

THE HOMILETIC REVIEW.

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REVIEW SECTION.

I.—THE TRIUMPH OF CHRISTIANITY.*

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I AM going to India to present Christianity to the educated English-speaking Hindus, because many of my friends think that my connection with "The World's Parliament of Religions" has brought me into sympathetic relations with the representatives of the ethnic religions, and thereby opened the way for a favorable reception by the adherents of these religions in India. This farewell seems a fitting occasion for outlining the method proposed in pursuing this end, and I take advantage of it for this purpose in order that my Christian friends in America may follow the work in India with intelligent appreciation and sympathy.

In presenting Christ to the educated classes in India it is not proposed to ignore what the light of nature and the reflected rays of revelation have done in rare instances for those who have not had the direct light of the Gospel. But notwithstanding the shining examples of the elect few in the non-Christian world, there is a vast area of idolatry, and pollution, and unrest, and superstition, and cruelty, which can never be healed by the forces which are found in the non-Christian systems. Recognizing to the full the brighter side of so-called heathenism, rejoicing that the light has been shining everywhere, and that foreshadowings of the evangelic truths are discoverable

* This farewell address was delivered in the chapel of the Presbyterian Building, Fifth Avenue and Twentieth Street, New York City, February 24, 1896, on the day before the departure of Dr. Barrows for Europe, on his way to India, to lecture on Christianity to the educated Hindus in all the great centers of that country. The assembly that listened to its delivery was presided over by Chaplain McCabe, of the Methodist Episcopal Missionary Society, and was made up of the secretaries of the great mission organizations and of leading workers in the cause of missions. Dr. Barrows was addressed on behalf of India, by Dr. Chamberlain, for thirty-four years a missionary in India, and by Rev. Dr. F. F. Ellwood of the Presbyterian Foreign Board, in behalf of this country. The eloquent address of Dr. Barrows, the concluding portion of which will be printed in the May number of the REVIEW, will, we feel assured, suggest a most forcible and timely line of argument for bringing home the central truths of the Gospel to many of the educated classes in this country whose religious opinions have become somewhat unsettled during the recent years of conflict and skepticism.

among the nations, I yet see that in Christ only is there full salvation for the individual and for society. Many wise and true opinions are doubtless held by disciples of the ethnic faiths, but opinions however true are not man's crying need. Jesus Christ is not only the truth, but He is also the way and the life. Men need to know the way which is the way of the Cross; they need to feel the touch of the life, from Him who came that men might have life and have it more abundantly.

Our Savior promised that, lifted up from the earth on His Cross and Throne, He would yet draw all men unto Him. While Christ is yet far from having conquered the earth, it is evident that He is already the magnetic center of the intellectual and spiritual world. All the hopes and all the valuable faiths of humanity find in Him their fulfilment. When I speak of Christianity, I do not identify that great word with the church, with Christendom, or even with the sacred Scriptures. Christ is greater than all, for He is the life of all.

We are rapidly coming to the conviction that Christianity is identified with its divine Founder. If men ask me in India what is the substance of the Christian belief, I shall point them to Christ, as predicted by the prophets, as disclosed in the Gospels, as interpreted by the Epistles. He is the Alpha and the Omega, the beginning, middle, and end of Christian belief. The true recognition, the loving exaltation of Christ, is the triumph of Christianity!

My argument for that principle will proceed along several lines, lines, I believe, of dazzling brightness.

First of all I shall argue the universal victory of the Christian faith, the world-wide establishment of the divine kingdom from the prophecies and promises made in the Scriptures, and especially from the program of Jesus.

Opening the New Testament literature we find that the idea of a world-wide conquest lies at the foundation of the Christian religion. The Apostles were to make disciples of all nations, and were to be witnesses of Him to the uttermost parts of the earth. The world of their thought and knowledge may have been restricted to the Roman Empire, even as the world of the Buddhist emperor, Asoka, who deemed himself a universal king, was confined to India, and the world which Confucius and Lao-tse surveyed was bounded by China. But in the expanding thought of Christendom all national limits disappeared, and the Church saw in Jesus a redeeming king, who had made a propitiation for the sins of universal humanity.

But the world-embracing purposes of the Gospel can not be understood apart from the historic Jewish background. The Christian faith is the outgrowth and culmination of Judaism; its doctrine of a universal divine kingdom is a republication of the teachings of Israel's greater prophets. Whatever may be justly said of the earlier narrowness of conception, which regarded Israel's Jehovah as a tribal deity, there is

a grand universalism discoverable in the purposes that run through Hebrew history. In the midst of Israel's later life there grew into sublime proportions one of the noblest ideas that ever blossomed on the stem of time; the idea of the whole earth as a single divine realm, a world-encompassing commonwealth. And tho the Assyrian and the Chaldean, the Medo-Persian, the Greek, and the Roman harassed and smote down Israel, he never gave up his magnificent and imperial hope, identifying, however, the coming of the Messiah and the establishment of His kingdom with the lifting up of his own race and capital.

But when the meek Teacher of Galilee appeared, while He claimed all the prophetic ideas of the kingdom, He purified them and founded a new society, whose principles ran athwart the gross nationalism so dear to Israel. Breaking away from the so-called kingdom of heaven, represented by the Jewish state, He launched a new and better commonwealth, giving it laws in the Sermon on the Mount; describing its spiritual and, hence, pervasive character in a score of parables; placing its sovereignty in the soul; and lifting it out of the ancient provincialism, which was yet great enough to dream of a universal commonwealth of God.

From the beginning to the end of Christ's life we catch glimpses of the universal purpose and character of His Messianic work. At His cradle the representatives of the old star-worshippers of Persia are drawn to His feet, and in the last week of His ministry in the temple, the Greeks, who represented the universal spirit of inquiry and of reason; the Greeks, in whose brain was the civilization of the modern world on its intellectual side, desired to see Him. And, while He went first to the lost sheep of the house of Israel, His ministry was largely given to the semi-Gentile populations of the North. He even preached to the Samaritans, and once He departed to the Tyrian coasts, and discovered a great heart of trustful love in a Syro-Phœnician woman. It was of a Roman centurion that He said: "Verily, I have not found such faith; no, not in Israel," adding that many "shall come from the East and the West and shall sit down with Abraham and Isaac and Jacob in the kingdom of heaven." It was a Samaritan that Jesus chose to illustrate what neighborly kindness is. It was an African who bore His cross over the shuddering rocks of Golgotha; it was a Roman captain, who, seeing the dying Redeemer, cried out, "This surely is God's Son!" And upon His cross Pilate placed a superscription, which proclaimed, with significant prophecy, the Nazarene's universal kingdom; for it was written out in three languages, the Hebrew, the old and sacred speech belonging to a people of unequalled genius, in the realm of religion; the Greek, the language of a race which still rules the intellectual and artistic world, the language in which Homer sang and Plato taught and Demosthenes fulminated, in which Paul and St. Chrysostom were to preach; and the Latin, the language of the masterful and militant Roman, in which Virgil and

Horace had already written, in which Tacitus was to compose his histories, and Tertullian his sermons, and St. Augustine his expositions of Christian philosophy,—Latin, the sacred language of Europe for more than a thousand years.

Thus the command which was finally given by the risen Jesus on the Mount of Galilee, "Go ye into all the world and preach the gospel to every creature," appears, in the light of the preceding history, as the brilliant heavenly flower of long ages of development and preparation. Salvation was of the Jews; from them came the world's Savior, and with them was the highest and purest spiritual knowledge. But the stream of salvation was not narrowed to Judaism, or, if seemingly thus confined, it was only making ready for the wider diffusion of God's grace. His providence is like the River Abana, the modern Barada, the River of Damascus. High up among the perennial snows of the anti-Lebanon, a thousand little rills are born of the kisses of the sun, and roll their sparkling and musical waters down the sides of the great mountain-wall. These are mingled with torrents that rush from natural fountains, bursting from beneath the shelter of mighty rocks, or flowing from the bosom of some temple-covered cavern, all uniting in one narrow channel, along whose course a profuse and wonderful vegetation springs up, in striking contrast with the barrenness of the hill-sides through which it passes, willows, poplars, hawthorn, walnut, growing along this rushing volume of crystal water. Such was the spiritual and best life of old Judea as contrasted with the surrounding world; a river of water of life pouring down through the rocky wilderness of death. But, take your stand, as it was my privilege to do one April morning, upon some low spur of the anti-Lebanon, where you can watch the eastward rushing stream. Soon it leaves the last cleft in the mountain-wall, it touches the Plain of Damascus, and then spreads for thirty miles around, a wilderness of verdure that bursts on the view like a sapphire island floating in a desert sea. As far as the eye can reach, the fertilizing stream has covered the sand-wastes with an earthly paradise, and there on the horizon lies the crown jewel of the Orient, Damascus, the Queen of the East, embedded in roses and luxuriant in the wilderness of fruits, with minarets, like priestesses in prayer, stretching their white arms heavenward, while the mountain-born stream, cut now into seven channels, rolls beneath her streets its cooling tides which bathe the feet of little children in the precincts of many a sacred mosque, and gurgle in diamond fountains, feeding the roots of orange-trees in the courts of many a stately palace. So the stream of Providence, born of a thousand rills of mercy, which converged into the channel of Judaism, left that narrow river-bed at the command of Jesus to fertilize the desert world, rushing not eastward but every whither, through wider and fairer gardens than those of Damascus, while on the horizon ever appear the towers and shining walls of the

New Jerusalem, the universal spiritual commonwealth, the city of our God.

But, secondly, I expect in India to argue the universal triumph of Christianity, from the fact that it alone of all the world's faiths is fitted to meet and supply man's highest and deepest spiritual need.

So far as I can discover, Christianity alone makes adequate provision for redemption from sin. It alone gives us a perfect picture of God, as mercifully seeking to reach and restore His lost children. No other religion knows of a divine Savior, like the Christ of Bethlehem and Calvary. Foreshadowings of the great facts of atonement appear in the sacred books of the nations. Many have regarded certain strange sentences in the Vedic hymns and in the laws of Menu, as being "traces of the revelation once made to mankind of the promised atonement for the sins of the world."

But how fragmentary and feeble are the best representations of the God of all mercy to be found in Pagan literature, compared with the mighty and full-orbed truths of the Christian Scriptures! No other faith in history, as Fairbairn has said, "has been so continuous and invariable" as faith in the Divine Incarnation in Jesus. And the inspiration of the Church's activity to-day, like the foundation of the Church's hope in the beginning, has been this faith that He whose equality with God was not a matter of eager desire voluntarily withdrew Himself from the unspeakable fellowships of the Godhead, and took upon a human form and a human nature for our salvation.

I look around the world to-day and find no other religions which seriously attempt the work of redemption. As Dr. Jessup has said, "They have no healing for the sin-stricken soul." Christianity makes much of sin, because the vivid consciousness of sin leads to a higher sense of personal responsibility and to a closer union with God. The Hindu pantheism, like all pantheism, identifies man with his Creator, making the divine being the ultimate cause of all evil, thus weakening and almost eradicating the sense of personal demerit. In India, where one of the finest and most religious of races sank, after a time, into hopelessness before the problem of delivering the world from sin, one of the results of its failure and despair has been the gradual elimination of the thought of sin. The Hindu philosophy has almost destroyed the sense of personal guilt, and thus has weakened the will. Not that men have been delivered from fear and the desire to do many things to placate the heavenly powers in order, through self-torture, to be reborn into some higher existence and at last to reach the painless calm of deity. The world over, whatever be the philosophy taught, we hear men crying out, "Can any human arm deliver us?" and one is stirred, it has been said, "with a deeper and broader sympathy for mankind, when he witnesses this universal sense of dependence, this fear and trembling before the powers of the unseen world, this pitiful procession of the unblest millions ever trooping on

toward the goal of death and oblivion. And from this standpoint, as from no other, may one measure the greatness and glory of the Gospel of Jesus Christ."

For this corruption and gloom of paganism, the preaching of Christ crucified is the only and never-failing remedy. The messenger to-day, like the great prophet on the banks of the Jordan, exclaims, "Behold the Lamb of God, who removes the world's sin." It is historically certain that wherever the Gospel has gained a strong and vital hold of pagan peoples, it has been through the preaching of the Cross, as the supreme manifestation of the suffering love of God. And evermore the strength of the church has been not the disclosure of a human virtue so eminent as to be called divine, but the revelation of a divine nature so loving as to become human in its limitations, in its lowliness of spirit.

The Church of Christ was not to rise from the bones of martyred saints and to be filled with the memories of human sanctity; such a church would not survive the assaults of evil. The Christian Temple was to rise from the foundation of God's own nature disclosed in the Man of Nazareth, and its altars were to flame with offerings made to the crucified Lord of Glory. Men struck with sin and smitten with moral death and overwhelmed with despair, listen with feeble interest to the story of a fellow man, who, whether his name be Socrates or Buddha, in a distant age, rose above the wretched conditions around him to a lofty height of virtue. But the world is being regenerated by the story of Him who was the Word of God, dwelling among men, and who, for love's sake, humbled Himself unto the death of the Cross. Wherever this truth of the divinity of Him who suffered for human sin has been received, there and there alone has the church presented a doctrine strong enough to cope with Hindu pantheism and to give the soul its full deliverance and enfranchisement.

What other faith has such a clear, decisive, and satisfying message to carry it to the fear-haunted and defiled sanctuary of the human spirit? Nothing else has answered the question, "How can the heart and hand that have been crimsoned with sin be cleansed?" Other remedies do not go to the root of the disease, but Christianity does. It undertakes and accomplishes the greatest of all tasks. How it does it we may not adequately tell. That it does it, we surely know. And indeed we may now rightly appropriate and adapt to our use the old legend of the man fallen into the pit. The modern humanitarian comes along and seeing his distressed brother, reaches to him a hand of help, but the arm is too short and the strength too feeble. More than a year ago, in Trinity Church, Boston, Dr. Edward Everett Hale said, in the presence of General Booth, "I believe in the Salvation Army," and then he told the story of a drunkard in his congregation whom for years he had tried to rescue by means of his own gentle and graceful ethics, but he failed. This drunkard, he said, "had

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been taken hold of by the Salvation Army, with its fervent belief in the divine Christ and the power of the cleansing blood of the Cross, and had been made to stand and rejoice in the hope of the glory of God." Humanity has fallen into a deep pit, and the teacher of Hinduism comes along and says, "You are not really fallen; there is no lapse or apostasy, it is only one stage of the cycle of evolution, but as you believe that you are in peril and in misery, I recommend four efficacious remedies, pilgrimages to holy places, giving food to the Brahmans, repeating the name of the deity, and eating the five products of the cow." Then Confucius comes along and says, "Helpless sufferer, it is good enough for you, you have not kept the laws of society, you are receiving your own deserts, in part at least; for what may be beyond, I do not know. When the archer misses the center of the target he turns round and seeks for the cause of failure in himself." And he goes away. Then Mohammed comes along and says, "You are predestined to that fate unless you repeat my formula and espouse the cause of Islam." Then Buddha comes along and says, "Make the best of the situation you are now in; be patient, subdue desire, have no desire for release; desire is a great evil, when it is suppressed Nirvana awaits you. Do not trouble yourself about the forgiveness of sins, all things are under the dominion of inexorable laws, your sin will find you out, and the idea of pardon must be given up." Then Christ comes along with a face of brotherly kindness, with words of tenderness and hope, brought from the bosom of the Godhead, and with a hand of divine deliverance, mighty with the power which girt the heavens with stars, and He lifts him out of the horrible pit and puts a new song into his mouth, that song which is the most glad some music that earth ever hears and shall blend at last with the anthem of those who sing in Heaven the song of Moses the servant of God, and the song of the Lamb.

When Mr. Mozoomdar was last in America, this man who stands, as you think, only on the threshold of Christianity, but who knows all that his native India, with its subtle philosophies, can do for the human spirit, thus spake of his indebtedness to Christ: "Can there be any sorrow which the Man of Sorrows can not comfort and heal; can there be any sin that is beyond the limit of His wonderful forgiveness? Can there be any pain which communion with Him can not convert into pleasure?" It seems to many of us certain that this man has received as yet only a partial Gospel. But what an unspeakable glory is given us to-day that we may tell all men the full and matchless Gospel which centers in the Christ, the atoning God set forth in His Word.

WE lay down two principles: No man is saved by merit, but only by faith. No man is saved except in Christ. "There is none other name under heaven given among men whereby we must be saved."—*F. W. Robertson.*

II.—THE PHYSICAL RESURRECTION OF CHRIST.

BY ROBERT F. SAMPLE, D.D., NEW YORK CITY.

THE doctrine of Christ's bodily resurrection is fundamental. The sacred writers never represented it as a proof of Christianity, nor is it cited as a miracle. It is not regarded simply as a luminous center without, related to the sum of saving truth as the sun to our planet, revealing and authenticating it. While it is all this, it is far more. It is an integral part of the Christian system, and so essential to it that its absence would destroy the whole, as the removal of the keystone would destroy the arch. Paul regarded Christ's incarnation, death, and resurrection, followed by His glorious enthronement, as component parts of one great system of faith. He said: "For I have delivered unto you, first of all, that which I also received: How that Christ died for our sins, according to the Scriptures, and that he was buried, and that he rose again the third day according to the Scriptures" (1 Cor. xv. 3, 4).

Here the resurrection is not referred to as a mere credential but as an essential fact. No miracle Christ or His apostles ever wrought is so significant and indispensable as the resurrection. "If Christ be not raised, your faith is vain; ye are yet in your sins (1 Cor. xv. 17).

Other events in the previous life of Christ had established His Messiahship. When he raised the widow's son at Nain and summoned Lazarus from the tomb, many believed on Him. The Jewish Sanhedrim, while resisting the truth, yet recognized the force of the argument drawn from the exercise of supernatural power, that Jesus was the King of the Jews. They feared that all the world would go after Him. The only way to break His power was to terminate His life. Strange commingling of conviction and unbelief!

Then, too, there were events connected with the death of Christ that carried a convincing proof of His Godhead. Heaven stooped to Calvary and threw a pall of unnatural darkness over it. The earth sympathized with the royal sufferer. It trembled, and its everlasting rocks were cloven. The holy place of the temple could not hide the sorrow that filled it, but rent its veil, as mourners were wont to rend their garments. Strangely blinded were the priests and rabble that they could not see in the sufferer, at whose dying heaven and earth met and mourned, their own Messiah. They did not need to wait for further proof; not even to witness in Christ's ascension the fulfillment of ancient prophecy—"God is gone up with a shout; Jehovah with the sound of a trumpet" (Psalm xlvii. 5). On the day of crucifixion there were doubtless some standing by the Cross, or gone back to the city in fear, deeply impressed by the closing hours of Christ's life, who could say with the Roman Centurion, "Truly, this was the Son of God."

The resurrection then, as an evidence of Christ's Messiahship, was not simply to be classed with the miracles he had previously wrought. It was the fundamental thing to be believed. There was no fact so important. It was His victory and ours over death; the opening of prison doors; the triumphal arch of a new-born hope. It was Christ leading captivity captive and giving gifts to men. Paul so esteemed it. Hence he preached the resurrection.

In all this we do not discredit or disparage the evidential value of Christ's resurrection. We only difference it from simple proof, making it a part of our Christianity, as the foundations of the earth are a part of the planet, or the sun of the solar system.

In all human annals there is no event more clearly established than the bodily resurrection of our Lord. Yet it has been denied by many who were inimical to Christianity. To admit it would have been to surrender their opposition. Spinoza said, "If I could believe the resurrection, I would become a Christian at once." To avoid such a result some have denied an actual death. They say Christ had simply fallen into a syncope state from which He was resuscitated by cordials administered by His friends, aided by the cool and stimulating atmosphere of the sepulcher. This view, held by some German Rationalists, was adopted by Schleiermacher, but wholly rejected by Strauss and others of his school.

The *vision* theory originated with Celsus in the second century but was promptly dismissed, to be revived by Spinoza in the seventeenth century, when it again soon ran its course, to be resuscitated by Strauss and Renan, and supported by these conspicuous names it gained more genial approval than in the previous centuries; but, altho still maintained by the Tübingen school, it is evidently in its decadence. Like most rationalistic hypotheses it will complete its cycle with the generation that has revived it. It charges Christ with practising deception on His friends; it is inconsistent with the fulness of testimony to His personal reality; and it breaks confidence in all history. If delusion may exist in connection with one widely accepted objective existence, then delusion may attach to everything. The resurrection is a myth, and such historic characters as Moses, Daniel, and Christ never lived.

The witnesses to the resurrection are as follows: The two Marys, Peter, the two disciples on their way to Emmaus, the eleven, and the five hundred gathered in Galilee. Testimony is given by ingenuous, truthful persons. It was not on one occasion and in one place that Jesus was seen, but repeatedly in different places and in diverse conditions. The testimony was accepted. Within a few weeks thousands believed it. Before a generation had wholly passed away, the world believed it. Pride, prejudice, and hostility passed through the empty tomb into the Kingdom of Heaven.

Paul's testimony, which is later, is valuable. He met Jesus on

the Damascus road and conversed with Him. Holstein endeavors to weaken this evidence by psychological argument which refers to an excited mental state the apparently objective reality. He claims that it was a vision only. But a vision does not produce; it can only reflect what the mind had before apprehended and accepted as true. Then it must be proven that before the vision Paul had believed that Christ had risen. This would be out of harmony with his denial of the resurrection up to the hour of his conversion. But if it were possible to break Paul's testimony, making it a mere vision, this would not disprove the statement of above five hundred witnesses, for it can not be shown that all these, like Paul, translated a subjective belief—the fact of which we dispute—into an apparently objective reality. Some would dispose of Peter's testimony in much the same way. He was of an excitable temperament and had what might be called an exceptional capacity for hallucinations, as appeared in his experiences on the tanner's roof. How weak the position which must resort to such an expedient to support it!

It is claimed that Jesus could not have had a material body, since He is said to have appeared on a later occasion in another form. Doddridge's answer is sufficient; what the historian intended was that Christ had on a "different habit to what He had previously worn." Then it is reported that, on several occasions, He was not recognized by His disciples. In one instance He may have walked a long distance with two of these, along the Emmaus road, and conversed with them, without being recognized by either of them. This might be accounted for on rational and psychological grounds. The circumstances were so exceptional, and the resurrection so foreign to the minds of the disciples, that similarity of appearance and of voice, if they detected any, would not suggest that it was the risen Christ who accompanied them in their sad journey. And as to the statement that Christ vanished from their sight, there is nothing more incredible than this or more inconsistent with the belief in a material body than His escape from the hands of His enemies who sought His life in Nazareth, or His sudden appearing to His disciples on the Sea of Galilee soon after they had left Him on "the other side."

