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REVIEW SECTION.

I.—A NEW FACTOR IN AMERICAN THEOLOGICAL THOUGHT.

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THE influence of German thought upon that of America in the departments of the technical and learned sciences, has in the last decade or two been growing to a wonderful degree. Particularly is this the case with the theology of the land of scholars, and it can with right and reason be denominated a new factor and force in the American church. The avenues through which it has been finding an entrance are many. The number of American students in attendance at the famous universities of the Fatherland now averages nearly four hundred each semester. The great majority of these are students either of theology or of branches closely allied to theology, such as the Semitic languages. These young men as a rule belong to the brightest of American college and seminary graduates; they go abroad for the special purpose of learning the secret of the literary and scholarly success that has made the German system of higher education almost without a peer or rival. Then, returning home, they become energetic, progressive teachers in turn, and the leaders of a host of pupils, thus spreading the influence of German thought and German methods into constantly widening circles of American life.

The force that enters through this personal channel alone cannot but be immense. And yet it is only one of the many avenues through which the scholastic ideas and ideals of Germany are exerting a material influence in moulding the minds and character of the rising generation of American thinkers and theologians. Probably ten German books, especially those that are representative of what is peculiar in German investigation, study and education, are translated in English to one from any other tongue; nearly all the middle aged and younger among American scholars, particularly in the department of theology, keep themselves posted upon the detail researches of their branch, as these are best presented in the pages of German works and technical periodicals; many of the journals of our land are very conscientious in noting completely the ups and downs of German thought and study. In this way the spirit and method of that thought are constantly becoming more and more a formative factor in these cir-

cles which are now, and will be still more in the future, the source, from which will spring the principles and ideas controlling American thought, life, and education. The attitude of thoughtful Americans over against this new factor, is a divided one. It has friends and foes, the former lauding its advent as a most welcome and wholesome ferment for the American mind and church, the other protesting against the dangers of "Tentolatry." It is certainly an interesting and most timely work to look a little more closely at this new element, and to attempt an analysis of its strong and weak, its good and its bad features. This will not be a work of supererogation.

The best expression of what is characteristic of German thought, especially of those features which are exercising their influence upon the rising generation of American scholars, is found in the university life of the Fatherland. In Germany more than in England, France, America, or indeed any other country, the universities are the source and fountain head of the intellectual movements of the nation. What in England is only occasionally the case, as in the Tractarian movement at Oxford, or in America is of merely local or denominational importance, as the Andover movement, that in Germany is the rule. The Universities are the centers of the new thought. Not indeed do they dominate absolutely the rank and file of the nation, least of all in the churches. It has been the experience of generations that the great bulk of the German Christians are not materially influenced by the ups and downs of the fluctuations in the university circles, the influences of this being broken to a great degree by the solid evangelical and conservative Christianity which is embedded in the very marrow and sinews of the people. Many pastors and educated laymen, especially in their younger years, are drawn from their moorings by the advanced thought emanating from the university circles, but both the extent of influence as also the permanency of the effects of this thought are much overrated by those not intimately acquainted with German Christianity. It is a noteworthy fact that such strongly conservative theological faculties at Leipzig, Erlangen, Griefswald, have each in attendance as many hundred students as such radical faculties like those of Jena and Heidelberg has dozens. Another noteworthy feature of German religious thought is that, in a great majority of cases, the young men, who at the universities have been enthusiastic advocates of views more or less neological in character, when they come into practical contact with the actual problems of the pastoral office evince a steady and strong tendency toward conservatism, and a return to the old evangelical landmarks. Notwithstanding the fact that during the past few decades hundreds of young theologians have sat at the feet of the advanced men in the theological chairs, yet the *Protestanten-Verein*, the association of the liberal element in the German churches, has in the twenty-five years of its existence been able to enlist the sympa-

thies and co-operation of only a few score of pastors, professors, and congregations, and not anything like arouse a general interest. It has been statistically proved that the percentage of attendance and actual communicant membership in the churches of Germany is fully equal to that of any other Protestant country. It is thus a fact beyond dispute that the existence of the radical tendencies in German theological thought has not been so dangerous an element for the German churches themselves as indications might lead us to suppose. There is no doubt that for the more practical and logical Anglo-Saxon the ferment would be most dangerous. The German is theoretical and abstract and does not always seek in practical life to draw the consequences of his theoretical thinking. The philosopher Jacobi used to complain that with his heart he was a Christian, but with his head a heathen. The remark is really typical in a great measure of most of German thought. It is a constant surprise for the foreigner to see the German professor from his desk promulgate views that are apparently destructive of the fundamentals of the Christian faith, and probably on the next Sunday deliver in the pulpit a thoroughly evangelical sermon. The American and English student, with their propensity to translate into real life the postulates of thought, will naturally be influenced in a more harmful way by such thought, but at the same time these same characteristics furnish him with the means of avoiding the extremes of such a spirit.

Undoubtedly the reason why the methods and ideals of German theological thought are so attractive, particularly to the wide awake American, is because it better than any other harmonizes with the general characteristics of the times. We are living in the era of the French revolution, the most important event, historically, since the Reformation of the sixteenth century. Over against earlier ages ours is characterized by freedom from traditionalism. Independence of thought and life, unprejudiced and untrammelled by the traditions of the past and freed from the restraints of the "ism" of any sect or sectlet, and regardless of the consequences of even the most cherished convictions, is probably the most characteristic feature of the civilization of the present over against that of earlier centuries. This, too, is the subsoil where the works of the best scholarship of our day and decade finds its nourishment and strength.

Professedly, at any rate, the attainment of this ideal aim is the object of German university research and instruction. Its most cherished possession is the privilege of "*Akademische Lehrfreiheit*" (Academic freedom of instruction). The sciences are looked upon as departments of research that must work out their own weal and woe, and from the data that the investigation may offer must present legitimate conclusions irrespective of other influences and considerations. "*Voraussetzungslosigkeit*" (absence of pre-judgments) is the impos-

sibility which is demanded of research and often claimed for it by German investigators. This freedom from all restraint and tradition has been a source of not a little trouble to German churches and Christians. It is notoriously the case that many theological chairs are occupied by men that are thoroughly theological in their sentiments, and that the rising generation of pastors and preachers are being, to a considerable extent, educated by men whose principles applied to practical Christianity would work most direful havoc. And yet the churches have no right legally of resisting such influences, or of demanding the removal of such men. They must submit, because, according to German ideas, theology, too, is not a science fixed in its great truths by an objective revelation, but one that must show the fluctuations of all other sciences based only on human observation and reflection, and one that must work out its own destiny.

That these ideals are a great source of strength in German thought only a moment's reflection will show. In the nature of the case there will be less traditional faith and more based upon ambition and faith. It achieves the end more than other ways that a man can give the reason for the faith that is in him. It effects an intelligent and personal assurance of the position maintained. A mechanical acquisition and adoption of dogmas is less a possibility than under other circumstances.

But it is always the case, the greatest weakness is nearest to the greatest strength. This is true here also. Extremes will meet, and men's thoughts like human history, often swing from one extreme to the other. The great danger in German theological thought in this connection is the depreciation of what has been traditionally handed down from earlier generations. The confidence in one's own ability to find and to determine truth solely for its own sake and on a basis that is perfectly reliable and trustworthy, has a tendency to cause disregard for what has been the achievement of earlier generations. In theological discussions this tendency is only too apparent in the more advanced thought in a lack of reverence for the truth of Revelation and of the historic teachings of the church. Recognizing no feature and force of determining power in the establishment of truth except one's own deductions and observations, the development of subjective criticism and radicalism is closely allied and intimately connected with the development of ideally independent thought.

That this process has been gone through in German theology also is clear from the state of affairs. It is there where the new and radical lines of thought in theology originate. Its development is aided by what is considered there the chief requirement of scholarship. Not he who has acquired what others have discovered is, in the eyes of a German, a scholar, but only he who has made independent investigation in fields hitherto undeveloped and unexplored. Only the dis-

covery of error in old positions, or new combinations, new positions, new theories and new hypotheses entitle a man to the claim of being a scholar. Not a reproducer or a compiler, but only an original investigator from primary sources of information can enter the charmed circle of acknowledged and recognized scholars. The temptation from this point of view to offer new results simply for the sake of their newness, to oppose the traditional and set up in its place quite different views; in other words, to develop a radicalism and sensationalism even in the midst of the sober work of learned research, lies close at hand, and has not been resisted by not a few of German scholars. An unhealthy and morbid appetite for "new" results is not unfrequently characteristic of the work of certain German theologians, and it is the most natural thing in the world that their ideals should produce such radicalism of thought.

This natural tendency is fostered to a large degree by the independent position of the university teachers over against all authorities except those of the State; and these will not interfere except when the new teachings seem dangerous from a political point of view. All the protests of the *Oberkirchenrath* of Prussia could not prevent the appointment of Dr. Harnack to Neander's chair in Berlin, although they saw in this appointment an evil for the church; the protests of the churches along the Rhine could not shake Bender in his position at Bonn, although notoriously his Christianity was merely a vapid Deism, and he had been rejected even by the Ritschl school. A theological or other teacher may thus continue his researches and publish his results no matter what they are, only providing they are not offensive to the State authorities.

In close, inner connection with this feature of German scholarship is another, which also constitutes one of its strong and one of its weak elements. This is the intense specialism of German research. If the claim to a recognition as a scholar is conditioned upon the securing of new results, in the nature of the case it will be necessary to limit the field of research. Cosmopolitanism in the learned world is no longer a possibility. The days are past when a man could be equally and thoroughly at home in a half dozen departments. The bulk of human knowledge has increased so wonderfully that it is physically impossible for a student to become thoroughly grounded in more than one field of research, and often not even in that. If he can secure merely a general familiarity with the leading principles of the various sciences more or less closely connected with his special work, he has reason to congratulate himself. In the world of investigation, or in that of business, the present age has made a division of labor the necessary requisite for success. The wisdom of having recognized this truth beyond other peoples has been the merit of German scholars. The Fatherland is literally a bee-hive of specialists, each

working in his own department, eager to increase the bulk of human knowledge as much as possible. So characteristic is this that there is scarcely a professional man in all Germany who does not continue his studies in one or the other particular line, and possesses a comparatively complete library in this department.

But with the gain of specialism, especially for the sum total of human knowledge, there comes also a loss, more particularly for the individual investigator. Confining one's studies to a narrow field naturally makes him fail to recognize the importance of the work done in others. Not in the possession of this complementing correction, his views will be one-sided and his opinions prejudiced, accompanied by the constant ambition to give his own department and little world, as also his investigations and results, an importance which, in the relation of objective truth to truth, they do not possess. The views and theories offered in the name of specialism must always be received with a caution in proportion to the absolute or relative character of this specialism.

This condition of affairs easily explains the intense literary activity of German scholars, as also the fact that in a much larger degree than others their publications are of more solid and scholarly kind. Germany averages more new publications each year than do America, England and France together. In 1888 England issued 6,591 publications, America 4,631, France about 4,000, but Germany exactly 17,000. The ambition to write a book is as natural for a German as the ambition to make money is characteristic of the American. A German professional man who does not from time to time engage in literary work is considered behind the progressive thought in his department. Advancement in higher educational circles is conditioned by the evidence of investigation furnished in printed form; and of the 2,300 teachers in connection with the twenty-one German universities there is not a single one who is not an author, and a preferment in the academic circles is almost entirely conditioned by continued work of this character. Indeed, at nearly all of the universities the diploma for the degree of doctor of philosophy is given only in case the accepted theses are also printed.

What the final outcome for the American church thought and life will be, of a ferment of which some leading characteristics have here been described, only a prophet and a prophet's son could foretell. That it contains elements that will modify this thought and life materially, and probably beneficially, scarcely admits of a doubt; but that it contains the germs of serious dangers is equally certain. If, as seems to be the case, the steady and firm Bible faith of American Christianity can avoid the excesses and extremes, the radicalism and weakness of German thought, its advent will not be a matter to be deplored. In this, as in so many others, America seems to have the happy gift of

assimilating only the best that the thought of the old world has developed.

II.—BENEFICIARY EDUCATION FOR THE MINISTRY.

BY REV. A. MCELROY WYLIE, BROOKLYN, N. Y.

WE state at the outset some of the stock objections to the positions and principles advocated in this paper. It is objected :

1. That it conflicts with a young man's self-respect and self-dependence to receive gratuitous aid.

2. That it is an unjust thing to receive the contributions of hard self-denial and give them to young men who are quite able to help themselves.

3. That receiving beneficiary aid tends to establish the habit of accepting gratuities, and therefore lowers the standing of those who receive such aid and lessens their influence for good. Why, it is asked, should not theological students battle their way through their course of preparation just as students of law or medicine or civil engineering, or men of journalism or literature, battle their way to success, or acknowledge their failure?

4. That those who endure independent hardness in the course of preparation are those who prove themselves worthy workmen and achieve the highest success in their high calling.

These objections seek to challenge respect by a seeming appeal to the higher and more unselfish motives to be cherished in a virile, not to say, a Christian manhood. But exalted as they may seem, a fair examination will serve to show, we think, that they are not sustained by sound logic or wide experience. However this recommended course of independence may have been desirable or admissible when theological students pursued their studies with pastors and served as coadjutors in the active field, and thus earned, for the most part, their sustenance by systematic help rendered the pastor, we must see that times have changed. Such a method, it has been proved, could neither supply the men needed, nor equip them to meet the exactions of our intensely critical age.

The experience of the church has shown that institutions of learning and seminaries of highest grade, manned by the best scholarship and talent, are necessary for training schools for our youth preparing for the ministry of to-day—a day perhaps far less tolerant of crudeness and insufficiency of learning than any preceding age. As the witty Dr. South remarked, “If God is not in need of our learning, He is in much less need of our ignorance.” The vastly widened fields of knowledge have required the raising of the watchtowers of learning in our institutions, so that these ever widening fields may be gathered within the range of studious examination. The attainments of an earlier day, that carried a preacher to the position of an auto-

crat in the pulpit and an arbiter over every class of society, would not now gain him admission into the sophomore class of one of our leading universities, nor allow him permanent standing room in metropolitan or even provincial pulpits.

Consider, too, that while years have been added to the needed course of preparation, the cost of living has advanced, the sums required for books and needed equipment are greater, and all the while increasing. And to these must be added the painfully confronting fact that a young man cannot earn money as formerly by a work picked up or dropped to suit his convenience. These are the days of long apprenticeships, at little pay, or no pay at all, and the young student has a hard task before him when he enters the lists to carry off the prize. He may win the standard, but it may be gained at too great a cost. He must, then, either greatly lengthen the time of preparation, reduce his standard, or discount his strength and health at such a rate that the ministry, if it ever enrolls him, must work a dyspeptic or half cripple into a campaign needing all of blood and brains and nerve a man can bring, as well as all of knowledge and grace he can acquire.

The experience of generations proves that such timely aid does not undermine manhood, lessen self-respect, or damage influence. If it were true, as alleged, we should certainly find it where there is least grace, and where there exist only the fiber and elements of a natural manhood.

What says the wisdom of the world? Find the answer in our vast system of public education—so impartial, so free, and yet eleemosynary from first to last, so that not one who has received a week's training in public school, but has, to that extent, become a beneficiary of the State. Nay, more, this is also true of every college and university in the land, as well as of our higher preparatory schools, few, if any, of which are wholly sustained by the board-bills and tuition fees of their patrons.

More than this; what says the General Government? Find the answer at West Point, and Annapolis, where the Government, at unstinted expense, takes charge of every cadet and makes full and ample provision for all his expenses throughout his entire course; insures him a field and a generous support through all his active service, an ample pension for retirement in old age, and a more liberal stipend still, if wounded in battle, or disabled in the discharge of his duty. So that the young man, from his entrance upon his course until the hour of his death, has no occasion for solicitude concerning his worldly maintenance. And have these great armies of men suffered in self-respect, in true manhood, in influence, in courage, in self-denial or constancy in consequence of such aid? Let the records of our Army and Navy

answer. Do they not stand well nigh unparalleled in the history of the world's heroic achievements?

Then the argument rises to the rank of the *a fortiori*, when we remember that these men are, for the most part, men of the world, bearing no mark or profession of Christian experience. If these are neither weakened nor dishonored by beneficiary education, how much less will men of faith and grace be unmanned or undermined by the enjoyment of similar advantages? Surely the governments of this world are wiser in their generation than the children of light.

But what answer can we gather from the experience of the church on this subject? It is favorable beyond dispute. The Secretary of the Evangelical Educational Society of the Episcopal Church, after visiting the various colleges and seminaries in which their beneficiaries were pursuing their studies, and after conversations with the professors and intercourse with the students themselves says:

"Received most gratifying impressions of their piety, ability, proficiency and general fitness for the holy office which they seek to enter. In a large number of cases our students have won the honors of their respective Institutions. The reports from their instructors are most satisfactory and encouraging.

"The President of one Institution said: 'A large proportion of your students here are first-class men; two of them I would like to retain in the Institution as adjunct professors.' The Dean of another faculty said: 'I have never seen so many able men in so small a company.' The President of another college said: 'Your men are among our very best students. I do not stand in doubt of one of them.' The President of a fourth Institution said: 'Your little band here are all choice men.'

"Ex-President Woolsey (formerly of Yale College) gives the following facts in his experience, embracing a period of thirty years, concerning the American Education Society, showing the character of the men who are generally prepared for the ministry by well conducted general education societies: 'This Society has aided 249 Divinity students in this Institution. Had they been simply average scholars, there ought to have been only 83 honor men among them; but, there were actually 157 honor men.'"

The same faithful Secretary sent letters of inquiry to each of the Bishops in whose dioceses were laborers who had received the Society's aid. The following are some of the replies received. Bishop Pad-dock (of Mass.) writes:

"All are true and loyal men. . . . I do not know a man among them whose personal piety and consecration a man among us would think of questioning."

Bishop Clark (R. I.) says:

"They are regarded by us all as men of the highest ability, and they all have been most active and useful laborers here. They have exercised their ministry to the glory of God and the edification of His church."

Bishop Pinkney (of Md.) writes:

"All of them stand high in the list of clergy. . . . They are presby-
ters of whom any diocese might be proud."

Bishop Whittle (of Va.) says :

"With few exceptions they will compare most favorably, for piety, ability, learning and general usefulness, not only with the other clergy of this diocese, but with the clergy of any diocese."

Bishop Clarkson (of Neb.) says :

"As good men as we have in the West for zeal, piety, efficiency and usefulness."

Bishop Vail (of Kan.) writes :

"Capital, excellent, faithful and true. Above the average."

Bishop Perry (of Iowa) testifies :

"They are men not to be ashamed of as to scholarship, intellectual ability, pastoral success and peculiar adaptation to the work."

Bishop Whittaker (then of Nevada now of Pa.) wrote :

"I am certain that the average ability, fidelity and fitness for usefulness of these men is higher than the average of the same qualities in any diocese in which I am acquainted. I only wish that the whole body of the clergy could become as good."

Such testimony might be greatly extended, but the foregoing is, we think, sufficient to show the results in the Episcopal Church.

We have also at hand a most striking summary of results obtained from a recent investigation in the Presbyterian Church (of the North).

"Of the present roll of 5,789 ministers, 2,356 were aided by the Board and are reported in the minutes of the General Assembly as follows: Pastors, 1,098; stated supplies, 556 (550 of this total are Home Missionaries); Foreign Missionaries, 93; Church and Sunday-school Missionaries, 23; Presbyterian Missionaries, 3; Synodical Missionaries, 2; District Missionaries, 1; Licentiate, 54; Presidents of Theological and other institutions, 21; Professors, 41; Principals of Academies, 12; Secretaries, 9; Editors, 3; Chaplain, 1; Colporteur, 1; Treasurer, 1; Librarian, 1; Agents, 4; Honorably retired, 141; Without Charge, 245.

"Ninety-seven per cent. of the average amount expended each year in aiding students since 1870, has been invested in men who have entered the ministry."

"Do not the fruits of this Board justify its support?"

Correspondence and personal interviews with those who have enjoyed the most intimate knowledge of the results attained by beneficiary education warrant the assertion that money is wisely expended in aiding those who are called to the work of the ministry. A recent letter from the Rev. D. W. Poor, D. D., Secretary of the Presbyterian Board of Education, says "it would be a delicate thing for me to be specific" (concerning the living). "We have, however, the names of many illustrious dead."

The fact that substantially all the churches of Christendom have adopted the plan of beneficiary education ought to carry its due weight with all those who "have a decent respect for the opinions of mankind," and especially if those opinions are entertained by those who profess and call themselves Christians."

Did space permit, testimony from other leading denominations of the United States, going to set forth the expediency of beneficiary ed-

ucation, might be added. The men as a rule, who have received beneficiary education are among the noblest and most faithful and manly servants of the church.

Again, it is not to be forgotten that the so-called eleemosynary aid is not charity at all. If it is not so regarded in the Army and Navy, why should it be so regarded in the Church? Army and Navy officer holds up his head with a pardonable consciousness that he renders his country more than his country has given or can give to him. This feeling is not vacated in time of peace, even when comparative idleness and ease is the rule. But with the servant of Christ it is always a state militant—it is war always—war seven days in the week against the world, the flesh, and the devil.

Is it unfair for the poor to give for such a purpose? Then be it said that the poor widow who gave her two mites to the support of the Temple service received the Master's unstinted commendation. The poorest giver to-day may be consoled by the reflection that his or her mites go to those who may be quite as poor, and will never be anything else than poor in this world's goods.

Finally, we regard the crowning consideration to be the example and authority of the Scriptures. As to the Old Testament, it is not necessary to expatiate upon the fact that the most ample provision was made for those who were preparing to engage in the Temple service. Even the Levites were provided with extended suburbs about the cities to furnish grazing grounds for their cattle. But let us turn to the New Testament and see what we can learn from the divine Head of the church and His apostles. Not only were the disciples trained in the best school ever known upon earth, but for years were sustained freely by the side of their divine Teacher and Lord. When He sent them forth to test tentatively their newly conferred powers, Christ asked on their return, "Lacked ye anything?" They said, "Nothing." A workman is worthy of his hire, and Christ applied this principle, not only to the fully equipped apostle, but also to them while they were as yet but learners. For he fed them, when need existed, by miracle itself; and, added to all this, He endued them with miraculous power to insure success.

The Apostle Paul, the great founder of churches, announced and established the same principle to be adopted in all the churches. Work for the church, live by the church; and this applies as well to those who are serving the church while in course of training for life service, as to those who are serving it in the open field of ingathering, and building up and extending the work.

Quite sure are we if these principles were clearly and unapologetically set forth in all our congregations there would be such a response on the part of our laity that there would be no more necessity for refusing needy, worthy applicants, approved by our church authorities.

And we might expect, not forgetting prayer as the foremost means, that the ranks of the depleted ministry would be filled to something more near the level of our country's needs, and the pressing requirements of the foreign field.

III.—EGYPTOLOGY No. IV.—THE MONUMENTAL BOOK OF REVELATION.

BY REV. CAMDEN COBERN, PH.D., PARIS, FRANCE.

" EGYPT: from whose all dateless tombs arose
Forgotten Pharaohs from their long repose."

SLOWLY wrap after wrap was removed from the old mummied language of the Pharaohs. Very slowly did this process seem to the on-lookers, and when the resurrected Egyptian Lazarus stood out at last free from his graveclothes he was yet found to be "slow of speech and of a slow tongue." The Book of Revelation in his dried fingers seemed as yet sealed with seven seals. One by one, however, these seals were broken as the decades passed. In 1836 Sharpe could venture to declare that Egyptologists knew by what king and in what order the great buildings of Egypt were erected; though even then the Rosetta stone remained the chief source of their knowledge of the language, and even he thought that old Cheops reigned after the days of Solomon!

It was not long, however, after the middle of the century had passed before translations of the Annals of Ramses and Mattemes began to appear in the "Archæologia," and historians began to think of re-writing Egyptian history in the light of contemporary Egyptian documents.

It is not surprising that the claims of Egyptologists, who boasted themselves able to read and translate the memoranda of scribes and the journals of tourists who were contemporaries of Joseph or Amram, were met with ridicule, even in high places. As late as 1862, after the Rosetta stone had been before the public for 60 years, and Champollion's discovery had been published for 40 years, Sir George Cornewall Lewis in his "Astronomy of the Ancients" severely took the Egyptologists to task, claiming that with all their pretensions, their labor had been thrown away, as their injurious structure of a so-called language was totally worthless. He ridiculed Champollion's "discovery," and pointed out the enormous demands which his theory made upon the adherent's credulity. First, it was incredible that the language was alphabetic, when almost every ancient writer declared it to be ideographic or symbolic. Further, it was equally incredible, even if it were alphabetic, and if students of the language were able to pronounce the words, that without any dictionaries they could ever tell what the words meant—especially as, according to their own showing, the same hieroglyphic group in different relations might stand for a cow, a boat, a husband, a duck, or a dozen other things

equally different. Finally, even if the Egyptologists could by some unknown necromancy succeed in translating the ancient inscriptions, it was evident that any statement made in such unscrupulous flatteries and self-laudations as the monuments were supposed to contain, could be of no historic importance whatever. No statement on the obelisks could be believed unless it were confirmed by written history, and the so-called "results" in the lists of names of unknown kings were of no more value historically than "an authentic account of the succession of a breed of crocodiles or hippopotami in the Nile, or of a series of sacred apes in a temple. This was severe; yet as we look back upon the extravagant claims of the students of Egyptian history twenty-five or thirty years ago we must confess that a severe criticism of some kind was needed. Baron Bunsen, for example, the friend of Champollion, and ardent champion of the new learning, had in his "Egypt's Place in Universal History," and elsewhere, drawn out conclusions and spun theories from facts discovered, or which he expected would be discovered from the ancient records, for which no justification can be made. He could not only prove to a demonstration that Israel had been in Egypt 1,000 years, but could tell just how many millenniums it was before the Deluge that Menes entered Egypt, and he even had the courage to calculate the birth year of Adam—B. C. 19,752!

Following close upon the sober criticism of Sir Cornewall Lewis, other less judicious criticisms appeared. Among these was a bitter little pamphlet by Johannes Von Gumpach, who made a personal attack upon Lepsius. Lepsius had been a worthy follower of Champollion. He had criticised his processes and revised his results. With his flowing beard, his red turban and long white garments, he looked the very embodiment of Egyptian learning, as in 1842 he entered the valley of the Nile at the head of the scientific expedition organized by Frederick William IV. of Prussia, on the recommendation of Eichhorn, Alexander von Humboldt and Bunsen. There he had spent years in exploration, and had finally published his "Deukmaelen," a sumptuous work rivaling that of Napoleon, through which scholars were brought into contact not only with the ruins of Egypt, where statues lay like fallen mountains, but with its scenery, its very atmosphere, and above all with exact copies of its ancient monuments.

It was this man whom Von Gumpach ridiculed, comparing his efforts in the field of Egyptian literature to that of an Englishman who being "just able to make out a word of German here and there and without either a grammar or dictionary at his command should undertake to compose a German inscription for some public building in London, or to publish a critical edition of the works of Goethe!" These fault finders were not long left unanswered.

Both R. S. Poole and LePage Renouf, elaborately replied to Sir

Lewis, giving the processes and results of Egyptological research, showing how with vast labor and patience each hieroglyphic group had been traced through hundreds of different texts until its exact meaning had been determined, proving that their methods were not arbitrary, else all the history of the Jews would have been read from the monuments, and appealing to the new light thrown upon the manners and arts of the Egyptians upon comparative philology and biblical archaeology, as proof that the structure of their science was not built upon a dream cloud.

The best answer to the skeptical critics was however given in 1866 by Lepsius himself when he found amidst the ruins of San a stone containing 37 lines of hieroglyphics and 76 lines of Greek corresponding to it. This inscription proved to be another priestly decree in honor of another Ptolemy, differing little in date or substance from that of the Rosetta stone. Fortunately, however, this slab was unmutilated, and to the delight of all Egyptologists it was found that the hieroglyphic text was transcribed into Greek exactly as Chabas or Mariette would have translated it if there had been no Greek text connected with it.

Dr. Birch, in his inaugural discourse at the meeting of the Archeological Institute of Great Britain and Ireland, that same year, sounded the note of triumph over this unanswerable demonstration of the correctness of modern methods of interpretation, and added: "The structure of the language, the meaning of the words and texts, are now thoroughly understood and the contents of all documents can be interpreted." This latter statement must be read carefully and accepted with some caution, if not with a grain of allowance. It is not quite accurate even now to say that the entire language is thoroughly understood or that every text can be read "as fluently as ancient Greek."

Discovery is constantly modifying in minor matters the views of Egyptologists, the vocabulary is being continually enlarged by the discovery of new words, and every new find of papyri or inscriptions—and they are gathered by thousands every year—gives a new shade of meaning to some well-known word. The language of the Pharaohs is not an easy language to read. It is not a perfect language to be compared with the Greek or the English.

The facts by no means justify the statement of that popular scientist, Sir J. W. Dawson, in his latest work, that alphabetic writing has deteriorated from Moses' day "down to our most inconvenient and unscientific English alphabet."

The hieroglyphic was a cumbersome language, fitted for the drill and hammer, and its absence of vowels, the superfluity of "variants" in its alphabet, the liberty which the sculptors took, even with the grammar, for the sake of making inscriptions look well upon the monuments, and, above all, the rebus style of writing, which the

Egyptians never outgrew, make it a particularly difficult language to read accurately. Dr. Taylor, in "The Alphabet," gives an amusing instance of their rebus propensities in their sign for lapis lazuli. *Khesteh* was the Egyptian term for this stone, and since one syllable meant "to stop," and the other meant "pig," the graphic name for lapis lazuli came to be a man stopping a pig by pulling his tail! The fact is that it is not accurate to call the ancient Egyptian a purely alphabetic language. They did possess a phonetic alphabet, even in the days of Moses—as Mr. Petrie has just proved at Tell Guroh—but they could not be satisfied with writing alphabetically, but always insisted upon explaining the meaning of their alphabetic signs by ideographic indices, and never lost their love for their primitive picture writing. How obscure and ambiguous this picture writing would become is easily seen, if we imagine a boy who, in his primer, had learned that an eagle stood for E, writing a book in which sometimes the eagle stood for a letter, sometimes for the bird itself, and sometimes as a symbol of liberty. Thus the Egyptians used the letters of their alphabet, much to the embarrassment of interpreters of the language. No translator, except he has an exact knowledge of the genius of the old language, combined with long practice in the examination of the original texts, ought to be unreservedly trusted by the careful student. Nevertheless it is true, as Mr. Birch has elsewhere claimed, that there is not "greater discrepancy between readings of Egyptian texts by different Egyptian scholars than between translations made from other ancient languages on which centuries of philological criticism has been expended." Experts, though experts only, can now interpret the hieroglyphics "with the same certainty as the Hellenist interprets an ancient Greek document, or the learned theologian a chapter of Job."

