of the parts which the true architect introduces into a structure, is the store or the hotel or the academy or the church, we look upon that with feelings of young admiration. But when we have seen such a profusion of graceful structures as were the crowning attractions of the Columbian Exposition in 1893, we do not regard such humble buildings as worth mentioning. It is so of eminent men. In our boyhood we thought the country barristers, who browbeat witnesses and assumed attitudes and phrased periods before the village justice of the peace in the hotel parlor, were noble illustrations of forensic accomplishments. But when we came out into a large world and listened to the real barristers, learned in the law, dignified in thought and speech, we changed our minds. And so of the preachers and doctors. It is one of the advantages of university life that it gives new and higher standards. At home or in the preparatory institution we ourselves seemed to be somebody. But in the university we find ourself

only one of hundreds who have been somebodies in a narrower sphere: we realize our relative value and attainment. And the same effect is produced by our acquaintance with men in books.

God will come into men's lives just as really as He ever did, if we will give Him room. And when He comes into our lives, He brings all His perfect ideals with Him. His ideals for us are perfect. He did not make any of us to drift to and fro as a log with the tide and then pass away. We are not here as logs. We are here to master the tides, or to take them at their flood and go on to fortune.

III. In the direction of the intellect, we can do much for ourselves, but in the direction of the moral and spiritual, by the grace of God, we can do just what we will—as the Apostle says, all things.

"Turn, turn my wheel: This earthen jar
A touch can make, a touch can mar;
And shall it to the Potter say,
What makest Thou? Thou hast no hand?
As men who think to understand
A world by their Creator planned,
Who wiser is than they."

I think a man should take God into his intellectual life. To pray well is to study well. It is true to-day. God has planned even the humblest of us. We are His creation. There is a limited sense, in which what Hamlet says of man is true of all men: "What a piece of work is man! How noble in reason, how infinite in faculty, in apprehension how like a God!" The power to think makes man a wonderful being. And when we look at such a man as has lately died at 85 in New England—the poet-physician, with all his varied gifts and accomplishments: physician, medical professor, novelist, poet, touching nothing but to leave it with a new beauty shed upon it by his thought, playful and radiant in his wisest utterances, leaving all future generations his debtor—we can not but believe that his unfolding and intellectual influence were in the plan of God. Dr. Holmes was the son of a Congre-

gational minister. And there is no center of intellectual radiance brighter than that shed by the men who have helped to found New England schools and colleges. And when the history of New England literature is fully written, it will be seen how much it sprang from such homes as that in which Dr. Holmes passed his boyhood. Orthodox Christian homes! It is characteristic of the Christian minister and his household to want to give the boys and girls the best possible training. Often little else can be given. This makes the work of going away to school and college a sacred thing. The privilege comes as the fruit of self-denial and prayer. This in a sense hallows learning.

There is something in the exercise of the pure intellect, in triumph over difficult problems, in forging sublime thought, that frequently excites the pride of the heart. There is something indeed which we are accustomed to call "intellectual pride." It is a quality which Pollok thus describes in Lord Byron:

"He, from above descending, stooped to touch
The loftiest thought; and proudly stooped,
as tho'
It scarce deserved his verse."

This pride is the flame that lights up the being of such a character as Milton's Satan:

"Him the Almighty power
Hurled headlong from the ethereal sky,
With hideous ruin and combustion, down
To bottomless perdition; there to dwell
In adamant chains and penal fire."

It is a quality that prevents one from coming into filial relation with God as Creator and Father. It makes us often out of sorts with Him. It makes one's self his aim in life. This is one reason why even in the study of Christian theology a man sometimes finds the ardor of his piety growing cold. He studies the same themes which Milton leaves the fallen angels discussing:

"Fixed fate, free will, foreknowledge absolute."

And this study often cultivates pride of intellect, dries up the affections and sensibilities. And here is why a little knowledge is often a dangerous thing. It makes us think more highly of ourselves than we ought to think, instead of thinking soberly, and according as God has dealt to us the measure of faith.

The intellect in man is to be regarded as instrumental, and not as essential to his character and life. I know it is often said in school-life, "Well, he is good, but he is not smart." This often means that a student does not condescend to be dishonest and untruthful in relation to the school authorities; that he would rather fail than deceive his teacher; that he means to stand on his actual merits, and not on what he can pass himself for. But, in the long run, goodness is the true smartness. In a few years this student is a teacher. Then he finds that the things he slighted or skipped come home to trouble him. Or he is a mariner or a civil engineer. Then his knowledge of mathematics determines whether he shall succeed in his business, whether he shall have a first-rate or a second-rate position. He finds, too, that his record as a scholar has passed into the estimate ever afterward to be made of him by his contemporaries. When the question is canvassed of his fitness for this place or that place, his career in the university is one of the elements in that question. The hare was smarter than the snail, but the snail won the race.

Yes, the intellect is an instrument, and the culture of the intellect is purely instrumental, like the culture of the eye, the ear, the hand. It has no moral character, it indicates none. The smartest intellect among finite intelligences in the universe is probably that being who believes in God and trembles; and the smartest intellect out of that place where he presides may be some one of our generation who is planning to defeat the best interests of the people and be elected their ruler in spite of themselves—some aspiring

politician not offensive to the sachems of Tammany. And without moral character there is nothing more dangerous than a man or woman with brilliant intellect. They are like a runaway locomotive: so much power not running to waste, but running to ruin, and to the ruin of others.

What determines the direction of a vessel, whether or not it safely make the port of its destination, is not its speed but the mariner's compass. North is north, the world round. That star called the polar star hangs there forever. All the seamen in the world may steer their vessels by it. Some go east, some go west, some north, some south; but none go indifferent to their position as to that star. God's ultimate end in creation is moral. He controls human economy. With that in mind, He means that the kingdoms of the world shall become the kingdoms of His dear Son. And here is the sphere where we have a *carte blanche* as to our aspirations and attainments. "If ye shall ask anything in My name, I will do it." "I can do all things through Christ that strengtheneth me." Not if we shall ask for some of those mental endowments which we so much admire, tho no man has any right to limit himself except as it shall be the will of God in this direction, but this: "If any man shall ask for a clearer moral sense, for a higher and nobler aspiration, for fitness for a larger opportunity—ay, for that larger opportunity—all for the glory of God, it shall be given him."

There is nothing more individual than an honest man's prayers. In prayer he unbosoms himself to God as to a faithful Creator. Christ says, "I call you no longer servants, but I have called you friends; for the servant knoweth not what the master doeth." Here we are drawing near to the twentieth century. Six more years, and it will have dawned. The whole world is more than open to Christ. The effete civilizations are giving place to a new one, which is to endure forever.

There is to be a masterly advance all along the line. The question for each soldier of the Cross is this: Where can I do the most efficient work? Where can I stand, speak, act, give, pray, so that it shall most hasten the coming of the Master's kingdom? Asking an answer to this question, all other questions will be answered in the answer. When a man seeks to know himself as God knows him, seeks to place himself where God would have him stand, God will help him to that individuality which he most needs for God's service. When he seeks first the kingdom of God and his righteousness, all other things shall be added to him.

IV. It does not become us to try to make conditions with God as to intellectual attainments, life positions, opportunities, rewards, before we make to Him an entire moral surrender. When He wants us, where His kingdom needs us, is in our will. This is the only way in which we can come into relations with Him at all. We read in Daniel: "The God of heaven shall 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." Do you see any evidence of such a kingdom in the earth to-day? It is not built by power and might, but by God's Spirit working in the hearts of men. People are already conjecturing how China will be divided among the nations if Japan is permitted to go on; Russia is to have a piece, and France and Germany; and by all means England. But whatever may be the issue as to earthly nations, this kingdom that the God of heaven has set up is to be established there. The imperturbable nation will find planted right in her center the heaven of that kingdom that shall not be moved; and it shall work, and nothing shall let it.

It was in a little city in Illinois at a rally made in the interest of the Union, soon after the war broke out, that a meeting was held over which Ulysses

S. Grant presided as an ordinary citizen, and Rawlins, another ordinary citizen, but a young lawyer of promise, made a speech. The result of the meeting was the organization of a regiment with Grant as colonel and Rawlins on his staff. That intimacy between Grant and Rawlins continued till the war was over. This young lawyer died at 39 as secretary of war. He was faithful to his chief everywhere. Their relations were clear and confidential. Rawlins was not Grant's servant, he was his friend. And it is related of him that he once tendered his superior his resignation from his staff if he would not wholly abandon the use of intoxicating drink, and that the suggestion was taken kindly and acted upon by the general. If this is true, it is the strongest proof of fidelity as well as friendship. Well, now suppose Rawlins could have foreseen on the occasion of that rally for the Union all of General Grant's coming greatness and coming elevation, and had tried to make a covenant with him to take him along with him. This is what men try to do with God. They want the results of being God's pledged to them before they make their decision. What Rawlins did was to make himself so true and faithful to his superior that he rose with him. It could not be otherwise. Grant needed him because he was so necessary.

There is a sense, indeed, in which no mortal is necessary to God. He has His millions to choose from, just as General Grant had and chose Rawlins. There is another sense in which God uses the man who hastens to adjust himself to what God's kingdom requires. There is always a place for such a man; in fact, speaking after the manner of men, God is always looking for him. Just as God seeks worshipers who worship Him in spirit and in truth, so He seeks candidates for His service who will take up His work and do it as though it were their own, as friends.

There was a man who was once called

"The Cobbler of Natick." He hammered out his sole leather and studied the institutions of his country. He was governor of Massachusetts, was United States senator from the State which had sent Webster and Everett and Choate, and he finally died in the vice-president's room in the nation's capitol. It was my privilege to be with him as his pastor during his last days and to receive from his lips unmistakable evidence that by faith he was anticipating the Father's house with many mansions. It was my privilege, too, in the Senate Chamber, in presence of President Grant and his Cabinet and the members of the foreign legations, to pronounce the last words over his dust. It was Henry Wilson. Did Henry Wilson say to the cause of freedom which he espoused: "Give me some assurance that all this is before me, and I will fit myself for it." He made the espousal first. He surrendered unconditionally, surrendered his will to this cause. And on this rising tide he was lifted to fortune and to fame—to true honor.

"To every man according to his ability." Does this mean according to the talents he hides in the earth, waiting for the exchangers to come for them? No, it means according to the talents he puts out. This putting out of talents under the control of a surrendered will, under the inspiration of love for the Master, this is what insures a man both the training he needs—for true service always brings training—and the opportunities he needs. "To every man according to his several ability." Will you take God's service on those terms? "Every man," that means you. God being your Creator and Judge, will you treat with Him on these terms? Will you surrender your redeemed individuality to God with the question, "Lord, what wilt Thou have me to do?"

MEDITATION is prayer in bullion, prayer in the ore—soon melted and run into holy desires.—*Gurnall.*

NEW TESTAMENT PERFECTION.

BY JOHN WIER, D.D. [METHODIST EPISCOPAL], TOKYO, JAPAN.

Therefore, leaving the principles of the doctrine of Christ, let us go on unto perfection, etc.—Heb. vi. 1, 2.

THE Epistle to the Hebrews was not written to the Jews as a nation, nor was it written to the Jewish Christian believers scattered throughout Europe and Asia, but to a Jewish-Christian circle of believers, a particular company in a particular place. It was written to the most Jewish of Jewish Christians; and the company seemingly abode in Jerusalem or Alexandria.

That they were not scattered Jews is clear from the writer's promise to visit them speedily. That they had been thoroughly instructed orthodox Jews, conversant with every detail of the cultus, appears from the use the writer makes of the cultus. That it was written to Jerusalem or Alexandrian Jews is more than presumable, because herein existed, above all other places, the very characterized people to whom such a letter or treatise might be written.

The writer of the epistle is a Hebrew of the Hebrews; yet I do not take him to be Paul. There are variations from the known Pauline theology in doctrine, scope, and view-point. Paul's leading doctrinal letters are Romans and Galatians. But in these the Christian system is treated *vis-à-vis* the Jewish Law, i. e., the law books, the Judaism of the Pharisees and scholastics. In Hebrews the Christian system is contrasted with the cultus, the temple, the ritual, the sacrifices. The former is ceremonial, the latter sacerdotal.

The inspired authority of Hebrews cannot be questioned, for it was received into the earliest canon. Its writer is unknown. It speaks for Apollos, perhaps, more than any other writer. If so, it indicates a Christian growth far beyond his Ephesian expe-

rience, when he knew not beyond the baptism of John.

But to our text :

"Leaving the principles of the doctrine of Christ," or better, "ceasing to discuss the first principles of Christ, or "leaving the first principles of Christ."

Principles: Every system has its principles, elements, rudiments, whether language, science, or philosophy. In the same paragraph the word "foundation" is employed to express the same thing.

The principles of a language are not all of the language, though a necessary part thereof. So with the principles or elements of a philosophy or science.

The foundation of a house is not all the house, but it is an indispensable part of it. We cannot build without it. We must first lay the foundation.

We may be familiar with the principles or rudiments of many languages and yet know no language well. We may possess miles of foundations, yet no whole house.

So there are the "principles of Christ." Christianity has its principles, doctrinal and experimental. We have in the passage what the writer and his readers regarded as these principles and "foundation," verses 1, 2, "repentance from dead works, and of faith toward God, of the teaching of baptisms and of laying on of hands, and of resurrection of the dead, and of eternal judgment." The first two are clearly experimental principles, the last four doctrinal. The writer exhorts not to stop at these rudiments, but to "go on unto perfection."

Perfection: The Greek word (*τελειότης*) here is the noun form of the verb to "perfect," to "complete," to "finish," to "consummate." Hence the English is a good rendering—"perfection," "completion," "finishing," "consummation." It carries with it the idea of "full growth." We observe in Hebrews a number of words from the same radical: "For the law made nothing perfect." "For the law can never make

perfect them that draw nigh." "For the law cannot make him that did the service perfect."

When the writer exhorts here to perfection, does he mean a doctrinal perfection or completion, or an experimental perfection or completion? Has he reference to the first two of the principles named or the last four?

I do not see that he alludes to a doctrinal perfection, for that would involve an intellectual perfection which is an acknowledged impossibility, and consequently not taught by the Bible, science, or experience. The history of the Christian Church does not favor it. The variety and contradiction of doctrine during nearly two thousand years of Church history is presumptive and circumstantial evidence against its reality. No apostle or friend of an apostle would urge his readers to that which would take over two thousand years to reach.

Doctrinal, which is another name for intellectual perfection, is discordant with Christianity, the catholic religion. Our religion is one represented as possible of acceptance and realization by persons in all ranks of society, all grades of intellect, all periods of history, and all parts of the globe. If perfection of doctrine be necessary for perfection of religion, then a doctrinal system must be apprehended before the richest experience can be attained. This transcends the intellectual ability of the mass of the people, hence they are debarred from the fullest possible religious life. This would throw us back on the old Greek position that the highest morality is attainable only by the few.

Intellectual perfection would preclude all liability to error, something against human experience. Some few here and there have claimed redemption from error, have set aside the revealed Word, and professed to receive full light from God independently thereof. But the Churches do not believe them, for they give them a chance to recant and repent, and fail-

ing, expel them. The Holy Spirit amazingly clarifies the understanding, and throws a light upon the Word of God which we cannot get elsewhere; but He does not perfect us in knowledge or free us from error. How it will be when we go yonder, "and know as we are known," I do not predict, but "glorified perfection" is not alluded to here.

I take the perfection of the text to be a religious or experimental perfection. The Book of Hebrews recognizes the preparatoriness of the old dispensation and contrasts what men attained to under the Jewish sacrificial system with what they attain to under the Christian system. The writer argues that the old system failed to make a man perfect. Under the vital system of Christianity, he exhorts to perfection.

That it is a religious or experimental perfection is indicated by the injunction in the same passage against apostasy.

The leading doctrine of Jesus Christ was the "kingdom of God," and I believe perfection under the Christian system to mean the perfect realization of the "kingdom of God" in a believer's heart—the unreserved allegiance of the believer to God.

Every kingdom has its laws. The law of the "kingdom of God" is love, and "love is the fulfilling of the law." Christian perfection, therefore, is the perfection of love, the soul loving God supremely, the loving God "with all the heart, and mind, and soul, and strength." When the believer has reached this, he has gone "on unto perfection."

But is such a state attainable in this weary, wicked world? Not by man unassisted by divine revelation and divine help. Neither pagan religions nor polished philosophies have declared a god whom we could love with all our heart. The supremely loved must possess supremely lovable qualities. Nor does natural theology lead us to an object of supreme love. Only the God

of the Bible as he is revealed to us through the God-Man possesses the qualities of supreme admiration and love. But to apprehend and supremely fix our affections upon this supreme object, we need the assistance of the supreme Spirit, "the love of God shed abroad in our hearts by the Holy Spirit, who is given unto us."

Universally, Christians admit that God can enable the soul to love Him some. If some, much; if much, most—supremely. Man may draw the line upon the inflow of spiritual grace; God, never.

Scripture injunction and promise, and the testimony of the Church in all periods, declare for perfection of love.

Paul prays for the Ephesians that they may be "rooted and grounded in love," "know the love of Christ which passeth knowledge," "be filled with all the fulness of God." John characterizes the man "in whom verily is the love of God perfected"—the verb form of the word in the text. Think of the latter-day cloud of witnesses—Mahan, Finney, Carvossa, Havelock, Payson, Fletcher, Boardman, etc. In the Roman Catholic Church, and in the Protestant under nearly every name and denomination known, have these witnesses been found. Christian literature is enriched by the testimony, and the witnesses are innumerable whose words have never gone into print. They have called the experience by different names, but it has been the same thing. Some have hesitated to use the phraseology, perfection and "perfect," but have professed, all the same; and those who knew them believed, all the same, that the supreme soul-filling object of love was their God.

But, it may be asked, is not this "perfection of love" frequently represented as an extinction of sin in the heart and characterized as an "entire cleansing," an "entire sanctification," a "perfecting of holiness"? These are all Scriptural terms. Doubtless often here has been an extravagance of expression

which has misrepresented this doctrine of Christianity as well as nearly every other.