Thus far, we have been mainly occupied with the objections offered by persons who are not in sympathy with evangelical religion. But there are others who claim to accept the Apostles' and Nicene Creeds, which hold to the resurrection of Christ, and yet unite with the more advanced criticism in repudiating the bodily resurrection. They insist that at His death Christ laid off the body in which He had dwelt during His natural life, as one disrobes at night, and in the morning of the resurrection put on another body which was spiritual, then walked abroad, and eventually ascended. This is substantially the theory of Ewald and Keim. Schenkel also holds that Christ's appearances to His disciples were real manifestations of His death-sur-

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viving and glorified personality, not of a resurrected body. This is not in accord with the accepted creeds of Christendom. It does not harmonize with the accounts of the Evangelists. It is not, in any sense, a resurrection. The same may be said of Prof. George Bush's theory, set forth in his "Anastasis," in which he insists on a spiritual as against a physical resurrection. This is in no sense a rising from the dead.

The etymology of the word resurrection is against such a speculation. It signifies rising again, a reanimation of the body laid down, and its resumption by the human soul. A spiritual body might be an evolution, but it could not be called a resurrection. Christ settled this question of His physical rising on the third day. To His terrified and affrighted disciples who supposed they had seen a spirit, He said: "Why are ye troubled? And why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself; handle me and see, for a spirit hath not flesh and bones as ye see me have."

To deny our Lord's physical resurrection thus unequivocally affirmed, and to maintain the theory of a spiritual body only, is to charge Christ with a wilful deception. On this hypothesis, how can we escape the conclusion that He was an impostor? Then He is wholly unworthy of our confidence. All His teachings are false. His life was a cruel mockery. That were blasphemy.

We also observe the record of the Evangelist concerning the women who met Jesus as they returned from His sepulcher, hastening to give His disciples word. "They came and held him by the feet, and worshiped him." This clearly proves that His was a material body. Thomas, also, can be cited as a witness, at least through ocular demonstration, to the same.

But it is alleged that the properties of Christ's resurrection body were essentially different from those of the body laid down. It was superior to the laws of nature. Solid walls presented no barrier to its passage. Its movements were as rapid as thought, and entirely under the control of the will. The law of gravity could not detain it, but at pleasure it rose into the air and at last passed from sight.

To this several replies may be made:

1. It can not be demonstrated that these phenomena were not expressions of Christ's supernatural power. He wrought miracles before His death. Why may He not have wrought miracles after it? He who bore the Tishbite aloft in a chariot of fire might make a cloud the chariot of His ascent.

And surely He who so suspended the law of gravity that He could walk on the water, seen by His disciples as He toiled across the Galilean Lake, could make the pulsations of the air the stairway of His return to the Father. Better to refer these exceptional incidents in the movements of the risen Christ to supernaturalism than to deny His own declaration concerning the materiality of His resurrection body.

2. It is quite possible that, in the act of rising, the properties of

Christ's physical body, while retaining all its essential elements, underwent important changes, partaking of such sublimated and etherealized qualities as might account for the phenomena to which we have referred. And yet that Christ's resurrection body remained material is evident from the fact that the disciples touched Him; that the women embraced His feet; that Thomas was solicited to put his finger in the print of the nails and thrust his hand into the spear-wound in His side; and that Jesus, on another occasion, ate of the broiled fish and the honeycomb the disciples gave Him.

3. If there was no physical resurrection we can not account for the empty sepulcher. The material body of Christ was laid in the tomb. If it did not rise it is unaccountable that no one ever saw it in the tomb, or knew where it had been laid. The supposition that it was surreptitiously removed is directly contrary to the Scripture narrative, and, as we have already suggested, a gross deception on the part of Christ, who, as He stood in the presence of His disciples, said, "It is I myself." So Jesus tarried with His disciples forty days after His resurrection, appearing repeatedly in material form.

To this theory, which at intervals has been revived and lived for a little only, that the resurrection of Christ is not physical, as the Church has always intimately believed, we have many and serious objections.

1. It is unscriptural. This we have endeavored to show. Not a single passage in the Word of God sustains it. The facts are against it. To endeavor to support any human hypotheses by exploiting supposed contradictions in the Gospel and denying the proper inspiration of the Scriptures, so weakening confidence in their authority, and encouraging complete and absolute unbelief, is an offense which no line of human thought can measure.

2. We object to it because it impairs the doctrine of the atonement. If the resurrection body of Christ was not a true body, then it is only a step to the denial of a true body from the beginning. This is the error of the Docetae, of the second century, who held that Christ wore the appearance or shadow of a body, by which He became visible, and His sufferings which at a later period they admitted, were not the results of natural law, but of choice; so denying both the incarnation and the atoning sacrifice of our Lord.

3. We object to this unscriptural theory because it takes from us the comfort the resurrection is fitted to give. The words of Jesus which in sore bereavement have so often relieved our sorrows, "I am the Resurrection and the Life," lose their significance and power; we love the earthly tabernacles with which are associated the spiritual experiences of life; which aided our communication with Christ, and were the instruments of righteousness, in happy Christian service, and as we approach the grave there is an earnest longing for a resurrection which shall restore what shall be for a season lost.

I close with a brief quotation from the venerated Dr. Philip Schaff: "Before we can reason the resurrection out of history we must reason St. Paul and Christianity itself out of existence. We must admit the miracle or frankly confess that we stand before an inexplicable mystery."

III.—GOD'S GLORY IN THE HEAVENS.

BY PROFESSOR CHARLES A. YOUNG, LL.D., COLLEGE OF NEW JERSEY, PRINCETON, N. J.

(Second Article.)

IN our previous article we considered the spatial extent of the universe as illustrating the tremendous meaning of the Divine omnipresence. The time-scale of the universe matches its vastness. "Our little lives are rounded by a sleep." Not so with the life, the genesis, growth, maturity, and decay of worlds and systems. The cycles of the stellar universe are as far beyond the power of human conception as are its distances.

As we study in the geological record the history of our own small globe we find that even after it became a world, ages upon ages, millions upon millions of years, must have been occupied in fitting it for human habitation. It may not yet be possible to reckon with certainty the time consumed in each successive stage, and so to fix the length of the creative days, but it is clear beyond all question that the whole summed-up duration of the earth bears some such ratio to a human life as the earth's huge bulk to that of a human body.

And when we consider the present condition and peculiarities of the solar system, recognizing in it the evident traces of a formative process, facts and phenomena which seem to mark it as a growth rather than a structure, and when we consider how gradual and slow such a process must have been, then I say we are forced to conclude that even the ages of the earth's existence as a habitable globe can be but a fraction of the time elapsed since the system itself took form and order. In the heavens we find bodies in all the various stages of our system's history. There are nebulae which are mere formless clouds of luminous gas; others that are more or less globular and partly condensed around a starlike point; some are like spiral whirlpools; and there are some, of which the great nebula in Andromeda is the most conspicuous example, in which we have what seems to be a central globe with whirling rings around it, like the strange appendages of Saturn, which first suggested to Laplace his famous theory of planetary evolution. There are certain stars also, like those in the Pleiades, with wisps of nebulosity attached to them, reminding us of newly hatched fledglings not yet quite freed from the adhering shell.

And if we classify the stars by the character of their light, we find some with spectra intermediate between those of nebulae and finished suns; others whose spectra match that of the sun with precise exactitude; and others yet whose spectra suggest an intenser heat and a more dazzling radiance than even that of our own central orb. Still others seem to be on the downward grade and verging to extinction. Perhaps one of the most remarkable results of the work of the past

few years is the almost certain demonstration of the existence of stars which, in mass and bulk, resemble the bright stars near them, but themselves are dark* and utterly invisible. One can not say for sure that they have lost their light, because we have no absolute knowledge that they were ever luminous; presumably, however, they were; and now, their usefulness as suns outlived, they await changes by which, as in all other departments of the creation, the remains of those which have perished are utilized in the building up of new forms and activities; or possibly some sort of stellar resurrection by which they themselves shall be restored to the ranks of the shining ones.

It is true that individual stars and systems indeed give clear indications that they are by no means eternal; it is not impossible that hereafter men may find out the figures that measure their existence. But the great whole, it must be that its duration exceeds as much the countless ages of the life of any single system as that of the entire human race surpasses that of any one man. In time, as well as in space, the Divine presence and activity declares itself as transcending all limits we can fathom.

What now is to be said of the power of God as revealed in the astronomical universe?

When we consider the forces which act between the heavenly bodies, their tremendous masses and the swiftness with which they move, we find that the figures which express the so-called molar energy of the universe (*i.e.*, the energy of masses as opposed to that of molecules) are utterly beyond conception; on the same stupendous scale as the measures of space and time.

Add to this molar energy the "molecular energy" of heat and light, of electric and magnetic activity, and that of chemical affinities, energies acting either within the celestial bodies themselves, or radiating from world to world through the depths of space—and the result is simply overwhelming.

Attempt, for instance, a comparison between the energy expended in driving across the ocean the largest vessel of the Atlantic steam-fleet, and that stored up in the axial revolution of the moon; we find that this stored-up energy of the slowly turning little satellite, which occupies a whole month in each rotation, exceeds the other in the proportion of more than fifty millions to one. The earth's energy of axial rotation is more than eight hundred thousand times as great as that of the moon, and the energy of her orbital motion, as she darts along at the speed of eighteen and a half miles a second, exceeds the rotational energy by more than eleven thousand times.

What shall we say then as to the accumulated energy of such a planet as the swiftly whirling giant Jupiter? Or that of the sun and its attendant planets in their vast journey through inter-stellar space

* As to the number of these non-luminous stars there is some reason to suppose, with Sir Robert Ball, that they may far outnumber those that shine.

with a velocity at least twenty-five times as great as that of a cannon-ball? What then must be the total energy of all the spinning, rushing universe of stars and systems!

Again, think of the heat-energy of the universe (to consider no other form of molecular activity); recall that every square yard of the surface of our sun is pouring off continuously more than five times as much power as that exerted by the great engines of the *Campania* at her highest speed; and then remember the millions upon millions of other suns as great and fiercely hot as ours.

Consider too the forces—the pulls and pushes—that pervade and control the universe; how in some mysterious way each separate atom of the mighty whole is urged toward every other atom by what we call “attraction,” a name to express a fact, and at the same time to hide our ignorance. To one who has not thought much about it this attraction seems a very simple thing, and in a sense it is simple; a fundamental fact, as certain as the results of the most elementary mathematics, and no more to be called in question, cranks to the contrary notwithstanding; and yet it remains an inscrutable mystery, one that defies all attempts at explanation as obstinately as the kindred problem, how the indwelling spirit of a man or an animal calls into action and controls the action of the muscles, and so is able to act upon, and push or pull, the material masses around him. In the last analysis I think we shall be compelled to recognize all the forces and energies of nature as in some way manifestations of the power of the omnipresent, omnipotent, imminent Deity.

Even if it should become clear hereafter that all the inter-atomic forces, all the pushes and pulls of the universe, are only various consequences of the constitution of the hypothetical, mysterious, space-filling “ether” of the physicists, the conclusion would remain untouched.*

Once more the whole astronomical universe manifests not only power, but intelligence and wisdom. Our planetary system is an orderly organization, governed by laws of extreme simplicity and beauty—laws which our human intelligence delights to search out, recognize, and apply in scientific prophecy.

And while the stellar system is different and much more complicated, so that as yet we can only partly comprehend its plan (as being that of a vast republic rather than a despotism ruled by one central, solar, dominating power), yet here also we catch glimpses of divine symmetries, and, like far-off music only faintly heard, we begin to make out the harmonies, intricate but exquisite, of the multitudinous chorus of the stars.

It is something more than merely fortunate that we and what we

* If space permitted I should be glad to quote here a short, but most suggestive, paper by Sir John Herschel. It is entitled “Atoms,” and may be found in his “Familiar Lectures upon Scientific Subjects,” of which a new edition has recently been published.

can do are so proportioned to the universe, and our powers of observation so limited, that we can perceive in the heavens no trace of the little ripples in the progress of astronomical phenomena; otherwise we should be hopelessly confused. We are made so small in size and power that we can exercise our freedom to the utmost, and disturb things as much as we are able, without obscuring the manifestation of the heavenly laws; we can do no more mischief than flies on a locomotive, and may be allowed, so to speak, to play with the universe as much as we please. It is, however, I think, from the philosophical point of view worth noting as we pass, that the astronomical prediction of events can never be absolutely precise, unless indeed we are to adopt the strict necessitarian theory of so-called voluntary action. If our means of observation were delicate enough to enable us to note the million-millionths of a second as easily as we now note the single seconds themselves, an accurate almanac would be impossible. The majestic course of even astronomical events is really (tho at present only imperceptibly) swerved and disturbed by causes which are unpredictable, such as the actions of animals and men. One can not build a house, or even throw a stone, without, in fact and to some extent, changing the length of the day; to say nothing of the immensely greater disturbances due to such natural causes as storms, volcanoes, and earthquakes.

One other point remains to be briefly noticed: how the unity of God declares itself in astronomical phenomena. Identity of substance and of law, similarity of plan and purpose, run through the whole material universe. As to material, the only celestial specimens, the only pieces of non-terrestrial matter upon which we can actually place our hands, are the meteorites which from time to time fall upon the earth. It may perhaps not be quite certain that they all have had their origin outside the solar system, but the prevailing opinion is that they come to us from far beyond, from the depths of interstellar space. Now we do not find in them a single chemical element unknown upon the earth; nor any combination of elements inconsistent with the laws of terrestrial chemistry. We do find, however, many new compounds in the form of minerals which are never met with elsewhere, and seem to have been formed under conditions very different from those which exist upon our planet. Their whole testimony, tho not absolutely conclusive, is relevant and weighty so far as it goes, and indicates a widespread identity of matter and of law.

The more recent evidence of the spectroscope bears in the same direction with still more force, and with a far wider reach. We can not enter here into extended explanations how the light of every shining body carries with it a more or less satisfactory record of its constitution and condition. It is enough to say that the lovely ribbon of color which we call its "spectrum" is marked with transverse lines and bands, sometimes bright and sometimes dark, and these are char-

acters which, to those who can read them, tell more or less completely the story of its state and nature.

Now in the spectra of the heavenly bodies, of the sun and stars and nebulae, we find the clear record of the presence of familiar elements. Here and there, it is true, we meet with undecipherable characters, some of which may possibly indicate bodies unknown upon the earth; tho the recent identification of the long-mysterious "helium" lines in the spectrum of the solar chromosphere warrants some hope that other similar mysteries may in time find an explanation. But always, and most strikingly, stand out the well-known lines of hydrogen and calcium, of sodium, magnesium, and especially of iron, the same which are the most conspicuous in the spectrum of the sun; and Rowland says that if the earth were heated to the solar temperature its spectrum would be substantially the same as that of the sun itself. The signatures of many of our terrestrial metals are written upon some of the remotest stars as plainly as any monumental inscription. Sirius and Vega, indeed a large majority of the nearer stars, exhibit hydrogen as distinctly as any bell-jar upon the laboratory table; and in its luminous properties this stellar hydrogen is identical with the solar, and this with the earthly. The sodium of Arcturus, and the magnesium and iron of Capella, ring out in perfect luminous unison with the same molecules upon the earth.

So also the law of gravitation appears, with the highest probability, to be actually, tho not necessarily, universal. The motions of the double stars are precisely what they ought to be if the same attractions which control the movements of the planets are also dominant in those distant regions; it is true that the demonstration is not yet complete. There are other conceivable laws of force which would produce similar results; but they all involve the improbable supposition that the force which acts between the two stars that constitute a "binary" pair depends upon their direction from each other as well as their distance, and that in a complicated and unreasonable manner. Some years hence, when spectroscopic observations have been longer carried on, it will be possible to settle the question decisively, and there is hardly room for doubt that the outcome will be to show that gravitation fully explains and rules the motions of the stars.

Other ways might be instanced in which the "oneness" of the universe appears; the manner, for instance, in which the stars in all portions of the heavens allow a single consistent classification according to their spectra, the similarity of the forms and characteristics of the nebulae, and, in many cases, the curious connections between stars and nebulae. Identical appearances and behaviors manifest themselves in objects and regions as far apart "as the East is from the West," separated by distances so vast that light itself must require millenniums to traverse them. In short the universe of astronomy, inconceivably immense as it is in time and space, is not an aggregate

of differing, discordant, and unrelated parts, but a single homogenous whole, an orderly "cosmos" of organized activity; and its oneness illustrates and declares the unity of the Creator, the one Eternal, Omnipresent, Omnipotent, All-wise God, glorious forever and ever.

And now, finally, let me for a moment emphasize one other thought that has continually recurred to my own mind, as I presume it has to yours, while we have been considering the great universe of matter, law, and energy revealed to us by the eye and the telescope. This, namely, that, after all, the human mind and soul is greater and more wonderful, higher and nobler, than even the stars of heaven. We are "made in the image of God," an expression the fulness of whose meaning I imagine we shall better understand hereafter. We share His nature and His eternal life. Strange as it sometimes seems when we measure our weakness and littleness against the immensities of the heavens, still it is true that God "is mindful of man, and visits the Son of Man," "in whom is the breath of the Most High." As the poet has expressed it—

"The thoughts of human hearts
Outvie the movements of a million suns,
The rush of systems infinite through space."

IV.—PAPERS IN COMPARATIVE RELIGION.

I. THE FETISH.

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

"IN the beginning, God." This is the true order. Man, as created in the divine likeness, was a child of God. There was nothing between him and his Father. His theology was truth; his ethics were righteousness; his life was prayer without ceasing. He "heard the voice of the Lord God walking in the Garden." But sin entered and by sin came death. Death is falsehood; death is error; death is heresy; death is unrighteousness; death, in a word, is alienation from God.

When Adam sinned he fled from the Garden, and the night closed around him. He was without God. Pandora's box was emptied of all but hope. Nay, of all but memory. He was without hope in the world. But amid the ruins of his innocency walked the dim figure of his Creator. God was lost, but atheism could not replace him. Blessed reminiscence! The prodigal could not forget his father and his father's house. Greeks and barbarians alike have reared altars and groped their way homeward through the blinding smoke of sacrifice. "For we are also his offspring." The soul panteth for Him, can not live without Him.

In Comte's "Primordial Philosophy" the fetish is made the starting-point in the evolution of religion. But this is putting things wrong end to. The real process is not evolution but devolution; the starting-point is God, and fetishism is its antipode. Fetishism is the point of arrest in the retrogression of the soul from God.

This is Max Müller's view: "Fetishism," he says, "so far from being a primitive form of faith, is, on the contrary, as far as facts enable us to judge, a decided corruption of an earlier and simpler religion. If we want to find the true springs of religious ideas we must mount higher. Stocks and stones were

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not the first to reveal the infinite before the wondering eyes of men." Here it is again: *B'reshith Elohim*,—"In the beginning, God."

Of like tenor is Rawlinson's remark: "A dark cloud stole over man's original consciousness of the Divinity; and, in consequence of his own guilt, an estrangement took place. Man, as under the overpowering sway of sense and sensual lust, proportionally weakened, therefore, in his moral freedom, was unable any longer to conceive of the Divinity as a pure, spiritual, supernatural, and infinite being distinct from the world and exalted above it."

If this was indeed the natural order—God first and all else afterward—it should not be difficult to trace the successive points of departure from Him.

(1) First, naturally, would come the effort to get rid of His invisibility; and this means Pantheism. Pantheism is God unveiled in all. So long as the uncorrupted race was permitted to walk with Him in the Garden there was a sweet content; but sin brought separation. God's face was hid; His voice was hushed. His being was still an indubitable fact; but where was He? "Oh that I knew where I might find him; that I might come even unto his seat!"

This longing of the soul must find a resting-place. From question to answer is but an easy step. If God is over all and under all and within all, then every thing reveals Him. So speaks the ineffable Brahm: "I am the light of sun and moon; I am the radiancy of all shining things, the fragrance of the fields, the song of birds, the eternal in time, the beginning, midst, and end of all." The formula is, "There is only One and there is nothing beside Him."

But the wandering soul could not abide here. Pantheism is not a destination but a milestone. "The all-pervading soul of the universe" puts no pillow under a weary head, no cup of water to thirsty lips.

(2) So we find the second point of departure in the effort to individualize and localize the all-pervading One; that is, in Polytheism. It was an easy matter for the Greeks to make the transition from a deification of nature to the worship of idols. If God is in the voice of thunder, why not represent Him in the carved form of Jupiter Tonans? If He speaks in the murmur of a brook, why not more articulately from the lips of a water nymph? And if God is the whole why shall not every part be a god? Nature is the Polytheist's treasure-trove. The Greeks had more than 30,000 gods. In the Hindu pantheon there are said to be 330 millions of major and minor divinities.

(3) It is obvious, however, that the mind must weary of the strain of ever perceiving the one universal and indivisible God in a stock or a stone; wherefore we note the third point of departure in an utter abandonment of theism and the investiture of the idol itself with the dignity of God. This is Henotheism. If the mere making of a visible representation of the invisible God were the sum and substance of idolatry it might, as Paul says, be winked at; but, alas, to a moral certainty the idol takes His place and becomes itself a god. There is now no other. Prayer is not made through the image to the all-pervading Spirit, but to the image as living and divine. The process is inevitable. The glory of the uncorruptible God is changed "into an image made like corruptible man, and to birds and four-footed beasts and creeping things."

(4) Then the fourth and final point of departure: the image is divested of Godhood and becomes fetish. It is no longer worshiped as in any sense divine; but is regarded with superstitious fear on account of a supposed supernatural influence residing in it.

A few observations with respect to the fetish.

(1) It is, as already stated, not an idol. Webster's definition is as follows: "A material thing, living or dead, which is made the object of brutish and superstitious worship, as among certain African tribes." But here is a confusion of terms. A fetish is not worshiped at all. Waitz's definition is, "An object of religious veneration, wherein the material thing and the spirit within it are

regarded as one;" another confusion of terms. Fetishism has nothing of religion in it; for religion is that which "binds back" to God. Here is Schultz's definition: "Any object whatsoever viewed anthropopathically or as endowed with human characteristics;" but this falls short. A fetish is always endowed with *superhuman* characteristics; no man could perform what is expected of it. We prefer, therefore, to say that a fetish is anything, living or dead, which, without being divine, is supposed to possess a supernatural power over life and destiny.

(2) Observe the practise of fetishism may coexist with a belief in the invisible God. The argument as to whether all nations and tribes believe in one overruling Spirit is practically closed. The overwhelming testimony of such as are qualified to judge is to the effect that He is recognized, under one name or another, everywhere on earth. This is distinctly true of those benighted tribes of Africa where fetishism is most prevalent. "It is not necessary," says Dr. Livingstone, "to inform the people that there is a God; they all know and recognize it." But no prayer is offered to him. The close relation of the people to their fetishes has crowded him aside. He is afar off; he is the unknown God.

(3) Observe the practise of fetishism is frequently if not always accompanied by a belief in disembodied spirits. The whole barbaric world, indeed, is peopled with ghosts.