The Monumental Book of Revelation has at last yielded its contents to the gaze of diligent and devout inquirers. The discoveries of the last three decades are more thrilling than any Arabian tale. The lamp of the explorer has revealed more wonders than the lamp of Aladdin. The "open sesame" of Pierret's Vocabulary, and Renouf and Erman's Grammars have discovered treasures incomparably richer than those which met the eyes of Ali Baba in the cave of the forty thieves. It is possible to glance only for a moment or two at the romance of modern exploration. We cannot trace as we should like to do the discoveries of Chabas and Rougé, those epoch-makers in Oriental thought; we cannot accompany that painstaking scholar Johannes Duemichen in his adventurous journeys, and watch his countenance as he, for the first time, sets his eyes upon the seventy-six royal cartouches which settled so many questions of ancient chronology. We dare not even attempt to go with Mariette Pasha as, pausing in his search for Coptic MSS., he digs up ancient Memphis,

uncovers statues and sphinxes by the thousand, and penetrates into the sepulchre of the Apis bulls, and looks at the tracks of the bare feet upon the floor of the man who had last entered this house of the dead more than thirty centuries before, and sees the finger marks of the mason upon the wall—the marks of fingers which might have clasped the hand of Jethro or his shepherd son-in-law—and even looks upon the face of “His Holiness,” the royal son of Ramses, who, as High-priest of Memphis, had in the days of Moses been given an honored burial place here in the midst of his gods. All honor to Mariette the Egyptian! The museum of Boulak is his monument, and it is a nobler one than the pyramid of Sakkarah. No romance is so full of surprise as the life-work of this man and his co-laborers.

To dig up great historic cities; to find the coffins and statues of most ancient monarchs in lumber rooms and wells and stables; to read upon a broken pot an account of a theft of beer on a certain holiday and thus to discover the only existing date of a king's coronation; to find a few feet below the soil the jewels of an Egyptian Queen so regal that they might appropriately take their place among the crown jewels of Queen Victoria, and so ancient that Sarah, the wife of Abraham, might have coveted them in her day; to discover the mummies of those royal Pharaohs renowned in Bible history; to stand face to face with the Pharaoh of the Oppression; to look into the very eyes of the man from whom Moses fled; whispering with the prophet “Pharaoh, King of Egypt, is but a noise (Jer. xlvi : 17.); and then to carry these royal mummies away from their ancient resting places as trophies of Christian science, while the weeping and wailing upon the banks of the Nile sounded like the mourning of the Egyptians on that night when the first born was slain in every house, “from the first born of Pharaoh that sitteth upon his throne even unto the first born of the maid servant that is behind the mill”—all this may sound like extracts from an Arabian tale, but instead of this they are but a hint of the romance connected with the surprising discoveries in the last few years by such scholars as Mariette and Brugsch and Maspero.

Every year furnishes some new and startling discovery. The stones have cried out and have not yet told nearly all they know. Within the last five or six years thousands of tombs have been discovered, some of the most ancient being found inviolate and containing their incorruptible testimony as to the worship and religious notions of mankind in that otherwise pre-historic age. These have not yet been thoroughly examined. Within this time also a new source of information has been opened in the inscriptions painted upon the walls of well-known tombs. While the stone-cut inscriptions had been often examined these painted records have only just now been observed.

Perhaps, however, nothing in the history of archæology has yielded

more satisfactory results than the work of the Egyptian Exploration Fund, founded some six years ago. What can be conceived of more like the opening of a new Book of Revelation than the discoveries of Naville and Petrie and Griffith? Let us go with them as they examine the ruins of Tahpanhes, that city to which the "king's daughters" fled (Jer. xliii : 7), which yet in its ruins is called by the natives "The Palace of the Jew's Daughter"; let us uncover with them the "brickkiln which is at the entry of Pharaoh's house in Tahpanhes"; that brickkiln which had been so long the puzzle of exegetes; and seek with them at Boulak the cylinders of terra cotta erected by Nebuchadrezzar when he "set his throne upon these stones and spread his royal pavilion over them" (Jer. xliii : 9, 10).

If they will permit our company, let us explore with them the land of Goshen, "which is the name of Arabia" (Gen. xlv : 10), and dig up at Tanis (where Moses and Pharaoh gave each other battle, and where Jehovah "wrought his wonders in the field of Zoan"—Ps. lxxviii : 43), the statues of Ramses and Menephtah, which the children of Israel may have helped to erect, and hiss at the meanness of this traditional Pharaoh of the Exodus as we examine the statues from which he has hammered out the name of his father and inserted his own! Let us go with them to the district of Thuket (Heb. Succoth) and dig up the city of Pithom—one of the "treasure cities" built by the Israelites when their lives were made bitter "with hard bondage in mortar and in brick." What is that inscription engraved on that broken tablet? It seems to be the title of a priest. "The head of the store-house, the official of the temple of Tum of Succoth." Yes, these rectangular chambers are evidently store-houses for they are without doors and are only open at the top. Whose is that royal name carved everywhere upon the monuments? Is it the name of Ramses the Great? He must then have been without a doubt the Pharaoh of the Oppression.* Notice now the thickness and solidity of the wall and the size and quality of the brick of which it is built. Is it not astonishing that such a finished and excellent job could be made with brick formed of Nile mud and chopped straw? These Hebrew slaves were evidently good workmen.

Thus we should be glad to continue examining this Monumental Book of Revelation, but the limit of this paper forbids. We must conclude with the remark that the riddle of the Sphinx is certainly solved. Modern scholars are "more accurately informed about the ancient history of Egypt than was the whole College of Heliopolis in Herodotus' time." To-day Ebers can paint a picture of Thebes in the days of Moses with more accuracy and detail than Becker could of

*The name of Ramses II. is the only royal name which appears on the monuments of Pithom. It may be worth while to add that his name does not appear on the bricks as is so constantly affirmed in works that ought to be carefully written. M. Naville found no bricks bearing a royal stamp.

Rome, or Delitzsch of Jerusalem in the days of Augustus. The whole life of ancient Egypt is open to us. We have the autographs of the contemporaries of Moses and know the names of men who must have elbowed him on the street or bowed to him at court.

It is worth something to be able to say, after these surpassing discoveries which have rendered even the last edition of the "Encyclopædia Britannica" antiquated, and have made the works of Wilkinson, and Lepsius and Brugsch, and every other work on Egypt fifteen years old, in need of revision—it is worth something to say that ONE Book alone, somehow, holds its place as a standard authority on this subject and seems to need no revision—the Bible.

[Those who wish to keep up with the latest discoveries in this Land of Surprises ought to subscribe to the "Egyptian Exploration Fund," which in its annual *quartos* "The Store City of Pithom and the Route of the Exodus," "Zoan (Tanis)," "Naucratis," "Goshen," etc., has done so much to illustrate Bible history. A note to Rev. William C. Winslow, Ph.D., LL.D., Boston, Mass., will obtain a courteous response and full information.]

It gives us pleasure to add that the author of this highly interesting series of papers has joined this exploration party and will spend the coming winter in Egypt with the explorers, so that our readers in the articles to follow will get the benefit of the latest discoveries in that field which, in yielding up the buried secrets of antiquity, is marvelously confirming and illustrating Scripture history.—Eds.

IV.—PROTESTANTISM AND POPULAR EDUCATION.

BY PROF. F. V. N. PAINTER, ROANOKE COLLEGE, SALEM, VA.

IT has been charged by Papal writers that the word Protestant signifies resistance to the Emperor and the Pope, or to all lawfully constituted authority. Nothing could be farther from the truth. Luther and his co-adjutors simply returned to the scriptural principle that in matters of faith we should obey God rather than man. The protest of the evangelical princes at the Diet of Spires in 1529 was not against authority, but against a usurpation of authority that undertook to tyrannize over the Christian conscience. The principle of the reformers was not absolute liberty to do as men please—a doctrine that issues in social and ecclesiastical anarchy; it was freedom to obey the dictates of a conscience illumined by the Word of God. This freedom, instead of leading to confusion, conduces to order. The Scriptures become its law; and in accordance with their teaching every evil passion is restrained, honor is rendered to every rightly constituted authority, and discord is banished by brotherly love.

In the Protestant creeds that resulted from the Reformation, we find, along with many points of substantial agreement, a number of articles directly opposed to the distinctive tenets of Romanism. All the points of difference, however, may be reduced to three comprehensive and fundamental principles, stated as follows: 1. The Holy Scriptures are the only rule of faith and practice in religion. 2. Man is justified by faith alone; and 3. All believers become priests unto God. These principles, which constitute the basis of Protestantism, will be found, when taken in their full significance, to provide a firm basis for popular education,

1. Protestantism places the Bible in the hands of the laity. It is looked upon, not as a volume unsafe because of its obscurities, but as a treasure invaluable because of its divine truths. No mediating priesthood is needed for its interpretation. Its moral precepts are unmistakably plain. Through the reception of the gospel in its transforming power into the heart, a Christian consciousness is produced—a consciousness that is the highest qualification for apprehending the Scriptures in their spiritual significance. Having once been brought into harmony with divine truth, the soul instinctively discerns and appropriates what it needs.

The general use of the Bible encouraged by Protestantism renders popular education a necessity. This truth has been clearly presented by a distinguished French scholar: "In rendering man responsible for his faith, and in placing the source of that faith in Holy Scripture, the Reformation contracted the obligation of placing every one in a condition to save himself by reading and studying the Bible. Instruction became then the first of the duties of charity; and all who had charge of souls, from the father of a family to the magistrates of cities and to the Sovereign of the State, were called upon, in the name of their own salvation, and each according to the measure of his responsibility, to favor popular education. Thus Protestantism . . . placed in the service of education the most effective stimulus and the most powerful interest that can be brought to bear upon men."*

2. The principles of Protestantism do not unduly depreciate the present life in the interests of the life to come. Our mission here is not to fast, to make pilgrimages, and to withdraw into monasteries, but faithfully to perform the duties that come to us in every relation of life. Religion is not a thing apart from our daily labors, but a spirit sanctifying our whole life. Protestantism takes away the stigma of worldliness from the duties of secular government and domestic life, which are regarded as divine institutions.

To fulfill the duties of this rich human life, as contemplated by Protestantism, intelligence becomes a necessity. No class should be left in ignorance. Education is an interest of the State no less than of the Church. Its aim should be to fit the young for useful living in every right relation. "Even if there were no soul," says Luther, "and men did not need schools and the languages for the sake of Christianity and the Scriptures, still, for the establishment of the best schools everywhere, both for boys and girls, this consideration is of itself sufficient, namely, that society, for the maintenance of civil order and the proper regulation of the household, needs accomplished and well-trained men and women. Now such men are to come from boys, and such women from girls; hence it is necessary that boys and girls be properly taught and brought up.†

3. In Protestantism nature is restored to its rights. Under Romanism, which unduly magnifies a system of dogmas and inculcates a one-sided religious life, the physical universe is depreciated. Protestantism looks upon the present world as a field for serving God in the exercise of our native powers and in the discharge of our natural duties. The wondrous beauty of nature is appreciated; its phenomena are studied, and the knowledge thus acquired is turned to account in the service of man. It is not an accident that the leaders of modern science have lived in Protestant countries. Protestantism encourages investigation, welcomes discoveries, applies new ideas, and favors progress.

A leading benefit of this appreciation of nature is the new basis given to

* Michel Bréal, *Quelques Mots sur l'Instruction Publique en France.*

† An die Rathherrn aller stedde deusches lands, das sie Christliche schulen auffrichten sollen. 1524.

education. A true science of education has been established, the principles of which are found, not in some theological tenet, but in human nature. The effort is made to develop the native physical, mental, and moral powers in the direction of a perfect manhood. The repressive and cruel discipline of the Middle Ages has given place to a fostering and gentle training. The school-room is made attractive, and study pleasant; the natural activity of children is utilized, and their innate desire for knowledge is gratified. To use the strong language of Luther in the address already quoted, "Our schools are no longer a hell and purgatory, in which children are tortured over cases and tenses, and in which with much flogging, trembling, and anguish they learn nothing."

4. The principles of Protestantism concern man primarily as an individual. It is here that we discover a fundamental and wide-reaching difference from Romanism. Under Romanism the Church is the supreme object of concern. This fact, which lies at the basis of Roman Catholic education, largely controls the subjects of study and the methods of instruction. According to the Catholic view, the chief end of education is to make faithful and obedient members of the Church or subjects of the Pope. This was clearly illustrated in the educational activity of the Jesuits, who sought as their chief object, not to elevate humanity by an increase of knowledge, but to check the Reformation by bringing up adherents to the Roman Church. On the other hand, Protestantism, which on this point is thoroughly evangelical, recognizes the worth of the individual man. This is its central point. It conceives the purpose of life to be a faithful discharge of every duty, both private and public, in the fear of God. Man is placed in a position of independence, and dignified with the responsibility of ascertaining and performing his duty immediately in the sight of God. There is no mediating priesthood, with power over his faith and conscience. To qualify him for this high station, education becomes a necessity and an inalienable right.

5. Protestantism gave rise to popular education. Influenced by their fundamental principles, the reformers early began to labor for the establishment and improvement of schools. Education remained through Luther's whole life a cherished interest, and he has treated of it in many of his writings. There is scarcely any phase of the subject he did not touch upon, and everywhere with masterly penetration and judgment. "If we survey the pedagogy of Luther in all its extent," says an able German educator, "and imagine it fully realized in practice, what a splendid picture the schools and education of the sixteenth century would present! We should have courses of study, text-books, teachers, methods, principles and modes of discipline, schools and school regulations, that could serve as models for our own age."* In the course of a few years, through the labors of the reformers, the Protestant portion of Germany greatly multiplied the number of schools, which, though defective in many particulars, were far superior to any that had previously existed.

Protestant nations were the first to establish a system of public schools. Roman Catholic nations imitated them only under the stress of political necessity, and then, in opposition to Papal teaching, which makes education an exclusive function of the Church. The countries at present most distinguished for intelligence and freedom are Protestant. When the Papacy, under the shock of the Reformation, began as a measure of self-defense to exercise more rigidly its repressive authority over the intellects of its ad-

* Dittes, *Geschichte der Erziehung und des Unterrichts*,

herents, Catholic nations gradually fell behind in the march of progress. In so far as any nation, as France, Austria or Italy, has freed itself from ultramontane domination, it has bestowed greater care upon the instruction of the people, and removed the reproach of illiteracy. The superiority of Protestant training was magnificently attested at Sadowa and Sedan.

The relation of Protestantism to popular instruction is clearly seen in the educational history of the United States. While Mexico under Papal domination has been weighed down by illiteracy and superstition, our country has achieved distinction for the intelligence, freedom and prosperity of its people. The foundation of this remarkable progress was laid by the Puritans in 1647, when the General Court of the Massachusetts colony passed the following order: "It being one chief object of the old deluder, Satan, to keep men from the knowledge of the Scriptures, as in former times, by keeping them in an unknown tongue, so, in these latter times, by persuading from the use of the tongues, that so, at least, the true sense and meaning of the original might be clouded by false glosses of saint-seeming deceivers; that learning may not be buried in the grave of our fathers in the Church and Commonwealth, the Lord assisting our endeavors, it is therefore *ordered*, that every township in this jurisdiction, after the Lord hath increased them to the number of fifty householders, shall then forthwith appoint one within their town to teach all such children as shall resort to him to write and read," etc. Other colonies followed the example of Massachusetts, and thus the popular education of this country sprang directly from Protestant principles.

V.—THE LITERATURE OF THE OFFICE AND WORK OF THE HOLY SPIRIT.*

BY REV. D. N. BEACH, CAMBRIDGE, MASS.

IN preparing this paper I have consulted nothing not accessible in English. Neither have I consulted periodical literature, nor literature of an occasional nature, like collections of sermons, or encyclopedia or dictionary articles, except in the case of three sermons of the seventeenth century, hereafter to be mentioned, and the article in "Smith's Dictionary of the Bible." Two works of importance which I have wanted very much to see, and have searched diligently for, I have been unable to find, viz.: Bishop Heber on the "Personality and Office of the Comforter" (the Bampton Lectures for 1816), and Burton's "Testimonies of the Ante-Nicene Fathers to the Doctrine of the Trinity and the Divinity of the Holy Ghost" (1831).

The last named work, together with Swete's "History of the Doctrine of the Procession of the Holy Spirit, from the Apostolic Age to the Death of Charlemagne" (1876), and the closing division of Smeaton's "Cunningham Lectures" for 1882, headed "Historical Survey of the Doctrine of the Holy Spirit," are to be commended as authorities on the history of the doctrine. Swete and this division of Smeaton I have been able hardly more than to look into.

From what has been said, it will appear how small a portion of the entire literature of this subject I am to survey at present.

Of the earlier writers I have consulted Archbishop Tillotson's "Sermon of the Unpardonable Sin against the Holy Ghost"; Barrow's sermons "On the Gift of the Holy Ghost," and on "The Divinity of the Holy Ghost"; and Owen's "Declaration and Vindication of the Doctrine of the Trinity"

*No literature of a later date than 1884 has been examined for this review.

(1676), and "Discourse Concerning the Holy Spirit" (1674). Barrow's two sermons amount to a tolerably complete treatise, in his comprehensive, weighty and admirable manner. Owen on the "Trinity" is brief, and much in the method of modern systematic theologians. On the "Holy Spirit," on the contrary, he is elaborate and exhaustive. The work is faulty in treating at length many topics to which his theme stands related merely—as, for instance, the person of Christ, in connection with the relation of the Holy Spirit to the incarnation. I have seen, nevertheless, nothing which approaches this work in grasp of the subject, in depth, and in essential suggestiveness.

Coming now to works of the present century, I have examined the treatment given the subject by Dwight, Hodge, Van Oosterzee, and Henry B. Smith, among the systematic theologians—in the case of Hodge, both in his "Theology," and (more homiletically) in his "Conference Papers" (1879). Of these writers the least formal and the richest in treatment is Dwight.

I have also examined Oehler (Old Testament), and Van Oosterzee and Weiss (New Testament), among biblical theologians. Oehler recognizes amply the place of the Spirit of God in the Old Testament, but does not find as yet its personality. Van Oosterzee finds the latter in the New Testament, but Weiss seems not to, except in the Paraclete of John, which, he says, "is represented as a person in the speeches of Christ in the Gospel, without this idea being assimilated with the Johannean system of doctrine" (Vol. II., p. 405). Even in John, Weiss finds the Holy Spirit principally "the Spirit of truth" (p. 407); and, viewing the Spirit in this aspect, he agrees with our previous essayist—if I understood him—in affirming that the Paraclete "can testify to the world only by the instrumentality of believers, and in that way lead it from the sin of its unbelief" (p. 405).

I now proceed to speak of fifteen works, to be found (with the possible exception of Robert Hall's) in volumes by themselves. Seven of these may fairly be pronounced treatises on the subject, and I speak of them first.

I mention, then, Cardinal Manning's "Temporal Mission of the Holy Ghost; or, Reason and Revelation" (1865); and his "Internal Mission of the Holy Ghost" (1875). These books have intrinsic value. They have value also as a recent exposition of Roman Catholic views on this subject. The former volume—as the secondary title, "Reason and Revelation," suggests—develops the Spirit's outer, or "temporal" function, as that of establishing truth. Offset, to reason are, here, the Church, the letter, and, after that, the interpretation of Scripture, together with tradition—all under the oversight of the Spirit. Thus, competent authority is afforded for the mind to rest upon. In the latter volume the more spiritual or "internal" work of the Spirit is treated.

I mention next, Moberly's "Administration of the Holy Spirit in the Body of Christ" (the Bampton Lectures for 1868). And I mention this work next, because the Romish positions as regards authority are not more faithfully defended in the first mentioned of Cardinal Manning's treatises, than the Anglican views as regards "apostolical and ecclesiastical teaching and authority," and as regards "the two sacraments of the Gospel and the two great sacramentals, ordination and absolution" (p. 33), are, in this book. On the Spirit's work in these channels the book is an elevated discourse, and its appendix, in the form of "Notes," is heavy with citations on churchly matters.

More satisfactory, because more catholic, are the four remaining members of this group.

The least valuable of them, I had almost said, is Bickersteth's "Spirit of Life; or, Scripture Testimony to the Divine Person and Work of the Holy Ghost" (1869), written in a flowing, easy style; exhaustive in its Scripture citations; warmly Christian in spirit; beautifully reverent toward Him who was to be sent when Jesus should depart; but painfully uncritical, particularly in its treatment of the Old Testament testimony.

Of a nobler tone, because, while not less devout, more truly intelligent, are the others: Simeon's "Offices of the Holy Spirit: Four Sermons Preached before the University of Cambridge, in the Month of November, 1831"; Julius Hare's "Mission of the Comforter [five sermons before the same University, March, 1840], with Notes," and Smeaton's "Doctrine of the Holy Spirit" (the Cunningham Lectures for 1882).

Simeon's book confines itself to the offices of the Spirit, as does Hare's, but covers more ground and is written more tersely.

Hare's work, on the other hand, which—whether wittingly or not, I cannot say—follows Simeon in a measure, while more diffuse than Simeon's, carries more warmth and conviction. Confined though it is to an exposition of the expediency of Christ's departure, and of the Spirit's mission as regards sin, righteousness and judgment, it is suggestive of much more.

Better than either—except as regards the warming power of Hare—is Smeaton's volume. Professor in New College, Edinburgh, its author is, to say the least, orthodox enough; but from a conservative point of view, he has produced a candid and critical book. His first division presents the biblical testimony, disposed according to the method of Biblical Theology, under successive epochs for the Old Testament, and under successive types of doctrine for the New Testament. The second division consists of the "Lectures" proper; the first on the personality and procession of the Spirit; the remaining five on His offices. Division III.—already alluded to—is an admirable survey of the history of the doctrine from the age of the Apostles.

The remaining eight books fall naturally into pairs.

The first two are: "The Paraclete: An Essay on the Personality and Ministry of the Holy Ghost, with some Reference to Current Discussions" (1875); and J. B. Walker's "Doctrine of the Holy Spirit; or, Philosophy of the Divine Operation of the Redemption of Man" (1869). Of these books, "The Paraclete" is incomparably the abler, and Walker incomparably the clearer. Both set out to be somewhat complete treatises. I have thrown them out, however, from the class of treatises strictly speaking, because each undertakes to set forth a philosophy on the subject—a purpose incompatible, I think, with a proper treatment of the theme. "The Paraclete"—one of the most suggestive of books, though rather unhealthfully so—thus, by its reasonings, prepares the way for a polemic against Mill, Huxley and others.

Next are to be mentioned: Faber's "Practical Treatise on the Ordinary Operations of the Holy Spirit" (1813); and Professor Phelps' "New Birth; or, The Work of the Holy Spirit" (1866). Both of these books, it need not be said, are admirable; but the objective point in them is hardly so much the Holy Spirit, as man needing renovation and holiness. Faber's work is very direct and simple; Professor Phelps' has more of a homiletical coloring, deliberately pausing, for example, to discuss methods of preaching in their relation to its theme.

There come next: Robert Hall's "Work of the Holy Spirit" (1809); and Scribner's "Pray for the Holy Spirit" (1875),—the former, but for its brevity, fit to be classed strictly with the treatises; but both practically hortatives

toward more reverence for, and a more earnest seeking after the Spirit. As such they are much to be praised, particularly Robert Hall's few and earnest pages.

Lastly, there are two books on this subject which I may call devotional: Cutler's "Work of the Spirit; or, Doctrinal and Practical Meditations on the Nature and Work of the Holy Ghost" (1873)—strictly devotional, with Scripture, meditation and poetry for each day of the year, treating the topic in an orderly and somewhat complete manner; and Robert Philip's "Love of the Spirit Traced in His Work" (3d ed., 1836). This latter is a dissertation on the Holy Spirit from the point of view of His yearning love. The attempt is made to show that not Christ Himself is animated by a more tender and personal love toward men than is the Holy Spirit. The book becomes, under this plan of treatment, one of the sweetest and most moving of writings—a real devotion.

REMARKS.

I make, in conclusion, the following remarks:

1. As the matter of the Holy Spirit is, in the nature of the case, one to be experimentally known, if known at all to advantage, and as, also, even experimental knowledge requires correctives and guides, I venture to suggest the helpfulness of a considerable amount of reading on this subject, and, if I were to be so bold, I should suggest, by way of saving time, the consecutive reading, say, of four books: First, Hare, for its soundness and its warming quality; then, Smeaton, for a comprehensive and thorough presentation of the whole subject (his is the best single book on it of which I know); then—if one has patience—Owen, to correct whom Smeaton will have served, and than whom, corrected, there is not a profounder work on the subject in English, if in any language; and lastly, Philip, whose wonderful book, as a devotion, I last mentioned. Then, if a daily devotion were wished, Cutler; or if something with man as the objective point, Faber. But these last two I make supplementary. The first four are enough.

2. Do we realize enough the peril that attends such a theme? Upon it Irving went to wreck. Plymouth Brethrenism, with its meetings under the presidency of the Holy Spirit, and it held to be wrong to pray for the Spirit because the Spirit is present, is a more substantial, but hardly less pernicious, error than that of the Irvingites. When we contemplate what happened to so able and good a man as Irving through error here, we may all well beware. But how? By somewhat wide reading on the subject, as I have suggested; by study, especially of the Scriptures; and as the most spiritual of the Apostles advised, by proving the spirits (1 John iv: 1), "for God is not a God of confusion, but of peace" (1 Cor. xiv: 33).

3. I should not be candid did I not say that the methods of Biblical Theology are raising—and I cannot see but properly—certain questions about the doctrine of the Holy Spirit. I have alluded to the guarded position of Oehler—necessarily guarded, while treating of the Old Testament. Also, to the attitude of Weiss. I should not feel justified, from insufficient study of him, in affirming the details of Weiss' view. But as I understand him he finds exegetical grounds for a somewhat less personal conception of the Holy Spirit than I have been in the habit of accepting. Yet no man can doubt the reverence of his view; or that it has, to his mind, exegetical foundation. I suspect that this statement will be laid heavily against Weiss by some, but I hardly think by any who have read him carefully. For one, I want to see this side of the subject fairly, as well as the other. If it is erroneous, may it not be that it gets its rise in the defects—intrinsically,

or as expounded—of a truer contrary view? Here let us know, by following on to know (Hos. vi:3).

4. Finally, these tendencies are to be noted in the literature of the subject:

(1.) The *devotional* tendency—impossible to be, within proper limits, enough commended—Philip, Cutler, even Cardinal Manning, on the “Internal Mission.”

(2.) The *hortative* tendency—Robert Hall, Scribner, as well as so many of our current papers and addresses (equally deserving, many of them, to be printed); this tendency, also, within proper limits, commendable.

(3.) The *conglomerate* tendency, if I may so say—alike treatises on conversion and kindred subjects, under the name of the Holy Spirit, and treatises (like “The Paraclete”) seeking to construct a philosophy of the Spirit. I shrink from this class of books, admirable intrinsically though some of them are.

(4.) Then, *treatises* on the Holy Spirit that may be properly so styled—some on the offices, some on person and offices, and some on person, offices, and history of the doctrine as well. These are the really helpful books—helpful to the understanding and to the heart—though from the uncritical works of this class I feel that we should also shrink.

But what I mourn in books on the Holy Spirit is a too formal treatment of the whole subject, as if it were all sure, and could all be mapped and marked out. This is particularly the method of the systematic theologians in their published works. What study and meditation I have been able to give to the subject (and it is a theme which has been much in my thought for years) have left on me the impression that we have here the unsounded depths of mystery in Deity. And when I say that, I draw a distinction between vagueness and mystery. Undoubtedly much may be known, and accurately known, about the Holy Spirit; and it is our duty to proceed to know it; but how little of all that is to be known! I seem—if I may say it reverently—to know the Father; I seem to know the Lord Jesus; but the Holy Spirit, to whom I continually pray, I seem not to know. And the more I know him, the less I seem to know him. And, when I see Jesus wishing to withdraw himself, in order that the Spirit may (the more completely) come—saying “it is expedient” (John xvi:7); when I hear him declare that the one sin unpardonable is against that blessed Spirit—I seem to get glimpses of more than any of the ordinary expositions reach unto, viz., of that in God, which all else in God right chivalrously pays homage to, and would lift into loftiest regard. In this range may we not look for what is latest to be found, and greatest, in God; and for what to know when we shall know it, will be to know God indeed? *

VI.—CURIOSITIES AND SUGGESTIONS FROM LATIN PROVERBS.

BY ARTHUR T. PIERSON, D.D.

SOMETIMES there may be found in a Latin proverb, not only the seed of a whole sermon but the embodiment of centuries of human history—the essence of the wisdom of ages. We propose giving a few examples:

Good Works. “Regula retributionis, sed non causa mercedis.” Was there ever a better expression of the true relation of good works to salva-

* During the discussion which followed the paper, which was prepared at the request of and read before the Boston (Congregational) Ministers' Meeting, two works, not mentioned by the essayist, were specially commended: John Howe's (1630-1705) “Office and Works of the Holy Spirit,” and Dr. J. P. Thompson's “The Holy Comforter” (1866).

tion? They are not the causal ground of our entrance into heaven, but they are the measuring rule of our reward, determining its comparative degree.