Cleansing from sin! What is sin? The shorter catechism says, "Sin is any want of conformity unto or transgression of the law of God." The New Testament says, "Sin is the transgression of the law." What law? The "royal law," the New-Testament law, the law of love. "Love is the fulfilling of the law." Jesus said the whole law is comprehended in loving God with all the heart, and mind, and soul, and strength, and the neighbor as the self. James says the royal law is equal love to the neighbor. Now, if a person loves God supremely, he will surely love his neighbor as himself. And Jesus in the so-called "Sermon on the Mount" informs us that loving our persecutors is patterning after the perfection (not reaching it) of our Father in heaven. So the supreme lover of God is free from sin in a logical, actual sense.

Is not this sinless perfection?

It is and it is not. It depends upon what we mean by the term "sinless." If by "sinless" we signify living without the violation of the New-Testament law of love, it is. If we mean doing everything from the love motive, the "single eye," and on the principle of the thirteenth chapter of First Corinthians, it is.

If we mean by "sinlessness" impeccability, it is not; impossibility of lapse to the ordinary religious state, it is not; freedom from error which may make us the occasion of evil, it is not; rendering unnecessary, momentarily, the atoning blood, it is not.

If we mean relative sinlessness, it is; if absolute sinlessness, it is not.

But does not such a state of grace preclude further growth in grace? Certainly not. For what is growth in grace but growth in goodness, in religious life; and what is growth in goodness but an enlargement of capacity for being and doing good?

Again: What is growth in grace but

growth in the graces which comprise goodness, the expansion or enlargement of the graces or fruits of the Spirit whose germs were put in us at regeneration? And as love is the vital principle, the leaven of all goodness and of every grace of the Spirit, growth in love is growth in grace, and growth in love is increase of capacity for loving.

Paul says in his love chapter, "But now abideth faith, hope, love, but the greatest of these is love," because love permeates and includes them all.

Glance at the catalog of the fruits of the Spirit as given by Paul in Gal. v. 22: "Love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, temperance (self-control)." Love stands first, and is all pervasive and inclusive. How much Christian joy is there without love to God? How much Christian peace without love to God? How much Christian long suffering, kindness, goodness, control? Well does the Apostle say, "against these there is no law"; for they themselves are the result of love, which is the "fulfilling of the law."

The controversy as to whether this experience is instantaneous or gradual appears to be nearing its end. It seems now to have had little justification either on Scriptural, philosophic, or experimental grounds. It is both instantaneous and progressive. There is a time before the soul reaches it—"a going on." There is a moment when it reaches it—an "unto." Some persons are converted and are immediately conscious of loving God with all their strength, and they go on forever growing in the capacity to love. Others require a second and a forty-second blessing before they reach the state of grace.

Our privileges in the kingdom of God are manifold. "May the God of peace Himself sanctify us wholly, for "He is able to save to the uttermost (completely) them that come unto God through Him."

PENTECOST LESSONS.

BY PASTOR J. CHR. BLUMHARDT
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And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting, etc.—Acts ii. 1-18.

THE present festival day is an event of great significance, especially as it shows us how the Lord gradually gave length and breadth and depth to His revelation. First He spoke only to a single individual, telling him to leave his fatherland and home and go into a strange land, that thereby he might become a blessing to many peoples. In the same way the Lord came at various times to particular persons, while all the rest of the world was passed by for the present. Then from Mt. Sinai a great people, the descendants of the one recipient of revelation, Abram, heard the voice of the Lord in thunder and saw His glory. This revelation came from without and was revealed in an outward shape and form on the written tablets of the law, which was written in a book intended for the instruction of the people. From this time the kingdom of God on earth developed along the lines laid down in the law to the time of the prophets. Through the mouths of the prophets the Lord speaks in a new way, and in such a manner that the words which they uttered were not mixed with the personality of the speakers. They come in the form: "Thus saith the Lord." This method of revelation again ceased, but in accordance with the words spoken by God through the prophets, God Himself appeared bodily in Christ Jesus. The Savior was born, He came from the bosom of the Father, and with Him was the Father Himself, so that He could say to Philip, "Whosoever seeth Me seeth

the Father." Here, then, was the man who carried within Himself all the glory of Godhead, and He spoke and testified of the mercy of God, which should be poured out as a light over all the children of men. He passes away, and with His passing away everything again appeared to be at an end. For what remained after He had left the earth? What was to become of His followers and His cause now? And yet after this comes the glorious season of Pentecost; now, this true God enters into the hearts of those who would be believers. Here is the highest revelation which mankind has any reason to expect. All are to become the disciples of the Lord; all are to be the temples of the Most High through the Holy Spirit; all are to be immediately instructed in the truths and the light from above. This is the significance of Pentecost, and in this God has given the greatest and the most glorious gift He can bestow. True, the blessings of these great revelations were appreciated at first by only a few; but the Gospel of Christ has ever since that been going on conquering and to conquer, and an ever-increasing host of countless souls are made joyful in the blessings of the Pentecostal gifts. And yet even this highest of divine gifts will some time be surpassed by a revelation of a still higher type, namely, when faith shall be converted into sight and the Son of God will sit upon His throne to judge all the peoples and nations. Then all the revelations of God will be gathered together into one, and then will there be not only the invisible indwelling of God in the heart, but also the visible dwelling before His presence in glory and bliss. Then will be the consummation of all things. All revelations in Him are the preparatory work for that revelation in eternity, and are as such indications of which we are yet to experience as the children of God. The entire Pentecostal work of the Holy Spirit in the hearts of the believers is a blessed assurance of the great Pente-

costal happiness to come. In this light, and on the basis of our text, let us accordingly consider the theme:

Some practical Pentecostal lessons, as based on

I. The inner unity and harmony of the disciples;

II. The gift of tongues bestowed by the Holy Spirit;

III. The prediction of Joel.

I. The inner oneness and agreement of the disciples is also one of the fruits of the Pentecostal grace. The fact that they were again united, and with hopeful unison of heart looked upward to heaven with the hand of prayer to the exalted Messiah, also came from this grace. They were counted even before the outpouring of the Holy Ghost; even the near approach of His benign blessing exercised its influence upon their hearts. The disciples even before this had received the Holy Spirit, and thus the condition of their hearts and minds had been under the guidance of this power.

This shows us among other things how much it is necessary for those to live in harmony and sweet unity who are expecting to receive the gifts of heaven. On this festival day we intend to approach the table of the Lord and partake of his Last Supper. One characteristic of our participation in the blessings of this gift should be that we, as the disciples, are one in heart with each other and with the Lord Jesus Christ. We should make it a matter of concern to develop this inner harmony among brethren, both on such special occasions, and also at all other times. If this principle and practise were observed more among Christian brethren, we would all be also in a better condition to receive and appreciate the gifts of mercy offered us by the grace of God in His Word and sacraments. It is easily possible for us to live in harmony with people, no matter how much we may in views and opinions differ from them in other departments of life and thought, if only we are with them in the faith, in hope, in

love. If these conditions are present, association and harmony can be cultivated with benefit and profit to all concerned. Oh, what troubles disagreements caused in the times of the Apostles, and what troubles such disagreements cause in our times! New tendencies and trends of thought arise, new schools and teachings, the leaders and prologuists of each striving against the others, and in that way almost making it impossible for honest and upright souls, anxious for peace, to live in harmony within the Church. This constant opposition and antagonism of factions and parties in the Church of Jesus Christ is a great evil. Much more important is the cultivation of the unity of faith and harmony of Christian confidence and trust in the mercy of God. Even at times the personal peculiarities of an individual are allowed to interfere with the unity of the congregation and people of God. Let us be on our guard to combat such a sinful disposition and develop, on the basis of true faith, a spirit of piety and love to our God. Let each one be on his guard that he be not the instrument to destroy the unity of the Spirit within the household of the people of God, of which the Pentecostal Apostles' assertion is such an instructive example and model. Heart should meet heart among Christian peoples, and in such harmony the presence of the Lord and His grace is a blessed assurance. Especially those who have been in the House of the Lord and participated in the Communion of the Lord's Supper should make it a special object, with the power of the Holy Ghost, to mend their ways in this regard, and to make their lives a model of Christian unity and harmony. Throw aside individual peculiarities of opinion and of conduct that interfere with this deeper oneness of heart and soul in Christ Jesus our Lord. Love one another with fervency of spirit, and present yourselves before the Lord, before His people, and before the world, as living witnesses of the presence of

the Pentecostal Spirit of peace and fraternal harmony.

II. We read in our Gospel lesson that the Holy Spirit manifested His special presence in the disciples through the gift of tongues, and we are also informed how this great gift was at once applied. The hearers from all nationalities heard, to their surprise, in their own languages the praise of the wonderful deeds of God. Everything depended upon giving all the glory to the mercy and deeds of our God. The fate of the cause of Christ depended upon its promulgation through all the lands of the earth. These wonderful doings of the Lord are the coming of the Son of God into the flesh, the atonement through the blood of Christ Jesus, the Resurrection and Ascension of the Lord, and the hope of eternal life for all the human race based upon the merits of the crucified and risen Redeemer. To have these wonderful works of the Lord be for us the highest good, the greatest sources of blessing, hope, and joy, to proclaim them abroad to every creature,—this must also be our work and our purpose. It is for this purpose that the Holy Spirit has been given us, and we are to speak the word which He has given us. To keep silent on the great wonders of the Gospel is a sin above many others, and only too many are there who are guilty of this sin of omission. We talk of our dealings with others, of any and every subject of material and temporal interest, but the deeds of God within us and without us, the wonderful plan of salvation and the boundless mercy of our Redeemer but seldom form the topic of our talk even with fellow Christians. Even on the Lord's Day, and at the times of public service, in fact even in the house of the Lord Himself, not the glorious deeds of our God, not the atoning life and death of the Savior, not the mercy of His life, but secular topics and thoughts only too often occupy the time and attention of God's people. Then again, even under the most favorable circumstances, when

honest souls are vexed and perplexed about the condition and state of their spiritual life, the degree of their sanctification and growth in Christian virtues and good deeds, but little emphasis is laid upon the wonderful deeds of our God, and it then is not always sought as the basis of hope, the assurance of salvation. Therefore many a noble soul is filled with care and anxiety because it does not appreciate the comfort it can find solely in the great merits of the Savior. And yet it is the telling of these deeds and achievements of the Lord to our own souls and to others that secures for us the cheer and assurance we need for our spiritual life. We must again and again go back to the great facts in the life and death of Christ, and this constitutes the rock upon which the Church and the Christian must stand. If we would demonstrate to the world that the gift of tongues has not yet disappeared from the Church of God, let us do so by proclaiming the great deeds of our Lord again and again, and at all times by word and deed spread the joyful news of salvation, and petition the Lord that He would open the hearts of men to receive and love these wonderful facts. Of course, in order that we may do this with fervency and spirit, we constantly are in need of the presence and power of the Holy Spirit to teach us personally to feel the importance and blessings of these great facts. Without this personal conviction and personal faith, our promulgation of the Gospel is mere formalism and a dead procedure. Often we seem to speak of these deeds and seemingly have not the gift of tongue to make ourselves understood. Only too often is this caused by the fact that we are not personally, in our heart of hearts, convinced and convicted of the glorious truths we would announce to others. It is the heart that finds the heart of others. Let us pray and strive that such hindrances to our work of spreading the Gospel may be removed; that we, through the Holy Spirit, may secure the

gift of speech to proclaim to willing ears and hearts the mercy and grace of God. When once the Church and its members have attained this end, the Pentecostal gift of tongues will evermore become a reality in the life of the Christian and of the Christian congregation.

III. We have before us here also a passage from the book of the Prophet Joel, which speaks of the last days when the Holy Spirit shall be poured out over all flesh. From this we should learn to petition the Lord that He would make this prophecy a reality among all the nations of the earth to an even greater degree, and would especially bless the endeavors of those who are laboring for the conversion of the heathen world. It is certain beyond any doubt or dispute that the more abundantly the Spirit of God has been poured out, and the revelation of God in and through the Spirit, all the less will it be possible for one nation or a few nations to become the bounds of limitation for this Spirit—all are to be the recipients of the grace and the Gospel of the Lord. We as Christians only then become the true children of the Holy Spirit when every individual soul, near and far, at home and abroad, is for us an object of earnest solicitation and prayer, and when our hearts burn to aid in making a reality out of the promise that all flesh should become the dwelling-place for the Spirit of God. Christians in the best sense of the term are the most cosmopolitan of human beings. Their sympathies are the widest, their loves the most extensive and intensive; and the fulfilment of the prophecy of Joel is for them the ideal of their thoughts and activity.

We read here of sons and daughters who are to prophesy, young men who are to see visions, of servants and handmaidens who are to become endowed with the Spirit. In connection with this prophecy we should notice how the Lord is concerned for all stations and conditions of men. He speaks of sons and of daughters, of old men and

young, of high and of low, all are to be alike the recipients of the gift of the Holy Spirit and take part in the joys and bliss that presence brings. Herein we have reason to see a warning to be on our guard not to neglect any in the administering of the Word of God, especially not one against children and others who more than men in other conditions and ages may stand in need of the help of others in spiritual things. All these are declared the proper dwelling-places for the Spirit of God and the instruments through which He is to exert His influence.

In our days not a few want to justify pretended dreams and revelations from a higher sphere by appeals to the visions and sights promised in these words of our text and the teachings they involve. But we must be ever on the alert not to abuse the word of prophecy for this purpose, and even with a good intention give way to the deceptions of the great devourer of souls and put our hopes on false revelation, for which we have no promises and no predictions. The presence of the true Spirit of God is always apparent in this that it exalts and elevates the man spiritually, increases his faith in his Savior, and urges him on to activity in the cause of the Church and its Head.

But the prophecy of Joel continues: "I will show wonders in the heavens above, and signs in the earth beneath; blood and fire and vapor of smoke. The sun shall be turned to darkness, and the moon into blood, before that . . . day of the Lord come." According to this, then, we must expect that at the very end of time the elect of the Lord will fall into the greatest dangers and temptations, and at that time too the Lord will in a most noteworthy way show that he is determined that the work of the salvation of souls shall not be undone, and by new revelations comfort those who call upon the name of the Lord. Joel speaks here of the great day of Judgment, the great day of the final revelation of God's justice and mercy, and Pentecost is to

remind us of that terrible day. We are here reminded that there will be an end of all things, and because the day is not yet at hand is not to be regarded as an evidence that it will not come. The fact that a portion of Joel's prophecy has become a reality is evidence that it will all, in God's own appointed time and hour, become a fact and a truth, and let us understand the seriousness of the times. Let us pray for a reverent outpouring of the Holy Spirit, but connected with the other thought, that we thereby are praying for the approach of the other and greater day of the revelation of God, the day of Judgment. The Lord our God give us wisdom and faith that we may be ready to receive Him when He comes. Amen!

THE FAITH OF THE CHRISTIAN.

SERMON FOR TRINITY SUNDAY (JUNE 9) BY PRAELAT K. HAUBER [EVANGELICAL], LUDWIGSBORG.

And Jesus came and spake unto them, saying, All power is given unto Me in heaven and in earth, etc.—Matt. xxviii. 18-20.

THIS is the memorial Sunday of the Trinity, and with this day begins the second half of the Christian Church year. In the first half are found the anniversaries of the great deeds which God has done for us through the birth, sufferings, death, resurrection, ascension of His beloved Son, and through the outpouring of the Holy Spirit. In the second half there are no Church festivals, and the traditional gospels and epistles of the Church have been selected in harmony with these facts. On the whole, the first half of the Church year proclaims to us what God has done for us, the objective establishment of Christianity; in the second half the Church lessons deal more with the practical applications of these principles in our subjective Christian faith, life, and works. The lessons for Trinity Sunday to a great extent deal

with the practical phases of Christianity, with the faith and works which we are to exhibit as believers in the Triune God—Father, Son, and Holy Ghost—the distinguishing characteristic of the Christian's faith.

As our text tells us, we Christians are baptized in the name of the Father, the Son, and the Holy Ghost, and this constitutes the kernel and basis of our system. Let us, then, on the basis of our text briefly consider the question: What do we as Christians believe?

We Christians believe in that God in whose name we have been baptized; and in accordance with the command of Christ we have been baptized in the name of the Holy Trinity. The sum and substance of our faith is that we believe in the Triune God—Father, Son, and Holy Ghost.

In this faith we have, first of all, a shadowy and dim outline view of the secret of the Godhead, for which our human way of expressing thought finds no utterance. God is one divine being, and in this we dissent absolutely from all polytheistic ideas of the heathen nations; but in this one essence there is a distinction of persons. Even if the Scriptures do not themselves make use of this expression in this connection, they yet distinguish between Father, Son, and Holy Spirit. The deepest that has been revealed to us on this subject is found in the magnificent prologue to the Gospel of St. John. In the beginning was the Word, and the Word was with God, and God was the Word. Thus, then, the Word was with God, and at the same time it was God. John thus places the two side by side and yet identifies them. There is, then, a difference, and yet the same Word that is distinguished from God is again identified with Him. Concerning this Word John further declares that it became flesh and dwelt with us, and the glory thereof was the glory of the Only-Begotten Son of the Father; that in the same way the Scriptures speak of the Holy Ghost as distinguished from the Father and the Lord, and

yet at the same time treats the Spirit as God.

And this glance into the secret of the Godhead gives us food for deep reflection and study; and yet we can never fathom it, but only contemplate with the awe and reverence born of faith and wait for the full revelation of the mystery in that state of which the Apostle speaks when he says that, while now we see through a glass darkly, then we shall see face to face.

And in such a faith in a Triune God we find also the satisfaction for a longing of our hearts and lives; and this is indeed a most blessed satisfaction. What does man need for his life and death, for his labors, struggles, and battles? What do we need in order to go through life with comfort and courage?

We need a God who is over and above us, who is with us, who is for us, and who works within us. And this God is declared to us in the Gospel of Christ Jesus; in the name of this God we have been baptized, the name of the Holy Trinity.

We have in Him a God who is above and over us, for He is the Creator of heaven and earth. How clearly the Word of the Son teaches this! The prayer that He has taught us to utter begins with the words: Our Father who art in heaven. The Son teaches us to put our entire confidence and trust in the love and wisdom of the Heavenly Father, who knows all things that we need, who feeds the birds of the heavens, and clothes the lilies of the field, and in whose eyes we are more than they. To this God the Gospel of Jesus Christ directs us as His Father and the Father of the whole world, and tells us to believe in Him with all our heart.