(4) But observe that the fetish is quite distinct from this belief in disembodied spirits as it is from belief in the invisible God. The fetish is not regarded as the embodiment of a spirit or the abode of any living thing. Its supposed power is as mysterious but impersonal as that of the lodestone. It is feared for itself alone. The African regards his fetish precisely as some, who should know better, regard the scapular, the stray horseshoe, and the four-leaved clover. The word "fetish" was first used by de Brosses in 1760, who derived it from the Portuguese *fetisso* meaning "enchanted." The thing so characterized is supposed to have a power in and of itself for good or evil. In other words it is simply—to use the vernacular—a mascot or a hoodoo. The football team that uses a bull-dog as its mascot does not regard it as animated by a real spirit, but merely as associated in some mysterious manner with the outcome of the game. So the savage treats a stone or crooked stick; he invokes its kind offices or placates its wrath, believing that his luck is made or marred by it.

(5) It is obvious that the kind and number of fetishes know no limit. They are innumerable. Trees, rivers, and mountains are invested with the mysterious power. The Australians stand in reverent fear of the rock-crystal. The aborigines of North America attribute a peculiar virtue to the wampum belt. There are negroes in mid-Africa who attach their fortunes to a cord worn about the calves of their legs. (The Jesuit missionaries took advantage of this superstition, by substituting a jute-rope which had been blessed on Palm Sunday.) A star, a cloud, the lights of St. Elmo, an elephant's tooth, a lion's tail, a rabbit's foot, a bunch of hair from a white man's beard, a splinter of a tree struck by lightning, a curious stone, a heap of mud, serpents, birds, and beasts of every kind, are utilized. A Kaffir broke a piece from the anchor of a stranded vessel and soon after died; the whole tribe thenceforth regarded the anchor as a fetish and saluted it as they passed by. In Lapland a ring is used for divination upon the head of a magical drum. The North American Indians foretell coming events by taking the direction of smoke from the wigwam of the great medicine man. In Alaska potsherds are scattered around the new-made grave to keep off evil spirits; a beaver skin or an earthen pot on a pole in the midst of the encampment is an effective charm or *totem* to keep off evil. In some parts of Africa it is the custom for a son to preserve the skull of his father as a great fetish; he keeps it in a secret place, propitiating it with food and sacrifice, and thus secures victory over his foes. Here we have the most abject form of spiritual bondage. It is the harpy, superstition, wielding a whip of scorpions.

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(6) Observe fetishism is not confined to barbarous lands and races. Have not we our charms and amulets, our magic numbers and unlucky days? Were not our grandmothers afraid to walk over the sweepings of their rooms? And why do the common people cover up their looking-glasses in presence of the dead? Or why do farmers fear to disturb the swallows under their eaves, lest doing so they blast the growing harvest?

And is it not a strange commentary on human infirmity that in the van of Peter the Hermit's army of Crusaders was carried a sacred goose, on the life or death of which was thought to depend the fate of the Holy Sepulcher?

The red string which a lad ties around his finger to cure warts is a fetish. The Holy Grail was a fetish; so are the bones of the saints, splinters of the true cross, and similar relics, as well as charms, talismans, and images set apart by priestly benediction. Thus as Emerson says: "Things are in the saddle and ride mankind." From all such false and frivolous dependencies, good Lord deliver us!

There is this to be said for the barbaric fetishist: he believes in a something not himself which controls his life and destiny. He has faith in an unseen and mysterious Somewhat; and therein he is a better man than either the Agnostic or the Materialist. Tho he does obeisance to nothing better than a coil of dried intestines hung over his ridge-poles, he is nearer truth and nearer heaven than the fool who saith in his heart, "There is no God." He has something that serves him as a rule of both faith and practise tho it be, as Bastian says, "A system of the universe in smallest 12mo." Better a grim confidence in the invisible power of a magnetic stone than what Carlyle calls "a religion of frog-spawn, a philosophy of dirt." Better believe in the superhuman influence of a horn-spoon or a crooked sixpence than to be a bond slave of the senses and to live within the circumscription of one's finger-tips.

But oh, the unspeakable joy of coming forth out of this low miasmatic valley of superstition into the clear air of an overruling Providence. Providence! What infinite stretches of crag and chasm lie between the fetish and our Father God! On these clear heights of faith there is no room for ill-luck or good luck. There are no fates; there is no fortune; all is Providence; and behind all providences, good or ill, as behind the chaos on the ceiling of the Sistine Chapel, shines forth the face of the personal God.

We live beneath the glowing light of the sun. We know that God liveth and ruleth over all. Let us take heed of investing anything whatsoever with qualities or attributes that belong alone to Him. The temptation is constant, and our surrender is oftentimes unconscious.

V.—LIGHT ON SCRIPTURAL TEXTS FROM RECENT DISCOVERIES.

BY JAMES M. McCURDY, P.H.D., LL.D., PROFESSOR OF ORIENTAL LANGUAGES, UNIVERSITY COLLEGE, TORONTO; AUTHOR OF "HISTORY, PROPHECY, AND THE MONUMENTS."

THE FOURTEENTH OF GENESIS.—ABRAHAM AND THE CITIES OF THE PLAIN; ELAM AND BABYLONIA.

THE study of the Bible has long been directed to showing that there was an order and progression in the development and revelation of the truths of religion. It was reserved to the present age to demonstrate that there is also from the very beginning a plan and purpose in the historical events recorded in the Bible. It is Assyriology above all which has shed upon the remotest past the light that enables us to perceive and set forth the relations of the epochs and occurrences of ancient times which the Bible commemorates. In the first of this series of papers

a passage was chosen from what is often called the prehistoric literature of the Old Testament; and it was shown that the events there pictured are, according to their natural interpretation, in perfect accord with the discoveries and conclusions of the latest Oriental research. In the second article an attempt was made to lay a broad and sure foundation for the intelligent study of the Old Testament in connection with its great historical setting and environment. The close and vital connection between the Hebrews and the Babylonian and Assyrian empires was emphasized, and it was pointed out that the recovered literature of these civilizations not only confirms but abundantly illustrates the records of Revelation, and, what is of equal importance, bears an important part in indicating the providential process of the training and discipline of Israel. The present paper will deal briefly with an ancient document which may fairly be called the most singular phenomenon in all literary history.

As has been said, the biblical history in the proper sense begins with Abraham. What precedes the vocation of Abraham is not presented in strict consecution or with a pragmatic purpose. It is panoramic, eclectic, and, in great part, written, so to speak, in large hieroglyphic symbols, and not in the plain characters of every-day narration. And yet the local setting and the historical presuppositions correspond to the most remote ancient conditions that are revealed to us in the monuments. The connected story then begins with the migration of Abraham from "Ur of the Chaldees." The historical as well as biblical importance of this movement is so great that attention is incessantly, and we may say naturally, called to it in current Old Testament criticism. Moreover, the assumption of a Babylonian origin of Israel is quite startling in view of the long residence of the family in Canaan, and the still longer semi-nomadic career of the people before they attained to a fixed settlement. We, therefore, very properly make some demands upon the sacred writers who tell us the story. If Babylonia was the home of the head of the Hebrew race, we should expect that the two peoples would possess in common, at least, a few far-reaching traditions. This requirement, to put it summarily, is satisfied by the Babylonian story of the creation and of the deluge, by the acquaintance of the Babylonians with the Sabbath, and with the cherubim and seraphim. These reminiscences are found only among Semitic peoples. Among the Semites they are found only among the Hebrews and the Babylonians. Not that other nations have no very ancient traditions of their own. But it is only in the Bible and in the cuneiform records that the same traditions are found.

But further, if Abraham came from Babylonia may we not expect among the numerous monuments of that country some contemporary evidence of his life and deeds? Not that we should find an account of his personal career in the public records of the nation. The great emigrant and his family belonged to a simple race of shepherds, within the territory controlled by the city of Ur but outside of its political life. Yet many corroborative facts may be cited from the inscriptions, showing that the compiler of the story was familiar with the scenes and localities which he had in mind. The name Abram has been found in business documents. Ur and Charran, the two residences of Abraham's kindred before Canaan was reached, are often coupled together because they were sister cities, devoted to the same worship and attracting the same classes of pilgrims and tradespeople. Charran indeed would necessarily be the place where a traveler from Ur going far westward would make his longest halt.

Yet all such evidence is as nothing compared with the incidental illustration of Abraham's life and times furnished by the Monuments. The fourteenth chapter of Genesis stands out as a solitary memorial of what appears at the very first glance to have been a great and eventful national history. Repeated movements of kings and armies over a region two thousand miles in breadth testify eloquently to an immense historic background. The story was for long ages a

puzzle. Only this generation of students have found the key; and now it requires but a little practise and skill to apply it.

In this remarkable out-of-the-way chapter we notice five principal things: the chief persons mentioned; the places alluded to; the actions recorded; the historical significance of the story; the motive for its insertion in the inspired records.

1. Until within a few years the names of the Eastern kings referred to in Gen. xiv were totally devoid of significance. They might almost as well have been rulers in China or Japan for the interests of even the learned reader. Indeed it was their apparent irrelevancy that led to their being suspected as mere inventions. Now we can read their names on the monuments of their own civilization and fix them in place and time and rotation. "Arioch" is known as a king of Larsa ("Ellasar"), which in those days was a dependency of Elam. Chedorlaomer could only have been an Elamite. The very form of his name proves it; for we have learned something of the language and people of Elam also in these latter days. "Amraphel," as king of Shinar, was, it would appear, no other than the great Chammurabi, a few years later king of the whole of Babylonia but now a vassal of Elam. He was, however, even in that capacity, a "king of Shinar." The king of Elam was at this time supreme over all, for just then and at no other time Babylonia was subject to Elam, so that such a combination of kings was possible at this period and never afterward.

2. One of the most notable things about this rare old narrative is the vast range of territory it embraces in its description, and the number of localities it specifies. One who in those days traveled from Elam to the peninsula of Sinai would pass over many lands and make the acquaintance of many peoples, all of which are of interest to Bible readers of early or later times. We can not discuss them here. But it is at least to be noted that the invading armies followed the very routes taken by Abraham himself in coming to Palestine. It is probable, indeed, that he and his family had often met with armed companies traversing the way between the country of temples and palaces and the mountains of cedars or the land of spices. For tho the way was long it was well traveled. And it was already unified by and utilized for one comprehensive idea—the conception of one great empire dominated from Babylonia. The cities and regions of the West-land here mentioned are not put into the story aimlessly. They represented the districts which east and south of Canaan were most valuable for the spice trade or because they stood in the route to the mines of copper and precious stones in the peninsula of Sinai. Moreover, the rich cities of the Plain, before the great volcanic disturbance had made an end of their pride and wickedness, were put under tribute to the Great King from the East. But, above all, we are interested in the city of "Salem" (v. 18). That memorable name is now matched by the emergence of "Jerusalem" from out of the dust of long forgotten centuries, and shown to have been, fifteen hundred years before our era, a flourishing and important city and not for the first time made a political and religious center by David.

3. The actions recorded are now made intelligible. The present writer can well remember how, reading this chapter as a boy, he wondered what the Elamites and other outlandish people from the far East were doing in Palestine. There is no need for unsatisfied curiosity on the part of the present generation of ingenuous youth. The strangers were there in the regular way of business. The Elamites were, indeed, now in Palestine for the first time. But the others were old visitors. Elam was engaged in the enterprise because it had come to power over Babylonia, and had inherited the great Babylonian idea in the most comprehensive and far-reaching political conception of the ancient Eastern world. Of this, more presently. Meanwhile, notice how much the adventurers made themselves at home, and how systematically they exploited the country. The account has evidently been carefully compiled from contemporary documents.

The route of the army of invasion is carefully traced. They had allies in Palestine who showed them the way, probably their own vassals who had not revolted. Specific information is given about the battlefield with its asphalt walls now covered by the sea of salt. Most striking of all is the homeward march of the victorious troops with its sudden transformation into ignominious flight. How are we to account for this wonder? Not simply by the valor of Abraham's men; still less by a special miracle. No; it was the terror of a night attack (v. 15), and especially the unexpected intervention of the God of the land. Pestilence and sudden death were the work of the powers of darkness (Ps. xci. 6). Success so far had persuaded the foreigners that the deities of the country were on their side (*cf.* 2 Kings xviii. 25). The night surprise came like the onset of Gideon's band, or the shafts of the angel of death flying swiftly among the hosts of Sennacherib. Lastly comes the figure of Melchizedek, the prince of the City of Peace, the priest of the Most High God, majestic from his august twofold function; the one representative of the age of priestly kings who is worthy to stand as a type of our great High Priest and King.

4. But it may naturally be said: "Even if the story is true and interesting it is, after all, of no great significance. What are the Elamites and Babylonians to us, or we to them?" We may answer humbly that the archeological and historical interest of the narrative is not what makes it of great account. We find here a tale of Providence. Not merely do we see this motive in the name of Lot and his party and in the commission of Abraham as the protector of the land that had given a home to him and his kin. These are temporary matters. We rather see here the evidence of a vast historical movement. We repeat that this is no isolated event. The mighty issues of Oriental history are here indicated. We have here an example of the method and spirit of the ruling empire of the East, whether early Babylonian, Assyrian, or, later, Chaldean, in its dealings with the Western land. This was not the first intrusion of Babylonians into Palestine. But it is the first that is recorded in the Bible. And it is connected with the fortunes of one who was to found a community that should, after many centuries and many invasions of the Promised Land, at length succumb to the power of Babylonia, and be carried away without rescue to the realm of the immemorial oppressor. In this perpetual restless play of the larger forces of history we see the discipline and the regeneration of Israel.

5. The question why this singular narrative was inserted in the sacred records has already been in part answered. But we would miss much of the lesson if we were to overlook the biblical way of conveying it. The method of the sacred writers is to put a part for the whole; to suggest rather than to expound; to illustrate a national or personal history by an episode, a long providential process by characteristic instances. The occurrence in Genesis of the present story is unaccountable and singular only to those who have not been impressed by the biblical style of narration. Finally, we have to note that such instances as are here recorded are all typical and exemplary. How far-reaching this present episode is we have partly seen. We shall further have occasion to observe that there is not a period of importance to Israel and Revelation in the relations of the East and the West which is not illustrated in the Old Testament literature by allusion or description.

"The question [of between the longer and shorter Assyrian chronology], however, might have remained an open one for all time, either side of it being arguable, and the balance of probability appearing to different minds to incline differently, had not the discovery and decipherment of the cuneiform records come in to determine it. By their aid the connected histories of Assyria and Babylonia can now be traced back continuously, and with a chronology that, if not exact, is at least approximate to the middle of the fifteenth century B.C."—George Rawlinson, in "The Origin of Nations."

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SERMONIC SECTION.

REPRESENTATIVE SERMONS.

THE CRUCIFIXION.

BY F. W. FARRAR, D.D., D.C.L.,
DEAN OF CANTERBURY, ENGLAND.

There they crucified him, and the malefactors, one on the right hand, and the other on the left.—Luke xxiii. 33.

ON these great solemn days of the church sermons are the least needful. The day itself preaches to us. Its lessons, its services, its memories are so many sermons; and every Sunday of the year helps to explain and to emphasize the lessons of those great facts of which Christmas Day, Good Friday, and Easter Day are special memorials. Eighteen and a half centuries have flowed back into the dark abyss of time since that first Good Friday, yet how fully does the fourfold narrative of the Gospels enable us to call up the most memorable event in the world's history! A turbulent afternoon in spring, an execution, a surging crowd, the eve of a great annual festival which has brought thousands to Jerusalem, the dim, unconscious sense of some great crisis and tragedy, rocks tremulous with earthquake, a sky darkening with preternatural eclipse! Stand amid that vile, promiscuous crowd; what is the spectacle which has summoned them together? There are three crosses on Golgotha; on the right hand and on the left are two robbers, crucified for murder and rebellion; on the central cross, with its mocking title of scorn over His head in three languages, "This is the King of the Jews," with women weeping at His feet as tho their hearts would break, hangs a sinless Sufferer, One who had lived as never man lived, One who spake as never man spake, One who had loved His brethren as never man had loved before! Guilt and innocence are alike nailed upon those crosses; redeeming

Godhead and ruined humanity hang tortured there; and that Sufferer was the Savior of mankind.

Now, those three crosses symbolize two opposite, two eternal, conflicting facts—they are the signs of an awful defeat, and of an unutterable victory; they are the proof of an appalling misery and of an irresistible, triumphant hope.

I. The Awful Defeat.

Gaze at which cross you will, you will see in it the fall, the degradation, the utter corruption of humanity, the acme, the zenith, the triumph—and at this moment it might have seemed the final triumph—of the enemy of souls. Death itself, death at the best, is full of awe; death even when the mute, beseeching appeal of every glance is anticipated by love, when every pang is soothed, when every tear is wiped away with the touch of consummate tenderness; death even when prayers and hymns are uttered softly by the dying bed, and children's faces look upon it, and every eye is wet with tears!

But death like this! Death in the cruelest and vilest form which has ever been invented, even by the base and cruel East; a death of ghastly and lingering torture, which even cruel nations, brutalized by despotism, and injured to blood, regarded as the supreme form of all that was miserable and execrable! And this death, inflicted in slow, horrible agonies, and the devilish inventiveness of torture by man upon his brother man when he is in the full flush and prime of his life! Death when the living man, who was made to be "but little lower than the angels," in the supreme moment of his destiny is loaded with nameless insult, and hounded out of the world with fiendish execration! Does not the

mind shudder at it? Does it not look like the enthronement of the most hideous and malignant of the principalities of evil as lord over the life of man? From what other source could spring these frightful insults against the majesty of manhood, against the awfulness of death? Said not our Lord Himself, "This is your hour and the power of darkness"?

And does not the voiceless horror become yet more horrible when we think that on those three crosses hang those who represent alike the loftiest and the lowest humanity—represent manhood taken up into Godhead, and manhood degraded into demonhood—represent guilt, innocence, repentance, ending their lives in the same dire anguish, under that darkening sky, in the common horror of the tragedy of apparent failure too awful for any human imagination to conceive?

1. For guilt was there, and guilt is the darkest problem which this world knows.

That impenitent robber, perhaps a follower of Barabbas, familiar with who knows what scenes of blood and plunder, with who can tell what scenes riding like a nightmare on his breast, does he not represent the horror of the doom of finished crime? Yes, he was a criminal; but no criminal was always a criminal; no man is made in a moment a votary of vice. The child is innocent. The first step toward the ruined man is nothing worse than inconstancy of mind and lack of faith in God. "First cometh to the mind a bare thought of the evil, then the strong imagination of it, then delight and evil motion and full consent; and so, little by little, our wicked enemy getteth complete entrance for that he is not resisted in the beginning."

That wretch, that impenitent murderer, in his agony, was once a prattling and innocent child, and some proud young Hebrew mother had bent over his cradle, and parted his dark hair, and guided his pattering footsteps,

and folded his little hands to pray. Little by little, through slow, invisible gradations of degeneracy, inch by inch, step by step, from carelessness to vice, from vice to sin, from sin to crime, he had sunk to this. Sin had triumphed in his mortal body and over his immortal. The powers which war against man's soul had gained over that man so dread a mastery that even here and now, on the cross, he can blaspheme and perish in his evil courses, and go to his own place. The death of an impenitent criminal by the hands of his brother man on the cross, or on the scaffold, is the grimmest and ghastliest of grim and ghastly tragedy. Let us drop the curtain over it. No ray of light can pierce that midnight, save such as shines unseen by us behind the veil.

And that other robber, the penitent, what good there must have been once in him if his faith could leap like a dying flame out of these white embers of his life! We know not whether the legend of him be true, that in youth, when he was a robber, he had spared the Virgin Mother and her Child in their flight to Egypt; but in him, even more than in the other, we see the shipwreck of fair hopes, the ruin of faculties created for heavenly ends, the growth of sins unresisted, the rushing avalanche of final ruin which overwhelms those sins! The remission of sins is not the remission of their consequences; the penalty of violated law must be paid even by the penitent, and paid to the uttermost farthing.

2. And between those two hangs on the cross the Perfect Man, the Sinless Sufferer. On the white robes of His divine humanity there had never been a stain; over the blue heaven of His holiness there had never floated even the shadow of a cloud. He had been all love, all wisdom, all innocence. He had been the Word become flesh, He who clothed Himself "with light as with a garment, and spreadeth out the heavens like a curtain" had been con-

tent to dwell in a tent like ourselves, and of the same material—had come down from the starry heights of heaven, amid angels' songs, to live through a sweet infancy, a gracious boyhood, and a winning youth of humble obscurity—to us a divine example to show us the Father, the All-purity, All-tenderness, All-compassion, to heal the leper, to open the eyes of the blind, to go about doing good, to release the tortured soul of the demoniac, to preach the Gospel to the poor, to undo the heavy burden, and let the oppressed go free.

And thus He had lived, and thus the world rewarded Him! For lies and baseness, for selfish greed and destructive ambition, for guilty wealth and mean compliance, the world has a diadem; for perfect holiness it has the cross! The darkness quenched the Light, His own disowned Him. They had repaid by hatred that life of love; envy, malice, slander, calumny, false witness, had done its work. Jesus had been excommunicated, hunted as a fugitive, with a price upon His head, buffeted, insulted, spit upon, mocked, scourged, crowned with thorns—thus had the world shown its gratitude to its Redeemer; and the end was here! After thirty hours of sleepless agony Jesus was hanging upon the cross. Infinite malignity! Could there be any greater proof of man's ruin than the fact that this was the sole reward which was required to immeasurable love?

3. And the mass of mankind, too, the mass of ordinary, average humanity at its lowest, was represented in that scene—the common herd and scum, and low, coarse, average of humanity in all ranks. The stream of humanity in its muddiest vileness was flowing under those kingly and closing eyes. I think an ignorant, obscene mob of godless men, mere fevers of lust, and leprosy of uncleanness, and ferocities of brutal rage, is of all sights the one which makes one shudder most. It is a multitudinous in-

famy of baseness, stupidity, and savagery. This crowd was a sink of the dregs of many nations. The Roman soldier was there, coarse and cruel and ignorant and corrupt; drinking, gambling, swearing at the foot of the cross; the Jew of many nations was there, narrow, fanatical, a chaos of relentless hatreds; the supple, unclean Greek was there, from all the corrupted shores and cities of Asia and Africa; and the hoarse murmur of their jeers and blasphemies, in which even the crucified wretches beside Him joined, mingled themselves with the sobs of those poor Galilean peasant women in His dying ears! The King of men: and this is what manhood had become! And yet the divine love can still love on unashamed in the face of the enormities which wronged it.

4. And, saddest of all, there was religion there—what called itself religion, believed itself to be religion, was taken for religion by the world; and the corruption and perversion of religion is almost viler and more perilous than godlessness when religion has sunk into mere callous conventionalism and mere irreligious hypocrisy. A city which they called the Holy City lay before Him, white, beautiful, vocal with religious songs, busy with festive preparation, but its heart defiled with blood, and a band of invincible darkness lying across its radiant sunlight. The elders, who should have taught the people, had been the deadliest in their yells of "Not this man, but Barabbas!" The Pharisees, who made the greatest pretense of being the sole representatives of the Orthodox Church, passed by Him, a band of self-deceivers, wagging their heads, and taunting with jeers His awful agony. The priests, who slew the victims, who burnt the incense, who trod the golden Temple courts, they had been the worst of His enemies, the most active of His murderers! What shall be done in the world when its very religion has become irreligious, when its very baptisms need baptisms, when it has

sunk into a mass of usurping ambition, human ordinances, deceiving illusions, and historic lies? Guilt itself is a less hopeless spectacle than religion which has no love and no truth in it. What shall we think of priest and Pharisees who crucified the Lord of Glory? Yet the most dreadful fact of all history is that the church, or what calls itself the church, what taunteth itself as the only church, and anathematized and excommunicated all other religious bodies, has ever been at deadlier enmity with God's prophets even than the world, and has chanted its loudest hallelujahs over St. Bartholomew massacres and the ashes of slaughtered saints. And now the Holy City was using the secular arm of heathen Rome, and religion was firmer even than irreligion in murdering the Son of God. Well! might earth groan and tremble and fiends rejoice! "It was their hour and the power of darkness."