Conscience. "Index, Judex, Vindex"—the indicator of duty, the adjudicator of destiny, the vindicator of right and wrong. Here is the germ of a whole volume on the province of the moral sense.

"Video meliora proboque
Deteriora sequor." *Ovid.*

I see and approve the better while I follow and practice the worse. Here is a hint both as to the testimony and the condemning power of conscience.

"Mens conscia recti."—What greater blessing than a mind conscious of its own rectitude? What a support in the hour of calumnious assault!

Justice. "Justitia liberalitati prior."—In other words, justice before generosity. Or, as Sir Matthew Hale said, "When I am tempted to exercise undue mercy let me remember that there is a mercy due to my country!" What would God's love be but a blemish, if it were at the expense of Justice!

"Silent leges inter arma." While conflicts are raging it is difficult to secure equitable administration of law.

Discrimination. "Nullum simile est idem."—Things may be similar and yet not the same, or identical. What a secret of sophistical argument is often exposed when we stop to draw this distinction! Antecedents are not causes; pretexts are not excuses, nor excuses reasons.

Mediocrity. "Mediocra firma." "Medio tutissimus ibis." Both these express the idea of Agur, "Give me neither poverty nor riches." The safest, surest, best position in life is the middle position.

Character. "Rex metuit, cupit nihil."—A true king neither fears nor covets. He is an independent man, a real sovereign among men, who is free alike from cowardice and envy. "Cassidatus tutissima virtus."—*Horace.* Virtue is thy safest helmet.

"In magnis voluisse sat est."—It is a great thing to have formed a great purpose. Men are shown not altogether by what they accomplish, but by what they will to do.

"Nobilitas sola est atque unica virtus."—*Juvenal.* The only true nobility is that of virtuous character. All pride of ancestry, and high sounding titles are insignificant before the intrinsic beauty and dignity of character.

Concentration. "Non omnia possumus omnes."—*Virg.* We cannot, all of us, do everything. Let us find out what we can do and concentrate our attention upon that. Undue versatility is usually at expense of effectiveness.

"Vitam operose nihil agendo perididi."—One may spend his life laboriously doing nothing. There is a great deal of activity that is like a treadmill in which with all our walking we fail to get on.

"Cogenda mens est, ut incipiat."—*Seneca.* The mind needs to be compelled to exert itself.

"Arcum intensus frangit, animum remisso."—The bow is broken by undue tension, but the mind is weakened by undue relaxation. What wisdom is here!

Drunkenness. "Absentem lædit cum ebrio qui litigat."—He who quarrels with the inebriate hurts the absent—*i. e.*, when your opponent is drunk, his sense, his reason is gone, his true self is absent.

Truth. "Ridentem dicere verum quid vetat?"—*Horace.* What forbids one to speak the truth, laughing? A humorous veil does not conceal a sober fact. Under the garb of a jest, many a serious truth may be found.

"Can dor dat viribus alas."—Truth, candor, gives pinions to our energies.

Pleasure. "Voluptates commendat rarior usus."—*Juvenal.* In other words, the moderate indulgence of pleasures prolongs our capacity to enjoy, and intensifies our relish while it lasts.

"Curtæ nescio quid semper abest rei."—*Horace.* To our imperfect human estate always something is felt to be lacking.

The three Kingdoms. "Lapides crescunt; vegetabilia crescunt et vivunt; animalia crescunt, et vivunt, et sentiunt." All the ages have failed to improve on this wise distinction of Linnæus. The minerals grow by accretion; vegetables grow and *live*; animals grow and *live* and *FEEL*. We need to add Hobbes' "rationale et orationale." Animals and man differ by reason and speech properly possessed by man alone.

Humane Sympathies. "Homo sum; et humani a me nil alienum puto." I am a human being, and nothing which pertains to man is alien to me. So said Terence, who, nevertheless, advised his wife to "expose" their baby because it was a girl!

Charity. "In necessariis unitas, in non necessariis libertas, in omnibus caritas." This famous motto is from Augustine.

In things essential, unity,
In non-essentials liberty,
In all alike, sweet charity.

"Multæ terricolis linguæ, cœlestibus una." Many tongues to mortals, but to heaven's inhabitants but one.

Value of a Specimen. "Ex pede Herculem" from Hercules' foot you can construct the whole statue. So Cuvier from a bone modeled the whole body of an extinct species of animal. "Ex uno disce omnes."

The Argument from Silence. "Tacent, satis laudant."—*Terence.* A fine hint this that, when our adversaries are silent it is the highest proof that they have no cause of attack. Compare Daniel, vi : 5. When the censorious find nothing to complain of, it is the highest praise.

Eloquence. "Pectus est quod disertum tacit."—*Quintilian.* In other words, the true fountain of eloquent speech is fervent feeling—or, as Theremin says, there must be a man behind the speech. Eloquence is virtue, speaking.

"Ars est celare artem." The highest skill is found in concealment of art in public address, so that everything shall appear spontaneous and natural.

Holy wrath. "Odit errores, amat errantes." God hates the sins while He yearns over the sinner.

Death. "Mors Janua Vitæ." Death is the gateway of immortality.

"Mors ultima linea rerum est."—*Horace.* Death is the outermost limit of all human activities.

"Omne capax movet urna nomen."—*Horace.* In death's capacious urn, every name is shaken. All are mortal. The high and low alike come to the same inevitable fate.

"Dum exspiro spero." The worldly man can at best say, "Dum spiro, spero," while I still live, I hope. The Christian can triumphantly say, while I am dying, I still hope.

"Ne plus ultra." Nothing more beyond, says the worldling; the disciple, "plus ultra"—my greatest possessions are on the other side.

"Pereunt et imputantur." The hours perish, but an account is to be rendered.

SERMONIC SECTION.

**A SERMON FOR THANKSGIVING DAY.
The Value of a Spirit of Thankfulness
in the Development of Character.**

BY CHARLES F. THWING, D. D. [CON-
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In Everything give Thanks.—1 Thess.
v: 18.

THIS is Thanksgiving week. The old-time custom still has meaning. Though America is a great manufacturing people, it is still more a great agricultural people. The plow and the reaper represent American civilization better than the loom or the forge. It is autumn; the harvests are gathered. The man who went forth casting seed into the earth has returned, bearing many fold more than he carried. Thanksgiving week and Thanksgiving day are fitting. For Thanksgiving week and Thanksgiving day represent a fundamental principle. That principle, of course, is gratitude. No attitude or mood seems more important or more significant than this. How easy it were to run a simple dividing line between the members of this congregation, of thankfulness and thanklessness! How many of us have come with hearts melting in the warm rays of gratitude! How many of us have come with our hearts frozen stiff and still in the icy fetters of hard fate! How many of us have come with our souls quivering with the sense of rich blessings! How many of us have come with our hearts quivering in the soreness which repeated blows have made! To all of us, therefore, of whatever mood, our text is addressed.

The main thought, therefore, of my sermon is the *value of a spirit of thankfulness in the development of character.*

1. Let me at once say that the spirit of thankfulness gives depth of character. This simple depth or superficiality of manhood is charac-

teristic. We look at one man, and say his heart and life are so thin. The soil of his manhood has just been scratched by the plow and harrow of life's experience. The stream of the years has flowed over his stony heart, touching only the outside. He remains as cold and hard and dry as ever he was. Another man we see, and, looking into his deep eyes, we know that behind those windows, and gazing out through them, is a soul strong and deep and rich in love. To this soul life comes as the sun comes to the earth, sending his warm, power-giving beams far down into its silent depths. This sense of depth of character gives genuine greatness to manhood. Superficiality creates the politician, who wants his party to win; depth creates the statesman, who wants his nation to prosper. Superficiality is the veering weather-cock of public fancy; depth the north star of principle. Superficiality makes the popular ranter on platform or in pulpit; depth the man of unsparing truth. Superficiality creates the merchant, the banker, the lawyer, the doctor, a mere money-maker, the mere success seeker; depth creates the banker, the lawyer, the doctor, the man of character before the follower of a calling. One is ephemeral, the other lasting. Depth makes a man great; superficiality makes a man small. The spirit of thankfulness promotes this depth of character. For thankfulness promotes the sense of responsibility for having or being. No man who is at all that he ought to be, when he receives some great blessing, fails to ask himself, What responsibility does this new gift bring? It may be a woman, who in God's favor becomes a mother. Her first thought is one of dismay at this, strange little being, so weak and yet so imperative, that has come into her home and lap; but her second

thought is one of truest gratitude that God has let her become a mother. Yet, linked with this thought of gratitude, is the awful responsibility of being a mother, of taking a little soul from God and being asked to guide, inspire, train and keep that soul. So awful is this sense of responsibility, that she would fain shrink from it, but with this deepening sense of thankfulness and responsibility, those who see her face and form and hear her voice, know that her whole nature is undergoing a change. Old books have lost their charm, old pleasures have become dry, some old friends she would keep, more to help them than because she enjoys their companionship. In a word, this sense of thankfulness through its accompanying sense of responsibility has made her character deep and rich. The same change may occur on a much greater scale. It is much to live at this time in the world's history. It is much to live at this place in the world's history. Some young man has lived twenty or twenty-five years, and has never yet thought of the singular, glorious and awful fact of just being alive, much less of the being alive in the here and the now. But some day he seems to wake to this truth. He is alive; he is alive in this present time and in this place. A fortune falls into his hands, a great opportunity opens. He too, like the mother, is at first dismayed. But soon this dismay gives place to thankfulness, and thankfulness to a mighty sense of responsibility, and this responsibility to depth and gravity of character. A great leader in a crisis realizes these steps. He may be a Cromwell, called to be king of a republic. He may be a Washington, called to create a democratic nation. He may be a Lincoln, called to unite a divided people. Whoever he is, a deep sense of thankfulness is the mother of a deep sense of responsibility, and this deep sense of respon-

ability gives to the character a depth and a power which once seemed impossible of attainment. It is hardly too much to say that thus the character of Christ may have grown. We can think of Christ himself as grateful for such work as he had to do. Who would not be grateful for the opportunity of saving people from their sins? But at times he seems oppressed with the responsibility of this service. Who would not be oppressed? But responsibility gave a depth to his character, a manliness and a self-contained wisdom, which at the age of twelve aroused astonishment. At the beginning of this Thanksgiving week let us pray that the spirit of the hour may give us depth, solidity and richness of manhood and womanhood.

II. The spirit of thankfulness moreover develops breadth of character. Generosity and large-heartedness are the flowers of the seed of gratitude. Gratitude puts a man in sympathy with all men. Gratitude helps him to understand human conditions, weigh motives, and appreciate principles and methods. Thanklessness is seclusive and exclusive. Thanklessness develops narrowness of character. Thanklessness seems to crowd one into his own little cell of self. In our age there is special need of the growth of the spirit of thankfulness in order to broaden character. In many respects the age is broad. In other respects the age is narrow. The age is narrow in its introspection. The age is looking into and studying itself. Man is thinking much and too much of his own manhood. He is keeping his finger too long on his own intellectual and moral pulse. The novelists of the day indicate the drift. The psychological novel is the popular novel. The age ought to read, if not George Eliot less, certainly Scott more. The pessimism of the times is narrowing to men. Broad

Christian optimism gives breadth and largeness.

We need this breadth as to our judgment of men. Judgment is too prone to be based on slight evidence. Judgment is prone to be as hasty as it is severe, and as severe as it is superficial. In our churches we need the same breadth. I honor the truths of the fathers, although I believe in the principle that "new occasions teach new duties; time makes ancient good uncouth." I stand by the creeds as embodiments of truth. But I here plead for catholicity of judgment. Let sectarian animosities cease in the denominations. Let sectional animosities cease in the churches of the land. Let our great newspapers be calm-minded and great-minded in their views of the truth in God's Word. Let us attribute the best and not the worst motives. Let us give every man the benefit of the doubt belonging to him and to his cause. Let us treat every man as a man, so far as possible. Let us look on him as no greater heretic than he is. Let us be so thankful for God's truth ourselves, that we shall be the more eager to give ourselves and our truth to him who "followeth not us," and less inclined to hurl epithets at him. Yea, let us be so thankful for what we have, that our judgment shall not despise nor condemn him who is less rich in God's truth.

The spirit of thankfulness tends to develop largeness of character in respect to the giving of money. The drafts upon the purse are many in number, large in amount, and powerful in persuasiveness. Whether we have much or little with which to honor these drafts, is not now the question. But the question is that living a life of thankfulness promotes generosity. The ungrateful man feels that all is his and therefore he may keep all. The grateful man feels that all that is his has come from God and therefore he must use it as God

wills. The wisest interpretation of God's will would lead many of us to keep far less than we do keep. I think that God wills for some to make money in large amounts. I think that God wishes for some men to give away money in large amounts. My knowledge of political science is not as broad nor as exact as I could wish; but with full allegiance to its principles, it is still evident that it would be better for many of us to be far more generous than we are. We cannot take our money with us to the other world. We must be parted from every bond and from all our stocks. Would it not be better, far better, for us to have the joy of giving? The joy of giving, it is mere commonplace to say, is far greater than the joy of keeping. It is, however, a truth that is not generally practiced. Fortunes left to children in most cases prove a curse. Better for most boys to begin life with a thousand dollars than with a hundred thousand. Be very thankful for all that God gives. Be very thankful, and let your thankfulness make your life generous in all material things. A beloved deacon of this church and myself were calling on a family. Their circumstances were far from affluent. A little girl of the family was confined to her chair with a distressing and serious disease of the heart. She was making some simple edging. She said she wanted to make something for the poor for Christmas. Sick, poor, chained to her chair with weakness, and yet with a face sunshiny with happy gratitude, she wanted to give something to the poor at Christmas. Her spirit of gratitude made her generous. Fretting, complaining thanklessness, gives a narrow life. Despair, hopelessness, shut one out from his brethren. Beware of these evil qualities. Satisfaction, contentment, hopefulness, thankfulness, make life broad. I cannot but feel that the gratitude of our Lord helped Him to enter more

completely into all the lives He touched. He reached out and embraced all human kind and His heart became so big that it took all men into the great arms of His sympathetic love.

III. To a third value of this spirit of thankfulness in respect to character I would refer. Thankfulness gives height to life. Thankfulness deepens life in itself. Thankfulness broadens life among men. Thankfulness also heightens life, lifting it Godward. It thus gives the third range of development and completes character. This effect is natural enough. The spirit of thankfulness, aroused by divine giving, should bear us on white wings upward. The more blessed you are, the more divine you should be. The more prosperous you are, the less worldly you should be. The more elegant the home in which you dwell, the more attractive the home to which you are going. The more successful your affairs, the more your heart should incline to Him who giveth all. The more of the world you have, the less worldly you should be. Gratitude lifts the heart Godward. But we are prone not to be grateful. The richer men are in all material goods, the less prompt they seem to be to acknowledge God as the giver. If this year has been a good year to you in home, or shop, or office, or factory, in the first place be grateful for His goodness, and let your gratitude lift your heart toward your God. But if this year has not been a good year to you, I may remind you that gratitude seems to be in inverse proportion to what we have to be thankful for. For his little, the poor man is more grateful than the rich for his much. If you have felt precious jewels torn from you, and this day you sit in a place so unlike the place you occupied a year ago, gratitude rather than complaint should still fill your heart. Death and the loss of property are nothing compared

with the loss of honor, truth, purity of one's self; and even if honor and truth and purity are lost, they may yet be won back; God is so good and Christ is so gracious. Let the spirit of thankfulness so move you that your life may grow upward, as well as outward and downward, and into the depths of character. Thus was the life of our Lord grateful to the Father. His life lived in the body became more and more Godlike, till at last the Godlike seemed to absorb and cast off all unlike God, and he was God indeed and alone.

Deep, broad, high: this is life's perfect cube. Deep in yourself, broad in touching men, high in aspiring Godward. May such be the influence of the spirit of thankfulness upon each. "In everything give thanks."

FAITH, HOPE, LOVE.

BY REV. J. MONRO GIBSON, D.D.
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Now abideth faith, hope, charity, these three.—1 Cor. xiii: 13.

"FAITH, hope, charity, these three." What a happy grouping, so familiar now that nothing seems more commonplace; but what an inspiration it was when it first flamed out of the soul of the great Apostle! The grouping seems to have been original with him. Our Lord laid much stress on faith, and still more on love, and by the gracious words which proceeded out of His mouth He kindled hope; but I cannot think of any saying of His which directly suggested this combination. So far as I can recall, there are only two passages of Scripture besides this where these three graces are referred to as a triad. These are the passages in the Epistle to the Thessalonians, where the same Apostle speaks of their "work of faith and labor of love and patience of hope;" and the passage in the Epistle to the Hebrews, where are in rapid succession the three ex-

hortations: "Let us draw near in full assurance of *faith*; let us hold fast the confession of our *hope*; and let us consider one another to provoke unto *love* and good works;" and as the Epistle to the Hebrews is almost universally admitted to be in substance the teaching of the Apostle of the Gentiles, we may fairly consider that his is the credit of the three-fold grouping in this passage as well as in the two others. In this connection we cannot forget that he was the only one of the apostles who had the advantage of Greek culture, so it is natural to suppose that he was led to the conception by his familiarity with the triads of Greek mythology and literature, especially the three graces.

But what a contrast between the Greek and the Christian graces! Those of the Greeks represented chiefly the charms of outward beauty, winsomeness, gleefulness; those of the Christian all belong to "the hidden man of the heart," and they were not mere embellishments of life as the others were, but its central forces, the deep springs of all that was true and beautiful and noble in character. Was not that a most significant change? It was nothing less than a revolution in thought directly due to the profound heart-searching teaching of the Lord Jesus Christ. Those who follow Him could by no means rest satisfied with beauty of form and grace of manner and deportment, but must penetrate to the very springs of life and seek there for the beauty of holiness, the grace which will satisfy the searching eye of God. The word "grace" retains its Greek as well as its Christian meaning in our language. We often use it in the old sense, as when we speak of "grace in every movement of the body," or of what is "done with a very good grace;" but just think in what a different region of thought and life we are when we

speak of grace in its profound Christian sense, as something deep in the soul of which all outward grace is but the symbol. There are those who have real grace in the heart, whose manners and bearing do but scant justice to that which is within them; and there are those, on the other hand, who have succeeded in catching and cultivating outward graces of manner, so that they are exceedingly amiable and pleasant to meet socially, who are utterly devoid of grace within. I need not say which of these two classes furnishes the more creditable specimens of humanity. It is a pity that a man of a warm and gentle heart should have rough manners and be a Philistine; but you can admire and respect him, for it is not the manners that make the man, but the heart of him. When the grace is all outside, a mere polish on the surface, a veneering of the gentleman, with selfishness or coarseness in the soul—is not an honest savage better than such a hypocrite? There has been in our day a great revival of the appreciation of grace in the old Hellenic sense of the word, and that is altogether good so far as it goes; but let us see to it that we do not exalt the outward at the expense of that which is within. Give us both the outward and the inward by all means, if it be possible; but if it must be only one, for heaven's sake let it be that which is real and deep and true; if there is to be a difference between the outside of us and the inside, let that which is deepest be the best. Cleanse first that which is within the cup and platter, that the outside of them may be clean also.

But we must not spend our time speaking of grace in general; we must look at the triad of Christian graces and what the Apostle says about them. He says that they abide while other good things pass away. There are those who have imagined that the Apostle is here

drawing a comparison between love on the one hand, and faith and hope on the other, the point of which is that faith and hope shall pass away, but love will last forevermore. That blunder has obtained great currency by its unfortunate insertion in the familiar paraphrase:

"Faith, Hope, and Love now dwell on earth,
And earth by them is blest;
But Faith and Hope must yield to Love,
Of all the graces best.
Hope shall to full fruition rise,
And faith to sight above;
These are the means, but this the end;
For saints forever love."

If that is what the Apostle means he takes a very strange way of saying it. Better go by the Apostle and not by the paraphrase. That is what leads so many people astray.

Now, it is true that he says that love is the greatest of the three, but he does not say that it is the only one that lasts. He distinctly says that they all last. He does not say: "Now, love abides, but faith and hope pass." He says: "Now abideth faith, hope, charity, these three"—faith abideth, hope abideth, charity abideth—all three abide; and the difference between them is not in the matter of abiding, but simply in the matter of greatness; the greatest of these three abiding graces is charity.

The contrast in regard to abiding is not between the graces among themselves, but between gifts and graces. "Whether there be prophecies, they shall fail; whether there be tongues, they shall cease; and whether there be knowledge, it shall be done away." Prophecies, tongues, knowledge—these are specimens of gifts which shall all pass; but faith, hope, love—these are graces which shall all last. Of these gifts knowledge is most interesting to us, so we shall keep to it and say nothing of prophecies and tongues.

The contrast which he insists on between knowledge, as transitory, and faith and hope as permanent, is

especially interesting to us in these days when there is a disposition on the part of so many excellent people to reverse the verdict of the Apostle. They speak of faith, hope and love as the shadowy things which are rapidly vanishing away, while they regard knowledge as the substantial thing which is sure to hold its ground. Is not faith in God giving way to agnosticism? Is not the hope of heaven fading before the stern view of the universe which is leading many of the most thoughtful of men to pessimism? And is not the old idea that love is creation's final law giving way to the new philosophy which resolves everything into matter and force, and sets aside as incredible the beautiful, but fanciful notion that God is love? Thus the Apostle's faith, hope and love are supposed to be vanishing away; while knowledge holds the field, and gives the only sure foundation on which to build for the great future before us. So many seem to thing, and not a few venture even to say.

Is there any way of testing which is right? If only we could project ourselves forward, say, for 2,000 years, how very satisfactorily we could settle the matter. If we could look into the minds of the men who shall be living in the year 3889, whether it be here on earth or in some other sphere of existence—could we look into their minds and read their thoughts and get their verdict, what think you would be the result? Would a learned man of the nineteenth century pass for a learned man of the thirty-ninth, think you? Or would he be only as a child? But will not faith and hope and love be as powerful and healthful factors in life as they are now? But we must not prophesy. It is to little purpose to look 2,000 years ahead.

But what if we look 2,000 years back? That we can do quite well.

It so happens that nearly that interval has passed since the Apostle ventured his statement. How does it look now after the lapse of more than eighteen centuries? Compare the knowledge of that age with the knowledge of this. Where would the wise man of the Apostle's time be? Where the scribe? Where the dispenser of this world alongside of our mighty men of science to-day? Absolutely nowhere. Could you say the same of the man of faith and hope and love? Certainly not. Imagine, if you can, a conversation between Pliny, the elder, and Professor Huxley on biology. The great naturalist of the first century would have to go to school for twenty years before he was ready to begin. Would the Apostle Paul have to go to school for twenty years before he could begin to talk with an advanced Christian of the nineteenth century on faith and hope and love? Not at all. He could begin the very minute he arrived. Remember that human knowledge was quite as great in its way in those days as it is now. The thought and study of centuries had at last been brought to a focus. The Greek language had become well-nigh universal, and had gathered in to itself the main literary treasures of all the past.

The Roman State was virtually the world, and its great ones spoke in the name of the world's learning and culture. The learning of the time was not at all to be despised. Nor did the apostle at all despise it. He devoted himself earnestly to its acquisition; and was, in fact, so well known to be versed in the knowledge of the time that when the Roman Governor thought he showed signs of madness he could think of no more likely way of explaining it than this: "Much learning doth make thee mad." In the passage before us he speaks with full appreciation of the excellence of knowledge; only he recognizes the fact that it is par-

tial—that in course of time it will be obsolete; for what is erroneous in it will be replaced by what is right, and what is true in it will be merged in larger and higher truth. We may be sure that this would by no means please the gnostics of the day, as they call themselves. These gnostics prided themselves on their *gnosis* (that is the word translated "knowledge" in the chapter before us), and it precisely corresponds to the Latin word science. "Knowledge" is the English, "scientia" the Latin, "*gnosis*" the Greek—all for the same thought. Well, this *gnosis* or science, or knowledge of theirs was an encyclopædia of the universe according to the ideas of the time, ideas which had been the result of a long development of thought and study both in the East and in the West; and these learned men of the time, acquainted with both streams of thought, endeavored to take what was true from each, and from Christianity as well (for eclecticism was the fashion in those days), and bind all into a harmonious whole. These learned men believed they had reached the ultimate truth. The Apostle did not undertake to pronounce on the truth or falsehood of what they taught; only he plainly indicated that it would by-and-by be out of date, whereas the heavenly faith and hope and love which it was his high calling to set before men would last. What have the 2,000 years to say to this bold assertion of his? Is not their verdict wholly in the Apostle's favor? What has become of the science of that day? Where are the gnostics now? I don't suppose there is one left in all the world? All the tomes of learning which these great giants of intellect piled up with such infinite labor are either utterly lost, or absolutely useless now except for the purpose of showing what learned men did think in those days. Now look at faith and hope and love. Do these inspire as many men now as

they did then? As many! Ten thousand times ten thousand, and thousands of thousands more! Who knows anything of that great *gnosis* of the science of nineteen centuries ago? Well, some of us do know something about it; but why? Simply because of its connection with these Scriptures. We read about it in commentaries of the New Testament, which have been written, not for the sake of gnosticism, not at all, but simply and solely for the purpose of throwing light on the great subject of faith and hope and love, as expounded by these epistles. If it were not for this its oblivion would be even more signal than it is. The knowledge of St. Paul's day has long ago vanished away, but his faith and hope and love abide.

And many other knowledges have passed away besides that of St. Paul's day in the course of these nineteen centuries. A very striking illustration of this is to be found in the great work of Dante, now rather more than five centuries old. Dante was not only the greatest genius of his age, but perhaps the greatest scholar of his time; and he has poured into his great work not only the treasures of his heart, but the laboriously gathered wealth of his great mind. This is especially true of the "Paradiso," which it is interesting to note that he considered the greatest of the three, the probable reason of which is no doubt this, that it is enriched (enriched would be the word then, I assure you; we would say encumbered now, but then it would be enriched) with the accumulations of a whole lifetime of study. What is the result? All its learning is dead; and the death of it has almost killed that noblest part of his immortal work. Many essay to enter the gloomy caverns of the "Inferno"; a fair number try to climb with the great poet of righteousness the terraces of the "Purgatorio"; but the number is very small of those who

try to scale with him the heights of the heavenly "Paradiso." What hinders? Nothing so much as the page after page of the learning of the time with which he has loaded his work. The science of his time is so completely out of date that, without a special study of it, it is impossible to understand what he means at all when he is trying to expound it; and after you do find what he means it is not of the slightest use or permanent value. Ah, but when he soars on the wings of faith and hope and love, we soar with him yet; we forget the dreary stretches of barren learning, and realize that he still has a message for the age in which we live—notes clear and strong and full, which show that heaven's music is the same yesterday, to-day, and forever. It would be worth while for those who have not tried it to make the experiment of reading the "Paradiso" over with this thought in the mind. If you do this you will find that whenever you come to a dreary tract, which you would fain escape, you are in the midst of some of Dante's learning, some of the *gnosis* or science of the age; and when you get out of the wilderness, out of the savage forest (to use his own apt illustration), into the sunlight, and hear the heavenly music all about you, you will find that you are in the region of faith and hope and love. Dante is very fond of the three sisters; he is continually introducing them, and decking them in the fairest colors; and well he may, for it is to them he owes all that is grand and noble in his great poem, all that keeps it still alive notwithstanding the dead weight of the ponderous learning of the day with which it is encumbered.

Another thought can scarcely fail to strike you as you read, viz., how much more obsolete a work of the learned man of five centuries ago is than those of the simple men of

eighteen centuries ago. Dante's faith and hope and love were the same as the Apostle's; but how entangled with the errors of the times. There is no such entanglement in the writings of St. Paul. He was saturated with Greek thought, as we can see from his continual use of it in the way of illustration; but he is never entangled in it, and never led astray. Even John, who was evidently in very close relation to some of the leading gnostics of the day, and perhaps was saturated with gnostic thought, as is plain from his use of some of their favorite terms, keeps quite clear of all that was afterwards to vanish away. A most signal token this of an inspiration far transcending that of Dante. And here we can go back far more than eighteen centuries. Look at Genesis. There is the very oldest book in all the world. Is it obsolete? Compare it with the work of Dante in this respect, and what a contrast!

People talk of the conflict between science and faith. There is no such conflict. It is only the conflict between old science and new. All our troubles with scientific opinions have come from our leaving the lofty regions of faith and hope and love, and descending into the troubled area of shifting scientific knowledge. It is only because so many theologians have chosen to fight for old science against new that there has been trouble. The holy men of old who spake as they were moved by the Holy Ghost, kept quite clear of all these questions. You don't find them pronouncing opinions on scientific subjects. They had to speak of earthly things, of course, and they did it in the language of the time, simply and naturally as other people did, as all sensible people do, and ought always to do, and must do, if they would be understood; but they never do as Dante does, and as theo-

logians have so often blunderingly done, entered into discussions on astronomy, and physics, and transcendental philosophy. They kept themselves to their own faith and hope and love; and it is only when we foolishly try to cite them as authorities on questions on which they never pronounced any opinion, sometimes on questions on which they never had any opinion, it is only then that we come into collision with the science of the day. The science of the day is no doubt much in advance of the science of the gnostics in St. Paul's time, and also of the scholastics in Dante's time.

The Baconian method of induction introduced a new era in science; and there is no reason to expect that the science of our day will be so utterly set aside as have been the gnostic and the scholastic systems of the universe; but it too will change and the agnosticism which some have connected with it will no doubt go where the far more famous gnosticism has long ago gone—into the limbo of oblivion; but blind agnosticism is one thing, and open-eyed science is another. There are doubtless many errors in it that will be corrected, there are hasty generalizations that will be set aside, there are partial views that will be superseded by knowledge which is full and complete; and it is for us to show the wisdom of the apostles in keeping free from all entanglements. Let knowledge grow from more to more, from clear to clearer, from the fragmentary to the complete; but let us beware of entangling heavenly faith and hope and love with the shifting phases of earthly science. It must change; its only hope of progress is through change; but now *abideth* faith and hope and love. These change not. They are the same to-day as they were in the days of Dante; the same as in the days of Paul; the same as in the days of

David; the same as in the days of Abraham. "Now abideth faith, hope, love, these three."