And why can we believe in our exalted God, who is so high above us, and receive from Him comfort and joy for life and death? It is because we believe and know that God is not only over and above us, but also near us and for us. The Word became flesh and dwelt with us, and this Word was

the Only-Begotten Son of the Father, who became man and our brother.

And this is the deepest and most necessary need of the human heart. I need a God who is near by me and near whom I am also: a God with whom I can enter into communication and have dealings. It is this need of the human heart that explains why the heathens made gods for themselves, that they worshipped human beings, animals, even trees, rivers, and seas, fire, the sun, the moon, and the stars. It was a great error of judgment and the cause of the great degradation of their morals, but it was an error arising out of an inborn need and necessity of the heart, the need of possessing and feeling God. This need God has satisfied when His Son became man, when God assumed human nature. Behold, God dwells with men.

And then with us God is a God of mercy, a God of grace, so that we need not fear Him, but can grasp Him and be reconciled to Him. God was in Christ and reconciled the world with Himself. This is the Son in whose name we have been baptized. He is our Brother and our Redeemer, and therefore we know that God is a God who is for us. If God is for us, who can be our foe?

But we also need a God who works upon and within us. As such a God the Apostle describes to us the Triune God of our faith. The Apostle tells us that it is God who works in us both to will and to do. But this divine work takes place through the Holy Spirit, the Spirit of truth, whom the departed Savior promised to his disciples and to the Church as the spirit that would guide them into all truth. Him the Lord Jesus calls the Comforter, who shall seal in our hearts the consciousness that we are the children of God, and through whom we shall learn to call Jesus Christ our Lord.

And these three in whom we believe, Father, Son, and Holy Ghost, are one in essence. There is no distinction between the God who is over and above us, and the God who is for us,

and the God who is in us. It is the Triune God who satisfies all the cravings and longings of the human heart for a higher being. It is in the name of this God that we have been baptized, and it is this faith that constitutes the basis of our system of belief.

And is this truly our faith also? Is our Christian faith in this cardinal doctrine so firm and fixed that we would be willing to die for it? Is this faith our comfort in life and death?

Christ tells his disciples to teach men to observe all the things that He has taught them. They shall keep these things; it is to constitute a permanent element and factor in the faith of the Church that was to be founded. It is to constitute not a human opinion, not a personal belief, but a teaching of the faith with which the Church shall stand and fall. The Church shall retain it as a living signal token, the work by which it can be recognized. Jesus has enjoined upon His disciples two things, namely: to proclaim the glad tidings of salvation, to offer freely and without price the glorious gifts of Heaven; but also to teach men to preserve, as a condition of the reception and retention of these gifts of grace, the truths which He had taught His disciples, and through His disciples taught His followers at all times and places. They are to retain all these things, above all the special teaching concerning the Godhead which is expressly explained by Him here. If this is done, then too will His promise prove a reality, that He will be with His Church always, even to the end of days.

THEMES AND TEXTS OF RECENT SERMONS.

1. A Man. "Run ye to and fro through the streets of Jerusalem, and see, and know, and seek in the broad places thereof if ye can find a man."—Jer. v. 1. David Gregg, D.D., Brooklyn, N. Y.
2. The School Question. "Fear God, honor the king."—1 Peter ii. 17. Rev. G. R. Turk, Winnipeg, Manitoba.
3. The Gates of Heaven. "On the east three gates; and on the north three gates; on the south three gates; on the west three gates."—Rev. xxi. 13. T. De Witt Talmage, D.D., New York City.
4. God's Goodness and Severity. "Behold, then, the goodness and severity of God."—Rom. i. 21. Canon Charles Gore, M.A., London, Eng.
5. Christ's Standard of Life. "What do ye more than others?"—Matt. v. 47. James Denney, D.D., Edinburgh, Scot.
6. The Growth of the Church. "And they continued stedfastly in the apostles' teaching and fellowship, in the breaking of bread, and the prayers."—Acts ii. 42. Lyman Abbott, D.D., Brooklyn, N. Y.
7. The Peril of Wealth. "How hardly shall they that have riches enter into the Kingdom of God." Luke xvii. 24. John Coleman Adams, D.D., Brooklyn, N. Y.
8. Life through Christ. "He that hath the Son hath life; and he that hath not the Son of God hath not life."—1 John v. 12. George H. Ide, D.D., Milwaukee, Wis.
9. Pillows for All Elbows. "Wo to the women that sew pillows upon all elbows."—Ezek. xiii. 18 (R. V.). Rev. James Thomson, M.A., Glasgow, Scot.
10. Practical Christianity: The Salvation of Society. "A new commandment I give unto you, that ye love one another."—John xiii. 34. Rev. L. De Beaumont Klein, D.Sc., Kentish Town, N. W.
11. The Shepherd and the Flock. "Ye are now returned unto the Shepherd and Bishop of your souls."—1 Peter ii. 25. Canon George Body, Kensington, Eng.
12. Balancing Accounts. "How much owest thou unto my Lord?"—Luke xvi. 5. Henry Parrish, D.D., Philadelphia, Pa.
13. Christianity Not a Failure. "For if this counsel or this work be of man, it will come to naught; but if it be of God, ye cannot overthrow it."—Acts v. 38. W. C. Alexander, D.D., Washington, D. C.

Suggestive Themes for Pulpit Treatment.

1. The Every Morning Helper. ("Be Thou their arm every morning."—Isa. xxxiii. 2.)
2. The Law of Social Improvement. ("Above all things being fervent in your love among yourselves."—1 Peter iv. 8. R. V.)
3. The War Spirit Unchristian. ("From whence come wars and fightings among you? Come they not hence even of your own lusts?"—James iv. 1.)
4. Christian Communism. ("And the multitude of them that believed were of one heart and one soul; neither said any of them that aught of the things which he possessed was his own; but they had all things common."—Acts iv. 32.)
5. The World-Conqueror. ("Who is this that cometh from Edom with dyed garments from Bozrah? this that is glorious in his apparel, marching in the greatness of his strength? I that speak in righteousness, mighty to save."—Isa. lxiii. 1.)
6. The Fullness that Satisfies. ("And the disciples were filled with joy and with the Holy Ghost."—Acts xiii. 52.)
7. The Part of Ignorance in the Fulfilment of the Divine Purpose. ("For they that dwell in Jerusalem, and their rulers, because they knew Him not, nor the voices of the prophets which

- are read every Sabbath, fulfilled them by condemning Him."—Acts xiii. 27.)
8. The Power in Christ's Resurrection. ("That working of the strength of His might which He wrought in Christ when He raised Him from the dead, and made Him to sit at His right hand in the heavenly places."—Eph. i. 19, 20.)
 9. The Secret of Fearlessness. ("Fear not, Abram, I am thy shield and thy exceeding great reward."—Gen. xv. 1.)
 10. Self-Estimates. ("And there we saw the giants, the son of Anak, which come of the giants; and we were in our own sight as grasshoppers, and so we were in their sight."—Num. xiii. 33.)
 11. The Law for the Immigrant. ("One ordinance shall be both for you of the congregation and for the stranger that sojourneth with you, an ordinance forever in your generations; as ye are so shall the stranger be before the Lord. One law and one manner shall be for you, and for the stranger that sojourneth with you."—Num. xv. 15, 16.)
 12. The Refreshing Power of Jehovah's Name. ("My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as showers upon the grass; because I will publish the name of the Lord."—Deut. xxxii. 2, 3.)

LIGHT ON SCRIPTURAL TRUTHS FROM RECENT SCIENCE AND HISTORY.

BY REV. GEO. V. REICHEL, A. M., BROCKPORT, N. Y., MEMBER OF THE AMERICAN ASSOCIATION FOR THE ADVANCEMENT OF SCIENCE.

BLESSED IS THE MAN THAT HEARETH ME, WATCHING DAILY AT MY GATES, WAITING AT THE POSTS OF MY DOORS; FOR WHOSO FINDETH ME FINDETH LIFE, AND SHALL OBTAIN FAVOR OF THE LORD (Prov. viii. 34, 35).—We are here shown that in such daily spiritual exercise as is expressed in the terms "heareth," "watching," "waiting," the habit of prayer maintained, definite thought of God stimulated, and intelligent inquiry concerning Him through His Word quickened, are among the few divinely appointed, hence effectual, means of invigorating our whole spiritual being. So faults of habit are corrected, and so are we strengthened against exhausting attacks in spiritual warfare.

This principle of a daily spiritual practise is the secret of a constant spiritual well-being. "Practise makes perfect," is an old saying, but its faithfulness to truth makes it worthy of all acceptance in this vital matter of soul growth. Indeed, improvement in anything is possible only by a daily practise of principles. Said a well-known successful teacher of elocution concerning his art, of which he was thoroughly a master, "The daily practise of vocal exercises is the only effectual means of invigorating the organic system or correcting faults of

habit in utterance, and the surest means, at the same time, of fortifying the inward frame against the exhausting effects of professional exertion when either pursued too long in succession or practised at too distant intervals—both serious evils, and nearly equal in the amount of injury which they occasion."

HE HATH NOT DEALT SO WITH ANY NATION (Psa. cxlvii. 20).—Americans are often accused of excessive boastfulness over the many new and exceptional opportunities and facilities this country constantly affords its citizens as compared with the benefits to be derived among the older nations. Altho we are ready to confess a justifiable pride in our great national institutions and in our many liberal, growing advantages, we are glad to say that all praise of things American does not come alone from Americans. President Mascart of the French Academy of Sciences, at the annual congress recently held at Caen, said: "It would take a volume to give an idea of the generosity of American citizens in respect of all kinds of educational establishments. For example, America has a place of honor for its astronomical discoveries, and its fame increases year by year. In all the sciences its progress is rapid; and very

soon the United States will have no cause to envy any of the older nations except for their history. We must all agree that it is a grand spectacle to see a people whom it is easy to accuse of greed of gain and unbridled worship of lucre display so general a care for the public weal, whether by the continued action of the citizens or by the founding of princely institutions. Energetic and courageous men rapidly make fortunes in that country. They are not preoccupied to the same extent as we are with the desire to bequeath the whole of the benefits to their heirs. While others attach importance to the titles of notability, the Americans seek to confer a luster on their names by permanent works, which shall be either useful to the community at large or redound to the glory of their country."

THE SO-CALLED "HOLY COAT."—While we are no advocates of any form of ecclesiastical superstition, albeit such tradition may sometimes have place, and while we do not wish to be considered in the slightest sympathy with the idolatries of the Papal Church, we nevertheless have had our attention not a little startled by certain alleged developments of very recent date which have sprung out of that strange traditionalism that for centuries has protected the so-called "Holy Coat" of Argenteuil.

Though the readers of this department may attribute small homiletic value to the following account, it may, nevertheless, be of sufficient interest to warrant a passing, brief perusal, since none of us have ever, till now, heard of such authoritative tests being so successfully applied to this celebrated blood-stained garment!

M. Emile Gautier, in *La Figaro*, of Paris, states that Monsignor Goux, bishop of Versailles, requested M. Philippe Lafon and M. Roussel, two celebrated chemists, to analyze the stains upon the seamless coat of Argenteuil. Armed with an experience sufficiently ingenious and subtle for almost

anything, even to the exact determination not only of real blood, but even of its kind—whether of man or beast, fish or fowl; and, too, what race of man, or sort of beast, or fish, or fowl; whether in good health or bad at the time, and what time; whether living in mountainous or level country, or both; in the case of fish, what body of water was its habitat, and in the case of fowl what part of the earth's atmosphere it customarily flew about in—armed with all this and surpassingly more equally impossible, these two learned, analytic minds quailed not before the task their bishop set them to. In fact, as we understand the language in *La Figaro*, these two celebrities declared before they had even touched the stains on the "Holy Coat" that they would not have the slightest trouble in declaring that the stains were blood—real, human blood! Accordingly, after deliberate chemical and microscopical examination of "the Coat of our Lord," M. Philippe Lafon and M. Roussel, at the request of the Bishop, be it noted, did solemnly certify to the following "conclusion," as taken from a translation of their official report, namely:

"To sum up: From the portion of the coat marked with rust-colored spots we obtained—

"1. A faint, green coloration, with the tincture of guaiacum and the essence of turpentine.

"2. The revival of the red globules of blood, with the artificial serum.

"3. The formation of crystals of hemin, or of chlorohydrate of hematin.

"These indications are sufficient to enable us to affirm that the spots examined are actually due to blood—and to human blood. Judging by the whole analysis, we presume that this blood is very old.

"Drawn up in our laboratory, No. 7 Rue des Saints-Pères, April 10.

[Signed] "PH. LAFON,
"J. ROUSSEL."

How conclusive! Yet, when that statement was issued, the interest in

the "Holy Coat," which had flagged a little, revived, and the sanctuary where this relic is preserved was thronged from early hour till late for many and many a day thereafter. Not a small revenue flowed into the ecclesiastical coffers. The people were convinced, and the "Coat" received more adoration than He received to whom, it is said, it once belonged.

WHEN IT IS EVENING YE SAY, "IT WILL BE FAIR WEATHER: FOR THE SKY IS RED"; AND IN THE MORNING, "IT WILL BE FOUL WEATHER TODAY: FOR THE SKY IS RED AND LOWERING" (Matt. xvi. 2, 3).—This passage of Scripture plainly indicates that, although the ancients had little

knowledge of what we understand by the modern term meteorology, they, nevertheless, were close observers of such signs of nature as unfailingly indicate changes of weather at all times and in all climes.

Modern meteorologists pride themselves on their understanding of the true signification of cirrostratus clouds, of the cirrus and the cirro-cumulus, of lower or higher strata, as indicating degrees of wind-force and the intensity of precipitation in rain and hail lines; whether the right or the left of a storm center is the more violent, and the like. But centuries ago all this knowledge was possessed by the ancient observer of nature with an accuracy that to-day appears almost incredible.

HELPS AND HINTS, TEXTUAL AND TOPICAL.

BY ARTHUR T. PIERSON, D.D.

GEN. XXV. Keturah could not have been the same as Hagar, for in 1 Chron. i. 32 the sons of Keturah are separately mentioned, distinguished from Ishmael as well as Isaac. Probably this marriage was after Sarah's death. Her six sons here mentioned are thought to be identified respectively with the Zabram of Ptolemy, the Cassanite on the Red Sea, the ancestor of Midianites, Shobek in Idumea, etc. But such researches are very unsatisfactory, as they are mostly conjectural.

5. *And Abraham gave all that he had unto Isaac.* It is very noticeable how, whenever a typical truth is presented in Scripture, it comes to view now and again in the most unexpected places. No word is said about these six sons of Keturah receiving any inheritance beyond "gifts." But the child of promise must not be passed by. He is the *heir of all things*. Compare the Son of God, of whom Isaac was the type (Heb. i. 2). "All things that the Father hath are Mine" (John xvi. 15), etc. Isaac remains an integral part of the

patriarch's family, but they go away eastward. "The Son abideth in the house ever."

7, 8. Abraham lived 175 years and then died, as a full developed shock of corn comes into the garner in the season of harvest. Such an age was not very unusual even as late as that day, and instances of remarkable longevity have been known in modern days—one case is mentioned by Mr. Charles Dudley Warner, of a man in Teluca who had lived 192 years, as the official register showed. And others are mentioned by him who have lived from 100 to 140 years.* There is something in a tropical clime, a nomadic life, and very simple habits which favors extreme old age, and a return to primitive habits might greatly add to the average term of years.

When Abraham died Isaac was of course 75 years old. Consequently Jacob and Esau were fifteen years of age.

Abraham's being *gathered to his*

*Harper's, Dec., 1894.

people must, it would seem, find its commentary in Heb. xi. 16. and xii. 22. He was far from the ancestral home and was buried in the cave of Macpelah, where none of his ancestors had been buried. Is not this one of the hints of a belief in immortality, and in a place of meeting beyond this life, more fully brought to light in the New Testament? (Comp. xxvii. 35, xxxii. 50.) Jacob thought Joseph to have been devoured by beasts, not buried, so he could not have meant that he would join him in the grave, but in Sheol.

9. *And his sons Isaac and Ishmael buried him.* Ishmael, though residing eastward and alienated from his father's house and from Isaac, came back to bury his father and joined Isaac in these rites. How often a death in a family has reconciled alienated members of the household! At the side of the dead, how short life seems, and how trivial the causes of estrangement as we stand on eternity's brink!

19. *These are the generations of Isaac.*

Here a *new section* opens. This is a quite common method of marking a new and important division in Old-Testament history in which a *genealogy* is reckoned of such importance. This section reaches to the end of chapter xxxv., after which in a similar manner we have the generations of Esau or Edom. And in the interest both of completeness and accuracy we shall find a brief recapitulation of the main points of the history.

20. *The Syrian of Padan*—literally, the Aramæan of Padan-aram.

In xxiv. 10. Mesopotamia is the equivalent of Aram-Naharaim—both referring to the land *between the rivers*. One name is general, the other is particular or special. There is no conflict any more than in a case where instead of speaking of the United States, one should speak of the land between the two oceans, or of Michigan as the State between the great lakes.

21-34. These fourteen verses constitute a narrative by themselves, and it

contains *three* principal matters to be kept before the reader:

1. Rebekah's barrenness removed by prayer.

2. The struggle and birth of the twin sons.

3. The rivalry of the brothers and the sale of the birthright.

This is the natural division, and is important in the analysis of the passage. Thus considered we have the *first* part concerned with the *parents*, the *second* with the yet irresponsible offspring, and the *third* with accountable and intelligent agents.

1. Rebekah's barrenness. This was of a score of years' duration, and so the more hopeless, humanly speaking. Yet as Isaac was the son of promise, the Messianic line was to be in his family, and Rebekah was his only wife. God delayed in the fulfilment of his word until the human hope that was rested on *nature* gave way, and until faith was again sorely put to test. Isaac resorted to *prayer*. The word seems to imply earnest and importunate entreaty; Gesenius interprets it as implying the offering of incense. The childless patriarch carries his cause before the Lord and, in the failure of nature, seeks supernatural aid. There is no doubt that the passage is meant to convey the impression that the conception was a *grant* from God: *the Lord was entreated of him and Rebekah conceived*—another instance of divine interposition. God would not have men forget that only as He interposes will events move on toward the goal of our hope and His own promise. He will turn our eyes perpetually to Himself that we may walk by faith, and not even in the "uniformity of nature" lose sight of the controlling providence.