Thou palsied earth, with noon-day night all spread;

Thou sickening sun, so dim, so dark, so red;
Ye hovering ghosts that through the starless air,

Why shakes the earth, why fades the light?
Declare

Are those His limbs, with ruthless scourges torn?

His brows all bleeding with the twisted thorn?

His pale form, the meek, forgiving eye,
Raised from the cross in patient agony?

Be dark, thou sun; thou noon-day night,
arise

And hide: oh, hide! that dreadful sacrifice:

II. *The Unutterable Victory.*

And so came the end. Seven times only in brief sentences He had broken His kingly silence—once to pray for His murderers; once to promise Paradise to true repentance; once in human tenderness to His mother; one brief cry of spiritual desolation; one single word, the only word recorded in the four Gospels, *Δειψῶ*, "I thirst;" one loving, trustful prayer; then the one victorious, triumphant, divinely-exultant word, *Τετέλεσται*, "It is finished."

Finished was His holy life; with His life, His struggle; with His struggle, His work; with His work, the redemption; with the redemption, the foundations of the new world. Over the world, rulers of this darkness, here intensified, here concentrated, Christ had triumphed for ever and ever more.

For, thank God, there is the other side of this great and terrible day of the Lord.

1. If it was the hour and power of darkness, it was also the hour and power of infinite deliverance. If it was the proof of an appalling ruin, it was also the pledge of an illimitable hope, for we know that the cross, which looked like the uttermost victory of Satan, bruised the head of Satan, and that the seeming victory of death was the rending from death of its shameful sting.

Nothing is further from the way in which Christ's apostles and Christ Himself teach us to regard the cross than the morbid, effeminate, gloating luxury of self-stimulated emotion. The unnatural self-torture of the flagellant, the hysterics of the convulsionary, the iron courage of the mistaken penitents, are manifestly out of place in contemplating that cross, which is the symbol of sin defeated, of sorrow transmuted, of effort victorious, which is the pledge of God's peace with man, and man's peace with God, which is the comfort of the penitent, which is the inspiration of the philanthropist, which is the symbol of divine charity on fields of slaughter, which was the banner in the van of every battle which good has waged with ill! The cross does not mean whipping, anguish, morbid wailing, morose, despair; it means joy, it means peace, it means exultation, it means the atonement, it means the redemption, it means the liberty of humanity, it means the advance of holiness, it means the remission of sins!

Nothing is more futile than to merge ourselves in a sort of luxury of imaginative and artificial wo over the phy-

sical sufferings of Christ. There is not one word in the whole New Testament to encourage such worship. Christ is not suffering now; He is not now upon the cross; He is among heaven's eternal glories and infinite beatitudes. He is not now the crucified; He is not now the dead, not now the absent, not now the humiliated; but, as has been truly said, He is the Incarnate, the Present, the Living, the Prince of Peace on earth, the everlasting King in Heaven! What His life is, what His commandments are, what His judgments will be, these He impresses on us—not only what He once did, or what He once suffered. And what He now requires of us is what He is now doing; that is, the pure, joyful, beautiful practise of primitive and unperverted Christianity. And the fall from that faith, and all the corruptions of its abortive practise, may be summed up briefly as habitual and too exclusive contemplation of Christ's death instead of His life, and the substitution of His past sufferings for our present duty.

2. It was a tremendous sacrifice, never let us forget that! Let it bring home to our hearts, with infinite sense of shame, the exceeding sinfulness of sin. It is for that, and not for Christ, that we are called upon to mourn. Better even the crude fanaticism of the Jogi or the Dervish, better the self-immolating rapture of the wretches who flung themselves under the car of Juggernaut, than the insolent self-satisfaction of liars and adulterers and slanderers who yet dare to be terribly at ease in Zion! Let us never forget how much it cost to redeem our souls, how exceeding must have been the sinfulness of that sin which needed such a sacrifice; yet let us, at the same time, bless God beside the cross that if no plummet can sound the abyss of human degradation, neither is there any instrument which can measure the altitude of God's love! "I saw," said George Fox, "that there was an ocean of death and darkness, but an infinite

ocean of light and love flowed over the ocean of darkness, and in that I saw the infinite love of God."

For he must be blind, indeed, who does not recognize what the cross has done. You may judge of its effects by this, that when Christ died He left but a timid and miserable handful of disappointed Galilean followers, terrified, helpless, infinitely discouraged—and that now, nearly nineteen centuries after His death, we see the two immense proofs of His divinity, historically in all that we mean by Christianity and in all that we mean by Christendom, and individually in the blessed belief that there is forgiveness in God; so that "if any man sinneth we have an advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins; and not for ours only, but also for the whole world."

3. Nor, lastly, is this all. If one arm of the cross points, as it were, to infinite forgiveness, the other points to illimitable hope. Truly, we need it still! Life is still a dark and stormy sea, strewn with innumerable shipwrecks, and its restless water still casts up mire and dirt. . . . As far as the world is concerned God's saints may still have cause to cry in age after age, "How long, O Lord, how long?" but as far as each human soul is concerned, it may, in Christ, escape from evil and doubt and misery and death, "as a bird out of the snare of the fowler," and find by experience the fruition of the eternal promise, "Thou shalt keep him in perfect peace whose mind is stayed on thee." For because Christ died, and liveth forevermore, access is ever open to the foot of the Throne of Grace, mercy is unfailing to the cry of penitence, grace is inexhaustible to the servant who offers himself wholly for the Master's use.

Darkness and earthquake, the shame and anguish of Good Friday, are but the prelude to the bursting dawn and glorious spring of Easter! By the cross we, too, are crucified with

Christ; but alive in Christ. We are no more rebels, but servants; no more servants, but sons! "Let it be counted folly," says Hooker, "or fury, or frenzy, or whatever else; it is our wisdom and our comfort. We care for no knowledge in the world but this, that man hath sinned, and that God hath suffered; that God has made Himself the Son of Man, and that men are made the righteousness of God!"

THE FIRST GOOD FRIDAY.

BY THE LATE PHILLIPS BROOKS, D.D.,
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MASSACHUSETTS.

Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness; by whose stripes ye were healed.—1 Peter ii. 24.

ST. PETER is speaking of the crucifixion of our Lord. The first Good Friday had passed away years before; and already there had come into the disciples' hearts a deep understanding of that which took place on that first Good Friday. The comprehension of Christ's death, the variety and richness of its meaning, the way in which it should be looked at—all this had become clear to the disciples before these epistles were written to describe for the Christian world, through all the Christian centuries, the meaning of the great sacrifice. And yet it had all really been there on the afternoon of the first Good Friday. When the last breath was breathed by the suffering Savior there was taken into the disciples' souls, in its potentness, all the meaning of the work which His death wrought, as that meaning came afterward to them more consciously when they used it in their teaching.

Let us think, on this Good Friday afternoon, of what His death accomplished in the world. We may not attempt to tell the whole of the rich story. Many men in many ways have told it. And sometimes they have

taken views which seem contradictory, but which simply indicate the richness of that event, whose multiplied meaning no man can completely comprehend. Let us not think that we can tell it all; but let us try to see what a change had entered into human life when Christ died, when His death was complete on that first Good Friday afternoon.

1. It was the change which comes when any soul, even a soul that has seemed to lay least hold upon humanity, passes away.

Think for a moment. Suppose such a death were the only death that had ever taken place. We should know that this soul had gone to be nearer to God, to have more clear manifestations of His presence and His love. We should know that he had carried this humanity of ours into some strange experiences, which yet must be forever the same experiences that have been passed through in this world. The multitudes of human creatures for whom there has been no death have stood upon the beach and watched this one soul pass out into the sea.

Think what a change must have happened in the death of this one dying soul, the only soul that had ever passed from life into death. There must have been a certain change in the balance of all life, when the double life, with its two hemispheres, had been transported from one side to another of its existence. Indeed, we should feel that the whole great balance of God's universe had changed; that there was a difference which must be felt to the farthest bounds of God's universe. There must have been a sense as if something had happened to the universe; something whose influence we could not begin to understand, but which we must feel, as this first life passed out from our sight into the other world, and we knew it had gone to God. It would seem as if that soul had gathered everything up that had happened to it here, and deposited it, and left it as its contribution to the

world out of which it had passed. Other men would be continually adding to their lives. There would be for them no solemn summing up of life, no leaving of a man's career as a bequest behind him. But this man would seem to have left behind him the distinct meaning of his existence, different from the meaning of any other existence that had ever taken place, as a finished and final contribution to all the life the world was to live henceforth.

Then comes the thought of that man's own experience; of how it must have opened and enlarged; how those things which lay as unconscious germs in his nature must there have opened and unveiled themselves. As we watched him going, we could almost see in his face the anticipation of the change; the development in his own soul of that toward which he was looking forward in the world where he was soon to live. Now all these things belong, it seems to me, to any death. There is a change in the soul itself, a change in the world it leaves behind, a change in the world to which it goes. Heaven and earth and a human soul, all of them, are made different by the transfer from this side of death to the other side of death. This applies to any soul that dies—to that soul which died this morning in some unknown chamber in our city.

II. But let us think how much greater the change must have been to Him who passed from life to death on that first Good Friday.

The fulfilment of the Savior's life, the accomplishment of the purposes which had been forever in the soul of God; and those new inspirations and impulses and joys and hopes and judgments which have been in this world of ours from the time that Jesus died—all of these came and took their place among the facts of the universe when Jesus passed out of this world with the cry, "It is finished!"

Yet it is possible to state it much more simply. We may say that on

the first Good Friday afternoon was completed that great act by which light conquered darkness and goodness conquered sin. That is the wonder of our Savior's crucifixion. There have been victories all over the world, but wherever we look for the victor we expect to find him with his heel upon the neck of the vanquished. The wonder of Good Friday is that the victor lies vanquished by the vanquished one. We have to look deeper into the very heart and essence of things before we can see how real the victory is that thus hides itself under the guise of defeat.

Think how it was with the friends of the victor and the friends of the vanquished on the evening of that Good Friday. The friends of the victor, who were they? A few women with broken hearts, cowering under the great horror through which they had just passed, and a few souls besides who had been won so that they could not help giving themselves to Jesus as their Lord and Master, and who now had seen Jesus, their Master and Lord, perish. Yet, as we read the story to-day, there is something so subtle which comes forth from it to us! We find still remaining underneath all their sorrow a deep suspicion that their Master had conquered, after all. What does it mean, this unbroken faith in Jesus, in so much that they still rejoiced to call themselves by His name; that they clung to one another, wanting to be in the company of those who loved Him; that they had nothing to talk about a day or two afterward as they journeyed, but their hopes of Him; so that they could say, "It is all over and has failed," while still in their hearts lay the inextinguishable hope which told them that this defeat was a victory, after all?

On the other hand, who were the friends of the vanquished that day? They were the Pharisees, shouting their triumph, going to one another and congratulating one another upon the work they have done, saying, "We

have killed him at last. Did you hear His expiring groan? Did you see Him hanging on the cross?" And yet, in the souls of those same Pharisees there was a fear and a doubt; so that they went to Pilate, saying, "Let us have a guard, that there may not be any possibility of His escaping from the tomb." It is the power of evil all through the ages, triumphant in what it thinks its victory, yet with a suspicion at heart that it has been beaten, and is being beaten all the time by righteousness. Is not this the meaning of Good Friday? That which seems to have conquered has been conquered, and that which seems to have been conquered has conquered. Evil has been trampled under foot, tho it boasts itself to be master of the world. Good has smitten evil, altho good seems to have been trodden under foot by sin. Victory has come by defeat. Overcoming has been attained by undergoing.

It is that which is going on everywhere to-day. Evil seems to be everywhere conquering good, and yet good is everywhere conquering evil. Oh, let us believe it! Before the cross of Jesus, let us believe it; so that we shall be able to rejoice in the good which seems to be broken down and defeated, knowing all the time in our souls that it really is the conqueror, and must be declared the conqueror some day. So shall we join the disciples of our Lord, keeping faith in Him in spite of the crucifixion, and making ready, by our loyalty to Him in the days of His darkness, for the time when we shall enter into His triumph in the days of His light. And the beauty of it is that the same method runs throughout the disciples' work which ran through His work. Christ's method is repeating itself in the work of His disciples forever and ever. As He who first gained the great victory overcame by undergoing the power of evil, shall we be surprised if that is the sort of victory that God calls upon us to gain? It is the victory which it is

always the best to gain, which makes the richest victory for any soul.

III. Think how it is everywhere. Everywhere, men who are ready to undergo, in humiliation and patience and faith, by and by find out that they have overcome, just as Jesus did.

You are poor and distressed, and in want of things that belong to this daily life. Every day the sun rises upon you and finds you in poverty. Every day the sun sets upon you and leaves you in poverty still. Oh! in patiently bearing that poverty, learn continually to trust the riches of the great God; and in the course of years you will know that you have overcome by undergoing, that your soul has grown rich, and that you have echoed the greater victory of Christ.

You are shut out from knowledge that you would like to gain. You would like to give your days to study, to drink deep of the fountains out of which flows the wisdom that men find everywhere hidden in the midst of this wondrous world. But you can not, for you are driven to do some drudging work. You go and take that work and do it, full of trust and loving obedience. What is the result? There grows in you a wisdom such as books can not give. Submitting to ignorance you conquer ignorance.

You want to help your fellow men. You have to set yourself against the prejudices and dispositions of your fellow men, and so you win their disesteem. You wish that they would praise you. You long for their approbation and do not get it. You sacrifice it. But out of your surrender there comes an opportunity of saving and helping your fellow men such as comes to no popular idol; and you, the despised man, have within your soul the rich knowledge that God has given you that privilege. Once more, have you not overcome by undergoing?

And so of our life in general. Life seems too much for you, too great a burden and too great a task; yet, if you are patient, brave, and cheerful,

by and by you will find that you have conquered life and are its lord. It seems to beat you down with every blow; but at last, there you stand, with your feet upon it, and are victor over it, and have gained out of it that which God gives to souls that do conquer life—character and strength and faith and love; and the wish to help and the power to help your brethren; to teach the souls that are being beaten and bruised and conquered by life the way to conquer it and compel it to give them the tokens of victory.

These are the ways in which each day is to be to us Good Friday. We are to be sacrificed to evil, and by sacrificing ourselves to evil become victors over evil.

It is easy to distort the truth. But we have only to turn to the helpfulness of Jesus in order to see that there is no truth in such doctrines as men have run after in their fantastic efforts to overcome the world. The essence of that by which Jesus overcame the world was not suffering but obedience. Yes, men may puzzle themselves and their hearers over the question where the power of the life of Jesus and the death of Jesus lay; but the soul of the Christian always knows that it lay in the obedience of Christ. He was determined at every sacrifice to do His Father's will. Let us remember that, and the power of Christ's sacrifice may enter into us, and some little share of the redemption of the world may come through us as the great work came through Him.

Let us stop there. Good Friday brings to us these inspirations. And Good Friday and the days to come bring duties into which these aspirations may be borne. God grant us so to have entered into the spirit of this day, as that we shall go forth to the days that yet remain to us in this world impelled by one consuming wish, the wish that we may be fit instruments, in true consecration and entire obedience, for doing some little fragment of the will of God upon

earth. So we shall have entered into that victory over life which, tho it came by death, did surely come to Jesus and shall surely come to those who are sacrificed with Him.

THE SUNDAY QUESTION.*

By PADRE AGOSTINO DA MONTEFELTRO
[ROM. CATH.], FLORENCE, ITALY.

I was in the spirit on the Lord's day.—
Rev. i. 10.

[THE most eloquent preacher in Italy is Padre Agostino Da Montefeltro. The Rev. H. A. Venables, the American chaplain at Florence, says it is a wonderful sight to see the Duomo of Florence Cathedral crammed with an enormous congregation, many of them far out of range of hearing, but patiently standing, and remaining during the whole of his sermon.

Such crowds have not been seen in the Cathedral of Florence to listen to any preacher, since the time of Savonarola.

The congregations that assemble to listen to this earnest and eloquent preacher are chiefly composed of the working classes. Eager faces all turn to catch a glance of the monk's impressive face, and the murmured "Eccolo! Eccolo!" "Here he is! Here he is!" is heard from mouth to mouth as the preacher enters the cathedral. The people listen with rapt attention, and not a sound is heard in the immense crowd till he pauses, and the low murmur is heard swelling up from vast multitudes like the sound of the roaring of the sea of "Bene! bene!" "good! good!"

The padre, altho an Italian by birth and education, is a strong advocate of the observance of the Sunday, and the following is an epitome of one of his great sermons on the subject. It is of special interest because it has been said that Italian Catholics are indifferent to the observance of the Lord's day.]

My brethren, what is the Lord's day? The word in itself explains it. It is the day consecrated to the Lord.

Behold the origin of the day of rest! It dates from the very cradle of the world. When the Almighty divided

* Translated and condensed by Rev. T. P. Hughes, D.D., Rector of the Church of the Holy Sepulcher, New York city.

the earth from the water, when He had stretched out the heavens like a curtain, spangled the firmament with stars, when He had created man and placed in his hand the scepter of command, when the sun had risen for the sixth time, and the evening and the morning had completed the sixth day, then the Holy Bible tells us that God rested on the seventh day and sanctified it.

From that moment, the course of time was fixed, and the days succeeded each other in that mysterious circle which God ordained.

Therefore Moses said, "Remember that thou keep holy the Sabbath day," in order to show that he was not giving a new commandment, but was recalling to their mind one which already existed.

Jesus when He came into the world confirmed the law, but He, by His church, transferred the day of rest from the first to the last day of the week. The first day of the week thus became the Lord's day, for it was on Sunday that God began the creation of the world, and pronounced the words, *fiat lux*, "Let there be light." It was on Sunday that Jesus Christ rose from the sepulcher in all the splendor of His glory. It was on Sunday that the Holy Ghost descended upon the apostles and touched their lips with fire, that they might preach the divine law to the world. It was on Sunday that the creature was reconciled to the Creator. And so it is that that venerable saint, St. John Chrysostom, of Constantinople, exclaims, "Glory be to the Sunday!"

But how is the day observed now? A cry seems to rise from the city to the surrounding country, from the valley to the hilltops, across the ocean from the Old World to the New. It is the cry of toil, of weary work on this day of rest. The rich man teaches it to the poor; the employer reiterates the lesson to the workingman.

But, my brethren, I raise a protest against this desecration of the Sunday in the name of reason. Does not our

reason tell us that it is our first duty to consecrate to God part of the time we have received at His hands? Is it not Reason herself who tells us that it is but strict justice that out of the long chain of days which, by God's ordinance, constitute time, a few should be set apart for prayer?

And above all I protest against the desecration of this day in the name of our heart. God gives a great deal and asks for very little in return. He grants us six days of labor, and His providence watches over us during these days, and He only asks for one day for Himself. We acknowledge God to be both our creator and preserver, and yet we grudge Him one day in the week in which to render Him thanks and praise. Sunday belongs to God, and you must respect the property of the Almighty. But Sunday not only belongs to God, but it is so appointed as to react upon the welfare of mankind. The night's rest has been granted to us to repair the fatigues of the day. The Sunday rest has been granted to us to restore still more abundantly our strength consumed by the labor of the week. It is a day of recreation, but not the recreation of pleasure, but the recreation of the soul.

Sunday is a providential institution, if it did not exist it would be necessary to establish it. Science testifies that where Sunday is not observed, there is a far greater prevalence of diseases and premature death.

But it is our soul which constitutes our patent of nobility. Without our soul we must degenerate into brutes. Sunday is the soul's day. We can have no hope of escaping from the entanglements of our passions and our earthly cares, without this day for the cultivation of our spiritual life. Under the Old Dispensation God said, "Remember that thou keep holy the Sabbath day." Now the resurrection of Jesus bids us sanctify the Lord's day. These poor souls of ours are exiles, wandering from the path which leads to Heaven, but on this day, the

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day of the Lord, the hand of God is stretched out for our guidance. Brethren, what is the acceptable day of Salvation if it is not God's Holy Day?

Will the man of business remember this? Will he remember that his riches are but dross, and that he must treasure up other riches in heaven?

The Sunday is indeed the day of resurrection. It was on this day that God said, "Let there be light. It is on this day that man is born again to the beautiful light of the Truth. It is on this day that man strengtens himself in his faith by means of the prayers and sacraments of the Holy Church. It is by means of the Holy Communion, ordained by Christ, by prayer and thanksgiving, by holy chant and psalm, that we obtain steps in that ladder by which the soul ascends to God.

But Sunday is not only the Lord's day, and not only the day of rest for mankind at large, but it is the day especially consecrated to the joys of family life and of the home. With what fond utterance do we pronounce these words "family" and "home." How lovingly do we cherish them in the depths of our heart. Does the family—that is to say, the father and mother, the brothers and sisters, and all that we love best on earth—desire to make the home a sanctuary of obedience and love? Then sanctify God's holy name. If you neglect Sunday you put yourself, in the first place, out of reach of those instructions which remind us of our mutual obligation. A father who no longer comes to church forgets that it is from God that he derives his paternal authority. It is from God that the father obtains a sanction for his authority in his family, and a father who attempts to rule and to exert paternal authority without God will soon find around him rebellious children. The heart of the young son of scarcely eighteen years will beat with tumultuous passion, and the voice of the devil will seem to whisper in his ear: "Live, grow up, and do as thy

father has done; forsake him as he has forsaken God."

I will tell you what I know to be a true story. One day a boy who had been confirmed, and had made his first communion, was met by his father on the way out, with a book in his hand. His father said to him: "Where are you going?" "I am going to church." "Church! that is for your mother and sisters; you must come and work with me." The child bent his head in prayer, and when he raised it there was a tear in his eye, as he answered: "But, father, is the precept to keep holy the Sabbath Day only for my mother and sisters?" "Nonsense!" "Nonsense? Is it, then, nonsense also to honor thy father and mother?" The father, struck by the answer, did not prevent the boy from going to Church, and a few weeks afterward he was seen following his son there himself. By churchgoing on Sunday, paternal authority is confirmed.