Now tell me, does it not follow from all we have learned on this subject, that important as knowledge is, and desirable as it is that we should have as much of it as possible, faith and hope and love are of far greater importance, and it is very much more desirable and necessary that we should have these graces well developed and abiding in us? And the question comes, What are we doing to this end? The knowledge that many of us are ambitious, and rightly ambitious, to acquire will no doubt be of great service for many years to come; but faith, hope, and love are just as needful and serviceable for these years; and then their value by no means ends with these years, but lasts on and on forever. They are the coin current of eternity. Without them we shall be paupers for eternity! however wise and learned and well-equipped for time. Whether then we succeed in acquiring more or less of knowledge, we ought to make sure that we fall not short of the full measure of faith and hope and love.

SINCERITY IN WORSHIP.

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In spirit and in truth.—John iv : 24.

THE text forms a part of the memorable colloquy of Christ and the Samaritan woman at the well of Jacob. The conversation had reached the point where the living water was offered. Jesus saw that it was needful to reveal the secret sin of her life. When asked concerning her husband she admitted that she had none. Conscience was roused and she in turn asks a question as to where men should worship. Different theories are suggested as to the reason of this query. Some suppose it was because she saw herself in a corner; that she wished, as people do

now, to cover her retreat from a field in which she had been worsted. The stinging rebuke of Christ was felt and unpleasant reflections were awakened. So to adjourn the subject she adroitly introduced another. People are continually doing this. When the citadel of the heart is reached, they attempt to turn aside the truth by diverting the attention to other matters. Others suppose that she loved to talk and hold a controversy. Paul sets forth, as one characteristic of godless men, that they are "full of debate." Many seem anxious for a tilt to show their mettle, to win a victory, in a strife of words. Infidel opposers often show such a surprising knowledge of Scripture that a humble Christian wishes that he knew half as much. Really, there is but a verbal memorizing, a superficial knowledge, and no real understanding of the truth of God. There is a thick veil before the spiritual vision. The disbeliever loads himself to the muzzle. He stocks an arsenal with texts, but he has never penetrated the temple of truth.

The third theory I think is the most plausible, that the query was one of an earnest seeker. The depths of her soul had been touched. Jesus had awakened hope and some confused yet genuine desires. She was perplexed. Christ appeared to her to be a Prophet, talking like one and reading her heart like an open book. She believed that He could settle the question which she had heard debated all her life. It is true he was a Jew. His dress showed it. Though prejudiced she puts the question, "Our fathers worshipped in this mountain." Even then the smoke of Gerizim's altars might have been seen by them. She wishes to know the proper place. Christ answers not as a man, but as a God, "Believe me"—an unusual form, appealing to her trust, not saying authoritatively as He commonly does

"Verily I say unto you"—"the hour cometh when ye shall neither in this mountain nor yet at Jerusalem worship the Father." Old forms are to pass away. Christ saw the future as a present reality. The central fact is this, "God is a spirit, and they that worship Him must worship Him in spirit and in truth." The "where and when" are subordinate to the one idea of sincerity of heart. The woman had both prejudice and ignorance to overcome. She was slow to believe. New ideas staggered her, but Jesus was a patient teacher and was ready to clarify her vision. It was so with His disciples. Their exclusiveness was hard to eradicate. They could not see how Jew and Gentile were to share alike in the blessings of salvation, how that God was no respecter of persons, but His heart was as wide as the world, so that bond and free, Greek and barbarian, might be one in Christ Jesus.

The woman says, "I know that Messiah cometh." She was sure of that. She felt confident that he would clear up the matter. The mystery would be removed. I seem to hear in her earnest voice the sigh of a breaking heart, as if she were saying to herself, "O that He were here to speak to me now!" This moment was one of the grandest in Christ's whole life on earth. God always has had a burning desire to reveal Himself to man. Here at Jacob's well sits the incarnate Son of God. For the first time His divine lips declare point-blank that He is the Son of God. Prophets and kings had longed for this distinct revelation, but now to this poor, sinful, weary woman came the sublime and thrilling words "I that speak unto thee am He!"

What followed you know. Swift as a winged bird she speeds across the meadow to her home in Sychar. She has left her waterpot behind. All is forgotten but the joyful message. "Come, come!" she cries to

the men of the city, "see a man who told me all things that ever I did; is not this the Christ?" She did not rest till she brought a city full to His feet. Many believed on Him for the saying of the woman "and many more because of His own word."

Two suggestions deserve attention here:

1. Sincerity in worship is the central thought brought out here in Christ's teachings. There is and always was a plenty of worship in the world. There was splendor of outward form and pomp at Gerizim, but the Master turns away from it. So, too, at Jerusalem; and He was filled with sorrow and indignation, for the house of prayer was a den of thieves. The Jew would compass sea and land to make a single proselyte; he would stand as the Pharisee and give thanks that he was not like the poor Publican who cried: "Be merciful to me, the sinner," but he did not worship, as did the Publican, in spirit and in truth. Christ hungered for sincere and undefiled worship. Of the Publican He said "that man went down to his house justified rather than the other," and that the poor widow had in her extremest poverty cast in more than they all. When certain ones cried "Silence!" to the little ones who chanted their hosannahs, He rebuked them, for no more heavenly music on earth echoed in His ears than the voices of the children. Ebal and Gerizim are gone, but God is. He still longs for true worship. But too often do we defile our holy place and holy hours with sordid thoughts. Our ear is not deaf to the chink of coin, nor does our brain rest from the study of per centage of profit, even in the courts of the Lord. Men are zealous to get people "to our church," as they say, as if that were all important, instead of the salvation of the souls of men.

"You can't make a Methodist of me," I have heard one say. It makes me indignant. I have answer-

ed in as plain Anglo-Saxon as is possible to use and told such, "I've not talked Methodist Church to anybody, but I have urged men to be reconciled to God, and to worship Him in spirit and in truth, for He seeketh such to worship Him. All else is subordinate." Let us save souls for Christ rather than for "our church" merely.

2. Wherever there is a sincere worshipper God is there by him. He may kneel in a grand cathedral in a crowded city, or in a lonely prairie, or on a mountain top, but him the Father heareth. I believe in creeds, as I do in the usefulness of a bony skeleton for the body, but I would not magnify them too much. Indeed, I have sometimes wished that all the creeds which men have made were burned up and the simple Bible put into every man's hand. "Search the Scriptures, for they are they that testify of me." I believe in churches, but with special emphasis do I utter, and with great delight do I dwell on, the words "I believe in the *Holy Catholic Church!*" As Pelion on Ossa this rises above any sect. I am a Methodist, and always have been and expect to be a Methodist, but the great ambition of my life is to get members into—not the Methodist Church so much—as into "The Holy Catholic Church," the universal fellowship of God's saints on earth.

We have seen what worship God wants. Do you render it, my brother? Or are you content in attendance at church, now and then at the prayer-meeting, perhaps bowing your head upon the rail! Do you really pray? If not, begin now and here, I beg you, the devotion of a true worshipper of God. Call on God in real sincerity of heart. Then will there go up a shout of joy in heaven, a hallelujah of praise. If one there should ask the reason of the joy, the answer would be "Behold he prayeth!" May God grant that this to-

night may be your own glad experience.

WITNESS FOR CHRIST.

BY REV. WILLIAM P. SWARTZ [PRESBYTERIAN], WILMINGTON, DEL.

Ye are my witnesses, saith the Lord.—Isaiah xliii: 10.

I. TO BE WITNESS FOR CHRIST A SPECIAL DUTY OF ALL CHRISTIANS.

1. That is an unwarranted limitation which practically relegates oral witness-bearing to the ministry. The text was spoken to all Israel (*vide v: 2*).

2. Christ and the Word of God claim the testimony of His people, humble and great; and the duty has been recognized and performed.

(a.) The case of the apostles. The words of Christ at his ascension, Acts i: 8: "Ye shall be witnesses unto me," etc. When the number of the apostles was to be filled up, Acts i: 22: "One be ordained to be a witness with us," etc.

The apostles' acceptance and discharge of this duty; on the day of Pentecost, Acts ii: 32: "This Jesus hath God raised up, whereof we are witnesses;" in Solomon's porch before the crowds, Acts iii: 15; before the rulers, Acts iv: 20; and so habitually, Acts iv: 33; in after years, when writing their epistles, they were still claiming to be witnesses, 1 Peter v: 1; 1 John i: 4.

(b.) The case of Paul. He was ordained to be a witness, Acts xxii: 15: "For thou shalt be his witness unto all men," etc. He therefore made such witness-bearing the work of his life, Acts xxvi: 22: "I continue unto this day witnessing unto small and great," etc.

(c.) The case of John the Baptist: "The same came for a witness to bear witness of that Light," John i: 7. For his performance of this duty, see John i: 15, 32; v: 33. This witness-bearing is the duty, not only of the great, but also of the humble.

(d.) The woman of Samaria. John

iv: 39: "And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did."

(e.) The case of the fierce demoniac. Mark v: 19: "Go home to thy friends, and tell them how great things the Lord hath done for thee."

(f.) The command to every one. Rev. xxii: 17: "And the Spirit and the bride say, Come. And let him that heareth say, Come."

3. *A Query*: Have you been witnessing for the Lord? To how many have you spoken in His behalf? What fruit have you secured for Him? "Herein is my Father glorified, that ye bear much fruit," John xv: 8.

II. EFFECTIVE WITNESS BEARING.

1. It is essential for a witness to have some definite knowledge or experience, and to tell it.

(a.) Previous, therefore, to testifying for Christ, there must be an experimental knowledge of His salvation. The man who has had no experience must, of course, keep silent. Is that the cause of the silence of so many church members, when witnesses are wanted for Christ? Or, when born Christians, were they born dumb? Then let them pray Christ to cast out the dumb devil, that they may speak and be every whit whole. Notice the person of the pronouns used in the Psalms. If the *first* personal pronoun were left out of the Twenty-third Psalm, how weak and insipid it would become. Second-hand evidence has very little value.

(b.) A witness must not only have an experience; he must tell it. He must tell it with the purpose of convincing others by his testimony.

Obs.: This is not a difficult duty which can be performed only by the learned or the great or the wealthy, but one within the ability of every Christian, even the humblest. (Cf. Acts iv: 13.) How easy it is to tell

the things which have happened to us! How do men seem to delight in telling their experiences! The soldier of many battles, the sailor of many voyages, the traveler in many climes, the survivor from some terrible disaster, seem never happier than when they find some ready listener to their tales. Shall he alone, who is commanded to tell what "great things the Lord hath done for him," say "I can't," or "I won't," or "I am ashamed?"

2. The value of such testimony to a fact.

(a.) Naturally great and conclusive—more convincing than an argument, and the only way to reach many minds. *E. g.*, philosophers argued that because of the amount of coal required and the incrustation of the boilers, trans-Atlantic steam navigation would never be possible. Suppose a professor of Harvard, or Yale, or Princeton, should have just finished reading to his class in physics such a mathematical demonstration of this point as some prepared, when there should appear in the back part of the class-room a couple of well-known and truthful citizens, who should testify that they had just returned from crossing the ocean in the Savannah or the Sirius, where would conviction have rested? Would not the professor have acknowledged his error? So the argument of the skeptic or infidel when opposed to the testimony of the Christian.

(b.) Yet altogether dependent upon the character of the witness. In the courts the question is, Is the witness of a truthful character? Much more must the value of a Christian's testimony depend upon his possessing a consistent, Christian character. Love is the fulfilling of the Christian's law. It is the badge by which he shall be known. What, then, must we say of the testimony of any one who does not possess this love?

Paul answers, "Though I speak with the tongues of men and of angels and have not love, I am become sounding brass or a clanging cymbal." The injury done by a minister, or a Sunday-school teacher, or a Christian not living out his profession.

3. The help afforded by the Holy Ghost for effective witness-bearing.

(a.) He gives courage and boldness in testifying. Read Acts iv: 23. Timidity and reluctance are the chief causes preventing many true Christians from testifying for Christ to-day.

(b.) He gives power and effectiveness. "Not by might nor by power, but by my Spirit, saith the Lord of hosts." "But truly I am full of power by the Spirit of the Lord, and of judgment, and of might, to declare unto Jacob his transgression and unto Israel his sin." "Not with enticing words of man's wisdom, but in demonstration of the Spirit and of power." "Ye shall receive power after that the Holy Ghost is come upon you."

(c.) He gives corroborating testimony. "But when the Comforter is come, . . . He shall testify of me: And ye also shall bear witness."—John xv: 26 and 27.

III. THE HUMILITY AND THE HONOR OF A WITNESS-BEARER FOR THE LORD.

1. How humble an appointment must this have seemed to the disciples who, full of anticipations of the establishment by Christ of an earthly kingdom, transcending in its glory the kingdom of Solomon, were questioning which "should be greatest?" Not to be a governor, or a judge, or treasurer, but simply a witness! Is this position too humble for you? Do you look down upon it?

2. Yet what glory and honor belong to it! Into what company does it introduce us! Of Christ, the faithful and true witness; of the Holy Spirit, who shall testify of

Christ; of the apostles, who were witnesses, and the martyrs. And in eternity shall those who confess Him here be confessed of Him. Those who suffer with Him for their testimony shall also reign with Him in His glory.—*Vide* Rev. xx: 4.

THE EPISTLE TO THE ROMANS.

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I am not ashamed of the gospel of Christ.—Romans i: 16.

THIS utterance is the keynote of the epistle. It also records the theme of it, the gospel. The most systematic exposition of the gospel in the New Testament is this book of Romans. Paul had no reason to be ashamed, for God is almighty in grace as in nature. The gospel is His, and therefore potent and omnipotent. It brings a blessing to all, "to the Jew first"—don't forget that—but also to the Gentile. It reveals the righteousness of God, not an abstract idea, but that which is from faith and by faith. It is built on our belief, and it is "to faith." Faith is an eye to see with and a hand to grasp. By faith are we saved.

Let us study the epistle as a whole, rather than fragments of it. I have recently been a mountain climber in Wisconsin. As from lofty altitudes I had broad views, so would I have you see from the summit of this spiritual mountain the continent of truth spread out before us. Adolph Monod one night was wakeful. As he could not sleep he had a student read to him Romans from the eighth chapter onwards through the epistle. He then began at the first chapter and read to the eighth, and so heard the whole read. He declared himself greatly refreshed and said that he never before had had such a satisfying conception of the book. Looking, then, at Romans in its unity we see that, after the brief, pregnant opening, it falls into two parts, the

doctrinal and the practical. If a crystal is split its division is determined by its axial development. The first eleven chapters are a revelation of doctrinal truths, and the other five record their application to practical life. Here is the root and the fruit, here the relation of cause and effect, consequences as well as subsequences. Morality is not religion, but the product of true piety. The gospel is not the morality of philosophy. Its cause, its end, its spirit, are all peculiar. Destroy its root and you destroy it all. The Jew had a law which forbade covetousness, yet the Jew is characterized by his money-getting and money-loving spirit; as we say: "He is a Jew." He has become a by-word and hissing. Christian morality results from the inspiration of a nobler life. "If ye be risen with Christ, seek those things which are above," is the rule, and we shall not be forever clutching riches with a deadly, almost damnable eagerness, the love of which is the root of all evil; we shall not be forever following the beggarly elements of the world.

1. Look at the first eight chapters. Here the doctrinal aspects of personal, individual salvation are presented, then the dispensational and national aspects, God's age-long dealing with Jew and Gentile, circumcised and uncircumcised. The first eight chapters end with a triumphant doxology sung, as it were, on a mountain top, beginning: "What shall we say to these things?" From a bottomless abyss the writer has climbed to the lofty summit; from condemnation to justification, up the ladder to glorification. Principalities and powers, heights and depths, things present or to come, cannot separate the soul from God. "What shall I say?" cries the breathless climber standing on the summit. "What shall I say?" The end of the next chapters is in a similar strain: "O the depth of the riches,

both of the wisdom and the knowledge of God!" Have you climbed up from the infinite abyss to the mountain top of truth? Have you looked over and shrunk back as you gazed, saying: "How unsearchable are His judgments and His ways past finding out"?

2. Christian life, church life, civil duties, the normal and abnormal conditions to which the gospel applies, and the great missionary work of God's people, are next considered. The apostle is going to Spain and will stop at Rome. Were he now alive he would say: "I am going to America." He would stop at the world's great centers as he did at Rome, to be "brought on his way." He was a foreign missionary. He did not build on another's foundation, but went to preach where Christ was not named. You can hardly say that of America, for the gospel is spread here everywhere, whereas there are a thousand million heathen, of the world's fifteen hundred million, who never have heard of Jesus.

Now notice a few central thoughts: first the work of the law in revealing sin. We properly sing

"Convince us of our sin,
Then lead to Jesus' blood."

A quaint Scotch preacher said that the needle of the law opens the way for and carries the thread of the gospel. I once quoted this saying in a tent-meeting and a hearer remarked to me afterwards: "Yes, you're right; but the needle should be pulled out and not left behind." Some leave the lawlike a needle to rangle. It has its function, but the gospel is to follow. The surgeon pushes the knife firmly into the flesh, but not ruthlessly. The condemnation of the heathen world given in this first chapter is so terrible that I have never read it all, or heard it read in detail in public. The crimes are too loathsome to narrate. Yet the pagan is condemned by conscience and by the light of nature.

He is without excuse. Jew and Gentile are alike without excuse. There is none that seeketh after God. This is another thought, expressed in the phrase: "There is no difference." A missionary of thirty-nine years' experience among the Chinese said that he never had met one without a conscience, or one who had walked up to its light. There is no difference. They make idols and bow down to them; we, too, make ours. The Greek and Roman had their gods of war and liquor, Mars and Bacchus. So have we. The Dagon and Molock are practically reared. There is no difference. We all have gone astray. Like the ancient poet we may say: "I see and approve the good, but follow the evil."

Again, as sin levels all of us down, so the gospel lifts us all up. Some are higher in this uplift, as some are lower in the degradation of sin. But as in the sinfulness of sin, so in the grace that redeems, there is no difference. I cannot say: "I am holier than thou." We are not to think too highly of ourselves. The Bible abases all and exalts all. The expression "There is no difference" is repeated twice, in the third and tenth chapters, both as to guilt and to grace. If you exalt yourself the Bible will debase you, but the humble and penitent are exalted, for there is no respect of persons with God.

Finally, notice the relation of the apostle's expressions: "Who shall deliver me from this body of death?" And that in the following chapter, the eighth: "Who shall separate us from the love of Christ?" In the first case he is married to one from whom he longs to be divorced. Later on that union is annulled. He who divorces, marries. We are wedded to Christ, not in His dying flesh, but to Him who is risen from the dead. Then shall we bring forth fruit to God by Jesus Christ. Thus have we seen the steps of the ladder which

lifts us from condemnation to justification, sanctification and glorification, "for whom He foreknew He also foreordained to be conformed to the image of His Son, and whom He foreordained, them he also called, and whom He called, them He also justified, and whom He justified, them He also glorified." May God seal His word on all hearts, for Jesus' sake!

THOUGHTS FOR THE TROUBLED.

BY SAMUEL D. NICOLLS, D.D. [PRESBYTERIAN], ST. LOUIS, MO.

Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies and the God of all comfort, Who comforteth us in all our tribulation that we may be able to comfort them which are in any trouble by the comfort wherewith we ourselves are comforted of God.—2 Cor. i. : 3, 4.

THIS is an exultant expression of praise and thanksgiving, spoken in the midst of pain and tribulation. The apostles suffered not only the ordinary casualties of life, but trod a path of special trial, yet he sings. It is easy to rejoice in days of peace and gladness, but it is not in human nature to rejoice in pain and grief. This is not the voice of the flesh. His continual praise and the joyfulness of other followers of Christ show attainments in the Christian life. Let us look at the nature and source of the joy that springs from trouble.

1. The names applied to God by the apostle indicate his conception of the Divine Being. Pagan philosophy and mythology furnish no parallel. Here is a "God of all comfort" and He is identified with the Lord Jesus Christ, and nowhere else. He is the Father of our Lord. Luther thanked God for little words in the gospel. This little word *our* is emphatic. All the wealth of Christ is ours for He is ours. We are His. "The Father of mercies." As children are begotten by the father, so

these mercies are offspring of God. They are like Himself. He takes delight in mercy. A key to character is found in the pleasures one takes delight in. God takes no pleasure in the death, but in the salvation of the sinner. The thought and the act of mercy come from Him. We are utterly undeserving, nay, positively ill-deserving, yet His sparing mercies, guarding, guiding, saving mercies, attend us from the first. It is because of them that we are not consumed. They are multiplied as the countless stars of night, as the numberless drops of dew. But as starlight is swallowed up in sunlight and dew in rain, so the gift of Jesus Christ embraces every good gift of God. He so loved the world that He gave the Lord Jesus. He is the God, not of some comforts, but of *all* comforts, temporal and eternal. He is King and Lawgiver, Judge and Executive, all that, but more, the Comforter. The world needs this view of God, for life is saddened. It begins with a cry, and ends with a groan. Tears are everywhere falling, at the bridal as well as at the burial; the baptism of our joys as well as of our griefs. The rich have their troubles, and not the poor alone. Ignorance brings trouble, but it is just as true that he who grows in knowledge increases sorrow. "Man is born to trouble," but over all is the Great Comforter, infinite in patience and love, and He says to those who labor and are heavy laden, "Come to me and I will give you rest."

2. The nature of this experience of Paul is further elucidated as we listen to his testimony. He is a witness to a present experience, not one who promises a future comfort. "Who comforteth us in all our tribulations." He saw a great deal of what may be called the dark side of life. He was tossed on a sea of troubles, dashed this way and that and exposed to continual temptations; now

scourged and stoned and now in dungeon and chains, "bearing about the dying of the Lord Jesus" continually. Yet he praises God even when his feet are in the stocks and his back is bleeding. He writes from prison letters full of cheer to the saints of his day and ours. His requests for deliverance were not always answered. He begged thrice for relief from the thorn in the flesh, but received grace to bear it. He was comforted *in* tribulation. Too often we say, "give me back my child, my health, my wealth and I will be content." But it is an inward change we need more than change of circumstances, if we are to realize true growth in grace and Christian maturity of character.

There are three elements that entered into this comfort to which Paul is here testifying. The first is knowledge. A child with some malformation resents the wearing of an iron brace. The parent explains the matter and how that he will thereby come to have a straight, strong limb and enjoy freedom of motion. The child then takes the fetter and wears it willingly, having learned its purpose and its promise. When we understand the limitations of life as related to the joy and glory of the kingdom hereafter, we shall not chafe under them but rejoice *in* tribulation.

Faith in God's sympathy is a second element of this peace-giving comfort. A child comes home to her mother thoroughly disgusted with school life and tells her that she cannot possibly bear it longer. The mother cheers the troubled child with her loving sympathy and says, "Now, for my sake bear it awhile longer and all will be well." The thought of her helpfulness adjusts the child's spirit to the infelicities of her situation, and sends her back to school comparatively content. We rest on Christ's sympathy. He tells us some things and says that there

are other things He has to say which now we cannot bear. His sympathy quickens the growth of patience in our hearts. Farmers often bury troublesome rocks and boulders as the quickest way of ridding their fields of them. The grass is said to be the sweetest that grows over them. The sweetest graces sometimes ripen where our buried troubles lie.

Hope is a third element of comfort. Trials are transitory, but for a moment. The end is near. We soon will enter the joy of our Lord. The troubles are but plows and harrows that precede the seed-sowing. God's discipline makes a larger life, one that is truer and more faithful. Just here remember that there are "home-made troubles" for which God is not responsible. Some fret and worry. Some carry needless burdens. There are others, too, who act like beggars whom I have seen in the Orient, who show their sores and whine and beg for material sympathy. They tell over their trials and dwell on them in detail. Still others shut themselves up and nurse their selfish griefs, carrying them as men wear hair shirts, as if the pain of the body would atone for the sin of the soul. All this is contradicted by the words and by the experience of Paul.

Finally, look at the uses of trouble, as indicated in the text: "That we may be able to comfort," etc. Here is a sort of ordination. God seems to call this trouble and that trouble to come and lay their hands on the Christian to ordain him. It is a sad and heavy charge but he rises with the jubilant faith of Job: "Though He slay me yet will I trust in Him." Many an invalid has had this ordination and from the chamber of pain has gone out a music that thrilled the soul. David had it, and John Bunyan. They could sing

"So by my griefs to be,
Nearer my God to Thee."

Even Christ was "made perfect

through suffering." As we touch the depths of experience we shall be able to comfort others and assure them from personal knowledge that "no strange thing" has happened to them. The comfort wherewith we have been comforted we can commend to them. "Blessed be God," says the apostle, for this comfort. It is a blessed work to carry cheer to other hearts. How natural it is to tell a friend who is suffering from an ailment or accident that we have suffered from, the way in which we found relief from pain and urge him to make trial of it. Still more blessed is it to carry a spiritual remedy to needy souls.

Finally, remembering that afflictions are not always evidences of sinfulness on the part of the sufferer, but often of love on the part of Him who chastens us for our profit, let us not say querulously as did Jacob, "all these things are against me," but rejoice in them as a means of discipline. "Gird up the loins of your mind, be sober and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ." His resurrection is a pledge of our inheritance. By Him we believe in God who raised Him from the dead and gave Him glory. Why cast down, O troubled soul? You are "kept by the power of God." Wherefore gird up the loins of your mind, receive the offered grace to-day, and know that there is more to follow when His glory is revealed. Then will your faith be found unto praise and honor and glory at the appearing of Jesus Christ. Yes, the best wine is saved for the last. Therefore again I say with Peter, "Gird up the loins of your mind, be sober and hope to the end."

WHAT SHALL I DO?

BY C. V. ANTHONY, D.D. [METHODIST], SAN FRANCISCO, CAL.

What shall I do Lord?—Acts xxii: 10.

PAUL persecuting, and Paul pray

ing, present two phases of character that describe in some degree the whole world. We are all gathering with Christ, or we are scattering abroad. If the former then this is the prayer for us. It should ever be upon our lips. It is very significant. Every word is pregnant with suggestion. With the emphasis of each word we shall find a topic for our sermon.

I. *What shall I do, Lord?* There is much to do. I cannot do it all. I cannot do one thing as well as I can another. The question is, What is my part, and how much shall I do? Let us specify the work.

1. Children are to be taught concerning God. The next generation, morally and spiritually, will be what this generation makes it. The State does not teach religion, it cannot do it under our Constitution. It does not do it very well under any other. But the children *must* be taught. Parents are often remiss. If you wait for them it will never be done. The church must do it. That means we must do it. It must be done in Sunday-schools, in meetings and classes for that purpose. It must be done in seminaries and higher institutions of learning. What can I do in this work? ought to be a question that every Christian should ask of God on bended knee.

2. There are meetings to be held. Prayer and other social meetings must be rigorously maintained, and if maintained, men and women should attend, and somebody is responsible for the right use of every moment's time. Then there is the public worship of God. Not only is it duty to go and get the good out of it, but we should go for example's sake. There is a charm in numbers. A crowded house is an inspiration to the preacher. It is also an inspiration to the congregation. It will go like a contagion. There will not be room to receive them. The overflow will fill the waste places.

3. There are social and political

duties to be met. We have duties as citizens. The Christian is not worthy of the name that neglects them.

4. There are expenses to be borne. Some people complain of the many calls the church makes for money. The real truth is, it is a great favor to any man to give him an opportunity of giving to the cause of Christ. This is really all the money any of us can save for eternity. This treasure is laid up in heaven.

5. Above all and over all we have our personal work to do in winning souls to Christ. There is no patent on the work of saving. No ordination or priesthood is necessary, save the anointing of the Holy One. But while God can save by the hand of any of His children, He cannot save without their help. This is the divine order. We say sometimes, His arm is not shortened that He cannot save, and that is true in a certain sense. But in another His power to save is limited by man's inefficiency. It is an awful truth, but a truth undoubtedly. He *would*, but because we would not, souls perish.

II. *What shall I do, Lord?* We come now to see that this is a personal matter with us. It is not what my brother ought to do, but what I ought to do, that fixes the measure of my own duty. My brother's way may indeed modify my own.

1. By causing me to see to it that I do not get in his way or destroy his good work.

2. My brother's presence may require some change in my duty, in order to co-operate with him.

3. I may find my work greater in character, and much greater in amount, because my brother neglects his work. But I must never make my brother's fidelity the measure of my own. I do not answer for him, nor he for me. Every one of us must give an account of himself to God.

III. *What shall I do, Lord?* Doing, after all, is the great outcome of the

Christian life. We must not undervalue faith. We need not lightly esteem doctrine. These are very important in their place, but their place is on the way to practical duty. They show what duty is, and how to meet it. God has no place in heaven or earth for idle Christians. The barren fig tree must be cut down. The branch that beareth not must be taken away.

IV. What shall I do, *Lord*? God made us in his own image. He made us to be co-workers together with Him. How absurd that we should attempt to settle this question of duty without appealing to Him? He gave us the work to do. He alone can direct us successfully in doing it. His power we must have in doing it. To Him we shall give an account in the last day for our fidelity in doing it. From him only can come the glad approval, "Well done, good and faithful servant!"

THEMES AND TEXTS OF RECENT SERMONS.