2. The struggle of the unborn twins in the womb caused her evident anxiety and doubtless distress of body. Rebekah says to herself, "*If it be so, why am I thus?*" The meaning of the question is not clear, but the most satisfactory explanation is that she

marveled that when in answer to prayer she should conceive, there should be such a commotion within. "If this be right, why am I thus quieted? If I am in the way of duty, as a mother, bearing children for God, and in answer to prayer, why should I be the sufferer from this tumult within?" Rebekah is not the first prospective mother who has asked this question—why the humble acceptance of maternity, as in God's order, should imply such sorrow, and anxiety, and burden-bearing from the hour of conception on.

But the question has a wider bearing. How often servants of God who are in the way of duty and are conscious of entire surrender to the will of God find themselves in the midst of commotion and strife, that seem to be not only inseparable from, but incidental to, their service to God. A pastor who accepts a church, a missionary who enters a field of labor and seeks only the good of souls, fruitfulness in God, finds also *travail*. The forces of evil seem the more active as he is the more earnest, and, like Jeremiah, he is the object of derision and opposition daily.

Rebekah resorted to prayer. *She went to inquire of the Lord*, who alone could resolve her perplexities. It may be she sought some prophet. Jewish tradition makes her go to Shem or Melchisedec; others think Abraham to have been the patriarch priest, who as family head she sought for guidance. But all this is reading too much between the lines. Why not simply understand this perplexed soul as going direct to the Lord and receiving direct answer?

The divine solution is very noticeable. It shows us that in her struggling, unborn offspring there was a *prophecy of things to come*. She was the scene of a combat which had nothing to do with her individually, but with the *higher purpose* God was working out. We naturally look but little beyond our own horizon. God teaches us that we are parts of a greater plan, and cannot

interpret our own history save as a little wheel in a greater mechanism. What we endure and suffer may have little or nothing to do with our own causation, and may not mainly concern our own character, conduct, and consequences. We are in an order—too often in a disorder—and our endurance is a necessary condition of the place we are in. Were we as perfect as our Master was, we should still find our present environment and investment implying temptation, trial, and suffering. The barren ministry that pleads for fruits in souls saved will find inevitably that it becomes the scene and source of conflict—out of the same womb of consecrated service will come the regenerated soul and the hardened: to some a savor of life, to others of death. This is the yet unsolved mystery of service—it always *bears twins*—and it was so even in our Lord's ministry. If he had a John he had also a Judas in the very company of his own Apostles.

23. In order to get the true force of the answer of the Lord to Rebekah's inquiry, the parallels of the original should be preserved.

"Two nations are in thy womb;

"And from thy bowels shall two peoples be separated;

"And nation shall be stronger than nation;

"And the elder shall serve the younger."

Compare Mal. i. 2, 3 and Rom. ix. 10-13—where the word *hate* is used, as in many other cases, of a *less degree of love*. Election is a fact, however we may dispute it as a doctrine. God evidently does choose, and in His sovereign pleasure, one here and another there to stand in a certain place and do a certain work. All history is full of these sovereign choices, of which Cyrus and even Pharaoh are examples. God's purposes are undeniable, though inscrutable; and obviously God's election of men does not depend on their own merits, for it is, as in this case, in advance of birth and responsible action, as Paul argues in Romans.

From birth Esau and Jacob pursued

different courses and exhibited different characters. The struggle, begun in the womb, and more obvious in birth in the strange laying hold of Esau's heel by Jacob, was continued to the very last.

25, 26. The names of the twins were given with reference to the facts, one ancient way of supplying historic memorials. Esau was called so from his hairy aspect, and Jacob (holder of the heel) from his laying hold of his brother's heel in the very entrance upon life.

Esau interprets Jacob's name to mean "Supplanter" (xxvii. 36); and this

meaning is easily derived from the other, for the act of tripping up an adversary or rival wrestler or racer by taking hold on his heel readily suggests supplanting.

27. Esau, as his nature impelled, took to a huntsman's life. Jacob preferred pastoral occupations. Esau roved, and consequently suffered from occasional exposure and violent hunger, as we see in case of his later temptation to sell his birthright for a mess of pottage. Jacob was a man of domestic tastes and habits, inclining to a more settled life and home quiet.

THE PRAYER-MEETING SERVICE.

BY WAYLAND HOYT, D. D.

JUNE 2-8.—THE GREATEST SIGHT.—
John xii. 21.

See the whole section, John xii. 20-22. We would see Jesus; the sight of Jesus, that is the greatest sight.

(a) Because Jesus is the *solution of problems*.

That was a remarkable confession a great German historian—Müller—made once to a friend. He wrote he had been reading the ancient historians in their chronological order, and that somehow he took it into his head to study the New Testament. Then he goes on to say: "How shall I describe to you what I found in the New Testament? I had not read it for many years, and was prejudiced against it before I took it in hand. The light which struck Paul with blindness on his way to Damascus was not more strange, more surprising to him, than it was to me when I suddenly discovered the fulfilment of all hopes, the highest perfection of philosophy, the explanation of all revelations, the key to all the seeming contradictions of the physical and moral world. I saw religion appear at the moment most favorable for its appearance, and in manner most adapted to its ac-

ceptance. The whole world seemed to be ordered for the sole purpose of furthering the religion of the Redeemer; and if this religion is not divine, I understand nothing at all. I have read no books on the subject, but in all my studies of the ancient times I have always felt the want of something, and it was not till I knew our Lord that all was clear to me; with Him, there is nothing I am not able to solve."

Thus it is that our Lord Jesus Christ solves problems—of God, of man, of destiny. From His face the light shines. Refuse to see His face, and life is at best midnight, with only here and there a scattered star.

(b) Also, we would see Jesus because *He meets and satisfies our deepest longings*.

Take one longing, for instance, that of the universal human heart for the certainty of the divine love, how magnificently Robert Browning shows this need met in Jesus Christ:

The very God! Think, Abib; dost thou think?

So the All-great were the All-loving too;
So through the thunder comes a human voice

Saying, "O heart I made, a heart beats here!

"Face, My hands fashioned, see it in Myself!

Thou hast no power, nor mayst conceive of Mine,

But love I gave thee, with Myself to love,
And thou must love Me, who hast died for thee."

(c) Also, I would see Jesus because *He can forgive my sins*. In "Christ and the Heroes of Heathendom," p. 149, occurs this instance: "Amid the wildness of his youth he cherished a passion for books. In middle age he resolved to begin a virtuous life. He made it a point of honor to take nothing from the Bible, and he devoted years to the study of the sages. But his dark past often confronted him, and his conscience accused him. Often I heard him say: 'I was like a sick man afflicted with a specific disease; but the physicians I consulted, so far from curing me, did not understand my disease or even admit its existence. My chief concern was with the fact of past sin, but my chosen teachers had not a word to say about that. They entertained me with many true and beautiful sayings about virtue, but never told me how I was to be delivered from the guilt and power of vice and made virtuous. They told me how a good man might make himself better, but not how a bad man might be made good.' Finding no help in the sages, he betook himself to the New Testament, and soon found there secretly what he sought—the interpretation of his own heart, the remission of sins that are passed, and spiritual power to conquer passion and evil habits. He made his own the words of the woman of Samaria: 'Come, see a man which told me all things that ever I did; is not this the Christ?'"

So does Christ bring us forgiveness—the putting away of sins.

(d) Also, we would see Jesus because *Jesus is security*.

(e) Also, we would see Jesus because *He is the revelation of the other life*.

A pilgrim once (so runs an ancient tale),
Old, worn, and spent, crept down a shadowed vale:

On either hand rose mountains bleak and high;

Chill was the gusty air, and dark the sky;
The path was rugged, and his feet were bare;
His faded cheek was seamed by pain and care;

His heavy eyes upon the ground were cast,
And every step seemed feebler than the last.

The valley ended where a naked rock
Rose sheer from earth to heaven, as if to mock

The pilgrim who had crept that toilsome way;

But while his dim and weary eyes essay
To find an outlet, in the mountain-side
A ponderous sculptured brazen door he spied,
And tottering toward it with fast-failing breath,

Above the portal read, "THE GATE OF DEATH."

He could not stay his feet, that led thereto:
It yielded to his touch, and, passing through,
He came into a world all bright and fair:
Blue were the heavens, and balmy was the air;

And, lo! the blood of youth was in his veins,
And he was clad in robes that held no stains
Of his long pilgrimage. Amazed, he turned:
Behold! a golden door behind him burned
In that fair sunlight, and his wondering eyes,
Now lusterful and clear as those new skies,
Free from the mists of age, of care, and strife,

Above the portal read, "THE GATE OF LIFE."

And that which clearly discloses to us the "Gate of Life" is the teaching and the resurrection of Jesus.

The blessed fact is that where, with these Greeks, we would see Jesus, Jesus will be seen of us, as to these Greeks He disclosed Himself.

JUNE 9-15.—THE REAL SELF.—
Luke ix. 25.

Notice how our Lord puts it in Matt. xvi. 26.

Consider: Our Lord appeals here to something real—that inner self, that something we call the life, the soul. This is something real. To be sure, I have never seen this inner and real self. I see in others the expressions of this inner self through their material organism. I am conscious of the motions of my own soul within the material organism my soul inhabits. But neither the soul of others nor the soul I call myself did I ever see. How do I know

that there is such a thing as inner soul or self?

(a) I know it because I am conscious that it is. I am I. I dispute with myself. Listen to King Richard III:

"What do I fear? Myself? There's none else by.

Richard loves Richard; that is, I am I.

Is there a murderer here? No; yes, I am.

Then fly! What! from myself? Great reason; why?

Lest I revenge. What! Myself upon myself?

Alack, I love myself. Wherefore? for any good

That I myself have done unto myself?

Oh, no, alas! I rather hate myself

For hateful deeds committed by myself."

Nothing is surer to Richard than that he, Richard, is.

(b) I know this inner, spiritual self is something real, because there are results flowing forth from me which transcend the realm of matter. Feeling, will, thought, memory, joy, sorrow, peace, remorse—these things are. But these do not belong to the realm of matter. You cannot see, touch, taste, smell, hear these motions of the spirit. Yet these are the vitalities of my existence. They belong to and must be referred back to the inner self or soul.

(c) I know this inner self or soul is something real, because frequently it dominates the body. One describing the great preacher Robert Hall, a life-long invalid, says:

"Mr. Hall lingered in the vestry till the very last moment, wrestling with excruciating pain. At length, as the last hymn was being sung, he rose, or was lifted, from the floor. His eye was heavy with narcotics, his cheek hung flabby, and his whole expression was lifeless. The sexton put his coat on him and opened the door. Slowly and laboriously, pulling hand over hand, he climbed the pulpit stairs. With one hand pressed on his side and the other grasping the pulpit, he announced his text: 'The Father of Lights.' He looked more like a dead man than a living one. With slow

and mechanical utterance he began. Without motion or gesture, save a feeble occasional movement of his right hand, he went on. He first described, as only he could, the glories of the natural heavens, and then exalted God as 'the Father' of all these lights. He then called a graphic roll of the world's intellectual masters. God was also the Father of all mental greatness. And then he dwelt on moral and spiritual greatness, and traced it all to God.

"As he proceeded a wonderful change came over his face. The flabbiness passed away from his cheeks, and the heaviness out of his eyes. His face shone like an angel's, his eye blazed with unnatural brilliancy, and his voice, losing the huskiness with which he began, rang like a trumpet."

So did the inner self of the great preacher triumph over and compel the shattered instrument of the body.

(d) I know this inner self or soul is something real, because, tho sometimes men be sunken in gross animalism, you can wake up and call into expression the higher spiritual nature. Instances of this are not at all uncommon in the experience of many a pastor.

Now, Christ spoke to this real inner self or soul.

Consider: This real inner self or soul is that by which, in the sight of Christ, a man is tested.

Christ does not test men by

(a) External position: *e.g.*, Nicodemus.

(b) Great possessions: *e.g.*, the rich young man; the rich fool.

(c) By the bulk of external deed: *e.g.*, the widow casting in her mites.

It is the state of the soul which tests.

Consider: This inner self, this soul, is accountable. Daniel Webster said that the greatest thought which ever occupied him was the thought of his personal accountability to God.

Consider: This real inner self or soul is immortal. Christ does not prove this, except as He proves it in

the strongest way by His resurrection, but He steadily reckons on it, takes it for granted.

Consider: This real inner self or soul may be lost. This Christ distinctly declares in our Scripture. This soul may persist in ill-being, which is the lostness of the Scripture.

And now, in our Scripture, Christ urges this real, inner self by the motive of an enlightened self-interest. Though not the highest motive, it is a real and right motive. Christ beseeches this inner self or soul not to make a bad bargain for itself.

The soul is; the soul may be lost. Do not choose that course which will issue in permanent ill-being, in lostness—this is the insistence and the beseeching of Jesus Christ. Value, in utmost way, this real, inner self.

JUNE 16-22.—BAFFLING TROUBLES.
—John xiv. 1, 2.

There is this danger to nearly every man and woman of us—especially in such troublous times as these through which we have been passing—that we be swamped by trouble and by haunting fears; that a kind of hopeless despair settle; that the heart lose cheer and the hands vigor; that the brain miss its ability for wise and clear thinking; that a calm, cool fortitude and courage desert; that like the disciples in the storm, we about give over and let the boat, which perhaps to exaggerated fear seems foundering, quite founder and sink to wreck.

There come times in every man's life when the only way for him to in any wise baffle trouble is to refuse to let his heart be tossed hither and thither as the waves are by the winds—the meaning of "troubled" in our Scripture: when the thing which is likeliest to save him is just a cool and self-centered and quiet fortitude and courage.

It is just this our Lord would bid us have and keep, when He says to us: "Let not your heart be troubled; keep your head calm, firm, strong; do not be as the waters are when the wind

ridges them and flings the helpless spray of them hither and thither at its own wild will."

But I wonder if you have ever noticed how reasonable our Lord is? He does not bid us baffle trouble, except He give us reasons and method why and how we may.

First—"Let not your heart be troubled," and so baffle trouble, because *you believe in God*. "Ye believe in God." Whatever trouble may assail, God remains.

It has been the too frequent tendency of our modern thinking to remove God from the realm of the daily life and the daily need.

(a) Men have done this by a wrong thinking about law. They have thought of law as a kind of separate and self-executing agency. They have said, therefore we come into contact with law and do not come into contact with God. And men have still further said, therefore God is apart from us.

But think rightly about law.

Law is a mode of action. It is not, in and of itself, an entirety, a thing. There must be a will flowing along the channel of the law in order to its execution. No law touches you that the willing, energizing, administrating God does not Himself touch you *in that law*.

(b) Also, men have let themselves think themselves apart from God by reason of the possible truth of the doctrine of evolution.

But we are always to remember that evolution, if it be a true doctrine, is not the revelation of a divine cause, but is only the revelation of a divine process. All that evolution says or can ever say is—it is thus along such lines God brings things to pass. But even though evolution be true, God remains as close and near as ever. Without God acting in such way, there could be no evolution. And so God remains, and must remain. Read Psa. cxxxix. 13-16. That sounds like evolution, I grant. But it does not thrust God from us. It brings God close to us. Back there

His eyes "did see my substance, yet a being imperfect."

And more and more it is the steady teaching of science, and it is also the steady teaching of history, that this God, who is before all things, and behind all things, and in all things, and by whom all things must be, is a *particularizing* God. E. g., a molecule is made up of mathematically adjoined atoms. God thinks of so slight a thing as that. And so little a thing as the tear glistening on the baby Moses's cheek was the hinge on which turned God's great plan of deliverance for the Israelites. Oh, take the great truth to your heart! "Ye believe in God." God is not distant from you or mindless of you. Therefore, stay your sorely troubled soul on God and baffle trouble.

Second—Let not your heart be troubled, and so baffle trouble because *you believe in Christ*. "Believe also in Me."

In his Yale lectures on preaching, Bishop Simpson says: "I shall never forget an exhibition I once attended. Shortly after schools for the imbecile were commenced in Europe, a young man, moved with benevolence, crossed the ocean to examine their mode of operation and success. Assured of their utility, he returned and commenced a similar institution. He advertised for the most idiotic and helpless child that could be found. Among those brought to him was a little boy of five years of age. He had never spoken or walked, had never chewed any hard substance, or given a look of recognition to a friend. He lay on the floor, a mass of flesh, without even ability to turn himself over. Such was the student brought to this school. The teacher fruitlessly made effort after effort to get the slightest recognition from his eye, or produce the slightest intentional act. Unwilling, however, to yield, at the hour of noon he had the little boy brought to his room, and then lay down beside him every day for half an hour, hoping that

some favorable indication might occur. To improve the time of his rest, he read aloud from some author. One day, at the end of six months, he was unusually weary and did not read. He soon discovered that the child was uneasy, and was trying to move itself a little, as if to turn toward him. The thought flashed upon his mind—it misses the sound of my voice. He turned himself closely to it, brought his mouth near the child's hand, and, after repeated efforts, the little fellow succeeded in placing his finger on the teacher's lips, as if to say, 'Make that sound again.' The teacher said, that moment he felt he had control of that boy. He gained his attention, and by careful manipulation of his muscles succeeded in teaching him to walk and then to read. And when I saw him, at the end of five years, he stood on a platform, read correctly, recited the names of the Presidents of the United States, and answered accurately a number of questions in our national history. I looked with astonishment, and said to myself: 'Was there ever such patience and such devotion, and how strong should be the love of that little boy for his teacher!' I said: 'Was there ever an instance of one stooping so low and waiting so long?' Then I said: 'Yes, there was one instance—the Son of God came down from heaven, laid Himself down beside me, His great heart to my heart, watched me with perpetual care, infused into me His own life, and waited nearly twenty years before I reached my finger to His lips and said, "Speak, Lord, for thy servant heareth."'

Startling the illustration is, and at the same time meager. To us, ignorant and blighted by sin, God in Christ comes in Incarnation. Oh! the tenderness and loving care which Christ reveals: His answer to the mother's unspoken prayer; His notice of the faltering finger laid on His robe's fringe; the tear on His cheek while they are weeping at the grave of Lazarus.