But besides confirming paternal authority, the observance of Sunday binds closer those links which unite together the members of a family. On the ordinary week-day the father rises early, and goes to his work; his wife remains at home; the children either go to school or to their trade; meals are hastily taken, sometimes separately; they only meet in the evening when the fatigue of the day's work silences every feeling, except that of the longed-for rest. Therefore the home, if the Sunday is not observed, becomes more or less an inn where each one comes to eat, drink, or sleep, hardly knowing or caring for one another. On the other hand, where the Sunday is observed, it brings with it a blessed change. On that day a man feels that he belongs to his family, to his old father and mother, to his wife and children: above all, to his little ones; for on this day he feels his fatherhood more intensely than on any other day, for he feels his festival is also the festival of God. The mother is at pains to cleanse every trace of work from her

child's face: she dresses him in his Sunday clothes, and goes with her husband to church, then for a walk, and thus enjoys the society of those she loves, and whom she has hardly seen all the week.

But I must speak one word to the workingman, for there are some workingmen who labor even when they are not obliged to do so. But listen, my poor friend, it is religion that is the greatest guarantee of honesty, and those who have had experience know that the man who does not cheat God will not cheat his fellow-creature. The man who observes Sunday gives the best guarantee for his honesty. Many families have been ruined by vices and excesses, but I have never seen or heard of a family who were ruined by observing the Sunday.

OUR REASONS FOR COMFORT.

BY REV. DAVID GREGG, D.D. [PRESBYTERIAN], BROOKLYN, N. Y.

Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sin.—Isa. xl. 1, 2.

THE literal meaning of the word "comfort" is "strength," to be strong with one's self, to have a shining courage in the center of the soul. Therefore, to comfort is to strengthen, to make brave, to build up courage in the hearts of men, so that while they calmly measure duty, and fully weigh trial, and count their losses to the utmost, they can go on in life doing their duty with hopefulness and accepting their lot with contentment. To comfort men is to make them optimistic in life. This is what God commands all leaders of thought among his people to do—to make the people optimistic.

The text sets God forth in an attractive light. He is considerate of man.

He is anxious for man's highest interest. He is full of overflowing love and sympathy. He is especially interested in the dark shadows that gloom human life. He notices how men are over-cerebrated, over-taxed, mentally worn, tired out, nervously exhausted, jaded, their feelings controlled by dyspeptic theories, afflicted with a great famine in the soul, bothered by the scarcity of money, by the fluctuations of the market, losses from bad debts, and other vexations and sorrows of life. Against all these ills, listen to the voice of God, in the most triumphant book in the universe, lifting Joseph from a dungeon to a throne, keeping David's harp ringing with songs of joy in the night. Put this book into the hands of your fellow men and say to them: "This is the voice of God."

The Master bids us set three things before His people for their comfort:

I. In the first place the Master says: Tell my people that half of their troubles have no real basis upon which to rest. The great remedy for all this seeming evil and misfortune is to be found in the substitution of the love of God in the soul for our own selfishness and discontent.

II. In the second place, He says: If you would comfort my people, tell them to sum-total life, when they pronounce upon life and the things of life. This is fundamental to courage in life, and to solid comfort. We are troubled and worried, because we pick life to pieces and center our thoughts upon its isolated fragments. Asaph got his ideas into a mix, and himself into trouble, because he did not sum-total life. This he tells us in the 73d Psalm. Single acts, single experiences, are bitter, when taken alone. They must be joined to other acts and get the sweetening ingredients which other acts carry. Vinegar is not palatable, but vinegar and sugar are. Single acts are unfinished providences of God. Quarrel not with God's unfinished providences. We must sum-total life.

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We must take the synthetic view of life, and not the analytic view. We must bring things together and not separate them. That, for example, is the view of life which David takes in the 23d Psalm, which is the finest short piece of writing in the world.

III. In the third place, He says, if you would comfort my people, tell them that all genuine suffering, and toil, and grief, have their God-given mission, and their rich compensation. If we accept the teachings of Scripture, there can be no doubt of this, as the Bible history is full of emphatic instances of compensations for what men call the misfortunes or calamities

of life. These latter experiences give stability to character, enlarging our experiences of life and building into our nature sympathy, and pity, and love, and ability and willingness to lend a helping hand to others. They develop in us such powerful graces as patience, and faith, and resignation; graces apart from which no magnificent life is a possibility. Above all, they make us perfect and fit us for heaven. Heaven is preeminently the world of compensations, and the crowns there fully match the crosses here. Sorrows, disappointments and trials here are getting us ready for that world.

THOUGHTS AND THEMES FOR EASTER.

Thoughts of the Resurrection.

THE TURNING-POINT OF HISTORY.—The resurrection of Christ is the turning-point of the world's history. From the day when He rose from the tomb a new impulse was given to the world. The spirit of the Risen One seemed to enter into humanity; men's thoughts have been changed, their habits refined, their morals elevated; the church has been created, the world has been revolutionized.—*Bishop W. Boyd Carpenter*, 1890.

AN EASTER-DAY FOR US ALL.—Christ had His Easter-day by Himself; but there shall be one general Easter-day for us all, when the wicked shall rise to contempt, the faithful to eternity of days. Here shall be no terror to affright us, no sorrow to afflict us, no sickness to distemper us, no death to dissolve us, no sin to endanger, for evermore.—*Richard Adams*, 1654.

HISTORICALLY CERTAIN.—Nothing stands more historically certain than that Jesus rose from the dead and appeared again to His followers, or than that their seeing Him thus again was a

beginning of a higher life and all their Christian work in the world. It is equally certain that they thus saw him, not as a common man, or as a shade or ghost risen from the grave; but as the only Son of God, already more than man at once in nature and power; and that all that thus beheld Him recognized at once and instinctively His unique divine dignity, and firmly believed in it thenceforth.—*Heinrich Ewald*, 1882.

THE BEGINNING OF A NEW ERA.—The first Easter-day divides two worlds, the old and new. This is not speculation or opinion, but fact. From the faith in Jesus Christ raised from the dead, has followed all that is characteristic of modern ages, of the highest forms of human society,—their ideas of good, their essays after improvement, their hopes of the future which sustain and encourage mankind. This deep and permanent change, so extensive, so antecedently incalculable, has passed over the condition and prospects of man even here, and it is evident and undeniable as a matter of history.—*Dean Church*, 1875.

Life with the Crucified Christ.

I am crucified with Christ : nevertheless I live.—Gal. ii. 20.

I. Christ Crucified.

CHRIST'S cross is our first lesson. "*Grande crucis sacramentum*," as Ambrose writes. Ruffinus tells us that among the sacred characters of the Egyptians the cross signified eternal life. Had not Christ died we could not have lived.

II. Paul Crucified.

The Apostle is two men—Saul and Paul. The old man and the new. In respect to the old man he is crucified. Every Christian is a crucified man. You must kill your sins or they will kill your souls.

III. Christ and Paul Crucified Together.

"I am crucified" is but a cold word. It is company that quickens its life. He that is the Life gives it life. There are many who are crucified, but not with Christ. (a) The covetous and ambitious man plait a crown of thorny cares for his own head. He pierces his hands and his feet with toilsome undertakings. He is drenched with the gall and vinegar of discontent. (b) The envious man needs no other gibbet than another man's prosperity. (c) The desperate man is crucified with his own distrust. This is the cross of Judas, but not of Christ. (d) The superstitious man lanceth his flesh with the worshipers of Baal. (e) The traitor and the felon are crucified with the two malefactors and with Barabbas, but not with Christ.

The true crucifixion is with Christ alone. The first Adam brought death, but the second Adam brought life.—*Joseph Hall, L. D., The Christian Seneca, 1574-1656.*

Figures of the Resurrection.

Awaken out of sleep (Isa. xxvi. 19). Morning after night (Ps. xlix. 14). A tree cut down and sprouting again (Job xiv. 7). A corn of wheat

rising through death (John xii. 24). Israel's deliverance (Ex. xii. 37). Moses at the bush (Luke xx. 37). The seed sown (1 Cor. xv., 37).

"Paul saw our grave in the furrow of the plow, our burial in the corn dropped into the soil, our decay in the change undergone by the seed, our resurrection when, bursting its sheath, it rises green and beautiful above the ground that was once its grave."—*Guthrie.*

Not a Thing Incredible.

Why should it be thought a thing incredible with you that God should raise the dead?—Acts xxvi. 8.

THE lamp of human science goes out at the grave, and we must walk by faith and not by sight.

To the anxious inquiry, "Where is he?" no voice comes back from science, while infidelity answers that he has perished utterly and is gone forever.

The doctrine of the resurrection was a thing so unlikely and strange to the cavillers and unbelievers of Paul's day that he was led to exclaim, "Why should it be thought a thing incredible with you that God should raise the dead?"

1. St. Paul meant an actual resurrection of the body.

He says (1. Cor. xv.), "This corruptible must put on incorruption."

Jesus said, I will raise him up at the last day.

2. The doctrine of the resurrection of the body is credible and not contradictory to the deductions of science. Our bodies, so exquisitely and perfectly made, shall be reconstructed.

We understand nothing regarding death. But can we tell what our life is? And yet we do not doubt that we live.

3. We have an illustration of the credibility of the resurrection in the manner in which the seed grows into a plant and a plant into a tree.

4. Physicians tell us that the human body changes once every seven years,

and that it is made up of new particles of matter; and yet the identity of an individual who has undergone all these wonderful changes is sustained. If we believe in the identity of the old man and the infant, the giant oak and the tiny acorn, whose particles have been changed time and again, why should we doubt the possibility of the resurrection of the body?

5. It is credible because the God who has created all things has declared through the life and death of His Son that the dead shall rise.—*Rev. George W. Nichols, Norwalk, Conn., 1893.*

The Spiritual Resurrection.

It consists, as St. Paul says, in "purging out the old leaven." The Jews were not allowed to keep leaven in their houses at the Pasch.

This spiritual resurrection should have three characteristics: (1) It should be true. Not in appearance only, but in truth. Even as Christ rose again. (2) It should be manifest. Even as Christ manifested Himself after His resurrection. (3) It should be lasting. Even as Christ rose from the dead to die no more.—*T.P.H.*

LEADING THOUGHTS FROM RECENT SERMONS.

A LIFE BEARING FRUIT.

BY PIERCE FRANCIS L. PATTON,
D.D., LL.D. [PRESBYTERIAN], OF
PRINCETON UNIVERSITY.

Except a corn of wheat fall in the ground and die, it abideth alone; but if it die, it bringeth forth much fruit.—John xii. 24.

THE line of suggestions furnished by the text tend to the realization of a useful life. The first principle is illustrated in all forms of life around us. We are to-day what we are, because of the fathers who went before us. The races before us were the seed corn, we are the harvest. In turn we shall be the seed corn, and a future race the harvest. The principal evidence we can offer of the fruits of death is their survival in the civilization of to-day. Nature accomplishes her ends by slow degrees, and we do wrong to sneer at the wonderful superiority of our age over that of the past.

Another suggestion from the text is, that through death there is attained a new and extended form of life. This principle is best illustrated in the death and resurrection of Jesus Christ. He answered the great question of how are man and God to be brought together. He bridged the chasm. It isn't according to the teachings of the Bible to sing that song about wanting to be an angel, for the great representative man sits at the right hand of the Lord, and we are above the angels. A human man holds the scepter of heaven. He is my brother and yours. He is my Lord and yours, and He has glorified death for us all.

The text gives a twofold vindication of death—the perils of survivorship and the promise held out by the grave. From a philosophic point of view death is one of the kindest acts of nature, and from the Christian point of view we are reconciled to it by the promise it holds forth. The portals of death have been festooned with flowers by the promises held out. To die is gain, and we find that the gain of death is the joy of heaven.

The past is the foundation on which we build our present character, and it is a most important part, only we should not live in the cellar. The same is true in the spiritual life. We mark our progress by the past. We find it easier to do the right and not the wrong.

There is such a thing as a man taking too good care of his health. It is better to wear out than to rust out. How has our nation, how have our institutions, been built up? By the unselfish sacrifice of those who have gone before; by their not living in unfruitful conservation.

One principle of life set forth in this text is to expend an unselfish energy that is productive of great fruit; the other is a selfish conservation that produces nothing. Now let us ask ourselves whether we will wrap ourselves up in the mummy folds of our selfishness and abide alone, or whether we will make our life the expenditure of an unselfish energy capable of bearing rich fruit for our God, our country, and our fellow-men, and then when the time comes that God appoints—drop in the ground and die. Such death of self brings rich spiritual results.

SODOM AND GOMORRAH, THE FIRE-SWEPT CITIES OF THE PLAIN.

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

And he said, Oh let not the Lord be angry, and I will speak yet but this once! Peradventure ten shall be found there. And he said, I will not destroy it for ten's sake.—Genesis xviii. 32.

THE text brings us into the presence of a scene full of interest, wonder, and instruction. Five times did Abraham presume to address himself unto the Lord in behalf of Sodom, each successive time enlarging upon the favor which he entreated in behalf of a people against whom divine sentence had already been pronounced. And each time God graciously promised to answer the entreaty, and to spare the victims, should the condition on which the human petitioner himself made the answer depend, be met.

The central thought in the theme is that the righteous are the world's saviors. Ten righteous men in Sodom would have saved that city. The hope of the world is in the righteous who are found in it. He is the true philanthropist among men; he is the loftiest patriot among a people; he is the noblest benefactor of the race, who sets himself to extend righteousness in the earth.

THE SOURCE OF THE CHRISTIAN'S INEXHAUSTIBLE STRENGTH.

By REV. S. B. MEESER [BAPTIST], WORCESTER, MASS.

The bush burned with fire and the bush was not consumed.—Exodus iii. 2.

HERE is a parable of the life of Moses, the secret of an inexhaustible strength. His life burned with holy zeal and power, and yet he himself was not consumed. The light and power were the presence of God in him. In lack of strength of mind, in lack of balance of character, in passion and impulse, in nervous timidity and fervid enthusiasm, Moses was not fitted for such a leadership. The hand that flashed a knife into the heart of an imploring Egyptian, in the heat of a passion, was the hand of a heart that would soon consume itself in passionate defense. The bush would have burned, but its flame would have soon died out and have left a heap of ashes.

Beyond a great man's natural endowment is a secret source of his great-

ness. Moses is not explained by his Egyptian training; Paul is not accounted for by his rabbinical scholarship; Augustine, Calvin, Luther, Knox, Wesley, Carey, Beecher, Spurgeon, Moody, Gladstone, Brooks, Lowell, Lincoln—all were men with noble natural endowments, but if we wish to discover the source of their greatness and power, we must look to see the flame that does not consume the bush. We must look away beyond natural endowments and environments up and on to God, whose inexhaustible life burns in them for some divine purpose. The humble-born Nazarene, walking Judea and Galilee with His little band of followers, working miracles of healing and miracles of teaching, spent many lives in the first few years of His ministry. We shall not do justice to His humanity if we think of Him as a spirit masquerading in flesh. We shall lose the hope and inspiration if we do not see Him in the early morning on the hilltop, under the cool shade of the grove, renewing the virtue that had flowed from His life into the diseased and suffering all the day previous.

There is a similar hope for us. The only great or truly good men are great or good because God is in them and with them. Only God in His exhaustless power can explain the flame and the unconsumed bush.

THE CHRISTIAN'S FIGHT.

By J. B. HAWTHORNE, D.D. [BAPTIST], ATLANTA, GA.

Fight the good fight of faith.—1 Timothy vi. 12.

THE Christian life is a fight of faith. The Christian is a man who believes something. He believes in certain eternal and unchangeable verities, and believes them strongly enough to contend for them, and to suffer for them. He believes in a moral government over the universe, and that that government makes certain everlasting distinctions between right and wrong. He believes that every human being is under a solemn obligation to uphold and magnify these distinctions. He believes that the very essence of true manhood is to be loyal to them. He believes that under moral government lying is wrong, and that the man who habitually lies is a traitor to himself and a deadly foe to the best interests of human society. He believes that under moral government gambling, whether it be done in some dark-lanterned, un-

derground retreat, or a fashionable clubhouse, or a lady's parlor, is wrong, and utterly incompatible with purity and honesty and self-respect. He has the same belief about all vices. He believes as firmly as he believes in his own existence that they are wrong; that they are mean; that they are unmanly; that they debauch and brutalize their victims, and spread blight and mildew over society.

Believing in moral government, he believes also in retribution, temporal and eternal. He believes that he that soweth to the flesh shall reap life everlasting. He believes that the moral leper is damned for this life, and will be doubly damned in that to come. It is because he believes in these things that he fights. His faith in these eternal and immutable truths makes him a warrior. Conscience would damn him, and self-respect and happiness would forsake him, if he did not confederate with lovers of truth and virtue in successive efforts to discrown the wrong and diadem the right.

But the object of faith from which the Christian soldier receives his highest inspiration, and his conquering power, is the living God, in the adorable person of the exalted and glorified Christ. Christian faith is eminently the act or attitude of a person toward a person. The Christian fights the battles of life under a Leader, and Master, and Friend, whom he follows, and loves, and obeys, and in whom he trusts and triumphs.

THE CRITICS AND ECCLESIASTES.

By REV. J. BLOUNT CHESHIRE, JR., D.D. [EPISCOPAL], BISHOP OF NORTH CAROLINA.

The words of the preacher, the son of David, king in Jerusalem. Vanity of vanities, saith the preacher, vanity of vanities; all is vanity.—Ecclesiastes 1. 1, 2.

The critics who say that Ecclesiastes was not written by King Solomon have but slight foundation for their criticisms.

The objection of these critics, that the book is full of strange phrases, contradictions, and words foreign to the Hebrew language, is answered by referring to the fact that Solomon wrote in the time when he had extended commerce with foreign nations, which well explains why he wrote in that way.

The objection that the book is too pessimistic and shows discontent, when

it should have reflected Solomon's great wealth, is answered by showing that the pessimism of Solomon is closely coupled with the statement that wealth and all that wealth and earthly pleasure can give can not convey happiness to the possessor thereof.

The objections are thus really arguments in favor of its Solomonic authorship.

POWER OF A SAVIOR.

By S. J. NICCOLLS, D.D., LL.D., [PRESBYTERIAN], ST. LOUIS, MO.

And Jesus said, All power is given to me in heaven and on earth.—Matthew xxviii. 18.

WE are all interested in men of power. The strong man, the man who has ability to help, defend, or save others, and uses it, is sure not only to attract our admiration, but to secure for himself the place of leader. Other men become his followers. The world wants men of power, for it is in sore need. It groans under the burden of ills which it can not throw off, and cries for a strong delivery. Part of this burden is composed of physical evils, such as sickness, pain, poverty, and oppression. There are also those evils which spring from the state of our minds and hearts, the sad fruits of ignorance and sin. From some cause, the whole race lieth in wickedness, and so is full of misery, nor has it in all the past been able to deliver itself. It is this sense of need, this universal consciousness of weakness and dependence, that lies at the foundation of the instinct of hero-worship.

This morning I come to tell you of the power of Christ. His power to save and exalt men. The claim which He makes for Himself is certainly a most startling one—that Jesus, who was born in a stable and cradled in a manger, who lived a life of poverty, who had no wealth, no armies, whose followers were a little company of humble men and women; that Jesus, whose life outwardly was one of seeming weakness, and who was betrayed and put to death as a malefactor by His enemies, says: "All power is given to me in heaven and on earth." The sovereignty of kings and emperors, of warriors and men of science, wise to control the forces of nature, is petty and insignificant in comparison with this. Jesus claims absolute rule over all the forces and agencies of the universe, both material and immaterial, rational and irrational.

Once, when four men carried a poor paralytic into the presence of Christ, seeking a cure, Jesus said: "Son, be of good cheer; thy sins be forgiven thee." How irrelevant, how far off from the sufferer's need, does this answer seem at first sight. Had they not come for bodily healing? And yet the answer met the man's truest, deepest need. Christ saw the black source of all his trouble, and, like a wise physician, deals with the man accordingly.

There are two essential qualifications for a Savior suitable for us. One is His power to save; the other His willingness. Both of these belong in perfect fulness to Jesus Christ. The proofs of His power are not more complete or abundant than those of His willingness. To doubt His willingness is to insult and dishonor Him, for He invites us to come to Him. His gracious invitations beam from every page of the Gospel; He entreats men to come, assuring them they will not be rejected. He stands pleading with outstretched arms, and more, He weeps when they will not come. Some of you know from experience both His power and His willingness. With overflowing hearts and with songs of joy you praise Him for what He has done for your salvation.

GODLINESS PAYS.*

By BISHOP CHARLES H. FOWLER, D.D., LL.D. [METHODIST EPISCOPAL], MINNEAPOLIS, MINN.

For bodily exercise profiteth little, but godliness is profitable unto all things, having promise of the life that now is and of that which is to come.—1 Timothy iv. 8.

GODLINESS, the realization of life, brought into the soul through faith in

the Son of God. The soul is like old Rome, it is approached by a thousand roads, and along the highways and alleyways the trumpeter can see the train of Almighty God crowding in for the capture of the citadel to reach conviction. Up this street may be seen the cavalry crowding to make room for the coming of the king.

Salvation is but as an investment. We are asked, "What will it profit a man if he gain the whole world and lose his own soul?" Godliness pays.

It is not exactly the case of a man investing his own substance. It is like what you call here in this mining region investing some one else's substance. Neither is salvation partial investment, but adhering to it in evil and good report. It is an out-and-out investment. It is no rose-water business to be a Christian.

Let us see what we have to invest. We will put first on the catalog, self. Not so big, yet to you this giving of self in this bargain is of great moment. Self has the advantage of position. A nickel laid over the eye shuts out a thousand glorious suns in the milky way. You see a stranger fall in the streets, and you say, "Only one in a multitude." But wait until the one who falls on the highway is self, and it is of great moment. The most selfish thing is self, when it sets itself up in righteousness. Self is the most difficult thing to put in this bargain. To give up all the luxuries of life is not the greatest part; it is giving up self. Angels looking down can not tell the rich from the poor because of self. A good out-and-out square man would rather be cut in pieces than give up self; yet the giving up of self is what God wants, and if you will but surrender you can believe as easily as water running down hill.

SUGGESTIVE THEMES AND TEXTS.

Texts and Themes of Recent Sermons.

1. The Sacredness of Personality. "How much then is a man better than a sheep?"—Matthew xii. 12. By Rev. W. W. Farris, D.D., Pittsburg, Pa.
2. The Relation of Business to Pleasure, with the Young. "Is the young man Absalom safe?"—2 Samuel xviii. 29. By Rev. Dr. Sims, Indianapolis, Ind.
3. A Sinful Reticence. "Say so."—Psalm cvii. 2. By T. DeWitt Talmage, D.D., Washington, D. C.
4. Play of Human Sympathy in the Work of Redemption. "I drew them with the

cords of a man."—Hosea xi. 4. By Prof. T. D. Witherspoon, D.D., LL.D., Louisville, Ky.

5. The Foundations of Faith. "But he said, I am not mad, most noble Festus, but speak forth the words of truth and soberness."—Acts xxvi. 24. By Rev. J. P. Ferrin, D.D., Louisville, Ky.
6. The First Sacrifice and the First Exile. "Unto Adam also and to his wife did the Lord God make coats of skins and clothed them."—Genesis iii. 21. By Rev. B. M. Palmer, D.D., LL.D. New Orleans, La.
7. Memory as an Element in Future Retribution. "Son, remember."—Luke xvi. 25. By Rev. H. H. Hughes, Pittsburg, Pa.