- Liberty through Obedience. "Thus did all Israel . . . The Lord did bring out the children of Israel."—Ex. xii: 50, 51. Rev. John Humpstone, Brooklyn, N. Y.
- The Old and the New. "And ye shall eat old store, and bring forth the old because of the new."—Lev. xxv: 10. A. J. Lyman, D.D., Brooklyn, N. Y.
- Attractive Religion. "The chapters that were upon the top of the pillars were of lily work."—1 Kings vii: 19. William Elliott Griffis, D.D., Boston, Mass.
- The Inner Side of Conversion. "I have surely heard Ephraim bemoaning himself thus: Thou hast chastised me . . . Surely after that I was turned I repeated . . . I will surely have mercy upon him, saith the Lord."—Jer. xxxi: 18-20. Rev. C. H. Spurgeon, London, Eng.
- Fatherhood and Sonship. "After this manner therefore pray ye: Our Father, which art in heaven."—Matt. vi: 9. Rev. Fred. W. Macdonald, Birmingham, Eng.
- From the Vale of Tears to the Vale of Rest. "Come unto me all ye that labor and are heavy laden, and I will give you rest," etc.—Matt. xi: 28-30. P. H. Swift, Ph.D., Rockford, Ill.
- Obstacles. "And they said who shall roll us away the stone from the door of the sepulchre? . . . And when they looked they saw that the stone was rolled away." Mark. xvi: 3, 4. Howard Crosby, D.D., New York.
- The Signet Ring. "Put a ring on his hand."—Luke xv: 22. Erskine N. White, D.D., New York.
- The Golden Calf vs. The Golden City. "Make unto yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you unto everlasting habitations."—Luke xvi: 9. A. T. Pierson, D.D., Philadelphia, Pa.
- The Faultless Man. "I find no fault in this man."—Luke xxiii: 4. Rev. Valentine Lewis, Boston, Mass.
- The Drawing of all Men. "And I, if I be lifted up, will draw all men unto me."—John xii: 32. Prof. Marcus Dods, D.D., Edinburgh, Scotland.
- Joy and Faith, the Fruits of Christ's Departure. "Ye have heard how I said unto you, I go away, and come again unto you. If ye love me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I. And now I have told you before it come to pass, that, when it is come to pass, ye might believe."—John xiv: 28, 29. Alex. Maclaren, Manchester, Eng.
- Intercessory Prayer. "Peter, therefore, was kept in prison; but prayer was made without ceasing unto God for him."—Acts xii: 5. Rev. Canon Duckworth, Westminster Abbey, London.
- Messages from Heaven. "For there stood by me this night the angel of God, whose I am and whom I serve."—Acts xxvii: 23. Rev. John Robertson, Glasgow, Scotland.
- "Iron Gates." "They came unto the iron gate that leadeth unto the city, which opened to them of his own accord."—Acts xii: 10. Rev. J. Jackson Wray, in Whitefield Tabernacle, London.
- The Glory of the Old and of the New Dispensation. "But if the ministration of death, written and graven on stones, came with glory . . . how shall not rather the ministration of the Spirit be with glory?" etc.—2 Cor. iii: 7. Rev. R. E. Bartlett, M. A., Westminster College, London.
- The Opulence of God. "Filled with all the fulness of God."—Eph. iii: 19. Samuel H. Virgin, D.D., New York.
- The Foe, the Fight, and the Flight. "Resist the devil and he will flee from you."—James iv: 7. Thomas Kelley, D.D., Oxford, Pa.
- The Final Triumph of Good. "And there was war in heaven . . . And the great dragon was cast out . . . and his angels were cast out with him."—Rev. xii: 7-9. Rev. Canon Scott Holland, London, Eng.

SUGGESTIVE THEMES FOR PULPIT TREATMENT.

- The justice of God in the Imputation of Righteousness to Faith. ("And he believed in the Lord, and he counted it to him for righteousness."—Gen. xv: 6.)
- The World's Confession of the Value of Christ. ("For their rock is not as our Rock, even our enemies themselves being judges."—Deut. xxxii: 31.)
- Unselfish Prayer and its Reward. ("And the Lord turned the captivity of Job when he prayed for his friends."—Job xliii: 10, R. V.)
- Educating Power of Religious Meditation. ("I meditate on thee in the night watches."—Psa. lxxiii: 6.)
- The Divine Artist's Love of Beauty. ("He hath made everything beautiful in His time."—Ecl. iii: 11.)

6. The Single and the Evil Eye. ("The light of the body is the eye; if, therefore, thine eye be single, thy whole body shall be full of light; but if thine eye be evil, thy whole body shall be full of darkness.—Matt. vi : 22, 23.)
7. The Shadow upon Life Consequent upon Rejecting the Christ-life. ("And he was sad at that saying, and went away grieved, for he had great possessions."—Mark x : 22.)
8. The Comprehensive Demand. ("Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength."—Mark xii : 30.)
9. Transfiguration of Character by Prayer. ("And as he prayed the fashion of his countenance was altered, etc."—Luke ix : 29.)
10. Christ the Ideal Man. ("Behold the man."—Luke xix : 5.)
11. Christ's Claim Unrecognized. ("He came unto his own, and his own received him not."—(John i : 11.)
12. Our Judgments Correct as we are in Harmony with God's Will. ("My judgment is just because I seek not mine own will but the will of the Father which hath sent me.—John v : 30.)
13. Contingent Events as Related to Divine Providence. ("Lord, if thou hadst been here my brother had not died."—John xi : 21.)
14. Authority for Belief. ("Prove all things."—1 Thess. v : 21.)
15. A Rootless Hope and a Defeated Life. ("Let me die the death of the righteous, and let my last end be like his."—Numb. xxiii : 10, together with "Balaam the Son of Bosor, who loved the wages of unrighteousness."—2 Peter ii : 15.)
16. The Religion of Old Age. ("For love's sake I rather beseech thee, being such a one as Paul the aged."—Philemon 9.)
17. A Scripture title to Nobility. ("These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether these things were so."—Acts xvii : 11.)

THE PRAYER-MEETING SERVICE.

BY WAYLAND HOYT, D. D.

DEC. 2-7.—THE WANING OPPORTUNITY.—John xii : 35, 36.

1. OPPORTUNITY *does wane*. Not always would the Blessed Face shine forth upon those unbelieving Jews. The crucifixion and the sepulchre were ahead. They were to seize the light and use it while it streamed upon them. In a sense as true our opportunity is waning. To say the very least, so tremendously does the Scripture seem to tend against the idea of a second probation, it is the most insane folly to at all reckon on it. And analogy is against it, too. *One* infancy; *one* youthhood; *one* young manhood; *one* period of middle-age; *one* period of old age. None of these states and stages can be repeated. Analogy seems to point unalterable finger toward only one probation. And it is passing. We have reached the last month of another year.

2. *Seize opportunity*. Walk *while* ye have the light. Though the sense be, as some declare, not "as long as," but "as," that is "in harmony with the fact that ye have the light"—yet the practical application is the same. The light of life is fading for every one of us. Walk then, as ye ought, in the consciousness of that fact. *Seize opportunity*.

(a) Of accepting Jesus. (b) Of service. (c) Of prayer. (d) Of the study of the Scripture. (e) Of faithfulness to the Lord's Church. (f) Of reparation, if we need to make it. (g) Of mending brotherhood, if toward any we have broken it. The year passes. The light wanes. Seize opportunity.

3. *The doom of refusal*. Lest darkness come upon you. Revised version—that darkness overtake you not. Refusal of spiritual light is not simply refusal, it is *entrance into spiritual darkness*. The law is inevitable. The "will not" becomes at last "cannot." If we wait till evening we have missed the morning. If we forbear to serve we have just so much the less chance to serve. Time passes. The light wanes. *Now*, on the threshold of the last month of the old year, by quick decisions toward all righteousness, escape the doom of refusal.

DEC. 9-14.—CONVERSION.—Luke xviii : 35-43.

In this miracle I see three things—the man unconverted; the man becoming converted; the man converted.

First—the man *unconverted*. The

man was blind. The man stood *out of relation* with the light. Have you ever noticed how constantly in the Scripture God uses this state of physical blindness as a symbol, and carries it over into the spiritual realm, and charges home upon unconverted men the fact of a terrible spiritual blindness toward Him? God is the soul's light. But men are *out of relation* with Him; have damaged and darkened the vision of the soul, have become spiritually blind. John iii: 19; 2 Cor. iv: 4; 3 John 11.

And notice a very great and vital difference between blindness physical and blindness spiritual, viz., that whereas physical blindness may come contrary to a man's wish and volition, and is therefore something blameless, spiritual blindness always comes *in accordance with* one's wish and volition, and is therefore something blameworthy. Men are spiritually blind because they have chosen to be thus. Men cannot see God because they *will not* see Him.

So much for the man unconverted. He is a man whose soul is blind toward God. And the terrible thing about it is that his is a self-caused, willful blindness.

Second.—The man *becoming converted*. And this falls at once into two divisions—the blind man who was helped; the Jesus who helped. There were two sides to the matter, a *human* side and a *divine* side.

So precisely in this matter of becoming converted there are two sides—a human and a divine.

The human side.

(a) This blind man is *conscious of his blindness*. He knows he cannot see. He knows he is out of conscious relation with the sun. It is a sad, terrible, but real and acknowledged fact. He goes into no nice discriminations as to the amount and opacity of his blindness. He does not compare his blindness with what other men have told him about theirs. He is profoundly conscious of the black, hor-

rible fact that *he* is blind and that he is full of confession of it.

So must the man who would become converted *come to the consciousness of his sin*.

(b) This blind man is conscious of his *helplessness*. He knows he cannot heal himself. A sad experience has taught him that. Perhaps he has become this beggar at the way-side, because, like the woman in that other miracle, he has wasted all his substance in vain attempt at cure.

So must the man who would become converted come to the consciousness of his *helplessness*.

(c) There must be *actual and forth-putting determination to seize the healing which does reside in Jesus*. Look at that blind man. He is sitting there begging, nigh unto Jericho. He hears the rush and rustle of a multitude. He asks the meaning of it. They tell him—Jesus of Nazareth passeth by. And then, at once, out of his blindness and out of his helplessness he cries for the healing that is in Christ.

So must the man who would become converted put forth actual volition toward the healing forgiveness; there is for him in Jesus Christ.

(d) The place of crying is frequently the place of conflict. And they which went before *rebuked* him, that he should hold his peace. But he cried *so much the more*, etc.

So, also, in the stern process of conversion, there are multitudes of things going before a man, rebuking him, bidding him hold his peace. Sometimes one becomes quite clean discouraged at their thronging and persistency. E. g.—the man's own sin, his sense of its greatness; sometimes his want of feeling; sometimes the man's preconceived plan of conversion; sometimes the inconsistencies of Christians. But notwithstanding *must he cry to Jesus*.

(e) Frequently, there are not only difficulties to be overcome, but there is almost always *something*

for the man to cast away. Mark, in his narrative of this miracle, tells us that this blind man, *casting away his garment*—the long, outer, hindering robe the Orientals wore—came to Jesus. So the man who would become converted must fling away hindering things. E. g. bad companionships, bad habits, bad twists in business, unholy grudges, etc.

The Divine side of this process of conversion :

(a) Jesus stood. The man's prayer arrests Jesus.

(b) Jesus commanded that the man be brought to *Himself*—not to any baptism, church, priest, sacrament, but to Himself.

(c) Jesus actually heals the man.

This is being converted—out of confession of sin ; out of confession of helplessness ; in faith that Christ can help—notwithstanding obstacle and discouragement ; casting aside everything that entangles and hinders ; going to Christ— this on the human side. And lo, immediately the human side is met and answered by the Divine side—Christ hears ; Christ heals.

Third—*The man converted.*

(a) He sees—immediately he receives his sight.

(b) He follows Christ—this is the test of a true conversion.

(c) He glorifies God—there is no such thing as a real conversion that wants to stay a secret one.

DEC. 15-21.—JESUS LEADS THE WAY.—Mark x : 32.

WHAT a blessing it is that for our help we have not only precept, but example. How much more easily we can get on, when we see some one before us doing what we are told to do. My dread and horror used to be mathematics. I could not understand it or do the problems. It is a great thing to have met a true teacher. I have learned not so much from books as from a true man. You

who are teachers help the scholars less by what you say than what you are. When I was in college Prof. S. S. Greene, then of Brown University, now of heaven, said to me, "Let me help you"; and he did help me. He wrought out the problem before me; what I had not seen he let me see. I had a grand consciousness of victory as I did what I had seen him do.

In the same way our Lord helps us. He does not say in an iron fashion, "Do this;" He says, "Let Me help you to do it." He is our example.

Jeremy Taylor tells us of a man in the time long ago who set out to go to a certain shrine. It was winter; there were storms and great drifts of snow; it was the business of the servant to go before and to break out a path; but presently his strength failed; and then the master went first in the servant's place; and the servant placed his feet just in the tracks where the master had trod; and so they reached the shrine. And so in this life of ours, amid the storm and the snows of difficulty and trial, we can see the prints of the Master, and can put our feet in them.

I think our Scripture gives us *example of constancy in duty*, as illustrated in the life of our Lord. The work had been done, the miracles had been wrought, the teachings had been uttered; and now He was on His way to Jerusalem to make propitiation for the sins of men.

Mark's is the graphic Gospel. We get from him clearer ideas of how things looked than from any other Gospel. Our Scripture is wonderfully graphic. It shows us our Lord's constancy in duty; He was in the way of duty; He never found himself outside the way of duty; His feet were always in the path. If the path pointed toward Jerusalem and Calvary, still we find Him in the way. *There is a mighty strength in the determination to hold ourselves in the way of duty.*

Now, there are some duties as to which there may be question. There are others that admit of no question. For example, we ought to be always in the *way of prayer*. How foolish was that man in the gospel who tried to feed his soul with bursting barns; there was no sin in having the full barns; but his soul could not live on them. We must have spiritual nourishment. We cannot get on without it; we starve otherwise.

I have known Christians who tried to feed their souls with the duties of each day, with the care of the children, and of the household, and of business. This is all well; but you must nourish your soul by contact with God in prayer.

And then there is the duty of *reading the Scripture*. Do you know the Scripture better than you did a year ago? You ought to. Have you more places in the Bible to which you go as the bird goes to her retreat? You ought to. Are there more precious spots in the Bible than there were once? There ought to be.

Suppose some one had entrusted me with a great matter, and had given me written instructions as to how to conduct it; and suppose that when I felt like it, I went and read a sentence, and then after a week, half a dozen sentences; I should have only the most fragmentary knowledge of the instructions. But how many Christians treat the Bible thus!

I must conquer my *evil nature*; I must lay aside my easily *besetting sin*. It may be procrastination; it may be a bad temper; it may be despondency. You must be in the way of *that duty*.

So of the duty of *widening Christ's kingdom*; I must be in the way of this. Each of us ought to have some soul, especially in his thoughts. If there is a Christian who has not on his heart some especial one whom he is trying to bring to Jesus by

speaking or writing, to him he is false to the very idea of Christ's kingdom. Our Lord was in the way of duty; we ought to be.

Our Lord was *earnestly constant* in the way of duty. He "*went before*." He went more swiftly than the rest. They were laggards. When my feet move slowly, let me think of him going in advance.

Duty ought not to be to us a school-boy task. If I go into my study and it is hard work to make a sermon, let me see that face of Jesus Christ, and I think I shall be more earnest. When you are tired of the monotony of life, look at that picture of Him.

He was earnest in duty, not withstanding the *persuasions of his friends* and the *plots of his enemies*. His friends tried to dissuade Him from the way; the Jews tried to stone Him, to kill Him. But, for all that, He was earnest in the way of duty. If some one laughs at us for speaking or praying in public, shall that move us?

Christ was constant in duty *notwithstanding He was going toward disaster*. He was going into the most appalling disaster because it was God's will.

Our Lord pressed on toward the *shining end*. There was such an end. He was sure of it. And we may be sure of this; if bright results do not come now they will come later. One day, we shall hear His voice say to us, "Well done, good and faithful servant."

DEC. 23-28.—AND DWELT AMONG US.—John i: 14.

THINK a moment and you will see that these are very dear words, home words.

When you say a man dwells there, you can no more clearly express the thought that the man himself is there. He is most of all himself in the place in which he dwells. He may wear a kind of other self outside of his dwelling place. He wears

his real self inside. To dwell is to find and make a home. So Christ, coming to us in the incarnation, to bring out the beautiful figure in the original—pitched his tent among us, dwelt among us, made a home for himself among us, became one with us in the closest and most familiar sense.

(a) Christ dwelt among us in His assumption of a *genuine human nature*.

In the same absolute and thorough sense in which He had ever been divine, in this same sense exactly did he become human. That baby born on that night in Bethlehem, albeit He did not abdicate His godhead, was as utterly a part and parcel of humanity, in all essential attributes, as any child born into your house or mine. Deity He remained, but brother He became. Try Him by all the tests by which you know your brother man. He answers to them all. He was born; He grew in stature and in wisdom; He toiled; He loved; He hungered; He thirsted; He rejoiced; He suffered; He died; He comes to me in no unfamiliar garb and guise. He wears no celestial shape I have never seen before. He blinds me and scares me with no scathing gleam of heavenly light. He perplexes me with no foreign speech. He withdraws himself into no difficult distance as though he were of nobler lineage than myself. No, He *dwells* with me; looks upon me out of human eyes; touches me with human hands; speaks to me with human voice and speech. Stands here where I stand on this same rough ground of earth. He is made flesh. He has become brother. He remains brother.

(b) Christ dwelt among us in *poverty*. He touched life at its lowest point. None are so lowly that they may not approach Him.

(c) Christ dwelt among us in *bodily distress and weariness*. When you are tired do you ever think what a

blessed and resting thing it is to be able to pray into the heart of a Saviour who, Himself, by personal experience, has felt our utmost weariness?

(d) Christ dwelt among us in *hearty companionship with common life*. So He sanctifies all our common joys. He was no ascetic. He was present at marriages. He accepted the hospitality of the Pharisee. He was also guest to Matthew, the despised publican.

(e) Christ dwelt among us in *grim-est experience of temptation*.

Since Christ thus dwelt among us, we have a *God who is accessible*.

"No fiery cherub guards His feet,
Nor double-flaming sword."

Since Christ so dwelt among us, He thoroughly *understands us*. Our best friends sometimes misunderstand us. He never.

Since Christ so dwelt among us *prayer must be real and valuable*.

Since Christ has so dwelt among us, *how inamense the wrong of rejecting Him!*

DEC. 30-31.—THIS YEAR ALSO.—
Luke xiii: 6-10.

AND so another year has ended. In Phil. iii: 13-14, the Apostle Paul suggests to us most valuable spiritual exercise for such a time.

Retrospection.

Introspection.

Prospection.

Retrospection—The glance backward. "Forgetting these things which are behind." It is true that we ought often to look backward to remember; it is as true that perhaps even more often we should look backward to *forget*.

(a) Our *mistakes* we should forget. A mistake is an error of judgment, and so is to be distinguished from a sin which is a conscious violation of the law of God.

(b) Our *discontent* we should forget. Nothing so hinders a strong, pushing, achieving, exultant life as

murmuring—the mutterings of discontent.

(c) Our *successes* we should forget, that we may not rest in them, but push onward into nobler triumphs in the future.

(d) Our *failures* we should forget, that the consciousness of them may not hamper us.

(e) Blessed be God, our *sins* we may forget, if we trust Jesus. For He is the end of the law for righteousness to every one that believeth.

Introspection.

There is an egotism which is vain, and so is sinful. It is the egotism of the rich fool whose only thought was of an egotistic, and pleasant, and pampered material prosperity, who had no thought for character and duty. He said, "I," "My," much.

And he spake a parable unto them, saying, "The ground of a certain rich man brought forth plentifully; and he thought within himself, saying, What shall I do, because I have no room where to bestow *my* fruits? And he said, this will I do. I will pull down *my* barns and build greater; and there will I bestow all *my* fruits and *my* goods. And I will say to *my* soul: Soul, thou hast much goods laid up for many years; take thine ease, eat, drink and be merry. But God said unto him, *Thou* fool, this night thy soul shall be required of thee; then, whose shall those things be thou hast provided?" Think of it; eleven selfish pampered I's and my's in but three short verses.

But there is a noble egotism which is solemn and majestic, and grave with its consciousness of responsibility; whose first thought is of duty and of character, and of service toward God and fellow-man; which does anxiously ask itself: How am I serving God and my generation? Am I gaining character which is Christlike? Such was the egotism of Paul. "Not as though I had already attained either, were already

perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended; but this one thing I do, "forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling in Christ Jesus." Seven I's in three verses, but how different the egotism of Paul from the egotism of the rich fool.

Ah, these great matters touch the ego, the I, not that other man, but the I.

I summon you to this *Introspection*. Think within yourself, what am I becoming? What am I doing upward toward God; outward toward my fellows?

Prospection. — Retrospection is useless, and an introspecting self-examination is useless, except as they stir and nerve the soul to reach the true idea for life which the future holds. This was what Paul meant to do for all the future: "I press toward the goal for the prize of the high calling of God in Christ Jesus."

Is that the purpose of your future? It is the only worthy one. Christlike character.

Do you forget the things which are behind, and look inward also with clear examining eye that you may fling aside weights and gather impulse and get motive for that?

If you do, you will not be Christians with *shut Bibles*.

If you do, you will not be Christians who are *prayerless*.

If you do you will be *church-helping* Christians.

If you do, you will be Christians of the *shining life*.

But let us remember *this year* also "implies a limit," and in two respects. *As to the past*—the old year has gone; we have so much less of life. *As to the future*—Use the shread of the future nobly and

consider that the New Year ahead may be your last.

Prayer-Meeting Topics for 1890.*

JANUARY.

- Jan. 1-4. Promises for the New Year.—
Ex. xxiii: 14; Matt. xxviii: 20.
" 6-11. Destruction and Construction.—
Matt. xxiv: 2.
" 13-18. Advantages of Obedience.—
1 Kings xvii: 15, 16.
" 20-25. Great Help for Troubled Souls.
—1 Cor. x: 13.
" 27-31. Cure for Complainers.—Josh.
xvii: 18.

FEBRUARY.

- Feb. 3-8. Three Great Facts.—Eph. ii: 4, 6.
" 10-15. Even in Sardis.—Rev. iii: 4.
" 17-22. The Divine Reception of a re-
turning soul.—Luke xv: 20-24
" 24-28. The mighty God of Jacob.—
Gen. xlix: 24.

MARCH.

- March 3-8. Overcoming by the Blood of the
Lamb.—Rev. xii: 11.
" 10-15. Access.—Eph. ii: 18.
" 17-22. God with us.—Ps. xlvii: 11.
" 24-29. Consenting not.—Prov. i: 10.
" 31; April 1-5. Thou fool.—Luke xii: 20.

APRIL.

- April 7-12. Some laws concerning Truth.—
Mark iv: 21, 25.
" 14-19. Christ our Passover.—1 Cor. 5-7.
" 21-26. The stone rolled away.—Mark
xvi: 3-4.
" 28-30; May 1-3. Peter's denial.—John
xiii: 38.

MAY.

- May 5-10. Home religion.—Luke viii: 39.
" 12-17. The personal question.—Luke
ix: 25.
" 19-24. The great Truth and the great
Necessity.—Ps. lix: 17.
" 26-31. Do not mistake.—1 Cor. xv:
33, 34.

JUNE.

- June 2-7. Difficulties.—Num. xiii: 28.
" 9-14. Divine comfort for us.—John
xiv: 18.
" 16-21. Fidelity.—1 Kings xxii: 14.
" 23-30. The lost Lord.—Is. lv: 6, 7.

*These topics will be furnished to pastors and others at 30 cents per 100.—PUBLISHERS.

EXEGETICAL AND EXPOSITORY SECTION.

Studies in the Psalter.

By TALBOT W. CHAMBERS, D.D.
No. XII.—The Eighty-fourth Psalm.
The Exceptional Song.

ONE of the marked peculiarities of the Psalter, a feature which it shares with no other collection of sacred lyrics, is the occurrence of certain

JULY.

- July 1-5. That for which we sorrow some-
times God's best blessing. Matt.
xvii: 23.
" 7-12. A good conscience. Acts xxiv: 16.
" 14-19. The brands of Christ. Gal. vi: 17
" 21-26. A life not a failure. Mark vi: 29.
" 29-31; Aug. 1, 2. What Christians need
Eph. i: 15, 16.

AUGUST.

- Aug. 4-9. The seed and the sower. Matt.
xiii: 8.
" 11-16. Delayed answers to Prayer.
John xi: 17
" 18-23. Not orphaned. John xiv: 18-19.
" 25-30. The dream of Jacob. Gen.
xxviii: 13-12.

SEPTEMBER.

- Sept. 1-6. The way of cleansing. 2 Kings
v: 14.
" 8-13. The perpetual invitation. Rev.
xxii: 17.
" 15-20. What we too usually do and
what we ought to do. Mark
vi: 36.
" 22-27. Praying and not fainting. Luke
xviii: 1.

OCTOBER.

- Sept. 29, 30; Oct. 1-4. The Bread of life.
John vi: 35.
Oct. 6-11. The call of the Publican. Matt.
ix: 9.
" 13-18. Excusings. Ex. iv: 13.
" 20-25. Their own company. Acts iv: 23
" 27-31. Old things gone; new things
come. 2 Cor. v: 17.

NOVEMBER.

- Nov. 2-8. The Reaper and the Wages.
John vi: 36.
" 10-15. Lessons from the Manna. Ex.
xvi: 4.
" 17-22. One another's burdens. Gal.
vi: 2.
" 24-29. Complete in Him. Col. ii: 10.

DECEMBER.

- Dec. 1-6. The heartening certainty. 2
Chron. xvi: 9.
" 8-13. Pondering the Path. Prov. iv: 26.
" 15-20. Our Times in His Hand, Ps.
xxxii: 16.
" 22-27. The urgent fact. 2 Cor. vi: 2.
" 29-31. Reefed Sails. 1 Cor. vii: 29.

pieces which begin with complaint and sighing, often a *wail de profundis*, and then gradually, sometimes suddenly, pass into a strain exactly opposite; and the groans and tears of the first part are drowned in the triumphant hallelujahs of the second. See Pss. vi., xiii., xxxi.,

etc. The spiritual design and use of such compositions in a book intended for the believer's *vade mecum* needs no explanation and enlargement. But the Psalm before us stands alone, in that it utters the notes of sorrow without any of joy. It is mournful from beginning to end. The lamentation is relieved by no cheerful anticipations, no expressions of strong confidence. Nor is the occasion of the sorrow hinted at. There are no confessions; the word *sin* does not occur even once, nor any of its synonyms. The whole burden is simply that of deep, hopeless distress. It is the outcry of one with wasted frame and failing eye, drawing nigh to Sheol, cut off from friends and helpers, distracted by terror, and having only one resource, that expressed in the opening clause, "Jehovah, the God of my salvation." But while the appeal is made to him once and again, there is no hint of an appropriate response. Nay, everything indicates disappointment and failure. The heavens do not open, and the prayer comes back unanswered to him who uttered it. It is said by some that a satisfactory explanation of this peculiarity is gained by considering this and the Psalm which follows it as intended to constitute a pair or double psalm (like the third and fourth, the ninth and tenth, the forty-second and forty-third); and that therefore the desponding tones of the 88th Psalm are merely introductory to the cheering anticipations of the 89th. But while this fully explains the intention of the compilers of the collection, and vindicates the place which the lyric holds in the Psalter, it does not account for its origin, which was certainly independent of the visions and revelations made (Ps. lxxxix : 3, 19, 25) to Ethan the Ezrahite. The author had not before his mind the everlasting covenant, the sure mercies of David, the throne as the days of heaven. He may have known all

about them, doubtless did know, but the question is why no suggestion of these or other grounds of hope came up to relieve the dreadful monotony of wailing, entreaty and remonstrance.

The title informs us that this is one of the Korahite songs, that it was intended for sanctuary service, that it was set to a particular tune called "Mahalath Leannoth," that it was of a didactic or instructive nature, and that its author was Heman the Ezrahite, one of those whom David (2 Chron. vi: 31) "set over the service of song in the house of the Lord, after that the ark had rest." But none of these facts throw any light upon the occasion of this piteous wail.

The psalm as has well been said neither requires nor admits of any minute or artificial subdivision, but for convenience sake we may consider one-half at a time. First half, vv. 1-9 :

O Jehovah, God of my salvation,
I cry day and night before thee.
Let my prayer enter into thy presence,
Incline thine ear to my outcry,
For my soul is sated with evils
And my life draweth nigh to Sheol.

I am counted with 'them that go down into the pit;

I am like a man who has no strength:
Cast off among the dead, like the slain who lie in the grave,
Whom thou rememberest no more, and they are cut off from thy hand.

Thou hast laid me in the lowest pit,
In dark places, in depths of the sea.
Thy wrath presseth hard upon me,
And with all thy waves thou oppressest me.
Selah.

Thou hast put my familiar friends far from me;
Thou hast made me an abomination unto them;
I am shut up and cannot come forth.
Mine eye wasteth away with affliction:
Upon thee, O Jehovah, I call daily,
I spread forth my hands unto thee.

In the first verse occurs the single ray of light that struggles through the gloom, the one star that pierces the midnight darkness; it is the name by which the writer shows who it is that he addresses. It is

not "Jehovah, Jove or Lord," not any vague appeal to whatever unseen power makes for righteousness, but a direct call upon the Most High as Jehovah, the revealed God of the covenant, and not only that, but as the God of the singer's salvation, the Being in whom he trusts and to whom alone he can think of going in the hour of trial. This of itself identifies the psalm as entitled to the place it occupies, as the genuine utterance of a devout man, and not a waif that by chance found its way into the collection. This alone, as Calvin says, closes the door to despair, and ministers patience to bear the cross. The suppliant prays often and long. Day and night he is engaged, but always "before thee," not in mere expressions of distress, instinctive ejaculations, but direct personal applications. In the second verse the first petition is that his prayer may attract the divine attention, which is varied in the next clause by resorting to the figure of one bending down to catch a faint or distant cry. Then the greatness of his suffering is given as a reason why God should hear him. He is "sated with evils"—more than enough to fill any ordinary measure of affliction, more than enough to consume his strength. He draws nigh to the unseen world—so nigh that men begin to count him as already there. He has, as our idiom expresses it, "one foot in the grave." He resembles a man whose vital forces are worn out with pain and suffering, or like one of the shadowy phantoms that people the unseen world. Nay, he is "cast away among the dead"—no more under the care of the watchful Presence which guards the people of God, but like the mortally wounded, who die, not by slow decay as the ripe fruit falls from the tree, but by violence and as a penal visitation, and who instead of being remembered by God are cut off from

his hand, *i. e.*, no more enjoy his guiding and helping hand. The sufferer's condition is still further emphasized as that of one who no more sees the light of the sun. He is made to dwell in a deep pit, in gloomy regions, nay, in submarine depths from which no escape is possible. And this is the more painful because it is considered a divine affliction. God's wrath presses hard upon him like some intolerable burden. It comes again and again like the successive breakers of some angry sea. Not one is spared, but all God's waves beat upon him. Here the *Selah* seems to indicate a solemn pause before the description is resumed.