And this is the Christ you believe in.

Baffle trouble, then, by believing in Him.

Third—Let not your heart be troubled, and so baffle trouble because there is a better Beyond. "In My Father's house are many mansions," etc. What is the meaning of your life here? That you just have a pleasant time? No, that you be gotten ready for that Beyond. That Beyond is—

(a) Ample—"many mansions."

(b) The place of recognitions—"Father's house"—*i. e.*, home.

(c) The place of eternal security—"Father's house."

And do you not think you will need some sculpturing trouble to get you ready for that shining Beyond.

Oh, friend, meet trouble as all men must! But, through refusal of Christ, to have no God, no Christ, no home beyond, for which trouble is making ready—that is un baffled and whelming trouble.

JUNE 23-29.—NOT FAR FROM, YET NOT WITHIN.—Mark xii. 34.

Three hundred and sixty-five prohibitions; 248 precepts of the Mosaic law—613 in all; so the rabbis had punctiliously numbered them. It was, therefore, a most painful and puzzling question as to which, of all these multitudinous precepts and prohibitions, were the greatest.

It was a question provoking interminable discussion.

That is always a sign of a decaying and false faith—attention to the petty external and merely human details of things; dress, posture, gesture, number; so many Pater Nosters, so many Ave Marias, a tremendous matter whether the mass be celebrated fasting or after you have had your breakfast!

But our Lord passes by all such petty questions and goes straight to the heart of things. Quite likely, pointing to the scribe's phylactery, our Lord answered, in reply to the Scribe's question, as in Mark xii. 29-31.

Such swift, straight going to the heart of things appeals to the intelli-

gence and moral sense of the questioning Scribe. And He makes answer: "Well, Master, Thou hast said the truth; for there is one God and there is none other but He; and to love Him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbor as himself, is more than all whole burnt offerings and sacrifices" (Mark 32-33).

And when Jesus saw that he answered discreetly, that is, intelligently, with firm, quick, uncarping intellectual assent, He said unto him: "Thou art not far from the Kingdom of God."

The Kingdom of God—get notion of that. Kingdom of God, Kingdom of Heaven, are two phrases running through the Gospels, and carrying identically the same significance. They mean the reign of God in the reconciled heart. Whoever, with repentance—sorrow for sin and forsaking of sin, and with faith—assent of intellect, and consent of heart to Jesus Christ, yields himself to be henceforward and unclashingly under the rule of God in all the parts and powers of His nature, that man has put himself within the boundaries of the Kingdom of God.

But this inquiring scribe was not far from the Kingdom of God, and yet was not within it. Let us hope he subsequently put himself within.

But standing thus he is the representative of a great class.

(a) A man may be not far from the Kingdom of God in orthodoxy, but yet not within because of practise.

There are those perpetually sneering at evangelical Christians because, as they affirm, evangelical Christians make so much of right believing and so little of right doing. It is a poor sneer, for orthodoxy demands right deed as insistently as it demands right creed. Right creed is the root of right deed. But if the right creed does not push up into blossom and fruitage of right deed, the root (right creed) is just as worthless as any dead root you can

find anywhere. The proof of a living right creed is always right deed.

(b) One may be not far from the Kingdom of God in morals, but yet not within because of motive. A young man had splendid chance of pilfering, was strongly tempted. He said to himself, "I can do this easily and make enough by it to give me a long start on the road to fortune. I do not fear discovery; but the act may be found out, and then my reputation would be ruined and my prospects blighted." And so the prudent young man kept to his external honesty—a good motive for merely outward morals, but not the motive for the Kingdom of God. God must be motive there. This is the motive for the Kingdom of God—"How can I do this great wickedness and sin against God?"

(c) Also a man may be not far from the Kingdom of God in moral advantage, yet not within because of secretly cherished sin.

(d) Also, a man may be not far from the Kingdom of God in intellect and conscience, but not within because of will.

I think there are multitudes just there. Both intellect and conscience are already on the side of God; but the will will not submit itself to God. But God's kingdom claims always the whole man.

(e) Also a man may be not far from the Kingdom of God in desire, but not

within because of a feeling of unworthiness. But the unworthiest has for himself the ample and perfect robe of the righteousness of Christ. Let him array himself in that and joyfully pass within.

(f) Also, a man may be not far from the Kingdom of God in desire again, but not within because he thinks he must do somewhat.

But "this is the work of God that ye believe on Him whom He hath sent."

(g) Also, one may be not far from the Kingdom of God in desire again, but yet not within because of doubt. But the voice which Lady Somerset heard was this—it seemed as though God spoke thus to her desiring yet doubting soul: "Daughter, act as though I were, and you shall surely know I am." She did, and soon knew, thus entering the kingdom.

(h) Also, one may be not far from the Kingdom of God in an almost surrender, but not within because of a want of confession. But one must be willing to confess himself God's subject if he would be God's subject.

Mark that word kingdom. Kingdom means that which belongs to a king, and king means one who sits on the throne of rightful authority and rule. And the way to be, not only not far from, but within, God's Kingdom is to surrender to God. There is, there can be, no other way.

EXEGETICAL AND EXPOSITORY SECTION.

St. Paul's Pastoral Counsels to the Corinthians.

By PROF. W. GARDEN BLAIKIE, D.D.,
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(Continued.)

IV. *Seeming Countenance of Idolatry.* —Chapter viii. 9.

THIS subject has also a local color, but it is suggestive of great Christian principles of conduct.

The question submitted to the Apos-

tle was: Is it lawful for a Christian to partake of meats that have been offered to idols in heathen temples? On the one hand, some maintained that this was perfectly lawful. An idol was nothing—it was a mere log or block, nothing more; and the fact that a piece of meat had been placed before this log or block made no difference whatever to the meat. Christians need not have the least scruple in eating it. On the other hand, many maintained that to

eat of such meat was to countenance idolatry. It was to recognize the system under which the idols had been worshiped as gods. How could a true Christian partake of such food without feeling that he was countenancing an act of dishonor to God?

In dealing with this case the Apostle, in the exercising of sanctified common-sense, makes distinction, as he had made them under the last case also. In a matter of this kind you cannot give a categorical answer of yes or no: *Distinguendum est*. Abstractly, it is true that an idol is nothing; that the offering of food to an idol makes no difference to the food; that its capacity to nourish our life remains, and that therefore it may be eaten without scruple by one who understands his Christian liberty. But suppose there are around you weak brethren who cannot divest themselves of the opinion that it is wrong to eat such meat? If they see you partaking of such meat, a wound will be inflicted on their feelings, and a temptation presented to them to violate their consciences by doing as you do. Here, therefore, the duty of self-denial comes into play. You as a Christian brother must not gratify yourself, if by so doing you disorganize the spiritual machinery of a weak brother and tempt him to do what to him would be sin. Most decidedly and most earnestly does the Apostle plead this view. Christianity is founded on self-denial—not the aimless, purposeless, self-denial of ascetics, but self-denial directed to the higher good of ourselves and of others. And lest this should be doubted, the Apostle devotes the ninth chapter to show, fully and elaborately, how he himself had carried out and was carrying out this law of self-denial in his own life. He gives the matter great importance by the copiousness of his illustration.

Space prevents enlargement; but we must specially note the two grounds on which the Apostle urges denial of things which in themselves are lawful. One is regard to the edification of

others: "All things are lawful unto me, but all things edify not." This is the familiar ground on which many Christians now abstain from wine and strong drink. Tho they drink very moderately, their example might affect others who cannot drink moderately, and who, if they drank at all, would drink to their ruin. The other Pauline principle is, regard to our own higher good. "I will not be brought under the power of any." By indulging my liberty, I might contract a habit that would become a tyrant. I might come under the influence of a craving which I could not overcome. Or, in other ways, my highest good might be hindered; I might be kept back in my spiritual life; I might become a weak and inconsistent Christian.

Now, in ministerial life, it is most important to bear these two principles in mind. Ministers are being constantly asked: Is such and such a thing wrong? Is it wrong to read novels? Is it wrong to go to a friend's house on the Lord's Day? Is it wrong to go to a racecourse? What is there wrong in a ball? Is card-playing proper to a Christian?

Now, the example of St. Paul leads us to avoid answering many of these questions directly. Perhaps it is best to say: Suppose it to be right, *i. e.*, within your Christian liberty, would it be expedient? Would it pass the two rules of St. Paul—regard to the welfare of your brother and regard to your own highest welfare? Pastors should encourage their people to view such questions in these two lights.

On a recent occasion, as the present writer was turning over these things, he received a call from an English gentleman of liberal but truly Christian views, and who in the course of conversation on the duty of ministers of the Gospel in relation to social duties and recreations was led to tell him the following anecdote:

In an important English town, a manufacturer, who made a Christian profession and was a deacon in the

church of a well-known minister, acquired great wealth, and became a country squire. He had a large family—some twelve children. He took to following the hounds. His minister said nothing. My friend calling on the gentleman, the conversation turned on his recreation, of which he was very fond. "Do you think there is any harm in it?" he asked my friend. "Well," says the other, "I don't know that there is, but are there not other things to be considered? In the first place, is it right for you, with so large a family, to risk your neck galloping wildly over the country? In the second place, is it right for you, a Christian man, to find your pleasure in hunting—in the sufferings of the poor, helpless creatures placed under man? In the third place, does this not bring you into voluntary fellowship with some men whom it is not desirable to have fellowship with? And in the fourth place, are you not bound to have some regard for the feelings of the congregation of which you are an office-bearer? When you carry round the bread and the cup, will none of the communicants think of your hunting as not consistent with your profession; and will you not wound them, and at least mar their enjoyment, if not weaken their conscience, by your example?"

V. *Church Arrangements.*—Chapter xi. 14.

(A) *The Clothing of Women.* Why should not women do as men do in assemblies for public worship? Why should there be a law requiring women to worship with their heads covered, and men with their heads uncovered? Why should men wear their hair short and women wear it long? Questions like these seem to have been rife at Corinth, and the Apostle was prepared with his answer. That answer rests on a great principle, which holds not only in the realm of humanity, but in the higher sphere of heaven, even in the Trinity itself.

The principle is that of *subordination*.

Even in the Godhead, the eternal Father is first in order, tho all the three persons are the same in substance, equal in power and glory. "The head of Christ is God." So in the Church, all are subordinate to Christ—the head of every believing man is Christ. In like manner, in human society, "the head of the woman is the man." Infinite wisdom has deemed the principle of subordination to be beneficial in all social relations; it calls forth a greater variety of wholesome feelings; it enriches fellowship with a more manifold enjoyment. It would seem that in the Corinthian Church there were some women who were impatient of the idea of subordination to man, and who by their dress and demeanor showed that they disdained such a position, and claimed to be in all respects the equals of the other sex. It was for this reason that they discarded certain outward peculiarities of their sex, as if it would show a mean spirit to own any inequality. They worshiped (some of them) with uncovered heads: perhaps with their hair cut short. The Apostle's main consideration in opposition to this practise is that it is dishonoring to the great divine principle of subordination. It is an attempt, doubtless, to elevate woman; in reality, it is degrading her. If she appear with her head uncovered, why not have it shaven? The point here is that at Corinth there was a set of infamous and shameful women who did have their heads shaven or cut close, in token that they had renounced alike the modesty and all the holy functions of women, and were prepared to plunge into the grossest revelries of men. Acknowledge the position in which God has placed you, is St. Paul's counsel to women. But the counsel is sweetened by two considerations: (1) "Woman is the glory of man"; (2) "the man is not without the woman." He depends on her; his life is sweetened by her; mother love brightens his childhood, and the love of sister, of wife, and of daughter gilds each succeeding epoch.

Such at least is the divine plan. It can take place only "in the Lord." "All things are of God." Without Him the most blessed natural relations become perverted and poisoned: the authority of the husband over the wife becomes a cruel despotism, and the love of the husband, which is her natural heritage, is turned to hatred. Yes, it is "the blessing of God that maketh rich; and He addeth no sorrow with it."

(B) *Administration of the Lord's Supper.* The description of the Lord's Supper as observed at Corinth is so strange that many persons have thought that the Apostle is describing not the Supper, but a love feast. This, however, can hardly be. The subject is introduced by the remark that *in the Church* there were divisions, other than those dwelt on in the first chapter. The divisions or separations seem to have been between rich and poor. They were such that those that had houses of their own to feast in "shamed those that had not." It would seem that the communicants brought each his own portion of meat and drink, and that instead of sharing it one with another the rich fed greedily on their own, in some cases even to the point of drunkenness, while the poor were left to themselves. It may seem strange that such a perversion of the Lord's Supper could even have occurred, but probably none of the Gospels was yet published. Corinth was far away, and the Corinthian Christians were mostly gentiles, who had not got rid altogether of their pagan associations.

We admire the calm dignity and authority with which the Apostle sets himself to rectify this atrocious departure from the primitive model.

1. He makes the Lord Himself the authority for the right method of commemorating His death.

2. He lays emphasis on the solemn act of prayer with which the Lord instituted the feast.

3. Doing away with all idea of a gorgeous feast, he reminds them that his

Lord made bread and wine the simple materials for the supper.

4. Rehearsing the words and acts of Christ, he brings up the glorious blessings of redemption, of which the Supper was designed to be the symbol and the channel.

5. He further solemnizes their minds by emphatic reference to the *death* of Christ, His death of atonement for men's guilt.

6. And still further he introduces the words, not found in the gospels, about His second coming, so well fitted to lift their minds above the idea of a carnal feast and its sensual delights, and to remind them that His true followers were all brethren.

The work is done. The paganized festival is demolished; the simple Christian feast has taken its place. Again, as in the early part of the Epistle, it is by lifting up CHRIST—by showing Jesus in the touching light of an atoning Savior—that error is dissipated and misconduct rectified. Well did the Apostle know what even the thought of Christ's presence could effect. As of old, He stilled the winds and waves on the Sea of Galilee, so evermore, when His presence is realized and His redeeming love and grace laid to heart, disorder retreats before Him, and there is a great calm.

(C) *The Exercise of Gifts* (Ch. xii., xiii.). No Church, as we have said, was so richly endowed with gifts as Corinth, and in the very imperfect condition in which its members were, there was a strong temptation to those who had brilliant gifts to glory over those who had not, and likewise a strong temptation to use their gifts for display and self-aggrandizement. Our space prevents enlargement; we merely note the two great considerations by which the Apostle strives to correct this spirit and bring into operation the true spirit of Christ.

1. All gifts proceed from the Holy Spirit; are bestowed for the advancement of the Kingdom of God, and are to be exercised with a due sense of the

supreme value of the best gift of all—that beautiful charity which is eulogized in the thirteenth chapter.

2. The Church is the body of Christ (12, 27), and every member of the Church bears to other members the relation which the hands, feet, or eyes in the human body bear to the other members of the body. And, as in the human body the various members are constantly serving the whole body, so in the Christian Church the body of Christ, let every one use all his gifts for the welfare of the whole. Let him think of his fellow believers, not as so many isolated units, but constituting the body of Christ, and let him be not only willing but eager to minister to them as such, just as if he was ministering to Christ himself. Once more, therefore, we find the living Person of Jesus Christ brought in to remedy human errors and remove human corruption.

(D) *The Paramount Claims of Order and Edification* (Ch. xiv.).—We can but indicate the keynote of this chapter—"follow after charity"—that charity of which the portrait, so beautifully drawn in the thirteenth chapter, was simply the portrait of the Lord Jesus Christ. Full of this spirit himself, the Apostle sets himself to regulate, without either destroying or chilling, the enthusiasm of the Corinthian Church. We admire the calm and loving spirit in which he performs this duty—no scolding, no irritation, no bitterness, but a calm and reasonable expostulation with those who were pursuing a fanatical course, and a clear demonstration that the

course which he advocated was for the interest of edification and order. The Apostle showed how much may be done under God in rectifying disorder by a calm temper and common sense.

VI. *The Resurrection of the Body* (Ch. xv.).—As we have already treated of this in another connection (HOMILETIC REVIEW, October, 1894, page 367) we pass it over for the present.

VII. *Church Finance and Church Fellowship* (Ch. xvi.).—Under the influence of that orderly and systematic habit which we see in many of the great men of Hebrew history, and preeminently in the earthly life of our blessed Lord, the Apostle enjoins "systematic beneficence," storing on the Lord's Day whatever they might deem a suitable proportion of their income for purposes of charity and religion. Then, after references to his own plans and to sundry fellow-laborers, interspersed with earnest Christian counsels, he concluded with these memorable words, written apparently with his own hand: "If any man love not the Lord Jesus Christ, let him be anathema maranatha. The grace of our Lord Jesus Christ be with you. My love be with you all in Christ Jesus. Amen."

The name that is above every name is conspicuous by being thrice repeated. The heart and soul of the epistle glow at the end with threefold emphasis. Jesus Christ is lifted up as the fountain of salvation, and as the source of all that heals the disorders of his Church, and advances her toward her final condition—"without spot or wrinkle or any such thing."

THE SOCIAL PROBLEM.

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

The Lament of Wealth.

A CONDITION in which work is no longer a necessity is regarded by many as the supreme aim of life. Work itself is deemed a curse, indolence a blessing.

The aspiration after a life of toil is retirement from business, ease, comfort, and abundant leisure. Elegant ease has ever been held to be the prerogative of ladies and gentlemen. Frequently men seek to show their love for their chil-

dren by making them independent of all toil, and they glory in the saying, "My boys and girls need not do any work." As a consequence they are trained in idleness; their lives are useless; they learn to live for pleasure, and the folly of the parent bears fruit in the ruin of the child.

Indolence is the paradise of fools. He that will not work shall not eat, is the divine law. He ought not to have anything to eat; he has a little right to an appetite as to food. God puts sinless man in the garden of Eden "to dress it and to keep it." The garden will be a paradise only if his labor makes it beautiful. Sin does not introduce work, but only its curse. If any power is to be developed, it must be done by effort. Intellect, morality, freedom, reason, spirituality, are achievements for which the price of labor must be paid. As with personal self-development, so with all blessing on others—it requires work. Genius has been called the power to work. We go farther, and insist that work is happiness and life itself. A life of toil which culminates in indolence is the Jordan dropping into the Dead Sea.