* Preached in Trinity Church, Denver, Col., Nov. 1896.

8. The Christian Treatment of the Poor. "Blessed is he that considereth the poor; the Lord will deliver him in time of trouble."—Psalm xl. 1. By John H. Barrows, D.D., Chicago, Ill.
 9. The Present Need of Faith. "But some doubted."—Matthew xxviii. 17. By Bishop John H. Vincent, D.D., LL.D., Topeka, Kansas.
 10. The Supreme Importance of Training. "Train up a child in the way he should go; and when he is old, he will not depart from it."—Proverbs xxii. 6. By Rev. C. P. Williamson, D.D., Kansas City, Mo.
 11. The Continuity of Christian Life. "Jesus Christ, the same yesterday, and to-day, and forever."—Hebrews xiii. 8. By Rev. W. W. Davis, D.D., Detroit, Mich.
 12. The Secret of Religious Sanity. "Brethren, be not children in understanding; howbeit in malice be ye children, but in understanding be men."—1 Corinthians xiv. 20. By Rev. H. P. De Forest, Detroit, Mich.
- people, that they should be the Lord's people; between the king and the people also."—2 Kings xi. 17.)
6. Greatness as Seen of God. (And he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost from his mother's womb."—Luke i. 15.)
 7. The Voice of Defrauded Labor. ("Behold the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth."—James v. 4.)
 8. The Fate of Evil. ("And then shall that [lit. the] wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming."—2 Thes. ii. 8.)
 9. The Divine Hand in National Complications. ("In those days the Lord began to send against Judah Rezin, the king of Syria, and Pekah, the son of Remaliah."—2 Kings xv. 37.)

Themes for Pulpit Treatment.

1. Slime-pits of Monarchy. ("And the vale of Siddim was full of slime-pits; and the Kings of Sodom and Gomorrah fled and fell there."—Gen. xiv. 10.)
2. The Cry of the Human for the Divine. ("My Lord, if I have found favor in thy sight, pass not away from thy servant."—Gen. xviii. 3.)
3. The Communism of Grace. ("And it shall be, if thou go with us, yea, it shall be, that what goodness the Lord shall do unto us, the same will we do unto thee."—Num. x. 32.)
4. The Economy of God—A Lesson in Administration. (And it came to pass, when the vessels were full that she said unto her son, Bring me yet a vessel; and he said unto her, There is not a vessel more. And the oil was staid."—2 Kings iv. 6.)
5. Spiritual Devotion and Political Fidelity. ("And Jehoida made a covenant between the Lord and the king and the

Easter Themes.

10. The Historic Proof of the Resurrection. ("To whom also He showed Himself alive after His passion by many proofs, appearing unto them by the space of forty days, and speaking the things concerning the kingdom of God."—Acts i. 3.)
11. Living Proofs of an Ascended Christ. ("And He gave some, apostles; and some, prophets; and some, evangelists; and some pastors and teachers."—Eph. iv. 11.)
12. The Confidence Based upon the Resurrection of Christ. ("Knowing that He which raised up the Lord Jesus, shall raise up us also by Jesus, and shall present us with you."—2 Cor. iv. 14.)
13. The Spoiler Spoiled. ("O death, where is thy sting? O grave, where is thy victory?"—1 Cor. xv. 55.)

ILLUSTRATION SECTION.

HINTS AT THE MEANING OF TEXTS.

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

HINTS FOR CHILDREN'S SERMONS.

A Quartet of Little Teachers.

There be four things which are little upon the earth, but they are exceeding wise.—
Prov. xxx. 24.

LESSONS of wisdom in everything which fulfils the object of its creation. We are taught humility, and to whom to apply for knowledge.

I. "The ants are a people not strong, yet they prepare their meat in summer:" teaching—

1. Forethought. 2. Industry. 3. Frugality. 4. Patience. 5. Perseverance. 6. Prudence.

II. "The conies are but a feeble folk, yet make they their houses in the rocks:" teaching—

1. Not to overestimate our own strength. 2. To take refuge in the

stronghold which God provides, "Rock of Ages." In the cleft, safety.

III. "The locusts have no king, yet go forth all of them by bands:" teaching—

1. Individuality of conduct. 2. Unity of operation. 3. Denomination, each for its own band, all for the common good. 4. Unity of aim; diversity of organization. 5. If God guides them, will He not care for us?

IV. "The spider taketh hold with her hands and is in kings' palaces:" teaching—

1. When you can't do much, do the little well. Curious web of fine texture. 2. Elevate your condition. Spider does not creep, but climbs. 3. Lay hold on things above. King's palace. Thread of faith around the cross means web of hope about the throne.

CARL.*

Importance of Beginnings.

For who hath despised the day of small things.—Zech. iv. 10.

"SMALL things," in the text, has reference to the times of beginnings.

1. You are beginning life.
2. Your life is to you the greatest thing in the world.
3. The work of your life will be to build a character.
4. If you commence wrong, you will have to change or fail.
5. If you change your plan you will have to tear down what you have already built, and begin anew.
6. The Word of God, as explained to you by your teachers, and the Spirit of God speaking to you through your conscience will tell you how to start.

ATTICUS.*

HINTS FOR COMMUNION SERMONS.

The Teachings of Calvary.

When they were come to the place which is called Calvary, there they crucified him.—Luke xxiii. 33.

THREE cardinal truths we may learn as we gaze in contemplation upon the cross of Calvary:

I. The sinfulness of man. Those who put good men to death are evil. Calvary, the consummation of world's guilt.

II. The justice of God. Sin must be atoned for.

(1) Is it right to make innocent suffer for guilty? No. But Christ not forced, offered Himself. "Not my will."

(2) Why a hell, when Christ bore penalty of sin? Why suffer eternally when Christ suffered for them?

(a) Christ's atonement benefits only those who accept it. (b) God, not man, provided Calvary's sacrifice. (c) Hell for those who reject Christ.

(3) How could Christ redeem mankind from eternal curse of broken law when He only suffered a few hours?

(a) Must not regard Christ's physical suffering so much as His spiritual suffering. (b) Little gold equals much silver or copper. Christ's pure sufferings equal longer sufferings of guilty. (c) Was never said the substitute for justice would need suffer time-length of man's punishment but guilt-length.

III. The love of God. In providing of Savior. "Whom we by faith embrace."

ATONEMENT.*

Remember Jesus Christ.

This do in remembrance of me.—Luke xxii. 19.

WE build monuments in memory of the great and good. Many persons well worth remembering have passed through this world,—patriarchs, prophets, apostles, martyrs, reformers, etc.

But here is one in the story of mankind who towers above them all, the God-man, Jesus Christ.

It was He who on the night of His betrayal took bread and wine, gave thanks, asked the disciples to partake saying: "This do in remembrance of me."

Remember
His
Riches,
Poverty,
Holy life,
Atoning death,
Intercession in heaven,
Coming to judge the world.

ALEX.*

HINTS FOR FUNERAL SERMONS.**God in Sorrow.**

"Lo, I am come unto thee in a thick cloud."—Exodus, xix. 9.

THE Israelites had but just come from Egypt where God had shown himself in tragic power. They had now stopped at Sinai to organize and learn.

I. Why did God come in thick cloud?

1. "A thick cloud probably foretold storm, and a severe storm always makes men serious. Men never swear nor sin as much when the lightnings are flashing.

2. God wanted to hide Himself: He came with a message, not to be seen.

3. There was only the sign of a storm: no real storm. God was in the cloud. As Elijah at Horeb.

II. When sorrow comes we see a storm. Why does God permit sorrow?

1. Sorrow makes us serious: men solemn, quiet in presence of death.

2. In sorrow God is hid; but His message is plain. We can't always see God in the sorrow. The message always is: "Prepare to meet thy God."

3. In sorrow only the sign of a storm. No storm to the Christian heart. Christ says "Peace, be still."

JABEZ.*

Is there a Future Life?

If a man die shall he live again?—Job. xiv. 14.

IMPORTANCE of this question. Everything founded upon it. Capable of satisfactory answer.

I. There is possibly an immortal life. Nothing inconsistent with the doctrine in philosophy or science.

II. Most probably there is such a life. This is shown by

1. Nature and constitution of the soul.

2. Capabilities of the soul for endless improvement.

3. Man's immortal desire for spiritual happiness.

4. Universal belief in a future life.

5. Inequality of rewards and punishments, a strong presumptive proof of a future state of conscious existence.

III. There will certainly be a future life.

1. Indicated by reason.

2. Inferred from science.

3. Deduced from history.

4. Declared by Christ and His apostles.

5. Proven beyond a shadow of doubt when Jesus arose—"the first fruits."

HERMON.*

HINTS FOR MISCELLANEOUS SERMONS.**The Sabbath-School Scythe.**

Put ye in the sickle for the harvest is ripe.
—Joel iii. 13.

SCYTHE represents teacher. There must be—

1. **GOOD METAL.**—Must be very best steel, cuts over smooth and rough ground, in tangled undergrowths. Teacher must have qualities: hardness, tenacity, durability, some elasticity, and, possibly, high polish. Christ example. Patient, etc.

2. **GOOD SHAPE.**—Not too straight in back, nor too much bend, even, regular sweep. Shaped by love to Christ and man.

3. **FREE FROM FLAWS.**—Weak spots spoil usefulness. Trip and throw reaper. Uneven edges bad. Some parts grind out faster than others.

4. **KEEN EDGE.**—Unless sharp laborer tires. Best whetstone, Bible. Best scythe sometimes dull; keep sharp study Bible history, chronology, example.

5. **WELL TEMPERED.**—In fires kindled by Holy Spirit. Then chilling plunges harden to true temper. Must never show red. Keep it under control.

6. **WELL HUNG.**—Hung in too close with selfish aims, can not gather all it cuts. Hung out too far, point buries in soil. Too diffuse matter, never strikes home. Hung too high, shoots over heads of scholars and leaves them standing in unsightly tufts, ungathered and untaught. NOVA SCOTIA.*

Toward Perfection.

Not as tho 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, etc.—Phil. iii. 12-14.

(1) PAUL, now broken physically, does not indulge in past recollections as is natural for the infirm and aged, but looks with glorious hope into the future and presses forward.

(2) Grecian foot-race selected by Paul to illustrate the believer's life. Perfection the goal.

I. Paul's sense of present imperfection.

1. We can occupy common ground with him here.

2. Utility of such conviction.

(1) Necessary to progress in anything. (2) Especially in Christian life.

II. His insatiable ambition for higher things. Illustrate anxious restlessness of the racer. Our ambition must reach out for honors in eternity. Matt. v. 19.

III. His determined pressing forward.

1. Strong figure in the text (*ἔπεκτεινόμενος*—reaching out after).

2. Forgetting things behind.

(1) Innocence of childhood for virtuous strength of manhood. 2) Dreams of youth for realities of maturity. (3) Past errors for present successes.

IV. His brightly burning hope of accomplishing that for which he was taken hold of by Christ. Paul wrote Phil. ii. 12, 13. Let there be inscribed on the Christians' banner but one "Excelsior." See Longfellow's "Excelsior."
NORTH FORK.*

HINTS FOR REVIVAL SERMONS.**The Decent and the Vile.**

Verily I say unto you, that the publicans and the harlots go into the kingdom of God before you.—Matt. xxi. 31.

PHARISEES, etc., professed to do the will of God and did not do it; pub-

licans and harlots by their wickedness first refused, then repented.

I. Text is a perplexing statement, that is, at first glance or in a superficial view.

1. Perplexing as to hearers and classes mentioned.

(1) Hearers. Directed at Pharisees and their followers. "Righteousness" was their profession. Should the despised oppressors and inhabitants of the slums precede them into the kingdom?

(2) Publicans and harlots. Publicans hated by Jews (illustrate revenue officers in "moonshine districts"). Harlots in eyes of Phariseeism. No hope for them nor attempts made to save them. Strange that these go first into the kingdom.

2. Perplexing in light of superficial morality. Detail Phariseeism. Much doctrine, little religion. Ritualism gone to seed (Luke xi. 42; Matt. vi. 20.)

II. Yet a true statement.

1. In line with Christ's teachings.

(1) Parable of the two sons. (2) His actions. (a) Call of Levi (Mark ii. 14). (b) Woman who was a sinner (Luke vii. 36-50).

2. Accords with philosophy of salvation.

(1) Futility of works (Rom. iii. 10).

(2). Righteousness by faith (Rom. i. 16, 17).
NORTH FORK.*

Man's Part—God's Part.

Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure.—Phil. ii. 12.

APPARENT paradox. No conflict. Partnership. True in natural world. God and man work together in science, invention, discovery, etc. True in spiritual world.

I. Man's part:

(a) To think. Mind for that purpose. He in control. Responsible.

(b) To investigate, or seek. He must do that in getting education, profession, fortune. Religion most impor-

tant. (c) To give up sin. He alone can do that. (d) To believe. Doctor can't take medicine for sick man. (e) To do right.

II. God's part:

(a) To convict. He is working on man to get him to think. Word, Spirit, Church. (b) To forgive. No priest can do that. God wants to pardon man, and is working to that end. (c) To convert. The Spirit's power. (d) To furnish grace.

III. Cooperation. God working in man, to make man willing to do God's good pleasure. Wherefore, let every man do his part. AMERICA.*

The Double Question.

For what is a man profited, if he gain the whole world, and lose his own soul; or what shall a man give in exchange for his soul?—Matt. xvi. 26.

In the original Greek there seems to be an indication that Christ here asks two distinct questions from two wholly different points of view; one from the point of view of the present before the

soul is eternally lost; the other from the point of view of eternity after it is lost.

1. What shall it profit a man if (here) he shall gain the whole world at the cost of his soul?

2. What shall a man give (in the other world) to buy back, or redeem, his soul (after it has been lost)?

Two Classes of Sins.

Luke xv. 11-32.

PARABLE of the Prodigal.

I. Sins of the body—the Prodigal Son.

II. Sins of the disposition—the Elder Brother.

Summum Bonum.

1 Corinthians xiii.

WE may divide the chapter into three parts. In the beginning of this short chapter, we have love contrasted; in the heart of it, we have love analyzed; toward the end, we have love defended as the supreme gift.—*From Henry Drummond.*

SIDE LIGHTS FROM SCIENCE AND HISTORY.

LIGHTS ON SCRIPTURAL TRUTHS FROM RECENT SCIENCE AND HISTORY.

By REV. GEO. V. REICHEL, Ph.D.,
BROCKPORT, N. Y.

DANGERS FROM THE WANDERING AND IRRESPONSIBLE. "LIKE A WAVE OF THE SEA DRIVEN WITH THE WIND AND TOSSED" (James i. 6).

The theme has a good illustration in the many derelicts which to-day are drifting aimlessly upon the high seas, a constant menace to the intercontinental commerce of the world. The United States Hydrographic Office at Washington, D. C., issues a monthly chart for mariners, upon which is indicated as nearly as can be ascertained, the course of every ocean derelict. The immense distance over which these dismantled and abandoned vessels wan-

der is surprising. According to one of these recent charts, the derelict *Fannie E. Wolston*, which has been left to drift upon the sea for over five years past, has traveled somewhat more than ten thousand miles. Another derelict, in a period of about twenty months, traveled about thirty-five hundred miles before she was destroyed. Still another floated about for nearly a year, passing in its wayward course over five thousand miles. All these ships had cargoes of heavy lumber, which explains their long existence above water, the lumber keeping them afloat even in the midst of severest storms. Eventually, every derelict, by the action of ocean currents, is carried into the Sargasso Sea, better known as a portion of the North Atlantic. Happily, this sea is far remote from the usual lines of steamer travel, and sail-

ing vessels carefully avoid it. While wandering over the ocean, however, the derelict is a serious menace of life and property.

"A CHILD A HUNDRED YEARS OLD"
(See Isa. lxxv. 20).—While reading this passage a few days ago and trying to imagine what a child a hundred years old would appear to be, we came incidentally to the notice of the following in the columns of the *Times and Register*:

"The most remarkable instance of age development is said to be recorded by the French Academy, in 1729. It was a boy, six years of age, 5 feet 6 inches in height. At the age of five years, his voice had changed, while at six he was wearing a beard and had the appearance of a man of thirty. He possessed great physical strength, and could easily carry bags of grain weighing two hundred pounds! His decline was at once very marked, setting in between his seventh and eighth year. After passing his eighth birthday, his hair and beard became gray; at ten he tottered in his walk, his teeth fell out, and his hands became palsied; at twelve, he died, with every outward sign of extreme old age."

What a repulsive picture this account brings before us. Of course, nothing of this character is even hinted at in the words of Isaiah. The prophet's thought is undoubtedly rather that of an almost perpetual youth, as expressed in the "child, a hundred years old."

"BY THE BREATH OF GOD FROST IS GIVEN" (Job xxxvii. 10).—By the time this is in print, the frosts of winter will have disappeared, and we shall be enjoying the glad, warm, summer days in their first freshness. "Yet," says Henry W. Brown, "when Jack Frost draws his beautiful ferns and flowers on the window pane, who has not often wished that this exquisite work could become permanent?" It will be interesting, therefore, to the professional, as well as to the amateur, photographer to know that it can be made permanent, and far more distinct than Jack Frost ever painted them, yet with all the beauty of every line and curve that is found in the original. But one

must enter into copartnership with the frost king himself, to attain the desired end. It is accomplished by the old wet-plate process. Here is the secret:

"The glass plate is flowed with collo-dion and immersed in the sensitizing nitrate-of-silver bath in the usual manner. When removed from the bath, it is put in the light-tight plateholder and placed where it will freeze. While frozen, it is placed in the camera, focused on a white screen, and developed in the usual wet-plate way. The plate should be kept frozen till the developer is poured on. Beautiful border negatives can be made in this manner, and no two pictures quite alike. To produce different effects, the holder, when laid out to freeze, should be placed sometimes on end, sometimes on the side, and at other times on the face flat down. The plate does not require very thorough draining when removed from the bath. Time of exposure in the camera will be governed to suit the artist's taste. Of course, a long exposure gives flat pictures. We have made negatives in one or two seconds that gave prints as distinct as a pen-and-ink sketch on white paper. We tried it without the use of the camera by a slot admitting a streak of white light into the dark room. The frozen sensitized plate was passed across the beam of light and developed as usual, but the result was not as good as in the camera."

LIMNINGS FOR TEACHERS FROM NATURE AND LIFE IN THE ORIENT.

BY REV. D. D. MOORE, M.A.,
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THE PARASITES ALL RIGHT.—In one of his works Jules Verne has this sentence in reference to a noble character, "He liked to feel he could nourish this parasite plant from the superabundance of his own life, and cause it to flourish and blossom beside him." I gloated over that passage by Jules the Wonderful, for I was feeling indignant over the scandals being circulated about our lovely friends, the parasites. Because some wretched human folks were too slothful for work,

and living on other people's brains and substance, innocent nature must be ransacked for pictures of these culprits. So the parasite was hit upon because he seemed to be a drinker-in of ready-made life. The demoralized sponger we are told is like a parasite, *ergo* a parasite is a worthless culprit, a bloated robber in nature. Then the human evil-doer must be warned and frightened. So an imaginary catastrophe is thought out for the poor hermit-crab, or the finely domiciled orchid, and the moralizer cries out, Turn away from your parasitism, or the fate of the crab and the orchid will be yours. All this is unworthy and absurd! The crab, and the orchid, and their many relations have done no wrong. They are all right, just where nature put them, and doing what she bids them, and receiving her blessing. Human sloth and misconduct must be warned under other analogies than these, if analogies are needed. Come and gaze up at the heights of our mighty trees in the mid-tropical jungles. Behold the marvelous parasite growth,—orchids splendidly imitating scorpions, butterflies, bees; orchids of unimagined forms exuding all around their rare perfumes. What if they do drink in ready-made sap from these giant trees! The trees are all the better for the loss of their superabundant life, and the parasites digest the sap, and convert it into the most graceful forms and sweetest perfumes of which nature is capable. And, the trees, their big brothers, look as if they liked to feel they can nourish these fair glories out of the overflow of their own strength. In instances and degrees, too, human parasitism is all right. A strong brother supporting a weak one out of his own excellent gifts, nourishing and holding up the vacillating one, is always a good sight to see. Many a human creature is too deficient in organization to stand alone. God gives him one mighty to cling to, and the giver is blest as well as the receiver. Yea, and are we not all the parasites of love?

SOCIAL STRAITS.—“WHO art thou that judgest?”

“The greatest of these (virtues) is love,” therefore the greatest of vices is uncharity.

The man of India who crosses the Bay of Bengal for the land beyond becomes an outcast, or, in the language of India, loses his caste. The passing over the “dark water,” as it is called, alienates him from his society. Even should he return to his native land the obloquy continues to rest upon him, and it is impossible for him, unless able to richly bribe the temple, to win back his forfeited status. All this sounds foolish and pitiable enough when predicated of our Aryan brothers. But are the generality of Christians any better? What a number of Bays of Bengal socially have we, which if a man “dare or have the misfortune to cross,” he is lost forever from a social standpoint. A man or a woman does one thing wrong or doubtful, and straightway the unfortunate is ostracised, condemned outright and altogether, no matter how Heaven pardons and regenerates him, and for all time the joys and rights of good fellowship are forbidden to him. One defect or one doubtful surmise is magnified and elaborated and made to cast a baleful light over his whole character. The ninety and nine good points are winked at, and the one bad or doubtful point is made the center of vision. Sometimes a single eccentricity or one trick of manner is made the occasion of offense and exclusion, we forgetting that as we judge we shall be judged. Yea, the censorious ones, most to be pitied for the natural and spiritual penalties of uncharity, are bitter and relentless,—a wo of woes.

THIS world is only a rehearsal for eternity. Some hearts are preparing for the wailings of the damned. Others, attuned by the Holy Spirit, are rehearsing the oratorios of heaven. Into those celestial choirs shall be admitted only those who by penitence and faith have learned the new “song of Moses and the Lamb.”—*T. L. Cuyler*.

**SIDE LIGHTS UPON THE BIBLE
AND EARLY CHRISTIANITY
FROM THE STUDY OF ANCIENT
COINS.**

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

COINS OF THE HERODS WITH GREEK INSCRIPTIONS.—Herod the Great, who did so much to foster Greek culture, substituted Greek for Hebrew inscriptions on Jewish coins; but that he might not offend the Jews he refrained from placing his own image on his coins, but employed some simple device instead. The correctness of writing his name is determined by his coins, which invariably give Ἡρωδης instead of Ἡρωιδης as some writers have held.

The coin of Herod Antipas, the tetrarch of Galilee, has more than ordinary interest, for it was before this ruler that Pilate sent Jesus for examination; but our Savior returned no answers to his questions, "and Herod with his men of war set him at naught, and mocked him, and arrayed him in a gorgeous robe and sent him again to Pilate." Christ knew Herod's character, and once described him, when, in reply to the Pharisees who came to inform him that Herod would kill him, he said, "Go ye and tell *that fox*, Behold I cast out devils." His crimes are well known, for he not only married Herodias, his brother Philip's wife, but beheaded John the Baptist for reproving him of his sin.