In the eighth verse a new element of sorrow is introduced, the dreary solitude of his situation. Not merely "acquaintance" (as the R. V. has it) but his familiar friends, as the word means, are put far away. Instead of having any to console him he is like one shut up in a prison-house of misery. Others cannot come to him, nor can he go forth to them. But even were it otherwise he would not be relieved, for his friends have not merely forgotten him, but they are altogether estranged. He is an utter abomination (the Hebrew noun is a plural which intensifies the meaning) to them. It does not seem necessary here to consider with Delitzsch that there is a reference to the leper's complaint (Lev. xiii : 45, 46), but the plain implication is that the man's intimate friends stand aloof from him as one suffering under God's punitive hand. He must bear his burden alone. In consequence his eye wastes away. It is worn out by constant tears or by his long and ineffectual looking for help. Yet he prays every day, calling upon Jehovah and spreading forth his hands in the attitude of a suppliant, which, as Tholück justly remarks, he could hardly do unless he believed that al-

though he could see no way of escape yet one really existed.

Second Half vv. 10-18.

Wilt thou perform wonders for the dead ?

Or shall the shades arise and praise thee ? Selah.

Shall thy loving-kindness be told in the grave.

Thy faithfulness in Destruction ?

Shall thy wonders be known in the dark ?

Or thy righteousness in the land of forgetfulness ?

But I, unto thee, O Jehovah, do I cry ;

And in the morning shall my prayer come before thee.

Why, O Jehovah, wilt thou cast off my soul ?

Why wilt thou hide thy face from me ?

Wretched am I, and expiring from my youth ;

While I suffer thy terrors I am distracted.

Thy fierce wrath hath passed over me ;

Thy horrors have destroyed me.

They surround me like waters all the day long ;

They compass me about altogether.

Lover and companion hast thou put far from me,

My familiar friends are darkness.

The argument of the impassioned expostulation in vv. 10-12 rests upon the imperfect revelation of the future state to the covenant people. To them Sheol was a dark and dismal region. Its inhabitants were *Rephaim*, a race of giants, whose name was applied poetically to the gigantic shades of the dead. There there was no opportunity for praise or thanksgiving, nor for the divine acts which call forth such utterances. It is a land where men forget and are forgotten (Eccles. ix : 5, 6, 10 ; Ps. xxxi : 12). Though this gloom was sometimes removed (as in Ps. xlix : 15, lxxiii : 24), yet in general the great contrast between the present scene, with its life and glow, and the future, with its dim and shadowy existences, gives force and point to the animated questions of the sacred poet. While no voice comes back from the land of forgetfulness and he seems to stand on the very edge of dissolution, yet he, for his part, will continue to cry for help unto the Lord, commencing in the

morning. He was nigh to the grave. Did he once pass the line all present forms of work and service would cease, and hence his piteous outcry to the only power that could relieve him. He asks for the reason of his suffering, why his soul is rejected and God's face hidden, and then renews his lamentation. He is wretched and has been so from youth. God's wrath has passed over him, and the horrors of His power have almost annihilated him. Again, his troubles take the form of foaming waves which swirl around him all the day long, and threaten at any moment to engulf him. Then the lyric winds up with a repetition, slightly varied, of the loss of companionship. Not only are old friends and comrades estranged from him, but their place is supplied in a peculiar manner. Now, instead of the companions of his youth, deep darkness has become his familiar friend. The gloomy region of the dead is all that he has to look to. His only friend is the grave ; just as Job says (xvii : 15) : "I call the pit my father, the worm my mother and my sister." Here the curtain falls, and the harp drops from the poet's hand.

What now is the meaning of this monotone of melancholy, this strain of personal anguish unrelieved by a single word of trust ? To the singer death is nigh at hand, all strength is exhausted, he is like one already in the grave, he lies in darkness overwhelmed by God's wrath ; he is forsaken of friends as an object of loathing ; he cries incessantly but there is no response ; from his youth he is ever at the point of death ; distracted by the terrors of God, crushed by his fierce wrath, he lies in loneliness, with but a single friend left, even the darkness of Sheol. Plainly, the sufferer is not the nation personified. The whole tone is personal and individual. It is the portrait of some one highly gifted indeed, but

subjected to the sorest trials that can befall a faithful servant of God. As an exceptional Psalm it was intended to represent an exceptional experience. Sometimes God is pleased to leave one of his children in a condition of great sadness to which there is no outward alleviation. Fortune and friends alike fail, and no recovery seems possible. All prospects for this world are blighted. Nor does prayer, however earnest, humble and importunate, succeed in bringing about a change. God's face still remains hidden, and the sorrows He has sent appear only as indications of his displeasure, and not as chastisements kindly sent for a wise purpose. The sufferer is lost in perplexity, cannot understand his condition, is overshadowed by dense darkness. In such a case the 88th Psalm furnishes direction. Its author, when in utter hopelessness of deliverance, yet held fast the existence and providence of God. Behind and above all clouds was Jehovah, the God of his salvation. He could not see this, for everything looked the other way, but he felt it in his inmost soul. And, besides, he called upon God incessantly. In the morning (v. 13) and in the evening (v. 1), day and night he lifted up his voice. He obeyed what is an instinct of all creatures when cut off from human aid, and what is a yet stronger instinct of all souls who have once come into communion with the Living God. This, then, is the lesson to any forsaken believer walking in darkness and seeing no light. Hold fast the being and the covenant relation of the Most High, whatever may be the appearances and the experiences of earth, and open your mouth continually to Him. As Calvin finely says, since the Psalmist's dreadful breakers did not hinder him from lifting his heart to God, let us learn, whenever wrecked by the swelling waves, to cast the anchor of faith and prayer into the heavens.

For in the words of Delitzsch, No soul that in the midst of wrath lays hold of God's love, whether it be with a firm or a trembling hand, is lost.

This was one of the psalms which Dr. Watts refused to "imitate in the language of the New Testament." The task was undertaken, however, by President Dwight (1800) who made three versions. One beginning, "Stretched on the bed of grief," recites how sickness leads to repentance and salvation. Another, well-known by its first line, "Shall man, O God of light and life," is a spirited ode on the resurrection, quite worthy of its author. The third, "While life prolongs its precious light," is an impassioned call to sinners to make good use of the present time, before approaching night blots out every hope of heaven. No one of these reproduces the exact thought, much less the dominant tone of the Hebrew lyric, nor, indeed, is it easy to see how this could be done in accordance with the clearer light and brighter hope of the Christian dispensation.

The Book of Daniel.

BY HOWARD CROSBY, D.D.

SKEPTICS have long made the Book of Daniel their target. Its prophecies were so minute and its marvels so great that they readily classed it with the fabled inventions of a later age. But it is interesting and profitable to see how, one by one, all the special objections which they brought forward to prove their position have been fully answered from the new light that modern discovery and learning have created. Believers in our Lord did not need these testimonies. Our Lord's own testimony (Matt. xxiv : 15) was enough. But unbelievers ought to learn a lesson of modesty and hesitation in attacking Scripture from their mortifying discomfitures.

1. One proof that was adduced

was the name of Belshazzar, when no historian mentioned such a name in the list of Babylonian kings. Believers explained it erroneously. Prideaux made Belshazzar another name for Nabonidus (Nabu-nahit) the last king of Babylon mentioned by Berosus. But modern research has found the name of Belshazzar (Bel-shar-ezer) as son of Nabonidus and co-king with him, thus explaining why Daniel was made *third* ruler in the kingdom (ch. v:16, 29).

2. A second proof was the names of Greek musical instruments used in Babylon, namely, the *kithara*, the *psalterion* and the *symphonia*—translated in English—"harp," "psaltery," and "dulcimer." This is full proof (they said) of a writing of the Greek period, 300 years after Daniel or more. But now we find from recent discoveries that the Greeks had settlements in Egypt earlier than Nebuchadnezzar's day, and that intercourse between Egypt and Babylon was close and constant for ages before. That Greek music and Greek musical instruments bearing Greek names should be found in Babylon in Nebuchadnezzar's time was what might have been expected.

3. A third proof was the presence of Persian names: Ashpenaz, Melzar, pathgam ("Matter" ch. iii: 16), and a dozen others, which showed, as they averred, that the writer lived after the Persian Empire had succeeded the Babylonian, and that he falsely used Persian words for Babylonian persons and things. But now we find that long before Nebuchadnezzar's time Persian people and Persian words became mingled with the Babylonian centre, as was most natural, Persia being the very next

country to the east of Babylonia.

4. Another proof was the use of Aramaic, from chap. ii:4, to chap. viii, which (they said) betokened a late age. But it is now found that the Aramaic used by Daniel corresponds with that used by Ezra and Jeremiah, and not with that of a later age.

So one after another of the proofs became turned against the opponents, and now they have nothing left but their *a priori* assumption that there cannot be miracle or prophecy. But by putting the date of the writing in the time of Antiochus Epiphanes (B. C. 164), four hundred years after the time of Nebuchadnezzar, they do not gain their end, for some of their prophecies must refer to a post Antiochian period (ch. ix: 24-27; ch. xii: 1-3). The course of these unbelieving critics is never an honest one. They start with a disbelief in all miracle and prophecy. And then, when they find record of miracle or prophecy, they call the former a fable and the latter a history written after the event in the guise of prophecy. To substantiate this prejudiced conclusion they then put on their magnifying glasses, and bring out objections from philology, history, etc., which they never would have imagined but for their preconceived theory; objections which (as in Daniel) scholarly research and modern discovery turn completely against them, as additional proofs of the authenticity of the record.

Such a process as these critics use, if used on Magna Charta or the Declaration of Independence, would be considered contemptible. It is a wonder that any thinking men are deceived by it

HOLIDAY SERVICES.

CHRISTMAS.

CHRISTMAS SERMON, BY FRANCIS L. PATTON, D.D. PRES. PRINCETON COLLEGE, PRINCETON, N. J.

But when the fulness of the time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons.—Gal. iv : 4, 5.

THERE is no authority for the statement or belief that Christ was born on the 25th of December, and there is none for the denial of this statement or belief.

In considering the great fact of the birth of Christ we should always bear in mind and make specific reference to the antecedent facts, for all that went before it in the world's history was like an index finger, and all that has followed since the Advent has been but the outcome of His life and teachings.

The Jewish people take on a dignity and have a place in history, not because of themselves, but because they were the instruments of God to accomplish that which they did. God took this people, treated them miraculously. God doesn't work miracles just for the sake of working them, to satisfy a mere whim or fancy, but with a specific purpose.

The monotheistic religion of the Jews made them a unique people. The period of captivity taught them the lesson of contemplation; taught them that it is possible for a people to have spiritual unity even though national and political unity is broken; hence they were prepared when Christ came to found His spiritual kingdom, to accept it much more readily than they otherwise would have done.

A great literature had been prepared for the identification of the Christ. You have to read prophecy with a view to the perspective. Prophecy is full of concentric circles

of fulfillment. It is given not only to feed the religious life at the time of the utterance, but to pave the way for a recognition at the time of fulfillment. The prophets of the Old Testament had been painting portraits of the Messiah. These had been scattered abroad among the Jews. Some were full-face, some three-quarter, and some profile and alternately light and dark, and therein lies the greater reproach to them for their non-recognition and rejection when He did come. They not only had these photographs, but they had an opportunity to study the great ideas which He would enunciate; for in a certain sense there is nothing in the New Testament that is not in the Old. The great ideas that the Messiah would unfold were all hinted at in the prophetic descriptions of Himself and mission.

The whole heathen world had passed through stages of preparation for His coming. It was possible for the gospel to run and be glorified. Old beliefs in mythology—both Roman and Grecian—had waned. The philosophy which prevailed was not making men happy—was not giving them anything to tie to. The whole world was at peace. The Greek language was the universal language of thought. The great system of roads throughout the Roman Empire made the facilities for the spreading of the gospel greater than they could have been at any time before.

Christ came into the world under the law, and yet, by a miraculous arrangement of God, without taint of sin, and hence was lifted immediately into the realm of the supernatural. I know that there is danger of dwelling too much on the supernatural in some things, but just now it seems to me that the tendency is to make this theme of the incarnation too natural. We are forgetting His divinity, and this is a very natural re-

sult, because the moment men begin to lose proper conceptions of the enormity and nature of sin, they lose their grip on the reality and necessity of the atonement; and the moment they begin to lose that they lose their idea of the divinity of Christ. The world is very fond of paying compliments to the human Jesus; but do not let us be misled into the belief that these people who are busy weaving earth-born flowers around the brow of a great human being are as acceptable as those who worship Him as a Divine Saviour.

The following Christmas sermons have been published in former volumes of THE HOMILETIC REVIEW:

The Purpose of Christ's First Coming. By Canon Liddon. Complete Preacher, Vol. I, No. 2.

Christmas-day Lessons. By Dean Stanley. Vol. IV., No. 6.

The Incarnate God. Vol. VII., No. 3.

The Glorious Announcement. Vol. VIII., No. 3.

Our Christmas Gift. Vol. IX., No. 1.

How the Gospel Proclamation should be Received. Vol. IX., No. 1.

The Mystery Manifest. Vol. X., No. 6.

The Fullness of Time. Vol. X., No. 6.

The Mystic Highway. Vol. XII., page 545.

The Birth that Delivers from the Fear of Death. Dr. William M. Taylor. XVI., page 509.

CHRISTMAS THOUGHTS.—Vol. VIII., No. 3; Vol. IX., No. 1; Vol. X., No. 6; Vol. XIV., No. 6; Vol. XVI., No. 6.

THANKSGIVING SERVICE.

WE present in this number an admirable sermon in full, appropriate to the occasion, from the pen of Dr. Thwing, of Minneapolis.

In addition to this we refer the reader to material to aid him in the selection and preparation of a discourse for Thanksgiving Day scattered through the 15 vols. of the HOMILETIC REVIEW. To facilitate reference we give the volume and page.

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NEW YEAR SERVICE.

SERMON FOR THE NEW YEAR.

BY REV. R. V. HUNTER, INDIANAPOLIS, IND.

So teach us to number our days that we may apply our hearts unto wisdom.—Ps. xc: 12.

THERE is but little doubt that Moses is the author of this well-known psalm. Many attempts have been made to prove the contrary, yet the weight of evidence is in favor of the Mosaic authorship. The psalm is entitled "A prayer of Moses, the man of God." It is, in every respect, worthy of him in its imagery and eloquence. It is unique in composition, and is of sublime antiquity. It is a poem filled with a profound philosophy.

The writer contrasts the frailty of man with the eternity of God. The idea seems to overpower him with its grandeur. He turns to Jehovah, the Creator and Preserver of all, and cries, "So teach us to number our days that we may apply our hearts unto wisdom." The psalm is a true picture of human life, making the contrast all the greater when the Eternal Fatherhood and Sovereign Judgeship of Almighty God are set forth.

Moses had reason to trust both the

ability and the willingness of Jehovah to answer prayer. His life had been eventful, as well as fruitful, in witnessing the phenomena of divine wisdom and power. The "Burning Bush," the "Fiery Furnace of Egypt," the "Red Sea," Pharaoh with his chariots of war, and the wanderings of Israel through the wilderness, were all before his mind. In all of them he had observed that God is right, and His work is proof of His wise judgment. No wonder, then, that we have the prayer of which our text is the beginning. Like Solomon, who did not live till centuries after, his prayer was that he might have wisdom.

I. Let us discover, if possible, what the sacred writer meant by *wisdom*. The individual who is prudent or discreet in his conduct or business is said to be wise. Dexterity of mind is often put for wisdom. He who manifests great cunning in politics, or in the business affairs of life, is sometimes called wise. This, we submit, is almost a perversion of the term. One possessed of great learning and of wide experience is said, oftentimes, to be a wise man. To have fear of God, or what is commonly known as piety, is wisdom of a high type. Christ is often called wisdom. He is the highest ideal. All the forms of real wisdom are combined in him, for He is essential and everlasting wisdom.

He who uses well his means, opportunities and knowledge for the purpose of accomplishing the high-ends in life, is possessed of large wisdom. It is the adaptation of a means to an end. In finance, a wise man will make a careful investment, will take care of the pennies, and will be diligent in business. A wise student gains all the knowledge possible by husbanding the hours and the minutes. Wisdom is founded on a basis of knowledge, sometimes more and sometimes less. He who possesses a knowledge of the

way of salvation, and uses that knowledge to the best of his ability, is walking in the paths of wisdom. There are people in the world who are well informed in the Scriptures, and yet who make a poor use of their knowledge. Others know comparatively little of biblical details, but put what they do know to a good use.

It is with the Christian as with the teacher. It is not always the best scholar who makes the most successful pedagogue. The wisdom contemplated in our text, means something like the following: "Teach us, O God, the essential truth as embodied in the Lord Jesus Christ, and in His life. Then enable us to accept Him in faith." This is identical with the hypostatic wisdom described by Solomon in Proverbs, 7th and 9th chapters: "Immanuel, the Wisdom, Righteousness, Sanctification, and the Redeemer of His people." The chief pursuit of life should be the attainment of an experimental knowledge of Christ by whom "Kings reign and Princes decree justice;" "whose delights are with the sons of men, and who cares for them who are faithful to Him: them doth He love, and they shall obtain favor of the Lord God, eat of my bread, and drink of the wine which I have mingled." Moses would trust God, and would be obedient to His will. This he conceived to be the sublimest wisdom that could ever be predicated of a created being. The Lord Jesus Christ is the embodiment of wisdom. That soul is wise indeed that beseeches God to "so teach us to number our days that we may apply our hearts unto wisdom," as embodied in the life of the Nazarene.

II. "That we may apply our hearts unto wisdom." In the Scriptures the term heart is applied alike to the mind that thinks, to the spirit that feels, and to the will that acts. It here stands for the whole mental and moral nature of man, and implies

that the whole soul and spirit, with all their strength, are to be applied in the search for wisdom. The mind, or the intellect, discovers the facts; the emotional nature must then come into sympathy with these facts. Love must meet love. The intellect apprehends the truth, the emotions embrace it, and the will, the soul's executive, commands obedience. A young man meets an intelligent young lady. With the intellectual faculty he gains a knowledge of her. His judgment pronounces her good. His affections twine about her. He loves her, and he reasons thus: "My means are sufficient to warrant me in wedding. This woman satisfies my intellect, and I must have her." The will from its throne commands, "woo her and wed her." The whole soul has been engaged in this exercise. All the faculties were included by Moses in the word "heart." He meant that the whole spiritual nature should be engaged in the pursuit of wisdom. The Lord God would have us to love him with all our strength, with all our mind, and with all our soul.

III. "So teach us." Moses felt the need of a teacher; his long experience had impressed him with man's lack of wisdom, and his incapacity either to know or to do the best thing at all times. He had learned this when in his haste he had slain the Egyptian. He had another proof of this truth when, in the wilderness, God informed him that he should be the honored instrument in leading the Hebrew children out of Egypt. Again he was taught that God knows best, when the plagues were rained down with such awful severity on the Egyptians for refusing to release the Israelites at God's command. His whole experience had confirmed him in this belief. Doubtless his knowledge of those who had lived before him, as well as his observation of his own generation, had emphasized this opinion. On the

other hand, he felt that Jehovah had the *ability* and the *disposition* to teach him. His experience and his knowledge of God's dealings with the children of men from the beginning were calculated to make him appreciate this fact.

Note some of the qualifications of Jehovah to instruct not only Moses, but all who need instruction.

(1.) God possesses a knowledge sufficient to instruct the children of men. A teacher must ever know more than his pupil. The instructor in the high school or the academy, ought to be better informed than any pupil in the school. The professor is supposed to have pushed the torch of investigation into the realm of the undiscovered far beyond that of his student. God knew all things. He had taught Moses in his youth, and used him as His instrument at the court of Pharaoh. In his manhood, he was led into the wilderness where he could study the works of God, and meditate upon them day and night. Is it not possible that God himself taught Moses during these forty years? During his experience with the children of Israel, Moses instructed them only when he himself had first been taught of God. From Mt. Sinai he brought down the tables of stone which he had received from the hands of the Father.

God foreknew that which should come to pass. Moses was familiar enough with His predictions given to Noah and Abraham and Isaac and Jacob, to have learned this. Had He not told Moses that he should prevail with King Pharaoh? And did it not turn out just as God had declared it would? The Father's knowledge of men and things had also been demonstrated to the leader of the Israelites. Ah, yes! He had taught Moses in all the ways of knowledge and wisdom.

Is it not true that in the study of history, science, or philosophy,

we are thinking God's thoughts? It is said of Agassiz, that before he would venture upon a line of investigation, he would bow his head in prayer, and ask God to direct him in the discovery of the truth. Let us pray, likewise, that God will teach us wisdom; that he will enable us to discover the highest, and the greatest truth; the truth as it is in Christ Jesus, his only begotten Son.

(2.) God has the *power* to teach. Moses had abundance of evidence of God's power. Was there not power manifested in the burning of the bush, and in the ten plagues? When Israel had departed out of Egypt and was standing upon the shores of the Red Sea, mountains to the right of them, and bluffs to the left of them; an angry King with his chariots and warriors coming behind them, the command was given, "Go forward." How could they? Israel stood for a moment overwhelmed with fear. But God came forward and with His mighty right arm drove the waters back until the Children of Israel were enabled to pass over on dry ground.

Jehovah has the *strong personality* necessary to impress the learner. The teacher must have this power. The late President Garfield was satisfied with President Mark Hopkins seated upon one end of a log and he at the other. He was "University" enough for him. There was the spirit and influence of a great man, coupled with large knowledge. This constitutes a great teacher.

When Jesus Christ was on earth He impressed men, not only with His knowledge of things and events, but as well with the greatness of His soul. The largeness of His vision, the boundlessness of His resources, impressed men as none but a great teacher could do. His qualifications to teach were perfect. So Moses understood God to be able to instruct the learned and to advise the wise. And since he possessed these quali-

fications, he was anxious that so great a School Master should become not only his instructor, but the instructor of the generations to follow.

God's works are evidence to us that He is *competent* to teach us wisdom. Can we look across the broad meadows of our valleys, the rolling pasture lands on the hill-sides, and the boundless grain-fields of redeemed prairies, without feeling in our souls that he has stretched these out before us, and for us, in infinite wisdom? And as we dig into the bowels of the earth, and discover stupendous and varied forces, undreamed of wealth of gold, silver, copper, oil and gas, are we not confounded and led to exclaim "What infinite wisdom, goodness and power are manifested here"? The eternal mountains and the fleecy clouds are evidences of his power and wisdom.

We see power in the mighty oak, and wisdom in its leaf; power and wisdom in the tiny flower, and in the evening shadows. God's power is manifest in the rippling brook, and in the ocean's roar. There is power manifest everywhere; in the insect, and in the mastodon; upon the earth, and in the sky; in the formation of our bodies, and in the creation of our souls. God is omnipotent. We have an exhibition of love's power contained in the life and death of Christ. Will we not bow down before this Teacher, so learned, so strong and so wise? Uncover the head; learn and obey.

IV. "So teach us to use our time." Time is our only opportunity for acquiring wisdom.

"Improve Time in Time, while Time doth last;

"For all Time is no Time, when the Time is past."

An Italian philosopher expressed in his motto "that time was his estate; an estate, indeed, that will produce nothing without cultivation, but will always repay abundantly the labors of industry, and satisfy

the most extensive desires, if no part of it be suffered to lie waste by negligence, to be overrun by noxious plants, or laid out for show rather than for use." Time is our opportunity to estimate human life by the purpose to which it should be applied. It should be measured by the eternity to which it leads. The sun shines upon us on this side of the grave; then the curtain of night drops forever. Time is our workshop, where we learn the trade of salvation or the way to death. It is our store in which to pursue the business that will lead to success or failure. It is our farm; we till it well or bad, just as we are wise or foolish. Time is the house-wife's kitchen in which she must prepare the food that will last her through eternity. It is the chambermaid's routine of rooms which must be set in order for the night of death and an untried slumber. It is the teacher's school-room where she instructs youth in divine lore. The pupil must learn in this school or be turned into the ranks of the ignorant and obtuse. Time is the loafer's corner, where he wastes his existence. It is the drunkard's bar-room and place of revelry, preparatory to an eternal revelry.

Soul! how are you using your time? Are you studying divine textbooks? Are you learning from the wisest of Teachers? Do you accept the friendship of the truest of Friends? Do you take Jesus as your Master, Teacher, Example? Take this text as your prayer: "So teach us to number our days that we may apply our hearts unto wisdom."

In addition to the above excellent sermon we refer the reader to sermons and themes in former numbers.

1. This Year Also. By C. H. Spurgeon, London, Vol. IV., No. 6.
- Lot's Choice. By John Hall, D.D., Vol V. No. 5.
- A New Year in Jerusalem. By Rev Joseph Elliot, Vol. VII., No. 6.
- The Old Year and the New. By R. M. Hatfield, D.D., Vol. VII., No. 6.
- The Exceeding Brevity of Life. Vol. VIII., No. 3.
- Our Hastening Years. Vol. IX., No. 1.
- The Testimony of the Past. Vol. IX. No. 1.
- The Uncertainty of the Future. Vol. IX., No. 1.
- Time Reckoned. Vol. X., No. 6.
- Retrospect and Prospect. Vol. X., No. 6
- The Day of Settlement. Vol. X., No. 6.
- The End of the Year. Vol. XVI., No. 6.
- New Year Thoughts. Vol. VIII., No. 3
- Vol. IX., No. 1; Vol. X., No. 6; Vol. XII., No. 6.

EUROPEAN DEPARTMENT.

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

The Dogma of the Future.

THE dogma of the church has for some time been the subject of lively discussions in Germany. In a pamphlet entitled "Undogmatic Christianity," Superintendent Dr. Dreyer of Gotha, advocated the rejection of the dogma altogether. The numerous attacks made on the pamphlet led the author to publish a series of articles in which he shows that by undogmatic Christianity he does not mean a religion without doctrinal statement. He distinguishes between dogma and doctrine, the former being a philo-

sophical development or scientific statement of what is regarded as true, while the latter does not aim at more than a simple statement of the object of belief. In his articles he claims that religious doctrine is necessary, but that the dogma can be dispensed with. The dogma is formulated according to the philosophical systems prevalent at a particular time; not only is it therefore liable to change as these systems change, but it is also liable to come in conflict with science. Religious doctrine, however, does not enter the domain of science, but confines

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itself to the sphere of religion, which science does not enter; hence there is no danger of conflict. He says: "In the doctrine of the church we need no other expressions than those which Christ has given us. He undoubtedly invented the very best." We are therefore to be content with the biblical terms. They are sufficient for faith, and are free from the objections raised against dogma. Thus, instead of an elaborate scientific dogma of the nature and attributes of God it is enough to regard him as our heavenly Father, as revealed in Christ.

The pamphlet of Dreyer was replied to by Dr. Kaftan, of Berlin, in a series of articles on "Faith and Dogma," in which he argues that the old dogma has become a hindrance to the church. Science and dogma are pronounced in irreconcilable conflict. "That science which formulated the dogma was different from the science of to-day, in some respects it was even antagonistic. What Christianity announces as truth is presented in the dogma as a system of scientific knowledge. Viewed in this light it cannot be harmonized with modern science. It antagonizes science in the peculiar sphere of science itself." Nevertheless, he thinks that faith necessarily tends to express itself in the form of dogma, and for this reason he opposes an undogmatic Christianity. But a new dogma is required which shall be in harmony with science. As it is now, scientists reject the dogma as antiquated and overthrown, and there is danger that they will also reject Christianity. While the old dogma is to be abandoned, Christianity is to be conserved as the gift of God to man—a divine gift which human science cannot affect.

In harmony with the Ritschl school, of which he is a leader, Kaftan claims that the new dogma must be based on the Reformation. This Reforma-

tion is, however, viewed in a different light by the Ritschl school than by the orthodox. Just what the new dogma shall be Kaftan is not prepared to say; that must be left to the development of the future. But it must not be in conflict with science, and it must meet the needs of the heart and the conscience as well as of the intellect. Philosophy is liable to change, as its past history abundantly proves; but the results of science are final. The dogma of the church cannot therefore be expected to attempt harmony with philosophy; but it must be harmonized with the results of science.

Kaftan's views were also published in pamphlet form and several editions of it have appeared. The views he advanced were antagonized both by the orthodox and the liberals; and he has now published a new series of articles explanatory of the first, under the head: *Do we Need a New Dogma?*

In an article on "The Dogma of the Future" Dr. Frank, of Erlangen, representative of the orthodox party, opposes the views advocated by Kaftan. The claim that the new dogma must harmonize with science is not definite enough. He thinks Kaftan ought to indicate the results of science with which the dogma is to harmonize. Dr. Frank holds that a godless science which recognizes only this world, and rejects all that is supernatural, can never be brought into agreement with any Christian dogmas. Science regards itself as final; and the hope that it will recognize besides itself any other system, as Christianity, he thinks futile. Instead of admitting that it is limited to phenomena, science will rather claim that its objects are the only reality and that supernaturalism is impossible. Neither to religion nor to philosophy will science be willing to resign a sphere lying beyond the material universe.

Dr. Frank in closing says:

"It will not be necessary for us to prove that the proposed undogmatic Christianity is no Christianity at all. That, however, Kaftan is not in a favorable position when he proposes to meet that project with a new dogma, we believe we have shown. The demand for an undogmatic Christianity proceeds from the earnest effort to secure a reconciliation with positive science; this reconciliation is attained by abandoning Christianity. The proposition of Kaftan offers us a dream respecting the future; but it is a dream whose nothingness even the dreamer must perceive. So long and so far as its representatives are devoid of spiritual and moral experience, positive science will never cease to antagonize the truths of faith which Kaftan hopes to formulate in a new dogma. That science will never be brought to that resignation which Kaftan looks for. . . . I do not ignore the gulf which separates the modern view of the universe from Christian faith, not merely from the old dogma. I fully appreciate the serious consequences and dangers which arise from this conflict. But in my opinion it is much less the real results of science or the facts which collide with Christian faith than the theories which are used to bring the facts into a complete system of knowledge. The uniting threads are not at all taken from facts, unless it were the fact that no other causality is known than that of final causes; they are spun from a view of life diametrically opposed to the Christian view."