New light is coming to our generation in this respect. Men who with the protection and help of society have amassed a fortune from society, and then sit down in ease solely to enjoy their wealth, are being regarded with aversion. Formerly they were objects of envy; now they are pitied or despised. How base must their conception of humanity be, how mean their thoughts of God's favor, that they can enjoy such advantages and yet do nothing to help others solve urgent problems, to bless men and glorify God! Every one who thinks at all knows that the meanest of the mean are those who have the most and do the least.

In every considerable community men are now pointed out who might be very much but who are worthless—mere sticks, perhaps an epidemic to the city. Others speak of them and say, "They might as well be dead."

To such the words of St. Simon are applicable: "Hear the voice of God, which speaks to you through my mouth; think of that which God commands the mighty, that they exert all their power in order to promote the welfare of the poor." Ought not the rich man and the scholar to be a harder worker than the poor and the illiterate? If not, why is he rich, why a scholar?

Idleness means rottenness. The corruption is great in proportion to the unused power and opportunity. The misery of wealth is largely due to the fact that money is perverted from its legitimate use: it pampers, and satiates, and kills, where it should develop life, and infuse energy, and promote activity.

Whatever cause for lamentation there may be in this, it is not what is meant by the heading of this article. That was intended for a lament of wealth, apparently on the increase, which is due to the character of so many of the children of the rich. It is freely admitted that there are whole communities where scarcely any of the sons of the rich can stand the test of respectability. In many instances their vices are such that people of decency shun their contact. The pathos of Rachel weeping for her children because they were not, is not as deep as the pathos of those who would be more comforted if only their children were not.

A doom rests on children trained for ease, for pleasure, for wealth, as is so often the case in rich families. The empty, indolent mind is the house which the evil spirit enters with seven other spirits to dwell there. Men must act; and they must do ill if they will not do good. No greater wrong can be done a child than to let it grow up without severe training for useful work. The idea that it need not work reveals a totally false view of life. If it need not work for its own support, are there no others in this world, and has life no mission but to eat and drink?

In the old countries a certain traditional culture belongs to the families of nobility and wealth, and this culture all the children are expected to attain. Education is part of the family heritage. Besides, the sons are fitted to take care of the estate, to enter the army or a profession, and many are prepared for the service of the state. The very privileges enjoyed point to the highest spheres of activity as life's calling. Yet, with all this inducement to work and to aspiration, the children of title and wealth are often a pest. In our country the temptations are much greater. Usually there is among the rich no family tradition to lead to the most exalted calling in social or official service. Wealth suddenly acquired is apt to be valued selfishly: often it shrinks instead of enlarging its owner. The children who expect to inherit it do not realize the need of laboring for a livelihood, and they have not learned any other reason for work. Dominated by the heathen view that he is greatest who does least and is served most, they cannot appreciate Christ's teaching that he is greatest who serves most. They are not obliged to earn anything; so it becomes a law of their life that they are to attain everything without effort. They apply this law even to education; they expect it somehow to come of itself, just as their livelihood comes to them. Exertion is slavery to them.

In many families the Old-World idea of traditional culture is entering. It is part of the family pride to send the children to the higher schools. Not seldom it is thought the thing to do because others in the same social circle do it, or because essential for a successful career in business and for the enjoyment of life. But the appreciation of mental toil as the condition for the highest self-development and for the highest usefulness to others is extremely rare.

Experience, observation, and history teach that as a rule men will not work unless obliged to work. Especially is

this the case with those low down in the scale of being. Savage life abounds in illustrations. So we are told that the criminal and semi-criminal men have a brutal way of making their women support them. Social democrats even find a good word for ancient slavery; it obliged men to work, overcame their natural laziness, and thus induced progress. Where nature does all for men, as in warm climates, they do little for themselves and remain degraded. The world's progress moves along the zone where men must work to live. Children may naturally take to play, but they must be obliged to work. Where external necessity does not force the work, the will of the parent must do it. But this will is often lacking. Rich parents may see no reason for severe toil on the part of their children; and even if they do, they may not be able to convince their children that this reason exists.

Are examples needed? Take a few typical cases: "What shall I do with my son?" said a mother. "I sent him to a school, and he was returned to me because he would not study and exerted a bad influence on the other boys. I then put him into a military academy and he was expelled. They said that they could do nothing with him." I asked her whether he expected a fortune. "That is the difficulty," she answered. "He is his grandfather's pet, is to inherit his wealth, knows it, and cannot see the need of study or work." Another young man had the educational advantages of America and Europe offered, with all the money and tutors he needed; but as he was an heir he did not feel the need of personal effort to make any attainments. After wandering about aimlessly his life became too inane and he meditated suicide, from which friends abroad by persistent effort saved him. Even kind-hearted, good-natured boys will not study because they fail to see its need. Indulgent parents leave them to their own course; then their will is

paralyzed and their life is impotent. So common is this that it becomes characteristic of entire families. Sometimes there is not even strength enough to keep the wealth that was inherited, and the heir dies a drunkard, a debauchee, and a pauper.

Reason enough, surely, to weigh the effect of an expected fortune on children. And rich men do consider it, at least the thoughtful ones. They are emphasizing the need of work, its beneficent effect on character, its condition of happiness and usefulness. Tragedies in the family intensify the reflection—which reflection so often comes too late. Many a man moves toward his grave in sorrow because his sons are reaping the harvest of an indolent life.

Another pertinent illustration: A retired merchant, urged to invest in a scheme that promised great returns, admitted the inducement, but declined. "I have too much money now," was his reason. This was his explanation; he expected but a few more years of life; had not enjoyed educational advantages, but resolved to give every advantage to his sons. Giving them the choice of a calling, one selected medicine, the second law, the youngest a mercantile life. He said: "I was proud of my sons, and hoped that one day I might see them distinguished, or at least useful to their fellow men. I had spared no expense in their training; they had never wanted money, for I gave each a liberal allowance. Never had men fairer prospects of becoming honored and respected—but look at the result! The physician has no patients; the lawyer not a single client, and the merchant is above visiting his counting-room. In vain I urge them to be more industrious. What is the reply? 'There is no use in it, father—we never shall want for money; we know you have enough for all.' Thus, instead of being active, energetic members of society, my sons are but idlers, men of fashion and display. Had they been

obliged to struggle against difficulties, to gain their professions, and were they now dependent on their own exertions for support, my sons would have gained honor to themselves and me."

We know that there is another side. Among the noblest men in the ranks of scholarship, in the professions, and in the service of the state are such as have come from families of wealth. Their very opportunities were a spur to ambition to achieve greatness and lead lives of usefulness. And there is still another side, perhaps the saddest of all. How many daughters of the rich have the most shallow and most empty accomplishments, and lack those solid acquisitions which give life its real value! Their career is a round of inanities and vanities; they have not even the sense to know that in view of their opportunities such a worthless life is inestimably degraded. Call their pleasures what you please, they are essentially heathenish and vulgar. Society swarms with these creatures or things; they lack the marks of a true personality, and it is impossible to have any respect for them. If parents do not lament the presence of these creatures, it must be because a degraded view of woman's ability, character, and calling prevails. Some have an idea that a woman ought to be useless in order to be a lady; but they do not think far enough to learn that she must be worthless if she is useless.

Woman is getting a higher ideal for herself, and man is forming a higher idea of her. The trend is toward ethics. Not that esthetics is to be superseded, but the esthetical is to be so exalted as to become ethical. The sphere of woman is broadening. "Music is no mission," said a brilliant performer; it did not fill her soul, only intensified her longing, however valuable music might be in its place. She did not find what could satisfy her soul, and we buried her in a suicide's grave. Another, trained as girls so often are in families of means, going through the ordinary routine of the religious

life, was aroused, came to herself, and realized that in view of her advantages the life she lived was not worthy of her opportunities. She called on her pastor, and said, with an emphasis which revealed the intensity of her feelings, "I have no mission; what shall I do?" Yet she was always at her post in the church; but her voice had a tone of despair. She expressed exactly what so many girls and women with the conditions of the most exalted usefulness within reach lack: *they have no mission.*

The children must work, most of all the children of the rich. They more than others, because they have more and are responsible above others. Nothing but inability or death can dispense from this duty. And not until work of brain or brawn, or both, is made the inexorable law of life shall the lament of wealth cease—that the powers remain unused, the opportunities are neglected, and that life itself is wasted and dishonored.

The Awakening.

It is not to the laborers we refer. Everybody knows that they are aroused. In speaking of the awakening we think especially of capitalists and employers, of professional men, of students and impartial observers.

The labor agitations necessarily affect capital. While employers have long been embarrassed by the chronic discontent of laborers, they were slow to believe that the antagonism and embitterment would continue or even grow. Now it is becoming apparent that certain elemental forces of human nature are involved in the efforts of workmen to rise into better condition. An innate power leads men to struggle for being and for well-being; and, with the existing enlightenment and the modern ideals, the toilers must strive to raise their standard of life and to secure higher intellectual advantages. We must reckon with the mighty impulse of men to make the

most of themselves and of their earthly existence, an impulse as inherent in human nature as is the struggle for happiness. William Von Humboldt held that it is not happiness which is the aim of this earthly life, but the development of all those germs which lie buried in our nature. Bonar declares, in his work on philosophy and political economy, that the strength of modern socialism "lies in its appeal to the principle that there is a right in all human beings to the opportunities of developing what is in them, and in its powerful demonstration that such a right is not now realized."

Employers might in a measure ignore the labor agitations so long as they regarded them as the ephemeral products of demagogues, of anarchists, of chronic grumblers, and of artificial excitement; but a different view is taken so soon as it is discovered that their source is found in the very nature of man, in the instinct to seek the highest well-being. Then it becomes evident that the culture which exalts the ideals of laborers will also increase their dissatisfaction with an inferior position and will heighten their demands. The elemental forces at work in these agitations leave no doubt that there is but one way to get rid of the social problem—by solving it.

Capitalists are beginning to recognize these facts. Recent contact with a number of them in various parts of the country gave the writer an opportunity to learn their views. As is usual in historic crises, the most diverse opinions can be found. Some capitalists affect indifference; they close their eyes to patent facts, deny the existence of the social problem or seek to minimize it, and profess to believe that things need but be let alone to right themselves. Their number is, however, rapidly diminishing. Many capitalists and employers realize the seriousness of the situation, admit that there is valid ground for the prevailing discontent, and declare that something must be done by individuals,

by organizations, and by the state in order to organize the industries on the basis of justice and of more equal opportunities for all concerned. They know that laborers and their sympathizers are in the majority, and that an appeal to the ballot in a republic must give the power to the toiling masses. There are consequently apprehension and anxiety about the future; the problems involved are being studied, and questions are eagerly asked with respect to the best method of meeting the just demands of laborers. More attention is paid to the labor questions and the real or supposed grievances connected with them. There is more disposition to hear laborers and consider their claims. A better treatment must be the result. Already marked efforts at improvement appear. The laborer is less likely to be treated as mere brute force; his personality receives fuller consideration. Certain employers introduce more mutualism in their relation to the employed; they have discovered the element of partnership that exists between capital and labor, and are intent on realizing this relation in the industries. These are the noblemen among employers; they are leaders, and others are bound to follow. They do not make it their sole aim to get the most work for least pay, but they take a personal interest in the personality of those whom they employ, consider their intellectual and moral welfare, and seek to inspire them with a desire both to develop themselves and to improve their condition.

The very situation of the capitalists made it most difficult so to arouse them as to see the actual condition. The leaven is now fairly at work and will no doubt spread. Many of them are startled by the concentration of wealth, the dominion of great corporations, the growth of trusts, and the development of monopolies. They behold their own interests seriously threatened and are rapidly becoming a part of the many who are brought under subjection by

the few. The process now going on has most threatening aspects respecting the very existence of the State, and the time may not be distant when a large body of capitalists shall make common cause with the laborers in opposing the exploiting of both capitalists and laborers on the part of unscrupulous combinations.

With both employers and the employed aroused, there can be little difficulty in awakening the other members of society. The social movement proceeds with astounding rapidity. Women of prominence and power are taking an interest in it and are asking for light on their mission in the solution of the social problem. The schools are being reached, the primary ones as well as the colleges. At a recent meeting of 150 instructors in the common schools the question was eagerly asked: "What is our duty as teachers respecting the problem?" There are numerous evidences that preachers are becoming more concerned in the matter. The subjects discussed at their conferences, their sermons, and their articles in journals leave no doubt in this respect. Some are deeply interested, are seeking to make themselves specialists in the social question, and are doing an important work in arousing others. The following account is given of a recent meeting of ministers in New England. One of the preachers predicted "that the hostile feeling now existing between the rich and the poor would eventually result in a bloody social war. The speaker said he hoped the bitterness with which the rich regarded the poor, and the cheating of the latter by the former, would bring about a rebellion of the oppressed classes. After that there would be a new social system." Another minister made a lengthy defense of the rich.

Personal observation in different states has forced the conviction on the writer that rapid progress is made in awakening the people in general to the character of the crisis through which

we are passing. A lecturer, much among the people, said lately, "I believe we are on the verge of revolution." A college president, in touch with many places in a number of States, says, "I do not see how we can expect a settlement of the existing troubles without revolution." His observation convinced him that the bitterness between laborers and capitalists is on the increase.

However great the danger may be, the awakening is to be hailed with joy as the surest way to prevent the ascendancy of the powers of destruction. Nothing is more dangerous than a false optimism, with its foolish or even criminal apathy. We quote with pleasure the words of Mr. Wm. A. Salter: "Already there are signs that may encourage us. The Church is waking; society is waking; great voices are making themselves heard for justice and for brotherhood; the world of labor is itself getting a new consciousness, is disciplining itself, is learning within its own ranks the lessons of solidarity and mutual help. May the new spirit spread everywhere and bring some worthy consummation!"

For the Thinker and the Worker.

Money: It now means power, dominion, aristocracy, perhaps selfishness; in the coming era it will be a divine trust and a social mission.

Revolutionist: One who by a social explosion expects to create social harmony and perfection.

Anarchist: A savior of society by destroying its highest culmination, the State.

Pessimist: A croaker who thinks so contemptuously of humanity as to regard the present social organization the best.

Optimist: A philosopher convinced that the present state of society is so

intolerable that improvement is inevitable.

Competition: An industrial system which outwits itself by creating trusts and monopolies, which kill competition.

Individualism: An arrangement which makes each individual number one, and all the rest ciphers to swell the proportions of that number.

Socialism: A hotel without host and guests, but with a multitude of servants who imagine themselves lords.

Communism: A vulgar level, on which mountains are a crime and even molehills unnatural upheavals.

A Social Crank: A thing that turns round and round, yet never changes its place and never shows any signs of progress.

This definition is good: "By the word speculation is to be understood any transaction which permits a man to make a personal gain at the expense of his fellow men."

The present agitations mean progress. Men have outgrown the existing conditions, hence are dissatisfied with them and insist on a change. Society is intensely alive, and the social movement is forward, not backward. You can thrust the age back into the outgrown past when the waters of Niagara move up the precipice instead of falling down.

Yes, there is vicarious suffering. Humanity is so constituted that some must sacrifice for others, must bear burdens that the rest may be relieved, must fight in order that their neighbors may enjoy peace. But this ought to be mutual, reciprocal. The theory becomes despicable when so applied as to apologize for the existing injustice or to make a part of mankind the bear-

ers of burdens which all ought to share. The Scriptural law is, "Bear ye one another's burdens," thus making all men toilers and burden-bearers. Those commonly called laborers ought to do their part, but both God and man require that most be done by those to whom most is given.

Earth has few tragedies which move to deeper pathos than that presented by the man who exists for the pursuit of wealth, degrades himself to a money-making machine, attains riches when he has worn himself out, and then, as a monument of his own folly, stands as a ruin where the mad stream of business sweeps past but heeds him not. He gave himself; and as he lost himself, so he cannot now enjoy what he received in return. Being wholly absorbed by the acquisition of wealth, he did not take time to learn its use. To culture he remains a stranger; on the tree of humanity he was nothing but a parasite; life itself was a protracted crushing of the noble instincts of youth; he made the means the end itself; his passion was a fire that consumed his soul, so that nothing but the ashes were left. He is one of the unburied dead. The life he imagined gain was loss. Age has made him unfit for the only thing he made himself fit for. And these sad wrecks are strewn all along the shore that forms the boundary between time and eternity.

Social Discoveries.

A NEW discovery has been made; society has been found. It has come to itself; it has had a marvelous revelation of social conditions which were unknown before; its self-consciousness has been developed, so that it now recognizes relations and responsibilities of which it was not aware formerly, and possibilities dawn upon it which were heretofore thought to be beyond its reach. All along we have had the individual and the nation, the family and the Church; but of the numerous social classes, and institutions, and re-

lations between these and intermingled with them the vaguest notions have prevailed. The emergence of the submerged classes has been the emergence of society itself into clearer light and bolder outlines. Strange contrasts are beheld in the same community, fierce conflicts prevail between parties that belong together and ought to cooperate, social disintegrations are at work where we imagined unity, and revolutionary movements are active where our optimism has dreamed of peace. It has been true that one half of the world did not know how the other half lived; now it is rapidly becoming true of such only as are wilfully ignorant.

From nature to man, that has been the process. Long enough has the mind been merged in matter and the personality been lost in things. No less a thinker than Lotze declared it strange that the mind, which is our only means for knowing the external world, should lose itself in matter. He regarded it a surprising fact that scholars could pursue a flower to the Libyan Desert for the sake of obtaining a full knowledge of it, while man and human affairs were neglected. Natural science has been dominant, and in its name materialism has been proclaimed, and the human sciences were depreciated because they cannot have the absolute exactness of mathematics and chemistry. Naturalism dominated large departments of literature. Art was subjected to its tyranny. Poetry was declared to have had its day, and a realism was preached which was heralded as the grave of the ideals. In novels this trend often meant filth, ugliness, horrors. The climax was reached in France, and there, as in other countries, a decided reaction is in progress. Men rebel at a dogmatism which reduces them to mere brutes, robs them of freedom and personality, enslaves them to the fate of natural law, ennobs the environment as omnipotent, and undermines ethics, religion, all the brighter hopes and higher aspirations of the soul.