On the coins of Herod Philip II. struck at Cesarea Philippi, we have the portraits of Augustus and Tiberius, a bold innovation, tho remote from Jerusalem, and which must have been a serious offense to the devout Jews; since it was a violation of their law to have the representation a living thing. But this did not trouble the religious scruples of Philip, who was far more concerned about methods to please his emperor.

On a coin of Agrippa I., struck after the death of our Lord, the title

φιλοΚΑΙΣΑΡ (Cæsar's friend) appears. It reminds us of the threat uttered by the Jews at the trial of Jesus, when Pilate sought to release Him: "If thou let this man go thou art not Cæsar's friend." It is a striking illustration from numismatic testimony of the prevalence of that expression which Jesus heard on the occasion of his trial. Agrippa placed the portrait of Caligula on some of his coins, and we can imagine how hateful this must have been to the Jews, who abhorred the man who ordered his own statue to be placed in the temple in Jerusalem.

In vain did Petronius, the governor of Syria, endeavor, while the statue was being made in Sidon, to persuade the representative Jews to yield to the demand, tho he was besieged by a great host of men, women and children who implored him to prevent the horrible sacrilege. He appealed to the emperor to repeal the order, but without success. Then, in desperation, thousands of Jews flocked together at Tiberius, and for forty days entreated Petronius not to enforce the imperial command. Again he wrote to Rome, but Caligula, incensed at his failure to obey his commands, ordered him to take his own life. Before the letter came, however, he heard of the assassination of the cruel and half-crazed emperor, and the Jews escaped the horrible desecration of their holy temple.

What a grievous offense it must have been to the devout Jews when they saw that Agrippa had insulted their religious sentiments, and honored the profane monster of cruelty and sacrilege by placing his image on his coins for the people of Palestine!

He also placed the effigy of Claudius on his coins, and on a rare one, struck A.D. 38-39, he gives us his own portrait.

On an exceedingly interesting coin of Agrippa II., struck in the year 58, we have a portrait of this ruler also, instead of that of the reigning emperor. This rare privilege he was permitted to exercise for that year

only. He had a remarkable career, holding his office 52 years, during the successive reigns of ten emperors, Claudius, Nero, Galba, Otho, Vitellius, Vespasian, Domitian, Nerva, Trajan, and dying at the advanced age of 100 at Rome.

It was in the year 60, when Paul was held as a prisoner by the Roman governor at Cesarea, that this same Agrippa with his sister Bernice made the memorable visit to Festus, and, at the request of the king, Paul was brought from the prison into the place of hearing and, in the presence of the

rulers, "chief captains, and principal men of the city," the great apostle made his great defense.

It gives an objective reality to that scene and the chief actors, when we look upon the contemporary portrait of King Agrippa, the very man that Paul met face to face when he spoke with such intense ardor of soul that he might win them to Christ, and, turning directly to the favorite ruler, exclaimed: "King Agrippa, believest thou the prophets? I know that thou believest." Then Agrippa said unto Paul, "Almost thou persuadest me to be a Christian."

HELPS AND HINTS, TEXTUAL AND TOPICAL.

BY ARTHUR T. PIERSON, D.D.

No Strength by Self-Effort.

GENESIS xxxii.—The significance of Peniel, it would seem, was to teach a final lesson to Jacob, that he could get no blessing by mere wrestling or self-effort.

22. Jabbok gives the keynote: it is probably from Abak, which means to wrestle, as the noun, abak, means dust, from the rolling of wrestlers in the dust.

24. "Jacob was left alone." Our highest experiences are always when left alone. The closet (Matt. vi. 6) is the place where the human soul meets God absolutely alone—if the dearest friend invades the secrecy, separation, solitude, the place is no more a closet. "Enter thou into thy closet"—how intensely singular and individual!

24, 25. Jacob wanted and meant to have a new blessing. Hitherto he had sought and obtained everything by his own plotting and scheming. He had no conception of a blessing obtained by defeat and in a passive and receptive attitude. In the school of God the highest gain comes by loss—the largest gatherings by scatterings. And this the carnal man can not and will not see; but this lesson seems to

be written large upon the very surface of the narrative.

Observe the desperate determination of Jacob, the supplanter; the wrestling continued all night until the day-break.

When Jacob wanted a spiritual blessing, he got it—but only at the point when he was disabled by a dislocated thigh. A moment's thought will show that this disablement was significant. In wrestling, no part of the body is more depended on than the thigh. Weakness here makes impossible the maintaining of a firm footing: the main stress of the wrestle comes on this part of the body. The instant the joint was out, wrestling became impossible and all that was left was to hold fast by the arms. "I will not let thee go." It was now no longer a wrestle, but an embrace. Jacob was "down," and could not get up, but he could hold on until his Victor gave him a blessing.

It is scarce worth while to tarry over what is here obscure or doubtful—as to who was the angel—whether a created being, Esau's guardian angel, as the Jews believe, or the Logos, as would seem from verses 29, 30.

The vital point is deeper down

and farther in. If we mistake not, it lies in the fact that no man can receive God's strength while he is strong in himself. "My strength is made perfect in weakness" (2 Cor. xii. 9). We must learn to glory in infirmities if the power of Christ is to act upon us. At every stage of Jacob's life he had been a self-seeker. After personal gain, emolument, aggrandizement—he had no conception of any great good apart from his own struggle and wrestle for it. And now, he has carried even into spiritual things the same confidence in his own effort. He knows only God can bless, but he expects to get blessed by agonizing struggle. And God humors him, if we may reverently say it. He lets him wrestle and condescends to wrestle with him, in a prolonged contest, as tho it were man with man and neither strong enough to prevail. Then when the angel touched the hollow of the thigh and instantly dislocated it, he showed Jacob how easily at any point he could have ended the struggle had he chosen; and that, tho God may condescend to such a competition, man could never prevail by his own strength against the will of God. Jacob carried out of that contest a dislocated thigh, and went from Peniel with a halting gait, which it may be he carried with him to the end of his life journey, as Paul did his thorn in the flesh, a perpetual reminder of dependence on God.

The divine angel showed him God's strength and his own weakness, and that if he prevailed it was only by divine permission.

28. The new name "Israel," Prince of El, seems closely cognate with "Sarah"—both carrying the idea of a leadership or princesship through contention.

The exact rendering is not clear. A preferable translation seems to be:

"Thou with God hast had power—
And how much more with men
Wilt thou prevail."

But may the lesson not really be that as he prevailed with God only by self-

surrender and self-sacrifice, so he must truly conquer among men, not by selfish supplanting, but by unselfish abnegation?

29. The angel of the Lord similarly said to Manoah: Why askest thou after my name, seeing it is secret (wonderful)?

30. Peniel means Face of El, for we must not forget that El was the significant name whereby God revealed himself to Jacob and which is reserved in all the combinations—Beth-el-El-Elohe-Israel, etc.

32. We meet here an interesting hint as to the evidential value of existing customs and usages. In the absence of written history, God has stereotyped the records of events in the fixed and uniform usages which prevail in Oriental lands, and which can be in no wise accounted for unless they do record these events. The Lord's Supper, for instance, is absolutely unaccountable if it be not the memorial of the actual scene it perpetuates and commemorates. And so of the Passover meal before it, it can not be traced back to any national origin, if it be not the memorial and monument of the event it claims to celebrate. The Fourth of July observance does not more clearly prove that the Declaration of Independence was actually promulgated July 4, 1776.

These current customs become monuments and records of an unhistoric past.

Power of Unselfish Love.

It is a great thing to have an object of love which the judgment wholly commends, on whom affection may be lavished without the remonstrance of the reason. I had a friend once who would have been to me as my own life but for one thing,—he was essentially selfish, he lived for self-pleasing, tho his pleasures were not of a low order; still essentially it was to please himself that he lived: and with all his real genius and generosity, there was that which I constantly saw and which perpetually kept me from a whole-hearted

bestowment of love. On the other hand, one man stands unique in my thought and remembrance. There was in him a certain cleanness—freedom from defilement, even of selfishness. His tongue was clean, his life carried with it the atmosphere of heaven. I felt I could give him all the love a human being could lawfully have.

A Fixed Heart.

O God, my heart is fixed.—Psalm cviii. 1.

A FIXED heart! What a blessing! Compare the three holy children (Daniel iii. 16-18). Notice especially "But if not"—if our God gives no sign of His presence and power and appears not for our deliverance—"be it known unto thee, O king, that we will not serve thy gods," etc. What holy resoluteness, also, exemplified by Daniel in daring the lions' den for the sake of his God, and even in his prayers. The whole book of Daniel is an illustration of a fixed heart. It contains six contests, which are also tests, in which the children of God confront and contrast with the children of Babylon and its false God, Bel. In every case the former come off triumphant, and it is by the power of a faith that fixes the soul in God and makes them immovable by persuasion or threat, before flaming furnaces or fierce beasts or even fiercer men.

Threefold Aspect of God.

THE only text in the Bible that represents God in His threefold aspect, as Legislative, Judicial, and Executive Head in His kingdom, is Isaiah xxxiii. 22: "The Lord is our Judge: The Lord is our lawgiver: The Lord is our King." It will bear study. As a lawgiver He combines authority, wisdom, and holiness which insure a proper legal code; as a Judge, He combines omniscience, integrity, and justice which insure a true decision; and as a King, He represents omnipotence, omnipresence, and eternity, so that none can evade the execution of His decrees. No

wonder He is a terror to evil-doers! But the same attributes make Him the eternal, unchangeable, almighty Friend and Defender.

"He will come and save us."

Calling on God.

IN preaching from the words, "For whosoever shall call upon the name of the Lord shall be saved," Mr. D. L. Moody said: "Reading that text a short time ago it flashed on me with unwonted power. There is a wonderful sweep in that statement, it includes all kinds of sinners—drunkards, harlots, adulterers, blasphemers, murderers. Is it true, is it possible, that the time is come when that passage is to be fulfilled? It was a sort of revelation to me, and I began to go back into history to find out how and when it was to be fulfilled. Several hundred years before Paul penned that passage Joel prophesied: "And it shall come to pass that whosoever shall call upon the name of the Lord shall be delivered." That was the text from which Peter preached on the day of Pentecost. My curiosity was further aroused and I began to read the Bible from the beginning to find all that bore on this matter, and I found that since Adam's time no man or woman called on the name of God in truth and did not find mercy.

"Beginning with Genesis I found to my surprise that Adam did not call on God for mercy. Had he done so, things might have turned out differently. I found that Cain never called on God for mercy; and so along down the ages I found over and over again that whenever a man did honestly call on God for mercy he found it. It does not matter how bad the man is or how black his sins, the result is the same. I suppose one of the worst characters we meet in Scripture is Manassch. He was one of the wickedest kings that Israel had, and his iniquities were such that he was considered one of the vilest wretches on earth. And yet God heard his cry, delivered him from prison, and put him back on the throne

again. I don't care how vile and black a man's sins are, if he cries for mercy he will find it. God delighteth in mercy. This is the experience all through the Bible. David fell into the darkest kind of sins, but he called on the Lord, and after he was restored he wrote that beautiful 32d Psalm."

Opportunity Neglected.

THERE was a time in history when an opportunity waited for the man, and the man failed to recognize the opportunity. With Christian disciples in the latter part of the fourth and beginning of the fifth century, when the yoke of ceremonialism had begun to galling the necks that bore it, and the elaborate ritual growing up, and the equally elaborate hierarchy becoming dominant, made God's people yearn for a reformation which might restore and revive the primitive simplicity of the apostolic age, it was only needful to find some man who would sound the trumpet and rally the faithful to his side. The age furnished the man capacitated in every way to become the leader. He was revered to the point of almost worship; he was believed to be at once the purest, wisest, holiest of men, who mingled firmness and fearlessness with mildness and prudence, ability and humility. His eloquence was commanding, and his piety conspicuous. His influence upon his own age can not be well exaggerated.

It was Augustine, Bishop of Hippo. It has been well said that the destiny of ages hung on his decision. Had he led the way in reform, the Papal church might have died in infancy. But he hesitated, and then gave the weight of his character and influence in favor of the growing superstition, and from that hour the cause was lost and the reformation waited from 416 A.D. to 1516, until Martin Luther dared to do what Augustine did not.

The Witness of Arabia.

PROFESSOR HOMMEL, of Munich, a foremost student of Babylonian inscriptions, writes to *The Sunday-School Times* of important discoveries by Dr. Glaser of ancient inscriptions in Arabia, which seem to go back to the time of Moses. "It is my conviction," says Professor Hommel, "that Arabia itself will furnish us the direct proofs that the modern destructive criticism of the Pentateuch is absolutely erroneous. The age of the Minean inscriptions runs parallel with that of the so-called code of the priests. If the former are as old as Glaser believes them to be, and the Arabian civilization, as I have proved in my first article, already existed at the time of Abraham, then the laws of the priests of Israel are also very ancient. The best proofs of the historical accuracy of the Old Testament traditions come more and more from without, from the inscriptions of the surrounding nations."

ILLUSTRATIONS AND SIMILES.

DIVINE JUSTICE.—There are two modes of weighing—by a pair of scales, and by the steelyard. The one seems more just than the other. We see at once the fairness of weighing in scales. It is a simple, direct process, which appeals immediately to the eye and the judgment. But the fairness of weighing by the steelyard is not at once so apparent. It is a roundabout process. It requires calculation. There does not seem at first sight to be an equality of parts. Weight is given in another way than by symmetrical arrangement. And so much of God's weighing may seem to be more by the steelyard than by the balance.—*Rev. Hugh Macmillan in The Thinker, February, 1895, p. 134.*

THE MIRACLE OF CONVERSION.—The greatest miracle that I know of, is that of my conversion. I was dead, and I live; I was blind, and I see; I was a slave, and I am free; I was an enemy of God, and I love Him. Prayer, the Bible, the society of Christians—these were to me a source of profound *ennui*; while now it is the pleasures of the world that are a weariness to me, and piety is the source of all my joy. Behold the miracle! and if God has been able to work that one, there are none of which He is not capable.—*Alexander Vinet.*

NO DEATH PREMATURE.—There can be nothing premature with God's dealing. He taught David to silence that thought with this song: "My times are in thy hands." Some seeds fall from the trees in the early springtime; some in the bright summer days; some in the autumn's mellowness; and some cling to the bough, as long after winter has come, and at last fall into the blanket of snow, which God sees is as necessary to them as the soft and warm soil is to other seeds. So He calls some to drop their mortality, that it may develop the beauty of the immortal, in early childhood; some in middle manhood; and some in old age. He "times" all our coming and going. There can be no premature death except as we have refused to make ourselves ready for the grand change.—*J. M. Ludlow.*

MISTAKEN SORROW.—Jacob moaned (Gen. xlii. 36): "Me have ye bereaved of my children; Joseph is not; all these things are against me." Would he have moaned if he had seen the reality? If those old eyes could have penetrated across the desert, he would have discovered his boy at the right hand of the throne of Egypt. Our tears flow because our eyes do not yet take in the vision of Christ at the right hand of God, and our loved ones with Him.—*J. M. Ludlow.*

EXEGETICAL AND EXPOSITORY SECTION.

THE CONTENTS AND MESSAGES OF
THE APOSTOLIC DISCOURSES.BY THE REV. ROBERT WESTLY PEACH,
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ORIGIN AND THEMES.

A MINUTE examination of twelve of the brief sketches in the Acts of the Apostles of discourses delivered by the Apostles Peter and Paul and the martyr Stephen has been made, with the view to learn somewhat of the method and matter of Apostolic preaching. Peter's answer to the Sanhedrin, recorded in the fourth chapter, has been treated as the conclusion of his sermon in Solomon's Porch. The other discourses are hereinafter specified, and also cited by chapter and verse. The readings of the Revised Version are generally employed.

An examination of these addresses shows that they were all like those of Jesus Himself in the respect that they were drawn from the occasion—if we except that of Paul in the synagogue at Antioch, Pisidia, and that was appropriate to the occasion.

Peter's Pentecostal sermon explained the marvelous gift of tongues there manifested; his sermon in Solomon's Porch explained the miracle of the healing of the lame man; his testimony before the Sanhedrin was a defense of his right and duty to preach the Gospel. Stephen's historic discourse was an elaborate defense against the charge of blasphemy. Peter at Cesarea explained his vision of the sheets filled with all manner of creatures. Paul, at Lystra, was vehemently declaiming against the proposed worship of himself and Barnabas; at Athens, he was enlightening the philosophers who wanted to know what that babbling had to say, and drawing illustration from their altar to an unknown god; at Miletus, he gave a charge to the Ephesian bishop-elders;

before Felix, he explained his persecution in the temple, which was the cause of his imprisonment; and in the temple court, and again, before Agrippa, he told of his own conversion.

Yet whatever the occasion, everywhere and always, the Apostles had but one theme. When Paul talked to the ignorant pagan Lystrans or to the cultured pagan Athenians, or to the Roman governor Felix,—none of whom had knowledge of and believed in Jehovah,—he proclaimed to them God the Creator and Sovereign Ruler.

GOD:

Supreme, personal (xiv. 15—"the living God"); Infinite (xvii. 24, 25), omnipresent (xvii. 27); Creator (xiv. 15; xvii. 24-26, 29, *cf.* vii. 50), Preserver (xvii. 28); Provider (xiv. 17; xvii. 25); Sovereign Ruler (xiv. 16; xvii. 24, 30); Foreordainer (xvii. 26, 31, *cf.* ii. 23; iii. 18, x. 41); Revealed in nature (xiv. 17), in man (xvii. 28, 29), and in "the law and the prophets" (xxiv. 14); Judicially severe (xiv. 16; xvii. 30—1st cl.), yet compassionate (xiv. 17, xvii. 30—2d cl.); object of worship (xxiv. 14), of service in holy living (xxiv. 16), and of the hope of the resurrection (xxiv. 15, *cf.* xxvi. 8).

And in all the sermons teachings concerning God and praises to Him abound:

The God of glory, the Most High (vii. 2, 48); Giver of the Holy Spirit (ii. 17, v. 32); Worker of miracles (ii. 22); Covenant-maker (ii. 30, iii. 13, 25, vii. 5, 8, 17, xiii. 17, xxvi. 6); Covenant-keeper (ii. 32, 33, 36, vii. 32, xiii. 23, 33, xxiv. 14); Foreteller of future events (iii. 18-21, vii. 6, 7); Object of obedience (v. 29, 32, xiii. 22, 36, xxii. 3); Ruler of men (vii. 3, 33-35, 46, xiii. 16, 21, 22, 26; xxii. 14); Judge of nations (vii. 7, 24, 5, xiii. 19, xvii. 31); Deliverer of His people (vii. 10, 25, 34, 35, xiii. 17, 18); Giver of good gifts (vii. 5, 10, xiii. 19, xx. 24, 32); Who appeared unto men (vii. 30); Who dwelleth not in houses made with hands (vii. 48, xvii. 24); Omnipresent (vii. 49); The heaven His throne (vii. 49); The earth His footstool (vii. 49); His glorious throne revealed to the martyr Stephen (vii. 55, 56);

Impartial in mercy (x. 34); Object of repentance (xx. 21, xxvi. 18, 20); Counsellor of men (xx. 27, xxii. 14); Keeper of His servants (xx. 32, xxvi. 22).

Of all this the central thought is that God is Creator, Sovereign, Ruler,—judicially severe, yet compassionate,—Foreordainer, Covenant-maker, and Covenant-keeper, Giver of all good.

Excepting the three addresses of Paul specified above, all the Apostolic sermons were delivered to people who had knowledge of the God of revelation. And in them the great dominant theme is

JESUS :

The Nazarene (ii. 22, iv. 10, x. 38, xxii. 8, xxvi. 9), a man (ii. 22, xiii. 38, xvii. 31), the Son of man (vii. 56), the servant of God (iii. 13-26).

The seed of Abraham (iii. 25), and of David (xiii. 23, cf. 34), the Light of Israel and of the Gentiles (xxvi. 23),—whom God had promised; that Prophet, whose coming Moses and all the prophets had foretold (iii. 22-24, vii. 37, 52).

Heralded by John the Baptist (xiii. 25); sent first by God to the descendants of Abraham (iii. 26), and of Israel (xiii. 23).

Approved of God by miracles (ii. 22, x. 38), being God-anointed with the Holy Spirit and with power (x. 38).

Doer of good (x. 38), Healer (x. 38), authoritative Teacher (iii. 22, xx. 35), to refuse to hear whom would bring destruction (iii. 23), guide away from sin (iii. 26), giver of the grace to repent (v. 31, xxxvi. 18), giver of blessing (iii. 26) and of peace (x. 36).

Worthy (xiii. 25), innocent (xiii. 28), yet denied (iii. 13, 14), betrayed (vii. 52), delivered up (iii. 13), crucified (ii. 23, 36, iii. 15, iv. 10, v. 30, vii. 52, x. 39, xiii. 28, 29), by the Jews.

The predicted, rejected corner-stone (iv. 11), whose death the prophets had foretold (iii. 18, xiii. 27, 29, xxvi. 22, 23), to which God had ordained him (iii. 18).

Buried (xiii. 29).

Raised up from the dead by God (ii. 24, 32, iii. 15, iv. 10, v. 30, x. 40, xiii. 30, 33-37, xvii. 31), whose resurrection the prophets had foretold (ii. 31, xxvi. 22, 23), alive forevermore (xiii. 34).

Seen, heard, lived with, after His resurrection (ii. 32, iii. 15, x. 40-42; xiii. 31).

Exalted to the right hand of God (ii. 33; 34, v. xxxi, vii. 56), glorified by the Father (iii. 13).

Seen (xxii. 14, 18) in glory (vii. 56), heard (xxii. 7, 8, 10, 14, 18, 21, xxvi. 14-18), persecuted—in the persecution of His disciples (xxii. 4, 7, 8, xxvi. 14, 15), and working miracles (vii. 55, 56, xxii. 6, 9, xxvi. 13, 19), after His ascension.

Still a miraculous healer, through faith in His name (iii. 16, iv. 10).

Giver (ii. 33) and procuring cause of the gift of the Holy Spirit to believers (v. 32).

Witnessed to by the Holy Spirit (v. 32), by the apostles (v. 32, x. 39, xiii. 31, also ii. 32, iii. 15, xxii. 15, xxvi. 16), and by martyrs (xxii. 20).

Believed in by many Jews (xxii. 19).

Object of faith (xx. 21), sin-remitter (ii. 38, v. 31, x. 43, xiii. 38, xxxii. 16, xxvi. 18), justifier (xii. 38), sanctifier (xxiv. 18),—through faith,—whose power to save the prophets had foretold (x. 43), salvation (xiii. 26).

Commander of His disciples (x. 42, xxii. 10, 18, 21, xxvi. 16), ordainer of the ministry (xx. 24, xxvi. 16), redeemer of the church (xx. 28), deliverer of His witnesses (xxvi. 17), rewarder of the faithful (xxvi. 18), keeper of the spirits of the just (vii. 60).