He thus regards the conflict as waged with hypotheses and theories, and not with the demonstrations of science. What scientists presuppose and infer is the ground of their opposition to the supernatural. Thus the very hypotheses of godless scientists make the harmony with Christianity impossible.

Criticism and Faith.

THE effect of criticism on faith is one of the burning questions of the day. That a criticism which is animated by an irreverent and godless spirit serves to undermine faith is evident; but it is also clear that the keenest criticism may be exercised and yet faith remain unshaken. In some instances we find that destruction is followed by construction. Thus Schleiermacher was more constructive toward the close of his life than at the beginning of his career; and I have it from his own daughter that toward the end of life there

was a growth toward evangelical faith. He was philosophically critical; but his stress on religious feeling made him recognize a sphere in which the last word was not given to dialectics.

During the first half of this century DeWette was one of the most critical of the exegetes of the New Testament, and the rationalistic element is quite prominent in his writings. Yet it is stated that as death approached he said: "Although the manner and the means of the resurrection of Christ is involved in impenetrable mystery, the fact itself can no more be questioned than the murder of Cæsar."

Professor Hupfeld, formerly of Halle, the eminent Semitic scholar, was keenly critical but thoroughly conscientious, and wholly devoted to the discovery of the truth. In a volume on the Sources of Genesis, he became the forerunner of some of the recent theories of the composition of the Pentateuch. The freedom with which he treated all historical and literary questions of the Old Testament led to the charge of rationalism. On mentioning to him the fact that an American journal contained an article on his rationalistic views, I received this answer: "I am neither a rationalist nor a pantheist, for I believe in a living, personal God." God as living disposed of rationalism, while God recognized as personal, proved that he was not a pantheist. Of his living faith and deep interest in the welfare of the church I had many evidences. He wanted perfect freedom of inquiry, but he also insisted on reverence for Scripture, and on spirituality of mind. He was a firm believer in prayer, and in his home the simple meal was always preceded by asking a blessing. A statement of his, quoted in the Life of Hupfeld by his biographer Riehm, shows how his critical mind regarded Christ:

"I stand still before Christ as before a riddle, in the presence of which all my philosophical and historical criticism is silent. I know not what to call that being to which in the entire history of humanity I find no analogy. But I find that the whole history of humanity before Him and after Him points to Him, and in Him finds its centre and its solution. His whole conduct, His deeds, His addresses, have a supernatural character, being altogether inexplicable from human relations and human means. I feel that here there is something more than man, that He must be a divine ambassador. But how He is it I do not undertake to say."

He died with a firm trust in Jesus Christ.

With respect to the commentary edited by himself and Dr. Zoeckler, Dr. Strack declares that in the Old Testament we have God's word and a sufficiently reliable account of the history of the revelation of that word. He claims that this is admitted by all the co-laborers. "But the traditional views of the origin of various books and parts of books of the Old Testament lack valid proof, as earnest inquiry, intent only on the truth, and not controlled by a desire to establish only some preconceived notion, has shown and ever will show." He thinks that Scripture will not lose in dignity but will gain in clearness, and therefore in worth, if the valid results of earnest science take the place of opinions held for centuries, but not established by any valid ancient tradition. He says that all the co-laborers believe "that a firm adherence to the old faith, particularly an adherence to the conviction that the books of the Old and New Testaments give a sufficient record of the revelation of God, can well be united with the appropriation and application of the actual results of earnest science, even with the departure from many of the traditional views."

It would be a most serious charge if it could be established that evangelical faith is less intent on the search for truth than liberalism is.

Christian faith is itself an impulse to seek the truth; but it wants truth that is spiritual. It is only to the credit of that faith if it is too conservative to hastily accept new views which still lack proof.

Fruit and Seed.

—THERE are persons who have principles, but no principle.

—Churches may be very poor, and yet not be churches for the poor.

—Jesus Christ is the interpreter of man as well as the revealer of the Father. Our longings are prophecies of which Christ is the fulfillment; in Him we are complete.

—How much of the seeking of the age is expressed by the German word *Lichthunger*, hunger for light, in an age when so many are agitated by doubt and grope their way through spiritual darkness.

—Anyone so foolish as to live for the day is likely too stupid to know that with the day for which he lives he will also be forgotten. What the wave raises to its crest, that it also engulfs.

—There is light which illuminates no one. Has the diamond that flashes on the finger ever been known to cheer one soul or to warm a single heart? And yet that diamond may be worth more than the hand it adorns and which needs the adornment.

—A realism prevails in literature which revels in the foulest things under the plea of making vileness and crime abhorrent by describing them. Men are to be made moral by saturating them with immorality. Who ever thought of promoting ideal beauty by painting ugliness! Can cleanliness be made to prevail by throwing mud?

—"We are taught to look down upon the laboring classes, and to disparage all efforts to improve their condition." Thus one who belongs

to the wealthier class describes the spirit which animates his social circle. And this is in a Christian, not a heathen, land, at the close of the nineteenth century, in society which professed to follow him who was a friend of the poor, and who called the weary and the heavy laden to rest! It is time to heed the words of Dr. Dilthey, successor of Lotze in the chair of philosophy in Berlin: "It has become a vital problem for our civilization to understand the forces which prevail in society, the causes which have produced social revolutions and the means of healthy progress which still exist." Class hatred must tend to social revolution instead of reformation.

—We enter the ministry much concerned to know what is demanded by our text, our subject, by logic and by rhetoric. We treat our sermon as if the hearer could take the manuscript, ponder its plan, arrangement, style, logic and grammar at his leisure. After long and, perhaps, sad experience we learn that the demands of the hearer are the supreme concern, and that all has value in proportion as it meets these demands.

—Instead of the mere acquisition of learning, the development of the personality will receive due prominence when it is once recognized that one can only do what he is. Not what we know, but what we become is the chief thing. Schiller was right in teaching that only a ripe and perfect mind can produce what is ripe and perfect, and that no talent, however great, can give to the product what the producer himself lacks.

—As a vine that creeps along the ground stretches out tendrils that it may lay hold of something above it to lead it upward, so doubt may be but the tendril of the soul seeking a firm support in its effort to rise toward God. Doubt may be of heavenly as well as of earthly origin. The lack of doubt may arise from indiffer-

ence or from stupidity, while an earnest love of truth may give birth to doubt as the mighty impulse to inquiry. There is truth in what a French philosopher says: "It is a peculiarity of the stupid that they rarely doubt; of fools that they never doubt; the man of healthy reason is known by the fact that he doubts much." But a healthy reason makes doubt the path to certainty and to truth. There is a doubt which is evidence of weakness and sickness, rather than of strength and health.

—A German writer claims that men of culture neglect to study the historic Christ, and that for this reason they lack faith in the resurrection of Christ. As an illustration, he says that a professor of Oriental languages lost his believing wife, and then, in his loneliness, began to read her Bible. The more he read the more fascinating the contents became. First of all the simple grandeur and moral greatness of Jesus won his heart; then the suffering Christ, yielding so submissively to His crucifixion, filled him with wonder. Under the cross of Christ he learned the peculiar mission of Christ to reconcile man to God. And at last he could subscribe to the whole of the second article of the Apostles' Creed.

Subjective and Objective Faith.

THIS twofold sense of faith is the fruitful source of perplexing confusion. Thus faith is taken as purely objective, wholly independent of our own personal belief. In this sense we speak of Christianity as a system of faith, meaning its doctrines; so we speak of the faith of a church, thereby designating its creed. The doctrines of Christianity and the confession of a church are regarded as existing, whether we believe them or not. But we also use faith in a subjective sense, indicating what is actually believed by a person. Thus a believer may make the Christian system of doctrine his ob-

jective standard of faith, while his actual, personal faith falls far short of this standard. It is clear that there may be a great gulf between the real and the professed faith of individuals. And as the church is composed of individuals, there may be great disparity between the subjective and the objective faith of a church.

Strange that the subjective should so often be identified with the objective faith. Individuals and churches profess a faith which they do not possess. An ideal of faith is substituted for the real belief, and the goal is thought to have been attained in doctrine when the race has scarcely begun. Creeds are subscribed by persons who do not and cannot understand them; creeds whose meaning is in dispute, and whose doctrines are subject to a variety of interpretation. What is called the faith of the church is in many instances not the faith of the church at all. Faith itself loses its meaning. It is treated as a ripe fruit which can be plucked and eaten, whereas it is a seed that grows into the blade, the ear, and the full corn in the ear. By a single leap we hope to jump from subjective into objective faith, while disciples with Jesus as their teacher required years of training to reach the same result.

It is claimed that in Germany even the orthodox do not attain the objective faith of their confessions with their subjective faith. Hence the statement so often heard that they adopt the essence of the creed or agree with it in the main. Scripture and not the confession is the norm of faith. Hence a professor of dogmatics declares that the orthodox demand liberty on certain points, and that the entire creed is an ideal which for the most of them is too high. Another theological professor declared some months ago that not a noteworthy theologian adheres to the confession in all respects. An

other professor presented to his students his own views of Christ, and then told them that what he believed is no law for them, but each must go to Scripture itself for his doctrine. Let each seek to behold for himself that glory in Christ of which the apostle speaks.

That the gulf between the subjective, or real, and the objective, or professed, faith really exists throughout the church, is admitted. For the faith of the believer the faith of the church is somehow made a substitute. This leaven of Romanism in Protestantism is more to be dreaded than all the machinations of Jesuitism. It is not a superficial wound, but blood poison; it is not an external foe, but the seed of death within. It is a false position, and the falsehood has become patent. Believers know it and the world sees it. Hence the charge so often made that believers are not honest, are afraid to face the whole truth and to tell the whole truth. From Norway to Italy writers are intent on exposing the falsehoods of society, and some of the severest charges are made against believers because they profess a faith which is not truly their faith. In view of the many enemies of the church, and of the opposition of philosophy and science, it is as important not to profess more than is believed and can be substantiated, as it is to make a clear and decided profession of what is recognized as essential and true. Those most intent on promoting the welfare of the German church, and of saving it from unnecessary conflicts, regard all superfluous confessional elements as drawbacks in the way of progress, and as weaknesses inviting the attacks of foes.

Often subjective faith is treated as if it ought to be disparaged. Largely through Ritschl's influence suspicion has been aroused against mysticism and pietism. Ever the orthodox ad-

mit that he has done good service by directing attention to the danger of making emotion the light of the individual Christian and of the church. But some go to the opposite extreme and depreciate the subjective element in faith. Religious emotion is slighted, and is regarded as dangerous because the sects usually encourage it in their hearers. Especial hostility is displayed toward Methodism on account of its emphasis on experience, and of its methods in revivals. Not unfrequently the Bible and the creed are pitted against subjective faith and experience. The worst feature of this whole tendency is that it goes on the presumption that a man can abandon his subjective faith and can, by some mechanical process, leap from himself into the creed or the Bible. Thus the minister in preaching is not to be guided by his experience or by his subjective faith, but by the confession or Scripture. The law of the pulpit is thus external to the preacher, not within him; not the inner spirit, but an outer force is his guide.

One need but fathom the meaning of this to see that it is putting Moses for Christ, Sinai for Calvary, and Judaism for Christianity; it is thrusting aside evangelical Christianity and putting Rome in its place. It puts mechanical religion where the heart should reign; it presumes that the preacher can preach the confession or the Bible when he does not really have them as an inner possession; it puts heartless quotation and outward conformity in place of honest testimony, the real business of the Christian pulpit; and it puts the abstraction of the faith of the church for the concrete and living faith of the Christian. It ought to be self-evident that a man believes in an evangelical sense only what he has actually appropriated; that he is an honest man only so long as he professes what he actually believes; and

that he can testify to the power of the truth only so far as he has experienced that power.

The ordinary tirade against subjectivism misses its aim. Every man is under the dominion of this subjectivism. He cannot but act out what he is. There is likewise an unmeaning crusade against Christian consciousness. If I am not to be controlled by my Christian consciousness, by whose consciousness, or by what, am I to be controlled as a believer? The Christian consciousness of the age is an abstraction; but so far as it stands for anything real, it is the only power that works consciously in the church; and if this consciousness is not the guide of the church, that church must consciously follow some guide blindly, which is an absurdity.

One of the deepest and most radical religious tendencies in Germany bears directly on this point. A century of philosophical speculation, of scientific research, of theological agitations; a century of inquiry, of criticism and of skeptical attacks, has led Christian thinkers to question whether they really knew what they thought they knew; whether they did not say "I believe," when they uttered words with no content in them and no heart back of them; and whether they had not attributed to Christ and to Paul what actually had its birth in Greece or in Rome or in Wittenberg or in Geneva. Some Christian Positivists discovered a Pauline agnosticism in the Bible, and they learned humbly and modestly to say, "I don't know," where formerly they said emphatically, "I know." Lament as some may the agony of doubt through which the century has passed, the processes of thought have been productive of good as well as of evil. The church has been aroused from its slumbers, and not a few of its first minds have discovered that they took their dreams for waking realities; there

has been a growth of real knowledge which has taken the place of mere assumptions and suppositions; there has been a tendency from the surface to the depths; instead of abiding on the circumference, where the denominations stand apart, there has been a gravitation to the center where they are one; the struggles through doubt have promoted earnestness, charity and tolerance; a sharp line has been drawn between subjective and objective faith; and as faith has become more fully conscious, so likewise has it become more honest and more heroic. It is recognized that faith has a shell and a kernel, and that the best products of faith may appear when the shell has been burst and dropped.

Formerly the emphasis was placed on *what* was believed; now the emphasis is being shifted on *how* men believe. Each emphasis is one-sided; but history moves from one extreme to another. Perhaps the next stage of progress will contain a synthesis of *what* and *how* men believe. Jesus teaches men to heed both what and how they hear.

The deep needs of the church have aroused believers to wonderful energy. Everywhere great earnestness is manifested to discover and to remove the evils of the church. So far as doctrine is concerned, the demand is made that only essential ones shall belong to the creed; that they shall be inner as well as outer; that they must be the real life of the church, not an empty formula or an unmeaning profession. A prominent Berlin professor recently said to his students that Protestantism emphasizes what is inner, the spirit, where the Roman Catholic church lays the stress on what is outer. Numerous similar utterances might be quoted, born of the needs of the day and showing the trend of theological thought. It is simply the resurrection of a Protestant principle which a large part of Protest-

antism had buried and forgotten.

This theological tendency is but part of a general movement of thought. It permeates the pedagogical literature of the day. Clear thinkers know that objective knowledge is only a figure of speech. There may be symbols of knowledge outside of the mind, but there is no knowledge in the universe except in the minds that know. In the Scripture we find the language which is the symbol of what Jesus and Paul taught; and we seek so to interpret the language that we may pass from the symbol to the knowledge represented, and may construct in our own minds the thoughts of Jesus and Paul. Very properly we call creeds symbols of faith, and that is all they ever can be. Thus the creeds of the Lutheran Church are the symbolical books. Forgetting that we move amid figures we profess to have the faith of the Bible or a creed, both of which contain only symbols of faith. One believes of the Bible or the creed only what of thought symbolized in Bible or creed is wrought into his own mind and heart. Faith is always a personal act.

So all knowledge must be wrought into the mind and wrought out by the mind, so that it becomes mental fibre; it is never photographed by any external light on the memory. Knowledge is never objective in the sense that he who has it can treat it as something outside of him and opposite to him. No matter what the occasion of it may be, knowledge is always subjective. Hence the stress placed by the best educators on self-effort in the acquisition of knowledge, on thinking and mental elaboration; hence the distinction between mere learning and really knowing. All true knowledge is personal power, and in the highest sense this is true of Christian knowledge. Christian faith is Christian power in the widest sense.

In this we see the result of the deep ethical tendencies of the day. The will is made more prominent in education and religion. Faith becomes an inner energy instead of an outer law; not what is done for the person makes him a believer, but the apprehension and appropriation of what is done for him and offered to him gives him real faith; instead of the shibboleths of factions as the conditions of salvation, now the character of the personality, the quality of the spirit, the love of the heart, are emphasized. Formerly men went in raptures over the fruit on the tree of life; it became their fetich; now they are learning that that fruit may remain on the tree and yet man be driven from Paradise. God is now understood to say that the blessedness of that fruit is to be found in the eating, and in what it makes the soul. It has been objected that "Christ in us" has been substituted for the "Christ for us"; but many are learning that to our faith Christ can be for us only what he is in us. "Christ in you the hope of glory."

But an important truth lies at the basis of the effort to pit objective against subjective faith. His subjective faith is necessarily the guide of the Christian and the immediate source of the preacher's testimony. But his faith is not finished; in its progressiveness its life is revealed. It needs purification and development. Only what is really believed is truly faith. Scripture cannot contain the faith of the believer, no more than the church contains it; but Scripture is the source and nourishment of his faith; what is figuratively called objective faith is to be made literal subjective faith. The church can follow only its own Christian consciousness, but that consciousness is liable to error. It is not the norm, but Scripture is the ultimate appeal. The Christian consciousness is to grow by the appropriation of Scripture truth. One can believe the

Bible only so far as he has personally appropriated the Bible.

There is truth above us which is our master; there is a law over us which we are to obey; but that truth and that law are also to be in us, so that they become our truth and our law. Christian truth and Christian faith exist only for him to whom they have become a personal possession and a living power.

Words that are Power.

In the gravitation of the age to realism, much that was formerly esteemed has lost its attraction. Actual power is the universal demand and has become the watchword of the hour. The question put to learning and position, as well as in mechanics, is: What can it do? The student of the tendencies of the day is interested to find that the fanciful elements are yielding to real power, and that history, which has so long made a specialty of rank and position, is becoming more and more an inquiry into the powers which work throughout the ages, regardless of place and titles. The people have at last become a power; hence, history, literature, and politics give them a prominence which was formerly the prerogative of monarchs, statesmen, and generals. Laborers have become a conscious power; and the door through which their era will enter is already open.

Is it strange that the pulpit finds itself measured solely by the standard of power? Its living energy is taken as its real worth. Even in Europe the halo which tradition and state favor threw around the pulpit has vanished; what meant ecclesiastical dignity in the past has now been exalted to mean ministerial power. And the words of the pulpit receive heed now only so far as they are power.

Words are shells, whose value consists in the kernels of thought they contain. Powerful words are

simple; they may be homely, for home may have more mighty attractions than foreign parts. The words that are power must be timely, born of the present, throbbing with the life of the hour. Are men to be blamed because they do not understand why they should take an immediate concern in things which do not immediately concern them? Words freighted with direct meaning have most weight with the hearers. Not what the preacher utters constitutes the power of his discourse, but what the hearer perceives, feels and realizes. Had he time to ponder the completeness in the logical division, the intricate argument, the elaborate development of an idea, and the exquisite beauty of the style, as much time as the preacher had in preparing the sermon, then the hearer might be charmed by these as much as the preacher himself is. But the preparation of days is thrust upon the hearer in half an hour, and if he stops to consider a rapidly uttered thought, he may lose the rest of the discourse. From the study and the pulpit the preacher must enter the pew, if he would learn the power of his sermon.

Among the vain imaginings of the pulpit is the theory that the essence of its power consists in what the preacher says and does; whereas, its real power consists in what he makes the mind and heart of the hearer do. Just as the successful pastor is one who makes his people work, so the successful preacher is the man who makes his hearers think and feel. The preacher's action is but the condition for the action of his audience; it is the orator he excites in his hearer's soul which makes the preacher eloquent. Preaching is teaching by means of suggesting, arousing, energizing. The true pastor thinks for his people in order to make them think for themselves. Only by what they think are they molded, not by

what the preacher thinks. Why is a figure so often more effective than plain language? Because it suggests what it does not state, and in carrying out the suggestion the hearer is made active. He is aroused, he works, he elaborates. That makes thought fresh, living, personal. What the hearer makes of the words determines their vitality. A dull stupid man has no fresh, vital thought. This is not something to be conveyed by another; it is in the manner of apprehension, it is the intellect and spirit put into a suggestion. Freshness is a quality of the soul, not of something that can be abstracted from the mind. What is lead to one mind is as spark to powder to another mind. It is all the difference of the same seed on the wayside and in good ground. The preacher of power is as careful to prepare his hearers for the Word as he is to prepare himself for the pulpit. If the hearers are regarded ascetics, we must not be surprised if the preachers are regarded merely as pumps. The true preacher is a husbandman who sows and cultivates, but who is fully aware that he cannot take the place of the productive energy of the soil. His words have a creative energy because he excites this energy in his hearers.

Words of power are concrete rather than abstract, with the weight of reality and the energy of actual life. They are words that become personal. They have meaning in the sense that they deal with real values and fit into beating hearts and aspiring souls. Words of power are words that are not for their own sake, not for the sake of the preacher, not in the interest of a mere theory, but which are for the sake of the hearer, and are spirit and life.

Miscellaneous.

Moral Progress. In his recently published lectures before King Maximilian of Bavaria, Ranke repeatedly

questioned whether moral progress is actually taking place. Thus he said that in material interests there has been marked progress, "but in respect to morals we cannot trace any progress. Moral ideas can of course become more extensive (be shared by more people); in the same sense there may also be intellectual progress, so that the great products of literature and art may to-day be enjoyed by a larger number of persons than formerly. But it would be ridiculous for any one to pretend to be a greater epic writer than Homer, or greater in the production of tragedies than Sophocles." In answer to questions by the King, Ranke said: "I believe that in every generation the real moral greatness is equal to that of every other generation, and that in moral greatness there is no increase. For instance, we cannot surpass the moral greatness of the old world. It often happens in the mental world that the intensive greatness is in inverse ratio to the extensive; compare our present literature with that of the classics." Ranke stated that he referred to the morality of the world, not to that of the individual. "I refer only to the progress of the human family; the individual, on the other hand, ought always to rise to a higher plane of morals."

At the close of the course of lectures (delivered in 1854), King Maximilian asked: "Have we a right to believe that now there is a larger number of eminently moral persons than formerly?" Ranke answered: "That can hardly be affirmed. No progress can be established in morals, for morality is too thoroughly connected with the personality. But in respect to humanitarianism progress can be affirmed. . . . It cannot be accepted that in every succeeding year there will be a larger number of highly developed moral personages. Neither do I believe that in this century a larger number of in-

telligent persons exist than in the last."

Commentaries. During 1888, in the Meyer series of commentaries, a new edition of the volume of Acts appeared, prepared by Prof. Wendt of Heidelberg, who also edited the preceding edition; a new edition of the volume on James was prepared by Prof. Beyschlag of Halle. In the same year Prof. Weiss published a commentary on the Epistles of John in the same series. This is not a new edition of Huther, but an entirely new work. Prof. Weiss pursued this course because his views of the peculiarity of John's teachings, as well as of the composition and aim of his first epistle, differ so materially from Huther's views as to make an entirely new work necessary. He defends the Johannine authorship of the first Epistle, finding abundant proof of it in the early traditions of the church, and in the internal evidences that it is the work of a disciple of Christ and of an eye-witness of his deeds. Numerous passages prove that the author moves in the same realm of thought as the fourth Gospel. "Almost everywhere in the second century, wherever the influence of the Johannine manner of expression and type of doctrine prevail, we see traces of an acquaintance with the first Epistle as well as with the Gospel of John." The author gives many examples to prove this assertion. In discussing the relation of the Epistle to the Gospel, the author claims that the differences between the two respecting doctrine and expression do not imply different authors, but at most only lead to the conclusion that they were composed at different times. In opposition to many commentators, among them even such as attribute the Gospel and Epistle to the same author, Prof. Weiss contends that the Epistle must have been written before the Gospel. He thinks that nothing conflicts with the supposi-

tion that the composition of the Epistle occurred more than twenty years after the destruction of Jerusalem. How long after this the Gospel was written cannot be determined, although it no doubt remained unpublished until after the death of the author. The place of composition was Ephesus; it was intended for the churches of Asia Minor, in which the apostle had labored.

Consumption of Liquor in Belgium. It is stated that seventy million liter of whiskey are consumed annually, and that the amount is constantly on the increase. Within the last fifteen years the population has increased 14 per cent., but the use of alcohol 37, the number of the insane 45; of crime the increase was 74, and of the suicides 80 per cent. With a population of about six millions Belgium annually spends 135 million francs for spirituous liquors, and but 15 million for public instruction. There are 5,500 schools, but 136,000 saloons.

GIORDANO BRUNO.

IN 1600 Giordano Bruno was burnt at Rome, and on last Whitsunday a monument was unveiled to his memory at the place of his martyrdom. One of the highest festivals of the church was chosen for the unveiling, delegates from different parts of the world were present at the ceremony a vast multitude assembled, and no pains were spared to make an imposing display. The demonstration had an international character; nevertheless it has especial significance for Italy. As one of the most important signs of the times, this honor to the philosophical martyr is worthy of careful consideration that its exact meaning may be understood.

Ultramontanism is furious. It regards honor to Bruno as condemnation of its own principles; and its whole course in the matter shows that it occupies virtually the same

position as those who consigned him to the flames. This is the logic of the fury, and so it is interpreted. Catholic prelates pronounce the enthusiastic demonstration the work of devils; it is announced that the pope is deeply grieved at the ceremony, and the entire papal influence is employed to make the proceedings appear a disgrace. Meanwhile, there is no evidence that the spirit which consigned Bruno to the flames in 1600 has left the papacy. Just because it justifies the martyr all censure of the deed invokes denunciation.

From two sides an effort is made to interpret the demonstration as directed against religion itself—from Jesuitism and from skepticism. All the world knows how prone Jesuitism is to identify its cause with that of religion itself, especially with Christianity. It pronounces the burning of Bruno an act of religion against irreligion, a defense of the faith. All that was reprehensible in the character and doctrine of the martyr is magnified in order to prove that he deserved the stake. Skeptics likewise glory in the fact that an arch-heretic receives such signal honor, and the occasion is used as evidence of the triumph of infidelity. Here, as so often, extremes meet in the same perversion of truth.

The erection of the statue is not intended as a memorial of the philosophical or religious views of Bruno. I was present at the meeting of the Berlin Philosophical Society when the appeal of the Italian committee for aid in erecting the statue was considered. The money was voted unanimously; yet not a member of that society accepted the philosophical or religious views of the martyr; and the adherence to these views or the rejection of them had nothing to do with the matter. The statue was erected in honor of freedom of thought and conscience, and as a protest against the claim of the papacy to the right to domineer over

the intellects of men. The principle involved is that of Protestantism itself, and in so far every Protestant can rejoice in the celebration. Few of those who took part in the demonstration, which assumed a national character, had an idea of Bruno's views; but they knew that for those views he suffered martyrdom from the papacy, and that was knowledge enough. It was an uprising against the Vatican and its claims to infallibility; and it was a mighty protest, which ultramontanism cannot but understand.

That this is the meaning of the statue is confirmed by the *Riforma*, of Rome, which declares that it was not erected as a monument against religion, but against the claims of the Vatican. In this light it is also viewed by the liberal press of Europe generally. No one thinks of advocating the views of Bruno; but the present generation hails him as the martyr of free thought, and therefore honors him with a statue where he was burnt. His heroism, not his philosophy, is commemorated.

Bruno was a peripatetic philosopher, wandering from university to university, to inculcate his peculiar views. He found neither at Wittenberg nor at Oxford a congenial soil

for his doctrines. He was poetical as well as speculative. Science was beginning to open larger views of the universe; and these views burst the narrow limits to which the prevalent religion attempted to confine thought. Bruno rejected the common mechanical notion of the divine government; he wanted a God in nature. He landed in a mystical pantheism and became the forerunner of Spinoza. In Germany he found a different atmosphere from that which prevailed in Italy, and he became an ardent admirer of Luther. But in a doctrinal point of view he cannot be claimed by evangelical Christendom any more than by Catholicism; but he can be claimed as an advocate of the Protestant principle of the freedom of thought, and of this principle his statue is to bear witness. It stands in Rome; and it is a popular, in a sense a national, response to the papal claim to infallibility. Realizing its significance we can understand why at the unveiling the pope was reported to be ill, and seriously inclined to abandon Rome, that he might seek refuge where he could be free from insult. A monument to freedom of thought interpreted by the papacy itself as an insult to the papacy! What could be more characteristic of the ultramontane spirit.

MISCELLANEOUS SECTION.

The House as Used in Bible Illustration.

By JAMES M. LUDLOW, D.D.

NO. IV.—THE LIGHTED LAMP.

ARTIFICIAL light, of the lamp, the candle or the torch, has always been used as a symbol of divine blessing. The following verse of the Koran [Chap. xxiv.] is on the line of a very common notion among all Oriental peoples, "God is the light of heaven and earth; the similitude of his light is as a niche in a wall, wherein a lamp is placed, and the lamp enclosed in a case of glass; the glass appears as it were a shining star."

The house light was especially suggestive of a *human life*. The sphere of lustre cut out from the mass of darkness, glowing with beauty and revealing all things within itself, was thought of as an orb of consciousness in the midst of the unconscious creation. Hence, some Eastern people do not allow the lamp to go out except when one lies dead in the house, or when the old home has been finally deserted. During the annual festival of the Dedication of the Temple an additional light was kindled each day

for each member of the household, so that at the conclusion of the feast each life was represented by eight candles, which made a grand illumination of the homes of the faithful.

The hope of *life beyond the grave* was expressed by the lamps left burning in the tomb after an interment. We find these in graves recently discovered in Chaldea, where the oil vessel and the wick have kept the story of man's belief in immortality during 5,000 years of darkness and silence, to tell it again to us in these latter days. The tombs of Egypt contain these tokens, as well as the Catacombs of Rome where the early Christians laid their loved ones away, not as dead, but sleeping. Splendid lamps of gold and silver, studded with brilliant gems, the gifts of kings, hang around the Holy Sepulchre in Jerusalem, in honor of Him who "brought life and immortality to light" by His resurrection.