Nature will continue to be studied, and we have reason to believe that the marvelous triumph in the solution of its mysteries has but begun. Probably in the application of its forces by means of inventions the greatest work remains to be done. But men are not apt to forget again that the discoverer in science is greater than the discovery, and that he who uses the forces of nature is superior to the thing he makes his slave. Man has come to the front, and his interests are recognized as supreme. A social element has been discovered in the individual, and it is found that the personality is completed only when it enlarges itself so as to be a social factor, recognizing itself indebted to society for its development and responsible to society for the use of its powers. So a social element has been found in land, in money, in industries, in labor, in inheritance; and society is seriously debating how far its own claims will permit a man to do as he pleases with these things. Not a few are on the verge of the discovery that what is social ought to be subject to social control.

We are ready to rise from the consideration of the natural to the study of the social laws. Social psychology, social ethics, are pushing into the foreground. For a century individual rights have been the watchword; and now we are learning that the claim to rights is based on the performance of duties. There is even a suspicion dawning on some that society has been treated as if it existed for the sake of the leeches which fattened on its life-blood. The study of parasites has suddenly become popular. Tammany is a celebrated case, but only one among a multitude. If heretofore the Lord gave Cain, with his infamous query and murderous deed, a peculiar sign, now society has learned to do the same thing. Soon no land will be left to which the Cains can flee without having their brand recognized. Sociology is absorbing the attention of scholars, and the prominence it is gain-

ing means supreme interest in social affairs. Men have boasted of national prosperity, of the increase of wealth, of the growth of manufactures, and of the development of the resources of nature; but now they are inquiring into the organization of the industries, the harmony of men in their pursuits, the distribution of wealth among the different classes, and the welfare of the individuals which constitute society. We have lost interest in an abstract prosperity which makes no one prosperous, and we are suspicious of a welfare which blesses a part of society and not the rest, or even at the expense of the rest. A system has prevailed which, as a specialist says, "regarded the misery of the lower classes as a natural necessity"; but the time has come when that misery is deemed "a charge against the moral character of society."

The social discoveries thus far made pertain mainly to the conditions found to prevail in the various classes. Such inquiries have been common: How do the poor live? What are the causes of their poverty? How did the rich acquire their possessions? What use do they make of them? Are they public benefactors? Is the entire community blessed by their advantages? Men insist on knowing the reality, especially the full and overflowing measure of social ills. There has not been the same progress in the discovery of remedies. Expedients abound; for the cure we are still waiting. We are getting more deeply into the social problem, and our study makes us more painfully conscious of the difficulties involved. As the problem grows on our hands the solution seems to remove farther and farther from us.

A better time is coming. The change from nature to man, from things to society, means much. Humanity is now the theme; human culture is the aim; social adjustments, social harmony, social welfare, are the recognized needs. The students and workers in this department are numer-

ous and rapidly increasing. The new world which has been discovered abounds in undeveloped resources; hence its fascination for original, progressive minds and for energetic workers. The Gospel is individual, but also social, and he who can apply it to individuals in their associated capacity, to men in their relations as capitalists and laborers, to the rich and the poor, to the harmonizing of the alienated classes, and to the various social institutions, will reveal hitherto hidden treasures of Christ, will be the preacher who meets the social need of the times, and will become the prophet and pioneer of the new era.

"The body is not one member, but many. Those members of the body which seem to be more feeble are necessary; and those parts of the body, which we think to be less honorable, upon these we bestow more abundant honor; and our uncomely parts have more abundant comeliness; whereas our comely parts have no need: but God tempered the body together, giving more abundant honor to that part which lacked, that there should be no schism in the body, but that the members should have the same care one for another. And whether one member suffereth, all the members suffer with it; or one member is honored, all the members rejoice with it."

With the Specialists.

EQUALITY of opportunity must be the supreme aim of social workers. What natural or divine law so discriminates between men as to give all the chances of success to some favored individuals while others are wholly deprived of them? The present need is the establishment of such social arrangements and institutions as will throw men on their own resources and make them responsible for their own success or failure. The best development of the intellect and energy of a people can be expected only when their opportunities are equal as nearly as possible. With the present arrangement, some who are inferior start with

superior advantages and gain the ascendancy, while others far more capable lack opportunity and remain in the rear. Many competent and deserving ones are on top, but others fully their equals are kept down. S. M. McVane sees this injustice in our conditions: "It is probable that there are thousands of men born with all the natural gifts required for successful management who nevertheless fail to get control of business enterprises solely for lack of the necessary training and capital."

Revelations respecting the treatment of wage-earners in this country are calculated to make us question the genuineness of our civilization. That employers can be guilty of such insolence and brutality, that laborers submit to them, and that the people at large tolerate them, all are astounding. Helpless children and women driven by their necessities are the worst sufferers; but the needs of men also make them the prey of unscrupulous greed. While most marked, perhaps, in the sweating system, the evils are by no means confined to that. Mrs. Florence Kelley states that in Chicago the garment trades employ some twenty-five or thirty thousand people of every degree of wretchedness and squalor. "The great bulk of the work is done in tenement-houses on filthy back alleys, in reeking basements, or vermin-ridden rooms over saloons." The pictures drawn are revolting in the extreme, and the garments made in the filth-infested sweatshops are calculated to spread vermin and contagious diseases. Such exposures show that certain kinds of work ought to be subjected to the severest official inspection. The community must learn what degradation and horror are found in the centers of our boasted enlightenment. Employers, when appealed to for a change in the name of decency and humanity, reply with a sneer that this sweating system is the cheapest way of getting their work done. Where the question

of gain is the sole consideration the voice of humanity can get no hearing.

In Europe, with a powerful and haughty aristocracy for whose welfare the common people were thought to exist, the laboring classes were naturally treated with greater indignity than in the United States. In England the toilers were in many respects better situated than on the Continent; yet how much the factory laws and legal inspection which have been established were needed is evident from the following facts cited by Prof. Francis A. Walker: "Sir Arch. Allison states that the passage of the first labor act, of 1802, found children only three years old employed in the cotton factories of England. . . . We know, too, that in the agricultural districts of England, within recent years, gangs of children of all ages, from sixteen down to ten or even five years, have been formed, and driven from farm to farm, and from parish to parish, to work all day under strange overseers, and to sleep at night in barns, huddled together without distinction of sex. . . . As late as 1870 children were employed in the brickyards of England, under strange taskmasters, at three and a half years of age. Account is given of a boy weighing fifty-two pounds, carrying on his head a load of clay weighing forty-three pounds, seven

miles a day, and walking another seven to the place where his burden was to be assumed."

Before such facts induce us to congratulate ourselves on the superiority of our American conditions, let us read what Rev. Mr. Woods, at the head of the Andover House, Boston, says. After spending some time in England to study the social situation, he wrote in the preface to his "English Social Movements" these words: "The American aristocracy is more powerful and more dangerous than the English. Our class system is not less cruel for having its boundaries less clearly marked. And it can no longer be taken for granted that workingmen are better off in the United States than in England. The coal-miners of the north of England have strong trade-unions, work eight hours or less per day, support their cooperative stores, and in some places are organizing university extension centers. The coal-miners of western Pennsylvania, already low enough, are being forced lower by the competition of the latest Continental emigrants, with their unspeakably degraded standard of life. As to the crowded populations of cities, we are beginning to see that the problem of lower New York is in some respects even more serious than the problem of East London."

MISCELLANEOUS SECTION.

Current Methods of Replenishing Church Treasuries.

By W. H. LUCKENBACH, D.D., HUDSON, N. Y.

In all the history of the Christian Church there have never been used such unwise, humiliating, and often even disgraceful means of obtaining money for Church purposes as are current in the Church of to-day.

It must be conceded without hesitation that we must have money to buy the lot, to build the edifice, to pay the annual interest on the indebtedness which, as a rule, is thus incurred; to pay the salaries of the pastor, the sexton, the organist, the organ-blower, and the quartet, and, from time to time, to pay for repairs, and such improvement or appointments as, in the judgment of the *élite* of the congrega-

tion, are necessary to keep the Church "abreast of the times." True, money is not the "one thing needful," yet it is equally true that it is one of the needful things.

But does this necessity, that the Church must have money to carry on its operations, justify an indiscriminate use of means and methods for securing it? In a court of justice, where a prisoner at the bar is arraigned for highway robbery the plea that the criminal was almost starving and hence had to do something to get bread would hardly move the jury to bring in a verdict of "not guilty"; but if the man who was attacked on the highway and robbed of his pocket-book had shot and killed the highwayman, in all probability the jury, with the legal maxim before them, *necessitas non habet legem*, would render the verdict of "justifiable homicide." It is only, then, in dire emergencies in which life and property are jeopardized that this plea holds good.

But why should not this same plea be urged to end, at once and forever, the belittling, humiliating methods in vogue among too many of our Churches of raising moneys to pay the salary, to meet the interest, to buy coal, etc., etc.? Imagine the Apostle Peter moving around among the crowds attending one of our modern Church fairs, with a "grab-bag" in his hand, soliciting a nickel even from the roughs, who usually "have a high old time" at such places, for the privilege of plunging into the bag and bringing up, not such a gem as an Oriental pearl-diver might secure at the bottom of the sea, but some poor little insignificant trinket! Just think how "the beloved disciple," John, would appear, holding aloft a sealed bottle of beans, and peering at it and through it intently, that he might form an approximate estimate of the number therein, for the purpose of securing by a fortunate "guess" some prize worth, perhaps, two or three dollars! What a sorry thing it would be to see

Paul sitting by a fraudulent "fish-pond," with a little rod and line in his hand, waiting for a ten-cent order, to throw it in and fish up something that is unlike anything above the water or under it! And how soon should we discount the dignity of Jesus and His twelve Apostles, if we saw them sitting at a table gulping down oysters or eating clam pie, in the interest of the Gospel, which commands us plainly and distinctly to "abstain from fleshly lusts"! If it is incredible that to such acts, deprecatory as they are when done under cover of a religious purpose of the dignity inhering in true Christian character, Jesus and His Apostles would consent, are any such means of replenishing the treasuries of our Churches to-day, with the view of carrying on the mission of the Gospel, more consistent now with the Christian profession? Has so little dignity of Christian status descended to us adown the ages from apostolic times that it is hardly worth while any longer to attempt to preserve the little that is left us? Or, has the biblical standard of morality become so pliable and accommodating that it permits the Church innocently to originate and prosecute such ways of making money as, if practised by other people, would make them guilty before God? Jealous of the high character of the Church of God, all its members, becoming offended at any suggested gross, carnal, belittling means of raising moneys for its maintenance, should rise up in their righteous indignation, and, stirred by the very plea used by some thoughtless ones as extenuating questionable schemes of increasing the funds—"necessity knows no law"—cut all of them off as barnacles impeding the progress of the Church.

There is a latitude of views on this subject which is growing wider and still wider in the Church of the times. To "make ends meet" in Church economy, many of our Protestant Churches are practically observing Rome's dan-

gerous dogma that "the end sanctifies the means"—a dogma that Paul punctures by one thrust of his keen lance when he says, that of such as "do evil that good may come" the "damnation is just." It is running quite a risk to attempt to "draw the line" between what is guilty and what is innocent in church socials, stage pieces, carnivals, concerts, fairs, suppers, etc. Soon as you advise that certain things be "squelched," as being inconsistent, or unbecoming, or not in accordance with the letter and spirit of the Christian religion, you are assailed with opprobrious epithets; you are an "iconoclast," or "an old fogey," or a "Puritan," or you are "not up with the times," or are "behind the age"; you must consent either to be carried along on this high tide of worldliness or to be overwhelmed with odium, if you attempt to resist it.

Out of this rapidly growing passion of Church people for amusements, under cover of which much of the small change jingling in the pockets of outsiders finds ingress into the Church treasury, a shrewd business company, organized several years ago in Chicago under the title of "The Entertainment Bureau," is fairly coining money. The company issues regular season catalogues, besides a monthly publication called simply "Entertainment." If, in order that his people might select one of them by which to make some money, some pastor who truly appreciates the pure, uplifting, and sanctifying influence of the Gospel he honestly tries to preach were obliged to read from his pulpit on some Sunday morning the long list of titles of socials and entertainments, and lawn fêtes, and carnivals, and parties invented by said enterprising company and advertised in their catalogue for special use "by the thousands of Church-workers all over the land who are to-day using its helps," he certainly could not get through the long list without blushing clean to the roots of his hair; while it would excite at the same time the

titter of the giddy ones of his congregation, the disgust of his more refined hearers, smiles of approbation on the faces of the worldly who might have incidentally happened in on that morning, and the deepest pity in the souls of the real Christians among them—pity that the Church, God's Church—that Church founded by the peerless and immaculate Son of God—should compromise its holy dignity and smirch its good name by leveling itself down almost to the plane of a circus ring. When one of these advertised Church theatricals or variety shows has had a "run," and, to use the parlance of the street gamin, is "about played out," inventive genius is invoked to produce new and even more fascinating combinations; the artist's pencil is commissioned to heighten the embellishments, and the wit and versatility of the costumer are pressed into service, to still more varie-tize, if I may here coin a new word, the masquerade apparel. The end contemplated by all these preparations is primarily to provide "fun" for Christian professors, and secondarily to get hold of the nickels, dimes, and dollars in the pockets of the "outsiders" who have come to see the show—all this for the benefit of the Church which it is the solemn, bounden duty of its members to sustain without any such pandering to "the world, the flesh, and the devil." Fun has thus become a commercial product, requiring a large amount of capital to supply the market—the Christian Churches of the land—in large or small quantities, or at wholesale or retail rates. It is, moreover, graded by its manufacturers. If there is but little of it, as in "Jarley's Wax Works," it is simply said of it in the advertisement that "there's fun in it"; if there is a little more of it in some other "play" or "social," probably just enough to sell the amusement, it is then announced as being "funny"; but if there is a large admixture of it in some comic operetta or Crackem social, then the fact is

accentuated by the words "very funny." *O tempora! O mores!*

A most offensive feature of these unscriptural methods of supplying the treasurer with money enough to meet the current expenses is that in many instances they are exhibited and prosecuted without any apparent sense of shame in the very House of God itself. We have seen the "audience-room" shamelessly dismantled for this purpose: the carpets were removed, the pulpit furniture was concealed, the Holy Bible was put out of sight, and the chancel was extemporized for a bazaar for the sale of goods on commission; a booth was erected for a mock "post-office," through which were circulated missives of outgushing, sentimental twaddle; and a fraudulent "art gallery," and a "Jacob's Well," from which was dispensed, at five cents a glass, diluted lemon-juice; and the tops of the pews were covered with boards serving as tables for miscellaneous lots of crockery, glass, and wooden ware, tidies, needle and worsted work, a medley of toys and bric-a-brac, and a thousand other things "useful and ornamental" as the usual prior advertisement puts it—all for sale at prices which were simply extortionate. It is sacrilege pure and simple. If Christ came to church on such an occasion, it is not improbable that it would excite in Him just indignation, as on an occasion not very unlike it in His own day. Find-

ing, on entering the holy precincts of the temple, that some avaricious Jews had turned its sacred courts into a cattle-market, and others were using them as *pro tempore* brokers' offices, and still others as aviaries of salable doves, He quickly extemporized "a scourge of small cords" and "drove them all out of the temple," upsetting their tables and dumping upon the floor their ill-gotten gains, exclaiming the while in angry tone, "My house shall be called the house of prayer; but ye have made it a den of thieves. Take these things hence: make not my Father's house a house of merchandise."

If we must have these things, fairs, pumpkin socials, rhyming frolics, soapbubble parties, theatricals, comic operettas, *et id genus omne*, to serve as feeders of small change for depleted treasuries, why should not Churches that feel this necessity so oppressively build an annex to their church edifice in which to display and sell their merchandise, to have all their funny shows and comic exhibitions? There might be made a side door, or private entrance, from the annex into the church proper; and, now and then, becoming tired of and disgusted with these things as current means of keeping the Church "in the swim," possibly a few of the "outsiders" might unobservedly enter the church and themselves become good, staunch, paying members thereof.

EDITORIAL SECTION.

LIVING ISSUES FOR PULPIT TREATMENT.

The Submerged Tenth.

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

No one may build his house over a miasmatic quagmire and reasonably expect to enjoy either health or safety. From mere selfish policy, if for no other

reason, he should first seek to drain the bog. But the labor thereof is great and its performance most disagreeable.

Yet there is the slough, right in the midst of the world's fairest acres; and it is breeding death for every passing breeze.

Society has its quagmire, its slums of vice and crime and ghastly, hopeless want and misery. It may be easier to build up around this bog than to redeem it and transform it; but there it lies, right in the way of every sane scheme of social development.

Society is an essential unit. The borders of Piccadilly and of White-chapel morally, if not literally, overlap each other, and Fifth Avenue is sought by every gust from Cherry Hill. The "upper ten" may seem to be a long way removed from the "submerged tenth," but the one is, in more senses than one, the key to the destruction of the other.

In spite of the Malthusian doctrine, the proposition is so plain that it is absolutely axiomatic that society can really advance only in such degree as it is possible for those in a lower social scale to come up higher. And the law of God runs the whole length of the social scale, from "uttermost" to "uttermost." It does not stop at "fittest," but compasses "filthiest."

Advancement among those classes in society who are more favorably endowed has been found to be slow and difficult yet practicable, while among the lowest improvement has virtually been accounted hopeless, not impossible. It is to the problem of this lowest class, "the submerged tenth," that social philosophy must successfully apply itself, or meet and merit ignominious failure.

A most significant phenomenon, which is open to every one, is the continual crossing and recrossing of the borders of slumdom. Many who were born in the midst of wealth, culture, religious influence, and every helpful surrounding go down into this quagmire of vice and crime and misery, and disappear. Others—few, alas! as compared with the whole number of the socially wretched and lost—come up out of this region of death to fill positions of highest usefulness. The Jerry McAuleys, the Hadleys, the Buntings, and the great multitude which comprise the staff of the Salvation Army

throughout the world are unimpeachable witnesses to the fact that there is a power that can save a man to the uttermost, even from the lowest depths.

A closer study of this phenomenon of the border reveals the fact that, in every case without exception, those who sink into the depths are characterized by the lack of that one thing which those who cross from despair to hope and a new life invariably possess, namely, an adequate moral purpose. We may, therefore, be certain that, in the great work of redeeming the slums, the first and absolute essential is the introduction into their depths of misery of an adequate moral core.