The lighted lamp also symbolized God's *good providence*. David's flourishing reign was promised in the words, "*I have ordained a lamp for mine anointed,*" (Psalm cxxxii: 17). The inspired proverb read, "*The light of the righteous rejoiceth: but the lamp of the wicked shall be put out.*" (Proverbs xiii: 9.)

The light was used also for *spiritual favor*. Christ said to the Church of Ephesus, "*Remember, therefore whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.*" (Rev. ii: 5.)

That *God is the giver* of all blessing is beautifully expressed by David, "*Thou wilt light my candle: the Lord my God will enlighten my darkness.*" He who makes the sun illumine the worlds: who sets the aurora like a crown with its points of brilliance, and puts in the fore-

front of it the north star for men's guidance over desert and ocean; who modifies the daylight for the eye of the fish in the sea, and pours it in unscreened radiance into the eye of the eagle—the same God, in the infiniteness of goodness and power, kindles my joy. He makes it brilliant with happy circumstances, or shades it heavily with outward care, just as He sees best for us. Surely no evil can prevent my perfect contentment if such a spark divine starts my soul's prosperity; and no trouble, however continued, can drain away my peace if He supply the "oil of gladness" from his exhaustless fulness. No storm can blow out the flame of my cheer if His hand shields me, any more than winds can blow out the stars. My outward life may be like a battered lamp, but the essential joy shines on, and I will sing with the crippled monk of the eleventh century, *Hermannus Contractus*:

"O Thou blessed Light of Light,
Fill Thou every secret height
In Thy servant's waiting soul."

The Bible is God's great light. Says the Psalmist: "*The entrance (opening) of thy words giveth light.*" (Psalm cxix: 130.) A mirthful old Christian called her Bible, "*The Lord's Match-box.*" When she felt despondent she had only to open it, pick out a promise, rub it with a moment's meditation, and every shadow of fear and depression was gone. But the wisest thoughts of uninspired men, however beautifully expressed, are like matches whose ends have on them no combustible material. Think of them never so long, they start no inward glow. "To the law and the testimony: if they speak not according to this word, it is because there is no light in them." (Isaiah viii: 20.)

Job (xxix: 3.) describes his happy days as those when God's "*candle shined upon my head, and when by His light I walked through dark-*

ness" What a beautiful expression for Christian assurance! Job never let go his faith, but in his trouble he held it only in the grip of his will. He would not let it go, but he could not feel the comfort of it. God's lamp seemed to have been taken away; it no longer "shone upon his head," (as from the high lamp-stand placed beside one), but he would not believe that it had been forever put out; he now groped through darkness, trusting in divine guidance, but seeing no cheering gleam of the heavenly presence ahead of him.

God's light is given not only for faith; also for conduct; "For the commandment is a lamp and the law is light." (Prov. vi: 23.) "Thy word is a lamp unto my feet, and a light unto my path." (Psalm cxix: 105.) A peculiar lesson is taught in this latter text, but one which experience soon verifies,—the light on the way of duty is like that of a lamp which one carries in his hand, and holds so that he may see his individual steps ("unto my feet"). We see the way of duty only as we advance in obedience to it. It is as Browning says:

"I see a duty, but do it not,
And therefore see no higher."

They who wait for some extensive revelation, some impression of a far-reaching mission, before they start upon a life of Christian service will never start at all. But the light of God shines clearly upon some duty for this very day and hour. Do it, and you will see others just as clearly for to-morrow. And when you look back from the sublime heights of the reward at the end of a course of daily consecration you will see that the way has been straight from the beginning; that where you have gone with the feeling that you were treading only some by-path of humble duty, has really been the Lord's highway, the same along which the reformers and martyrs have trod.

But God's light for duty shines not only upon the path of conduct; it casts a reflex glow into the soul itself. They who do His will shall know the doctrine. Most people overlook this and fail to see that right living is the secret of bright thinking religiously. Conscience is like a bit of lime in a calcium lantern. The lime has no light in itself, but without it the luminous properties of the flames would not be concentrated so as to shoot their radiance far off through the darkness. So conscience does not itself reveal spiritual truth, but truth does not shine with clear ray except as it is concentrated upon a consecrated conscience. George Bowen, the noble missionary to Bombay, as a young man struggled long with infidelity. He could not accept the truth. But one night he bowed in absolute moral self-surrender, saying: "If there is a God who notices the desires of men, I only wish that He would make known to me his will, and I shall feel it my highest privilege to do it at any cost." He rose a clear-eyed man of faith.

But not only is the Bible word of promise and command, God's light-bearer; the illumination is given to human experience; the soul itself is light. "The spirit of man is the lamp of the Lord, searching all the inward parts." (Proverbs xx: 27.) The mind of the Christian grows itself more and more luminous. His wisdom becomes independent of the outer revelation, in that the Spirit of the Revelator is within him. He "knows whom he has believed, and that knowledge imparts a wider, deeper information about Him than could be expressed in even Scripture words. Having consecrated himself to God's service he learns more of the will of the Master as respects his own life than was ever written. As Whittier says: I

"Read in my heart a still diviner law
Than Israel's leader on his tables saw."

It is this inward lamp of the soul, its living faith and devotion, which our Lord seems to have had in mind in His parable of the virgins. Not a Bible put into the hand, not a creed upon the lips, but a heart which has received the oil of truth and been kindled by the touch of the spirit of love—that is the lamp whose glow will gain us admission to the marriage supper of the Lamb.

Here is *comfort for duller souls*, as well as joy for those brightly lighted with spirituality. "*The smoking flax will He not quench*" (Matt. xii : 20). The reference in this gospel quotation from Isaiah seems to be to the wick of a lamp which is so charred from lack of oil or from being untrimmed that it only retains the spark, and emits smoke instead of light. A soul that is justly dissatisfied with its lack of spiritual assurance and sense of unworthiness need not despair on that account. If there remain any purpose of faith and devotion, God will not put it out because it amounts to but little. Let us fill and trim our souls by renewed attention to doctrine and duty, and they will shine with the lustre of His spirit.

The lamp of a soul is lighted that one may be *helpful to others* as well as happy within oneself. "*Neither do men light a lamp and put it under a bushel, but on the stand; and it shineth unto all that are in the house.*" (Matt. v : 15.) Eastern houses generally consisted of one room, so that a person could not have a light all to himself. If he hid it from another he hid it from himself, as "under a bushel," for it is the nature of light to spread in every direction. So if one is doing no good, he is getting no good. Selfishness is self-limitation, not self-absorption. As light bearers we get only by giving. Would you gain in the knowledge of truth? Teach it. Would you grow in purity? Help the tempted; raise the fallen. A noted Chris-

tian writer once told me this incident of his experience at the time of conversion. He had prayed for the light, but it came not. Weary with the struggle, he was about to give up in despair, assuming that he must have committed the unpardonable sin and become a reprobate. But one prayer more he determined to offer before he went upon his darkened way. He knelt and thanked God that others had not sinned as he, and entreated the divine mercy for one friend younger and more innocent than himself. At that moment the light broke into his soul. There came an irresistible conviction that God's grace was for him, too—a conviction that has been his joy and power ever since.

Suggestions from Dr. Thomas Guthrie's Life.

BY ARTHUR T. PIERSON, D.D.

John Pounds. When Dr. Guthrie was in Anstruther on the shores of the Firth of Forth, he saw a picture which awakened his interested attention. It represented a cobbler's room, with his bench and humble tools. The cobbler himself was there, an old shoe between his knees, and his spectacles on his nose. His forehead was massive and his mouth and chin indicative of unusual firmness of character, decision and determination; but from beneath his heavy, bushy eyebrows looked out a kindly eye. His face was lit up with a peculiar expression of benevolence; and around him were gathered a group of poor children, some standing, others sitting, but all busily engaged at their lessons. An inscription beneath the picture interpreted the scene. It was humble John Pounds, a cobbler by trade in Portsmouth; he had taken pity on the ragged children, whom ministers and magistrates, ladies and gentlemen, were leaving to run wild and to go to ruin on the streets. John Pounds, like a good shepherd, went

out into the highways and by-ways, gathered in these outcasts, trained them up in intelligence and virtue; and, without looking for human reward or even recognition, and while compelled to earn his bread by the labor of his hands, had, before he died, rescued from ruin and saved to society and a better life not less than five hundred children. And all this John Pounds did without help or helper, save in God.

He was a genius in his way; to say the least he was ingenious. If in no other way he could take a boy captive, he would, being crafty, catch him with guile. He might be seen on the quays of Portsmouth, hunting down a ragged urchin, and persuading him to come to school at his cobbler's shop, by the power of a hot roasted potato! Knowing how an Irishman loves potatoes, and how hungry these little waifs often are, he would run alongside a timid and reluctant boy, holding the potato under his nose, and moving him by a double appeal to his desire for knowledge and his appetite for a dainty morsel.

Subsequently Dr. Guthrie made a pilgrimage to Portsmouth that he might visit the little shop where John Pounds wrought such wonders. He strode away to an old-fashioned street in a humble quarter; and there found a small shop, in a two-story house built of wood, and not more than seven feet broad by fifteen long. That was the hallowed temple of one of the high priests of humanity. Sometimes in that contracted place thirty or forty boys crowded, and yet so did they delight to come that not unfrequently they might be found sitting outside on the street.

John Pounds used to say that if it pleased God he would wish "to drop like a bird from its perch;" and so it did please God: for he died and was with his Lord in the twinkling of an eye!

Scientific Ignorance. Rev. Mr. Wilson, a venerable clergyman of the parish of Abernyte was a unique fossil specimen of the theologians who know no progress in their notions. He stoutly denied Newton's theory of gravitation. Dr. Guthrie ventured to ask him, "How do the inhabitants at antipodes with each other manage to stick on, and do not fall with heads downwards into boundless space?" The old gentleman accounted for it on the same principle as that by which *the flies walk along the ceiling of a room!*

Foundling Hospitals. "I went out one evening to look at a foundling hospital in Brittany in France. However creditable to the humanity of its founders, it is detrimental to morality. By the gate was an opening in the wall. In that opening stood a box that turned on a pivot, beside which hung a bellrope. A woman waiting for the cloud of night, stealing under the shadow of the wall, approaches the door with noiseless steps, and taking her infant from under her shawl, she places it in the box and pulls the bell. At that signal, round goes the box, bearing her child inside. Then, with some natural tears, she parts from it forever and withdraws."

"*The King came in to see the Guests.*" On one occasion, in the early spring of 1871, Dr. Guthrie was honored by the Queen's command to be present at the Marriage of Princess Louise and Marquis of Lorne. The company assembled in the white drawing-room before luncheon in the Waterloo gallery, when suddenly there was a movement ahead of them like a moving of the waters. *The Queen had come in to see the guests.* She was sweeping rapidly along the inside of the oval figure into which the two hundred guests had opened, and bowed in passing. Dr. Guthrie saw her look in his direction and her eye caught him. She turned

to Lord Lorne and whispered in his ear; and with him swept across the open space and came up to where he was standing. The Marquis called out "Dr. Guthrie," and at once a lane was made in the ranks before him and he stepped forward to greet the Queen.

Thos. Chalmers' death. Dr. Chalmers was found dead in his bed, May 31, 1847. Thos. Chalmers was a friend of Dr. Guthrie, who called him his "chief." "Ah," said he, "men of his caliber are like mighty forest trees. We do not know their size, till they are down."

The Young Convert. An old Scotch minister proposed to keep back from the Lord's table a young woman whose knowledge he found grievously defective. Rising to go, the girl burst into tears: "It's true, sir, I canna speak for Him, but I think I could die for Him." She was admitted.

The Contrast. Dr. Guggenhuhl, who has in Switzerland an Institution for the cure of fatuous children (cretins), has adopted a simple but ingenious method of showing at a glance the benefits there conferred. On the walls of his room a series of duplicate photographs hang, each pair representing the same boy or girl at two different stages; the first on entrance, the lineaments of humanity scarcely recognizable; the second after years of care and tuition, tidy in person, the countenance exhibiting a fair share of intelligence, the child fitted to go forth in quest of a livelihood.

Pastoral Work. Even Dr. Guthrie found it impossible to acquire in his Edinburgh congregation the same personal and intimate acquaintance with individuals as in a smaller country parish. Having asked a person he met on the street, who stopped him, "But who are you, my good friend?" he was distressed to hear him reply: "Sir, I

thought you would have known me. I am a member of your congregation."

Not Success, but Fidelity. It is not "successful," but "good and faithful servants" that our Lord commends.

Adherence to the Word of God. "No policy in the end shall thrive which traverses the Word of God; and that can never be politically right which is morally or religiously wrong.

Church Edifices. There is no sin in beauty, no holiness in ugliness. The children of this world are wiser in their generation. Theaters are built for good sight. How many churches are not? Stuck full of pillars, roaring with echoes and God's light of day so dimmed and diminished in passing through painted windows that the Bible or prayer-book is read with difficulty, and the features of the preacher are lost and he himself appears like a distant object looming through mist. No men appear to be more ignorant of their profession than church architects.

Denominationalism. "Magnifying points into principles."

Systematic Giving. To raise large sums for missions we have no need to depend on a few large givers, but only to "organize the littles." Dr. Guthrie eloquently urged hundreds of the poorer folk to take subscription cards and fill them up with such sums as they were able, from a sixpence to five shillings; and explained to them how the drops unite in showers, the showers produce rills, the rills rivers, and the rivers make the sea. Not six hours after his speech a poor woman in Currie's Close had collected from scavengers, and night police, and basket-wives, and match-sellers and beings who live no mortal can tell how, over half a sovereign! And a little woman, who sat in all weathers on the street selling eggs from her basket, brought in five shillings, the earnings of many a day's labor.

Work among Children. The motto of Dr. Guthrie's whole ragged school-work, was "*Prevention better than cure.*" It is impossible to raise the lower classes in towns unless you can lift first the children of the rising generation.

The Martyr Spirit. In old Gray Friars' churchyard in Edinburgh may be seen yet the flat gravestone, where, on Feb. 25, 1638, the national covenant was signed—not with ink, but with blood. Those martyr-heroes opened veins in their arms and

dipped their pens in blood, in token how freely they would shed it when the day of battle came; and nobly did they redeem their pledges.

Coveting a Wide Sphere of Influence. When Butler, the author of the Analogy, went into close retirement in the little country parish of Stanhope, Queen Caroline, consort of George II., asked Archbishop Blackburn if Mr. Butler were dead, "No, madam," was the reply, "*not dead, but buried.*"

EDITORIAL SECTION.

HINTS AT THE MEANING OF TEXTS.

Christian Culture.

A Sure Preventive of Sin.

Thy word have I hid in my heart that I might not sin against thee."

—Ps. cxix : 11.

THE ardent desire and constant effort of a true Christian is to keep from sin, and this both on account of its sinfulness as against God, and also of its hateful and corrupting nature and its sure and fearful consequences. His best protection is the in-dwelling word.

I. The Word of God is in its very nature expulsive of sin and cleansing therefrom (John xv : 3). "Where-withal shall a young man cleanse his way? By taking heed thereto according to thy word." It is in the light that scatters both the darkness and the creatures that come with the night.

II. It must be hid in the heart. Intellectual reception of truth not enough. The heart must be under its sway in a welcome guest and enthroned laws.

III. Hid like a sword in its sheath to be drawn out at a moment's notice. Christ's answer to Satan: "It is written." Hid like leaven in the meal, wrought into the thoughts, purposes, passions, and so transforming from sinful to holy dispositions.

Hid like a guard in a house, a sentinel in a fort, to watch diligently against the approach of temptation.

Revival Service.

A Cast-away.

For what is a man advantaged, if he shall gain the whole world and lose himself, or be cast away.—Luke ix : 25.

IN the estimate of Christ, man himself is of supreme and incalculable value. The world is but the scaffolding for the erection of man; but a highway for the man to reach heaven, his destiny; but a school for the man to be trained in for his real and endless career. Hence to sacrifice the man to the world is an incredible abasement and loss.

1st. The value of a man.

2d. The peril of losing one's self while gaining the world.

3d. Cast-away, an object of wonder and shame to heaven, earth and hell.

4th. Cast-away from God, happiness, hope, into despair and worthlessness. A failure and disgrace in the universe.

V. Use the world for discipline, education of the soul. Not serve it as a master, nor seek it as a life.

VI. How much of the world already gained? How much of self lost? Pray God to take the helm

and turn your vessel from the course that leads to the whirlpool of eternal wreck.

The Great White Throne.

And I saw a great white throne, and Him that sat on it, from whose face the earth and the heaven fled away, and there was no place for them.—Rev. xx: 11.

THE Judge of all the earth will have his final consummate assize. Reason and Scripture unite with conscience to assure it. Reasons that require it:

I. The judgment throne is

(a) A great throne—the most conspicuous and awfully glorious object in the universe. (b) A white throne, of dazzling purity and righteousness.

II. The majesty and might of the Judge—Jesus Christ, who onestood a victim before the unrighteous throne of men. His face now like the sun.

III. The books, the witnesses and the tried.

IV. The verdict and its execution.

Funeral Service.

Deliverance from Fear of Death.

And deliver them who through fear of death were all their lifetime subject to bondage.—Heb. xi: 15.

A DEEP and wide religious culture lifts the whole nature above this slavish fear, inspiring the heart to shout: "O death, where is thy sting? O grave," etc.

I. Fear of death not limited to ignoble minds; the finest natures and the bravest have recoiled—king of terrors.

II. Hearing with faith Christ's words. Union with Christ's life. Reconciliation with God's will. Confidence of Christ's presence in the valley of the shadow. Right views of the nature of death. Lively hope of resurrection and heaven. Looking death calmly in the face. Christ delivers by his death and resurrec-

tion. Our Joshua, he says: "Come, put your foot upon the neck of this giant!" whom he has slain.

An Installation Service.

Two Ingredients of Profitable Preaching.

For unto us was the gospel preached as well as unto them, but the word preached did not profit them, not being mixed with faith in them that heard it.—Heb. iv: 2.

I. A TRUE gospel in the pulpit. Not theories, but God's eternal facts. Not philosophy, but revealed truth. Bread, not a stone, however polished. Life, not galvanism. Every sermon should contain enough of Christ to save the soul if rightly heard.

II. A true faith in the pew. Not mere intellectual assent, nor esthetic enjoyment, much less a critical spirit, or a greed for novelty, but a prepared heart-soil, mellow and receptive. A mind concentrated, a hearing ear. Faith in the Word, in Him who utters it, in Him who sends it. An humble, grateful, entire, obedient faith in the gospel as a whole and in each of its parts.

III. Aids to the attainment of these ingredients. Devout acquaintance with the Word. Supreme love for it. Mutuality of purpose on the one hand to impart the good news, on the other to receive it.

Missionary Service.

The Appeal of the Heathen to an Unfaithful Church.

Arise, call upon thy God, if so be that He will think upon us, that we perish not.—Jonah i: 6.

THE sinking world and the sleeping church.

I. Strange attitude. Shirking duty to the heathen when sent on a message to warn, and then going to sleep over the perils to which they are exposed. As if they were secure while disobedient to the divine command, and as if the heathen would

be saved anyhow, or, if not, no matter.

II. The pitiful and reproving appeal of the heathen. The crew of the ship had been calling on *their* gods in vain, and they turn to Jonah. They aroused him, but he was in no mood to pray to his God while fleeing from duty. Will anything fully awake the church to its responsibilities except to be cast for a time into the deeps of trouble and feel God's waves and billows roll over her?

III. This cry of the heathen world may well alarm, shame and awaken to prayer and liberal giving, and personal consecration to missionary work. The command of God, joined with the appeal of the spiritual poverty, blindness, wretchedness and hopelessness of the heathen world, ought to be irresistible; it is enough to awake even the dead. The answer to the call is to give and to go. Obedience in this regard better than sacrifice.

Thanksgiving Service.

The Basis of Harmony between Contrasting Classes of Society.

The rich and the poor meet together; the Lord is the maker of them all.—Prov. xxii: 2.

ALL human schemes for the reconciliation of the adverse elements and unsympathetic extremes in society have failed, yet the remedy for the existing antagonisms not far to find.

I. The elements of assimilation are many, those of discordance few.

(a) The Scripture represents them as "of one blood." Physically, mentally, morally, there is no superiority the one over the other.

(b) They have common grounds of sentiment and interest in all the deeper experiences of life.

(c) They are liable to have their relative positions reversed in the swift mutations of time.

(d) The causes of discord and separation are both superficial and tran-

sient; those of unity are fundamental and eternal.

II. The remedy found in recognition of a Divine Fatherhood and the brotherhood resulting from that. Materialism, atheism, in any form is anarchy. The Scriptures teach the divine impartiality and beneficence, and that the same mind should be in men. They exhibit a common center of hope and salvation, and in the Cross set up a marvelous, universal magnet which at once draws men to itself and to each other in the highest form of sympathy and co-operation. The church of Christ is the type of ideal society. The New Testament is the Magna Charta of the enfranchisement of the race and the fundamental law of social harmony. Peace and plenty are the direct fruits of obedience to its precepts.

A Christmas Service.

The Divine Christmas Gift.

For unto us a child is born, unto us a son is given, etc.—Isa. ix: 6.

I. THE gift of Christ as a child, a son, (a) a gift of love, (b) of supreme beauty and joy, (c) of universal fitness to our wants, (d) of eternal enrichment, forever increasing in value, (e) ensures all other gifts needful. "How shall he not with Him also freely give us all things?"

II. The fitness of Christ's infancy to the world, beauty and pathos of His being committed, a babe, to a human bosom. Our child relation intimates the fruit of the race's soul travail. Christ born in every family where faith is, and in every heart where love welcomes. Marvels of His nature and errand.

III. Gift how received. Many make merry on Christmas while shutting Christ out in the cold. "No place in the inn."

Happy those who welcome Him. Christ formed in us the hope of glory.

LIVING ISSUES FOR PULPIT TREATMENT.

And I charged your judges at that time, saying, Judge righteously between every man and his brother: ye shall not respect persons in judgment; ye shall not be afraid of the face of man; for the judgment is God's.—Deut. i: 16-17.

THE attention of the public has been recently called to two cases illustrating most forcibly these principles laid down by Moses under divine direction. A justice in the West, in the honest, fearless discharge of his duty, subjected himself to the personal hostility of a man and his wife utterly devoid of principle or regard for law and order. Had it not been for the efficient, prompt action of a subordinate detailed for his protection, he would doubtless have paid with his life the penalty of the conscientious discharge of his duty.

Another justice in an Eastern city allowed himself to become the instrument of an act of injustice and wrong as flagrant as any that can proceed from the bench. A woman was by him divorced from her lawful husband without the slightest knowledge on her part of the wrong that was being done to her. When the facts became public property, the judge promptly annulled the decree, but the Grand Jury, in commenting upon his course in the first instance, gave their opinion that he had shown a carelessness in his investigation of the case, which was utterly inexcusable, or he was an accessory to the proceedings, and thus was criminal.

These two cases, so widely different in themselves, are illustrative of a dangerous tendency to forget that justice, which is practically the decision of a judge acting in his judicial capacity upon the bench, is essentially divine.

This tendency was manifested in

the first instance by the violent refusal of certain people to accept the decree of the court; in the second, by the negligence—careless or willful—of the judge himself to see that his decision was based on genuine equity.

This characteristic is doubtless inherent in human nature, as is indicated by its recognition by Moses, and there are many things in our modern life that tend to strengthen it. The wide diffusion of education puts men more on a par with those who are supposed to be pre-eminent in their knowledge and judgments. The daily press sets before the public nearly, if not quite, all, the genuine facts, as well as many that are not genuine, that are accessible to the judge, and the average man considers himself quite as competent as he to decide on the merits of any particular case. Then, again, we are democratic in our ideas, claim that all men are equal as well as free, and are very loth to yield precedence to any man. The fact, too, that so many judicial positions are dependent upon popular favor causes the judges to "respect persons in judgment and fear the face of men" of influence. But underneath all these lies the failure on the part of the general public and thus of their representatives on the bench to recognize that the judgment of the courts is the judgment of God. That justice is divine. That it cannot be disregarded on the one hand or parodied on the other without sin. The old idea of the divine right of kings had in it an element of truth that is sadly needed as a tonic for our modern social life. "By *Me* kings reign and princes decree justice. By *Me* princes rule and nobles, even all the judges of the earth."

EDITORIAL NOTES.

Whither.

THE title of Professor Briggs' new book is well chosen. There is not an earnest, thinking man in the pulpits or theological seminaries of the land of whatever denomination, that is not asking the same question, if not aloud, still in the unspoken thought; if not for himself at least for his associates. No matter how clear a man's own opinions may be, he has friends whose welfare is dear to him, and for whom he has no little anxiety in the turmoil of theological discussion. No one can afford to disregard the tendency of modern thought to test to the full the strength of foundations upon which he has rested. If not for himself, still for the sake of others who look to him, or whom he may help, he is bound to post himself thoroughly and be able to give a reason for the faith that is in him. It is of no avail to say the discussion is needless, useless, dangerous, and should be avoided. The fact is, it is hereamong us, and cannot be ignored. It will prove dangerous or not, according to the spirit in which it is met and according to the recognition or disregard of certain vital principles.

1. The object and end of theological discussion is not the decision of certain mooted questions in themselves, but the increase of Christian life in the church and the conversion of unbelievers. If this is kept in mind, and every point made is made with reference to practical Christian daily life, the deeper we can go, and the higher we can reach, the better, not the worse; but if we lose sight of that we might as well be in a balloon without ballast or in a mine without a lamp. The Epistle to the Romans is a good model.

2. Theological discussion should be *reverential*. Earnest sober consideration of the things of God seldom does harm; flippant, dogmatic assertion invariably does. To hear some

men talk one would suppose that they believed in the transmigration of souls and claimed to have come down from some pre-existent state where they had been in full consultation with the Almighty and were perfectly well informed as to all His plans.

3. As it should be *reverential*, it should be also *kindly*. We are all learners together. These questions touch the most vital interests of the soul. Were we each sure that we are infallibly right in our view, we can at least remember that Christ died for the weak brother, who, unfortunately, differs from us, and seeks his sanctification no less than ours—loves him just as much as He does us.

4. *Opinions* whether right or wrong, can never be *stamped out*. They may be reasoned away, better still, loved away, but never forced away.

If we will keep these four great truths in mind and heart we may advance fearlessly, sure that the truth of the past is not less true than that of the future, and that both are one in the sight of God.

The Color Line in the Ministry.

ONE of the most noticeable facts in the life of the churches is the discussion of the race question as indicated so markedly in the National Council of the Congregational Churches, held in Worcester, Mass., Oct. 8-11, and the Convention of the Protestant Episcopal Church, which closed in New York Oct. 24. Both bodies manifested in all their deliberations an earnest desire to do justice to their colored brethren, and give them the proper recognition in the ecclesiastical bodies of the country. The differing opinions were not in regard to principles so much as methods.

It is not our purpose to enter into the discussion; simply to point out one or two things that enter in as important factors in the settlement

of one of the most perplexing problems of the day.

1. It does not rest with white ministers to *do justice* to colored ministers in the sense that they have any distinctive privilege to confer upon them. A clergyman is a clergyman, whether he be yellow, red, black or white. Before the one Head of the Church all are on a par. One is just as good as another, and no better than another. The white minister has no right to refuse to his colored brother what under the same circumstances he would never think of refusing to a white one. The colored brother has no right to claim as special favor what would not be considered a white brother's position or privilege.

2. The question may be ventilated and discussed in general public assemblies, but it must be settled by individual action. When white ministers shall invite their black brethren to share with them the holy offices of the church, and when a white face is welcomed in a black face's pulpit, the question of ecclesiastical relations will be found to have disappeared. Until that can be brought about the "color-question" will appear when least expected and most undesired.

Every pastor can do more or less in this way, as he has opportunity and there are few that cannot find opportunity if they are on the watch.

The Study of the English Bible in College.

It has long been a matter of surprise and regret to us that our English Bible—the very fountain and conservator of pure Anglo Saxon English—as a classic unequalled by any production of human learning and genius, to say nothing of the sublime morality and the Divine religion which it teaches—should not have had a place, and the first place, in the curriculum of college and uni-

versity studies, and a critical and thorough knowledge of it be regarded as essential to a liberal education. But this has not been the case. Every other classic save the venerable, the inspired, the sacred classic of Christian thought and history and life has found a place, while this has been thrust aside and relegated to the study and the pulpit. True, our theological schools have given attention to the study of it in the original languages, but not so much for the purpose of learning the contents of the sacred Book as to acquire a knowledge of the Hebrew and Greek of the Old and New Testaments. Even in such instances the *English Bible* is ignored, and the student leaves the seminary with more or less knowledge of these foreign tongues, but profoundly ignorant of the infinite stores of wealth treasured up in his old English Bible—in his mother tongue, in which he is to think and preach all his life. And the loss to him is irreparable. The great power of Moody, Pentecost, and other men we might name, is largely owing to their critical, thorough and wonderful familiarity with the English Scriptures—the mastering of their idioms, methods, illustrations, lessons, and the marvelous affluence of their teachings. It gives them an advantage and a power which no mastery of a thousand foreign tongues could impart.

We are moved to write thus by the following announcement:

BIBLE STUDY AT YALE UNIVERSITY.

A professorship of Biblical Literature has been established in the Academical Department of Yale University. The foundation for the professorship is \$50,000, and is given by a few gentlemen who desire their names to remain unknown. The object of the new chair of instruction is "to impart an intelligent apprehension of the English Bible, with a view to stimulating an earnest Christian faith and developing a manly Christian life." In commemoration of the late President Woolsey, the professorship will, at the request of the contributors, be called the "Woolsey Professorship." Prof. William R. Harper is chosen to be the incumbent of the chair, and he will give instruction in this department of study, in addition to his instruction in the Semitic languages. The Sabbath noon prayer-meetings will be omitted, and Bible classes will take their places. The movement has created a great deal of enthusiasm among the men who are interested in the religious work of the university, and two large classes have been formed. It is proposed to take up the historical study of the Old and New Testaments in such a way that a student may have a different course each year.

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