Such a force is supplied by Christianity, and by nothing else in the world. Morality without God is impossible. But God as an abstraction is not God at all. He must be a reality in every-day life. Lost men and women must feel the presence, the sympathy, and the helping hand of a living Christ, who is always working the works of God.

The fear is not altogether groundless that the Church needs a revival of Christ. Retreat from the slums is in most painful contrast to the life of Him whose name we bear. Let us face the work of redeeming society's quagmire and turning it into a "garden of the Lord."

Nowhere do we need the spirit and the wisdom of Christ more than here. He was interested in the people, and He spoke to them in language which they could understand. He helped them to become acquainted with God through the works which He wrought among them. He never for a moment lost sight of the ultimate goal, "eternal life"; but He saw that a leprous or a famishing body is not the ideal temple for the Spirit of God.

Old rookeries, or damp cellars, or dingy attics, or crowded tenements, the natural paradise of vermin, where most of the wretched poor herd together, do not furnish very good soil or atmosphere for the cultivation of morality

and religion. In these narrow, miserable dens decency is impossible; and generations grow up and die without ever hearing that there is such a thing. There is room enough for all—there is sunlight enough for all; and the Creator never designed that any man, woman, or child should be compelled to live without it.

If the walls of these dingy, squalid dens could be enlarged, and abundant sunlight could be let in, our problem would be greatly simplified. The sunlit habitations of the poor are not dens, but homes.

Sunlight is both literal and figurative. Sunlight in the mind is hope; its absence is despair. "The submerged tenth," as a class, have no hope; they see no way out of their wretchedness. Many of them do not realize that there are any regions beyond, at least for them. Their world of gloom is the only one with which they have ever had to do. General Booth likens them to the pigmies which Stanley found in the Kongo swamp. All reference to an outer, brighter world awakened in the minds of those wretched people only incredulity. Stanley, with great difficulty, cut a way through the Kongo swamp; and it needs some strong hands and loyal hearts to cut a way through these infinitely deeper, darker jungles.

Foremost among the practical, sensible efforts for the redemption of the slums which have been made thus far I would place the work of the Salvation Army. And I refer not only to the preaching of the Gospel to the most depraved classes in the community, but also to the operation of the social scheme. When "Darkest England" was published, less than five years ago, it met with not a little criticism. But the experiments proposed had already begun to be tried; and the results have justified, to a considerable degree, the claims which were advanced in favor of the plan. General Booth never claimed that it was a sufficient solution of the whole problem, but that

it was a practical, sensible way in which Christian people, in their private capacity, could make a beginning. I was deeply impressed with the wisdom and the success of the work as I found it in Whitechapel. If a man wishes a clean bed and an honest meal, he can have it not, as a rule, as a charity, but for a minimum cost; and an opportunity is furnished him to labor.

If he has any desire or willingness to work, he can begin to get ahead even in the "City Colony"; and through the "Farm Colony" and the "Over Sea Colony" as good a field eventually opens before the man who comes up from the slums as can ordinarily open before any one who has wasted so many of life's early and best opportunities.

This scheme is efficient, and should receive the most cordial support. But while it is efficient, it is not sufficient.

Society as a whole has a personal interest (to say nothing now about moral obligation) in the redemption of the slums. And there are features of the work which only society as a whole can undertake.

The attention of many leading cities, not only in America, but also in different parts of Europe, is just now being directed to what is familiarly known as the "Detroit Plan," inaugurated last summer by Mayor Pingree of Detroit, whereby a thousand families were enabled to provide themselves with food for the winter by cultivating the vacant land in and about the city. The use of the land was donated by the owners, and the money (\$3,600) necessary for providing seed, etc., was raised by a committee having the matter in charge. The estimated value of the crops produced was from \$12,000 to \$14,000. Many were relieved of want without the demoralization which comes from receiving gratuity.

According to the report of the committee, the experiment showed that at least 95 per cent. of the people who were in destitute circumstances as a result of the hard times were willing to work. And it also demonstrated that

what the people need and should be provided with is an opportunity to work.

The city was so much pleased with the experiment that it has decided to repeat it again this year on a larger scale, voting \$5,000 to defray the expenses of plowing, seeds, etc., the money to be raised by general taxation.

The people who were temporarily relieved by the Detroit experiment do not adequately represent "the submerged tenth," but they represent the submerged tenth's next-door neighbor. The hopeless poverty of the slums means uninterrupted hard times, the hopeless competition of the weak and helpless against the strong, the lack of adequate opportunity and incentive, the losing struggle for existence. And the step from such a condition to vice and crime is a short one. Or, if vice and crime precede, as they very often do, poverty and filth and despair come very soon to sit as abiding guests at the table.

If a city may provide a way for its poor to gain temporary subsistence by cultivating the soil, why may it not also open up larger and permanent opportunities for work to those who otherwise would never have a living chance? There is no reason why society should not, but every reason why it should, do just this thing. Many countries make education, in the common branches, compulsory. This is good so far as it goes. Every country should also make some kind of industrial education, at least for those who do not prepare themselves for the professions as for other useful pursuits, compulsory. And then, having furnished an opportunity for the willing, it should make vagrancy and all idleness without visible means of support an offense punishable by hard work, with a sufficient remuneration.

This scheme is neither altogether new nor visionary. A like plan was most happily and successfully put into operation in Bavaria by Count Rumford a century ago (1790). Large and com-

modious houses of industry were built in Munich and other places, tools were furnished, and teachers for the various industries were provided. Dinner in the great dining-room was served gratis, but the work was paid for at its full value. These raw recruits of the anvil and lathe performed their work very awkwardly at first, but they improved, and soon came to enjoy the new life infinitely better than the old. In five or six years not only bigamy, but also poverty, had practically disappeared, for every one had work.

It is not surprising that considerable poverty and misery has crept back into Munich, for the people consume annually about \$10,000,000 worth of beer, or an average of 500 quarts for every man, woman, and child in the city.

If society is competent to drain this quagmire of the slums and open it up to usefulness, why not look out for the sewers that are pouring into it an endless tide of filth and death-breeding germs? Ordinarily, the turning aside of this sewage would be one of the first things to be attended to by men of common-sense, to say nothing of any higher principle; and the outlook is far from hopeless that those who are interested in the welfare of society will yet give this matter their vigorous attention. As a matter of fact, one saloon in any city or town, however healthy and prosperous that community may have been before, has never yet failed, after no great length of time, to create a slum; and no plan for the redemption of the slums which does not include the suppression of the liquor traffic is likely to be very successful.

The opening up to the unemployed of opportunities for work, and the cutting off of labor's greatest foe, the saloon, are both efficient factors in the solution of the social problem. Although efficient, they are not of themselves sufficient.

There are social phenomena which are not so appalling in themselves as in

their revelation of active principles. The puffing of Vesuvius means more than clouds of smoke and occasional sparks. The fact everywhere noticed by students of social economies that the rich are growing richer and the poor are growing poorer means more than simply that the few have had the good fortune to raise themselves to great altitudes of prosperity, and that the masses happen to be "enjoying hard times." There is something in man's present relationship to his fellow man that has jumped the track of the divine direction and is plunging toward the precipice.

It is always easier to find fault than to find a remedy for the evil complained of. But in the case of the evils of society, while the faultfinder has abounded, the man with a "cure-all" has much more persistently abounded. The "anarchist," the "communist," the "socialist," the advocate of "single-tax," and many others are all perfectly sure that they have the one and only panacea for all our ills.

Far be it from me to say that any of the remedies proposed does not contain some element of good. But it is not likely that civilization will ever find much use for most that the anarchist has to propose; and thoughtful men have not, thus far, consented in comparatively large numbers to any of the other revolutionary schemes.

Something, however, must be done. What? Would it not be well to consult the divine Teacher? If the "Golden Rule" were in active operation, there would be no call whatever for revolutionary schemes, or any other kind of social reform. Even leaders of the social democracy, who are avowedly atheistic in belief, say frankly that, if the teachings of Jesus Christ had been followed, the "socialistic state" would never have been proposed. Is not a return to Christ's teachings, then, the best way to avert the impending revolution?

Not all men are willing to be governed by the rule: "Whatsoever ye

would that men should do to you, do ye even so to them"; and when some refuse allegiance, it makes the keeping of the law doubly hard for the rest. Of course no man can be compelled by legislation to keep this law "in spirit and in truth." But what is legislation for? Is it not to compel men, when necessary, to observe certain principles of conduct which they ought to obey from choice? Why, then, should not legislation proceed along the line of the "Golden Rule"?

Let us see: Christian saloon-keepers, Christian ministers, and others who sustain the traffic in intoxicating drink, how many of you wish your sons and daughters sent to the slums and to hell by the grogshop? Hold up your hands! What! no hands up? Christian legislators, make a note of this. Christian landlords and capitalists, how many of you would enjoy having some fellow who is sharper than you beat you, in Wall Street or somewhere else, out of all that you have, and succeed in monopolizing practically the whole earth, so that you and the rest of us would henceforth be virtually serfs? I see no hands raised. Ought we not, then, to have some more "Golden-Rule" legislation that should check the present tendency toward the centralization of the world's acres and wealth in the hands of the few?

The "Golden Rule" forbids us to hinder any man in the right enjoyment of freedom or in the legitimate exercise of his powers. But does it not demand that monopolies should be prevented, especially those which attempt to corner the necessities of life, and that the abnormal increase of a man's accumulations should be made to flow back, either by a progressive tax or in some other way, to the people—not as a charity, but as justice—to be used in opening for the less fortunate members of society adequate opportunities for development?

Meanwhile let us who have learned of Christ redouble our personal and united efforts in behalf of society's

outcasts. The "Golden Rule" can become efficient in the truest sense only when it is sanctified in the individual

heart, and the lost one can be truly saved only when he comes to see and feel and respond to the love of God.

EDITORIAL NOTES.

The Spirit of the True Reformer.

To seek to be right is more important than to seek to conserve influence. In every reform movement, the great majority who are convinced of the truth of the reform refuse to identify themselves publicly with it, persuading themselves that they can do more for the reform by remaining outwardly with those who do not believe in it. This is a common but none the less a frightful mistake. It was common in the Reformation times. Erasmus told Luther: "You are right. But as for me, I will stay with the crowd and not forfeit my influence; yet I will keep true to my principles and work for the reform from this side." That was simply self-delusion. He sought to save his influence, and did save it for a little while; but history is comprehended only when the perspective is a long one. Where now is the influence of Erasmus?

A true reformer cares nothing save for the truth. Christ's words are justified. He who would save his life loses it, and he who was willing to lose his life, his influence, his all, for the truth, will save all.

Moses, Paul, Luther, Wendell Phillips, were willing to lose their influence, their all, and now their influence is beyond measure. Erasmus was a timeserver, and lost what he sought to save. Truth is a jealous mistress.

Many young men, some of them just entering the ministry, men of coming influence, men of position, men to whom are opening doors of preferment, know that the principles of Prohibition and of many other of the unpopular reforms of to-day are right. They

have heard Phillips' ringing words, "Young men, identify yourselves with some righteous, unpopular cause." The wilderness is before them; and with the wilderness comes the temptation that came to the Divine One of Judea. The tempter's voice is the same: "I will give you influence among men, I will give you reputation, I will give you of the kingdoms of the world; see what good you then can do. If you follow the way you are now going, you will be in a feeble minority, despised of men. You will have no influence, no chance to do good." "All you need do," whispered Satan in the wilderness, "is to *seem* to be on my side. You need not sacrifice the truth, you need only to be wise and know when not to talk."

This was the crucial test in Christ's experience—it is the crucial temptation in the experience of every reformer. The great multitude yield to the siren voice of the tempter. Had Christ yielded, quite likely He would have been made a king, an emperor—greater than the world had ever seen.

His influence would have been stupendous; it would have been almost boundless in that first century. In comparison, Cæsar would have been a little one. But the omniscient eye looked further than that first century. To-day there are few so poor as to do reverence to Cæsar, while there are scores and scores of millions ready to die for the One who cared less to conserve His influence than to conserve the right.

Young men of talent, of education, go back to the opponents of the unpopular righteous reforms of to-day, and quite likely you will get honor and have position and influence. But

do not deceive yourselves. Do not think when you are tempted in this way that you are tempted in any unusual way. It is the same old temptation of the ages. Should you yield, you will simply yield to the temptation that has been presented to every reformer since the world began. It is as common as history. If one of you should yield, those who remain true can but sigh and go on, and thank God that there are some of clear vision, strength of soul, and heroic fiber to resist this crucial self-delusion. When thus tempted, say you to the tempter: "Get behind me! I will stand by the truth, tho I am despised of men and the doors of dishonor and of the almshouse open before me." Then angels will honor you, and by and by true men on earth will praise you. It is far better, like Moses, to choose to suffer with the children of truth for a while than to dwell in prosperity and influence and with what goes for success.

In such battles our manhood is the stake.

Accuracy in the Pulpit.

By which we mean not simply truthfulness in the statement of fact nor yet carefulness as to the rhetorical clothing of thought, tho both of these are more or less necessary to the perpetuation of pulpit influence. We refer rather to exactness in the presentation of doctrinal truth, saving truth. Laxity here is criminal. The Word of God differs from every other word in that the method of dealing with it, its reception or its rejection, means life or death to men. It is a two-edged sword, and needs most careful handling. The preacher who handles it loosely will be sure to inflict injury with it both on himself and on others. He cannot grasp it too firmly; cannot wield it too bravely.

One thing is essential to the exact presentation of saving truth, and that is an exact acquaintance with it. Ex-

perience must precede expression. He who would be strongly convincing must have strong convictions. He who would show Christ must know Christ. He who would say "See" must be able to say "Come."

Deeds and Leases to Catholic Institutions.

WE have received a request for information as to the ground of some of the statements which called forth the strictures of Mr. John Talbot Smith in our last number relative to municipal grants of valuable territory to the Roman Catholic Church for a nominal consideration. We accede to the request, not for the purpose of justifying our assertions, or of stirring up strife, or of kindling prejudice, but only in the interests of truth.

The Common Council of the City of New York conveyed by deed bearing the date of August 1, 1846, the land now bounded by Fifth and Madison avenues and Fifty-first and Fifty-second streets to the Roman Catholic Orphan Asylum Association for the consideration of one dollar, and on condition that in three years a suitable building should be erected. On the same day a lease was executed transferring to the same society the block between Madison and Fourth avenues and Fifty-first and Fifty-second streets, at the rent of one dollar a year, during the pleasure of the Common Council. In 1857 a new lease was granted making this arrangement permanent so long as the property should be occupied for the purposes of an orphan asylum.

On February 3, 1866, the Institution of Mercy, under the charge of the Sisters of Mercy, leased from the corporation for the period of ninety-nine years, at a yearly rent of one dollar, a plot on Madison avenue between Eighty-first and Eighty-second streets, aggregating about eighteen city lots.

The New York Foundling Asylum obtained from the city, December 15,

1870, on a lease running ninety-nine years, at the yearly rent of one dollar, the grant of the entire block between Lexington and Third avenues and Sixty-eighth and Sixty-ninth streets.

We make no reflections upon the character of these institutions, which are undeniably institutions of charity. We simply state facts, and leave the decision as to the correctness of our statement in the January number with our readers.

The Pan-American Congress of Religion and Education.

STUDENTS of the important social, economic, and moral problems that are now pressing upon thoughtful men of all professions and classes for solution will be interested in the abovenamed congress, which is to be held in Toronto, Canada, beginning July 18, and continuing one week. Already promises have been received from leaders of thought in North, Central, and South America that they will be on hand to participate in the deliberations of the congress, which will undoubtedly be of the deepest interest. Any of our readers who may desire to attend will receive all the information which they may require as to the topics to be discussed by addressing S. Sherin, secretary, Rossin House, Toronto. The general passenger agents of the terminal railways leading to that city will give full particulars on application regarding hotels, railway rates, and routes.

The Editor's Letter-Box.

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

W. G. J.—IN glancing over a recent REVIEW, I was startled at the reasons given by Rev. F. P. Miller for the

impossibility of a "moral change taking place in the life to come." For myself and others, I would like an answer to the following questions:

1. Is it true that the Holy Spirit's work ceases when we depart this life?

2. Is all development arrested when we leave the stage of time?

3. Will not "the incentives to progress in holiness" be greater in the life to come than the present?

4. If moral change is inseparable from the proclamation of mercy, what about the millions who have never heard the name?

Books Received.

FROM T. & T. Clark, Edinburgh (imported by Charles Scribner's Sons, New York): "New Testament Theology," by Dr. Willibald Beyschlag, Professor of Theology at Halle; translated by Rev. Neil Buchanan; two volumes, \$6. "Morality and Religion," by Rev. James Kidd, D.D.; \$4.20. "History of the Councils of the Church," Vol. IV., A.D. 451 to A.D. 680, by the Rt. Rev. Charles Joseph Hefele, D.D.; \$4.50. "Lectures in Defense of the Christian Faith," by Prof. F. Godet; translated by W. H. Littleton, M.A.; \$1.75. "How to Read the Prophets," by Rev. Buchanan Blake, D.D.; Part V.—"Isaiah (xl.-lxvi.) and the Post-Exilic Prophets"; \$1.50. "Central Truths and Side Issues," by Robert G. Balfour; \$1.40.

From Macmillan & Co., New York: "The Cambridge Bible for Schools and Colleges: The Book of Psalms (xlii.-lxxxix.)," by A. F. Kirkpatrick, D.D.; \$1.00.

From Charles G. Fisher, Philadelphia: "Death and the Resurrection," by Charles S. Gerhard, D.D.

From the Robert Clarke Company, Cincinnati: "Introduction to the Study of the Gospel of St. John," by J. P. MacLean, Ph.D.; \$1.50.

From The American Baptist Publication Society, Philadelphia: "The Ministry of the Spirit," by A. J. Gordon, D.D.; \$1.00. "The Parchments of the Faith," by Rev. George E. Merrill; \$1.25.

From Wilbur B. Ketcham, New York: "Dictionary of Scientific Illustrations and Symbols," by A Barrister of the Honorable Society of the Inner Temple.

From A. C. Armstrong & Son, New York: "The Expositor's Bible: The Book of Ezekiel," by Rev. John Skinner, M.A.; \$1.50. "The Book of Daniel," by F. W. Farrar, D.D., F.R.S.; \$1.50.

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