By God's will to come again, giving, refreshing (iii. 19, 20), whose second coming the prophets had foretold (iii. 21).

Omniscient (xxii. 18), God-ordained Judge of living and dead (x. 42, xvii. 31, vii. 60), the Holy One (ii. 27, iii. 14, xiii. 35), the Righteous One (iii. 14, vii. 52, xxii. 14), the Prince of life (iii. 15, v. 31), the Savior (iv. 12, v. 31, xiii. 23), the Christ (ii. 30, 31, 36, 38, iii. 18, 20, iv. 10, x. 36, xx. 21, xxvi. 23).

The Lord (ii. 25, 34, 36, vii. 59, 60, xx. 19, 21, 24, 28, 35, xxii. 8, 10, 19, xxvi. 15), the Lord of all (x. 36), the Son of God (xiii. 33).

What a wonderful completeness of outline of the life,—yesterday, to-day, and forever,—of the offices and of the titles of Christ Jesus is here! And it is all drawn from nine brief sketches of discourses—four of Peter, one of Stephen, four of Paul. Moreover, some of the titles and teachings are given

repeatedly by both Peter and Paul, and sometimes by the three. These constitute a shorter outline of the essentials of the revelation of our blessed Lord :

Jesus the Nazarene ; a man ; that Prophet, whose coming, death, and resurrection the prophets from Moses foretold ; crucified by the Jews ; raised up from the dead by God ; seen, heard, lived with after His resurrection ; exalted to the right hand of God ; witnessed to by the Apostles ; sin-remitter ; commander of His disciples ; God-ordained Judge of living and dead ; the Holy and Righteous One ; the Savior, the Christ, the Lord.

ISLAM'S PROPHECY—A SUGGESTION ON REVELATION VIII. 8, 9.*

By W. C. CONANT, EDITOR OF "THE SANITARY REVIEW," NEW YORK CITY.

And the second angel sounded : and as it were a great mountain burning with fire was cast into the sea : and the third part of the sea became blood ; and the third part of the creatures which were in the sea and had life, died ; and the third part of the ships were destroyed.— Rev. viii. 8, 9.

At a superficial glance, one might seem to have a very clear interpretation for this prophetic allegory. What is a great mountain burning with fire but a great military potentate or power, in active eruption, so to speak ? and what his precipitation upon the sea, but a great naval war ? There is, indeed, no other interpretation of the symbol mountain authorized by biblical precedent, but either potentate or organic power ; and to that we must distinctly adhere. But it would be a manifest inconsistency to take the sea literally at the same time. The sea is, allegorically, the multitude of peoples ; or, more specifically, as distinguished from the "four quarters of the earth," or all mankind, the Mediterranean peoples. In the absence of any

* From "The Residue of Prophecy," unpublished.

single historic war that would seem to fill up the magnitude of this isolated outline, we might be led to regard it as representing a period of European wars in general. But among the principles of interpretation that seem to be most obvious concerning this book is its exclusive reference to the kingdom of Christ and its conflicts. Any purely secular matters, such as have no direct bearing on the one theme, must be excluded from the results of interpretation. Moreover, we have in history, and at the very point to which the Revelation as here construed has now brought us, a crisis in the religion of the world, of ample magnitude to fulfil the stupendous symbolism of the prophecy. It scarce need be said that we mean the Mohammedan conquest, with its seas of blood and deadly moral results now five centuries extended.

There is something significant and peculiar that is common to both versions of the prophecy (if we may so call them—the second trumpet and the second bowl) : the conversion of the sea to blood ; and—in the matured moral development which we have traced in the "bowl" series of the same judgments—to dead blood. This symbol, again, is illumined for us by the parallel use of blood and wormwood under the third trumpet and bowl respectively ; indicating that blood (or at least dead blood, by which all living creatures died) is to be taken with wormwood (in accordance with the undoubted sense of the latter as corruption of truth), to mean the issue of such corruption in spiritual defilement and death. This consideration strongly confirms the suggestion of the Mohammedan power as the anti-type of the great mountain burning with fire ; because of the element of monotheistic truth and devotion vitiated by anti-Christian imposture and violence in the political religion of Mohammed, subverting spiritual life, and submerging in the total corruption symbolized by "the blood of a dead man," every living soul.

The limitation of this destruction, in the first of the visions, to a third part, does not conflict with the entire destruction foretold in the second; for both have proved true in the results of Mohammed's rise: a part only of the nations have been subjected and corrupted on the one hand, and "every living soul," with remarkable literality, having been spiritually destroyed so far as his imposture has prevailed. It is also to be noted that the word we render "destroyed" is, with its congeners, in other places as well as in this, used with exclusive reference to corruption, especially of truth or character, while eight other verbs are employed to express destruction from external forces.

Still another plausible coincidence appears, under this interpretation, in the destruction, in the manner of corruption, of the third part of the ships. It has been pointed out, with some probability, that the word for ship, being the one always applied to the Galilean boats of Jesus and His apostles, may become a recognized symbolical synonym for a church, through an early custom of housing the ecclesia beneath a roof formed in reverent imitation of the boat in which Jesus preached and wrought some of His most wonderful work; and also in allusion to his commission to the church as "fishers of men." Considering the fact that Mohammedanism has destroyed most of the Asiatic churches, and converted their edifices into or replaced them with mosques, we have here another argument for the interpretation in question.

Finally, the *quasi* character of mountain given to this phenomenon corresponds to the original character of the Mohammedan irruption, as proceeding from no national organic authority such as the symbol mountain commonly represents.

The recent awful butcheries of the Armenian Christians by the Turks that have so stirred Christendom have given fresh interest to this prophecy.

TRANSLATION OF GALATIANS I. 6, 7.

BY REV. GEORGE W. BORDEN, A.M.,
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OWING to the lack of a fine discrimination in the meaning of words, the average reader of Scripture may find a commentary necessary to his understanding of certain passages, such, for example, as Gal. i. 6, 7. A translation should convey the thought, not merely the meaning of word by word. The revisers have improved the rendering of this passage by suggesting, at least, that there is a contrast between "different" and "another;" and yet upon turning to Webster, this suggestion seems to vanish again, for "different" is defined as "distinct, not the same;" and "another" is defined as "different, not the same." Here we almost come upon a "distinction without a difference." But the Greek, as Paul emphasized it, means "another, one of the same class, a variety;" and *ἕτερος* signifies "one of a different kind, a species." In English, this distinction is easily made, thus: "I marvel that ye are so soon changing from him that called you in the grace of Christ unto a different kind of a gospel, which is not a variation of it." The idiomatic phrase, "a different kind of a" thing, is appreciative and pregnant, and that it thus conveys the true sense of the passage is apparent from the whole context. The writer is presenting the contrast between his authority and that of the false teachers, between his doctrine and theirs, to the disparagement of the latter. Our indefinite article, as above used, plays the same function in our idiom, as the anarthrous Greek *εἰς ἕτερον εὐαγγέλιον*. The apostle's slighting reference to the false teachings is shown by his ellipsis and omissions: he cuts off his sentence,—"which is not a variation," says he, meaning, of course, not a variation of the Gospel itself. Of the false teachers he says vaguely, "some would pervert the Gospel of Christ;" here the object of the verb is strongly in contrast with its

indefinite subject. So again in verse 8, "If we or an angel from heaven, should *εὐαγγελισθῆναι* (without any object), preach a Gospel unto you, *παρ' ὃ εὐαγγελισάμεθα*, contrary to that which we preached to you," etc.; and this contrast of the definite with the indefinite he repeats a second time, and then exclaims, "Am I now seeking the favor of men or of God? or am I striving to please men?" But such men, and such a Gospel! that is altogether a different kind of a thing. "For I assure you, brethren, that the gospel, that gospel which was preached by me, that it is not after man." *Τὸ εὐαγγέλιον, τὸ εὐαγγελισθὲν ὑπ' ἐμοῦ, κ. τ. ε.* The word "variation" means "a partial change in the form, etc., of the same thing," and as this is precisely the thought in this passage, it is suggested, with the other change in idiom, as a more exact rendering of the original.

SOME BITS OF EXEGESIS.

BY EDMUND B. FAIRFIELD, D.D.,
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And Jesus said unto his disciples, Verily I say unto you, It is hard for a rich man to enter into the kingdom of heaven. And again I say unto you, It is easier for a camel to go through a needle's eye than for a rich man to enter into the kingdom of heaven.—
Matt. xix. 23, 24.

UNDERSTANDING "a needle's eye" to mean the eye of a sewing-needle, the second verse announces as an impossibility what the first only declares to be difficult. When we came one evening, in our journey through Palestine, to the gate of Nablus (the old city of Shechem), we found the big gate shut. We were told that it would be necessary for us to go around to the other side of the town, where the gate was kept open an hour later; or, if we chose, we could go in through "the needle's eye," and the animals, with the baggage, could be sent around. We preferred to keep with our bag-

gage, and accordingly we went around with it. "The needle's eye" is a small door by the side of the big gate. Upon inquiring whether camels ever passed through this door, the answer was, "Yes: but it is necessary that the beast should get down on his knees, have his load removed, and then he must go through on his knees.

It is almost certain that this designation of the small gate by the side of the larger one as "the needle's eye" is a very ancient one. Such a small entrance way is found in connection with most of the city gates in Palestine. It was the habit of Christ to illustrate by some sort of comparison every general truth which He taught the people. After stating the general proposition that it was hard for a rich man to enter into His kingdom, He made the comparison, referring to what they were familiar with—the difficulty—but not the impossibility—of getting a camel through such a little gate as they were wont to pass through every day. If rich men are willing to humble themselves and unload as Christ may direct, they can get into the kingdom. It is not, therefore, impossible; but as the first verse declares, hard. Only by divine help will they ever do it. "With God all things are possible." A camel can go through a needle's eye in any of the cities of the East that I have ever seen, but only by humbling himself, leaving his load outside, and pulling through on his knees. The simile is a good one.

No alteration to *κἀμῆλον* is necessary or admissible. That word, as signifying a rope, or cable, seems to have been invented to escape the fancied difficulty here; see Palm and Rost's or Liddell and Scott's Lexicon *sub voce*, and for the scholia giving the interpretation, Tischendorf's note here. Lightfoot brings instances from the Talmud of similar proverbial expressions regarding an elephant; we have a case in ch. xxiii. 24, of a camel being put for anything very large: and we must remember that the object here was to set forth the greatest human impossibility, and to magnify divine grace, which could accomplish *even that*.—*Henry Alford*, on Matt. xix. 24.

SCHOOL OF BIBLE STUDY.

BY D. S. GREGORY.

The **Second Stage** in the Old Testament movement of redemption was found to be that of the development of the truths of salvation introduced into the world by Moses in the Pentateuch. That development was found to be **three-fold**: in the history, in the poetry, and in the prophecy.

The **First Phase** exhibits the unfolding and fixing of the formative ideas in connection with the **public and national life** and experience, through the general political and religious institutions,—recorded in **three times three Historical Books**.

Second Phase—the Practical.

The **Second Phase**—now taken up—exhibits the **Devotional Unfolding of the Divine Religion** in the Sacred Poetry. It is the process of fixing the essential truths of salvation in the **inner life** of the Chosen People, through the general provision made for worship, public and private, and the special and elaborate liturgical and musical arrangements established by Moses and David.

This was a most important phase, as furnishing the literary embodiment of the **Religious Ideal for the Practical Life** for the Chosen People during the continuance of the Old Dispensation—and largely for the people of God in all ages—in such shape as to appeal to the esthetic and emotional nature, with the added power of spiritual beauty, in either measured or musical form, and of social and sympathetic union and communion in the worship and service of God.

In all reasonable religion the **foundation for all religious life** and feeling must first be laid in **rational conviction** regarding God and the true Relations of God and man. To attain to their full molding power these convictions must be brought into living connection with the **human feelings**, the springs of action.

The **Six distinctively Poetical Books** constitute the permanent provision made by divine grace for so binding the Old-Testament religious ideas to the convictions and feelings of the Chosen People, especially in connection with their liturgical and musical services. They have at the same time helped to **fasten the truths of salvation in the memory**, and made

them perpetual "household words" and "songs of the soul" that have gone on through the ages singing themselves into conduct and character.

Of the **Six Poetical Books, one half**—Proverbs, Job, Ecclesiastes,—belong to the domain of **Religious Conviction**. They are reflective, gnomic, aphoristic, and take the form of **Didactic Poetry**.

The **other half**—Psalms, Song of Solomon, Lamentations of Jeremiah—belong to the domain of **Devotional Feeling**, and take the forms of **Lyric Poetry**.

NOTE.—The necessity for such a practical religious philosophy at the foundation, and the fact of its meeting a permanent need of human nature, were both illustrated in the history of Christendom when the Bible was shut away from men. Through more than ten centuries, "The Consolations of Philosophy," by Boetius—prepared in an age of disaster and calamity, just after the fall of the Western Empire, was the text-book of the Christian Church, because the Divine Philosophy in the Word of God was sealed up. It was translated into all the literary languages—German, French, Italian, Spanish, English, Greek—and read in its original Latin in all lands. Its hold upon the human heart is illustrated in our English history—Alfred translated it for his rude Saxons; Chaucer for the men of his age; Lydgate for those of his age; Queen Elizabeth for the needs of her own royal heart. But, great as had been its power over man, when the Reformation had again unsealed God's own Divine Philosophy of Religion, in the Didactic Poetry of the Bible, that of Boetius, which was only a faint copy of the Divine, was speedily cast aside.

FIRST GROUP — THREE DIDACTIC BOOKS.

The **Three Books of Didactic Poetry**—Proverbs, Job, Ecclesiastes—aim, by the most varied exhibition of the **Relations of Piety and Blessedness**, and the analogous, the reverse **Relations of Impiety and Misery**, to inspire the Chosen People with a profound **rational conviction** of God in everything. They present the **Philosophy of the Practical Religious Life**, with the divine solution of the great problem involved. In treating the problem there underlies the three Books alike the **General Proposition, Wisdom, or Piety, is the True Blessedness**. To this there are in actual life **two apparent exceptions**: (1) the case of the good man who is not outwardly prosperous; (2) the case of the bad man who is outwardly prosperous. The **Three**

Didactic Books state and illustrate—
General Proposition, in Proverbs.
First Exception, in Job.
Second Exception, in Ecclesiastes.

PROVERBS—FIRST DIDACTIC BOOK.

The **Proverbs of Solomon**—as the first Book of Didactic Poetry is commonly called—contains about five hundred short sayings (maxims, gnomes, in Hebrew *masal*), probably selected from a greater collection. See 1 Kings v. 12. They are not **proverbs**, in the ordinary worldly acceptance of that word, but **truly sanctified precepts of wisdom**, suited to the purposes of life. The Book presents all the great **formative ideas** of the divine religion set forth in the Pentateuch, and brings all these into immediate and rational connection with the practical life of God's Chosen People, and in such shape as fits them to attract attention and fixes them in the mind.

The **Purpose of the Book** is, as already indicated, to state and illustrate in manifold ways, positively and negatively, the **General Proposition that Wisdom, or Piety, is the True Blessedness**, or the only way to genuine prosperity and success in life, in the large and high sense.

According to the **headings** embodied in the Book itself, Proverbs comprises a **General Title, Three Main Parts, and Two Appendices**, as follows:

General Title. The statement applies to the entire Book, and indicates the three main sections of the Book. Ch. i. 1-7.

Part First. A connected delineation of **Wisdom as the Supreme Good and End of Life.** Ch. i. 8-ix. —An admonitory address of a father to his son, after stating the primary requisite for attaining wisdom, embraces—

(1) A warning against sin and exhortation to follow wisdom, with vivid picture of the results, and illustration by individual precepts. Ch. i. 8-iii.

(2) A threefold development and confirmation of the urgent call to wisdom as found in Ch. i. 8, 9. Ch. iv.-vii.

(3) The **Personal Wisdom of God, or God the Word**, takes up the exhortation. Ch. vii.-ix.

Part Second—"The Proverbs of Solomon." Ch. x.-xxiv. It comprises—

(1) A collection of individual proverbs illustrating wisdom and folly;

(2) Certain connected proverbs of two or more verses each;

(3) Certain individual proverbs as

commands or provisions, under the title "These also belong to the wise."

Part Third—"The Proverbs of Solomon which the men of Hezekiah the King of Judah transferred,"—consisting mainly of "comparisons, antitheses, and associations of ideas by means of catch-words." Ch. xxv.-xxix.

Appendix 1. The Words of Agur, concerning true Wisdom. Ch. xxx.

Appendix 2. In two parts:

(1) The "Words of King Lemuel"; (2) the praise of a virtuous woman, Ch. xxxiv.

But general propositions have their exceptions, real or apparent. Hence Job and Ecclesiastes.

Job—Second Didactic Book.

The **Book of Job** derives its name from the patriarch on whose remarkable history it is founded. There are no reasons except purely speculative ones for supposing that he was not a real person, in whose life the chief events narrated in the Book actually occurred. To the didactic element the poem adds epic and dramatic features. The elevation of the theme, the sublimity of the thought, the marvelous felicity of the expression, and the masterful organization of all its material with unsurpassed artistic unity, make it hard to parallel in all literature.

The poem has a **double aim**—which is yet one—naturally called for by the teachings of Proverbs, that the way of piety or wisdom is the way of blessedness:

1st. To the proposition laid down in Proverbs there is naturally suggested a **First Apparent Exception**, that Wisdom or Piety is often found along with great Adversity. Is not this a real exception? In Job we have the Divine Answer. To settle the question for all God's suffering people and for all time, **Jehovah selected Job, the best of men** (Job i. 1, 8), and subjected him to the greatest conceivable afflictions. The **Divine Solution** is, **God chastens to correct and perfect.** True piety is blessedness and true prosperity and real success. Its main problem is then the **Mystery of the Cross.**

2d. But the principle in Proverbs often gives rise to **Satan's Taunt**, "Does Job fear God for naught?" Is not all piety a mere matter of bargain and sale, in accordance with the modern saw, "Piety pays"? Is there any such

thing as disinterested service of God? This devil's sneer at piety and the pious, God allows Satan himself to test for all time by doing his utmost to discredit the piety of Job. He fails utterly and Jehovah uses his temptations to purify and elevate Job and to advance him to greater blessedness. The conclusions demonstrated are, that the good man's service is for God's sake and the exception is only apparent.

The Book of Job consists of a Prologue and Two Main Parts. It is a remarkable specimen of tripartite arrangement throughout.

The Prologue—The Origin of the Problem. Ch. i.-ii.

This presents: (1) Job's prosperity and piety; (2) His trial and adversity; (3) The coming of his three friends to comfort him.

Part First—The Discussion of the Problem. Ch. iii.-xxxii.

[It consists of the opening complaint of Job, and the Three Series of Debates to which it gives rise. In defending the righteousness of God's government Job's friends urge that **Great Afflictions Prove Great Personal Wickedness**,—covertly assuming this in the **First Series**; more clearly formulating it in the **Second Series**, and brutally asserting it in the **Third Series**. Job affirms his integrity, meets and discomfits them in argument, and laments before God over the **mystery still unsolved**.]

Introduction to the Discussion. Ch. iii.

Job complains—(1) That he was ever born; (2) that he not die at birth; (3) that he is still compelled to live.

First Series of Debates. Ch. iv.-xiv.

The three friends rebuke Job for his complaint against God, and present and urge their false view of the doctrine of retribution (the same that Christ, in Luke xiii. 1-5, rebuked the Jews for entertaining), which they hold must apply to Job's case.

Job replies to each of them successively, showing that their assumed principle is at most only a general one, and that his own case is one of the clear exceptions.

Second Series of Debates. Ch. xv.-xxi.

The three friends, with increased warmth and severity, rebuke Job for his godlessness and conceit; reiterate their false doctrine; and vehemently urge that Job's great temporal calamities are the clearest proof of his wickedness and hypocrisy.

Job replies to them successively,—upbraiding them for lack of sympathy; renewing his complaint to God; expressing his confident assurance of future vindication; showing that in this world sin and suffering are not inseparably connected, since the wicked often prosper temporarily in spite of their impiety; warning his friends against presumption in prescribing how God should govern His world, and declaring that the principle for which they contend is contrary to fact.

Third Series of Debates. Ch. xxii.-xxxii.

Job's friends have nothing left but to reiterate unfeelingly the assertion that great calamity is the penalty of some heinous secret sin. Zophar remains silent.

Job answers them—(1) Conceding God's infinite exaltation; (2) Conceding God's righteous moral government over the world; (3) Showing the mystery of his own case—great suffering visited upon a righteous man—to be still unsolved.

Part Second.—The Solution of the Problem. Ch. xxxii., xlii.

I. The Human and Theoretical Solution by Elihu. Ch. xxxii.-xxxvii.

1st. Elihu, appearing in God's stead, shows Job that affliction is for instruction and correction and is removed when these ends are attained.

2d. Elihu shows Job and his friends: (1) that God is absolutely and unfeelingly righteous, inflicting calamity upon the wicked as judgment, and, using it upon His people as chastisement; (2) that human merit is impossible before God, so that before God Job's claims are worthless.

3d. Elihu shows that the **key to the mystery of affliction** is to be found in the union in God of grace and power with righteousness, in His dealings with those that fear Him.

II. The Divine and Practical Decision by Jehovah Himself. Ch. xxxviii.-xlii.

The **internal solution** sets Job right in himself before God. Ch. xxxviii.-xlii. 6.

1st. Jehovah unfolds to Job His infinite perfections and challenges Job to instruct and reprove Him, and Job answers by confessing his vileness and ceasing from his complaint.

2d. Jehovah then, out of the whirlwind, shows Job His infinite power, and Job hastens to acknowledge His power, perfection, and wisdom, and to make penitent confession of his own sin.

The external solution sets Job right before his three friends and restores in double measure his former prosperity. Ch. xlii. 7, 17.

1st. Jehovah sets Job right before his three friends whom He rebukes for their foolish teaching and reasoning, and whom He commands to offer sacrifice while Job prays for them.

2d. Jehovah then restores in double measure Job's prosperity.

The First Exception to the general proposition is thus shown to be merely an Apparent Exception, and Satan's Taunt, that Job is Righteous because it Pays, is a base calumny.

Ecclesiastes—Third Didactic Book.

The Book of Ecclesiastes deals with the Second Alleged Exception to the general principle laid down in Proverbs—by exhibiting a case from real life of Utter Godlessness with Remarkable Prosperity.

The general principle assumed in popular religious philosophy is that, under the government of a wise and holy God, Piety is followed by the Approval of God, and consequent blessedness; while impiety receives the condemnation of God and consequent misery. But in real life impiety often appears to be accompanied or followed by the greatest prosperity and happiness—furnishing occasion for the scoffs of unbelievers that are as difficult for Christians to bear as are Satan's taunts. Is the assumed principle of religious philosophy false? In order to settle the matter for all men and for all time Jehovah selected Solomon, the most suitable of men for the experiment; endowed him with special wisdom; put him in the best place for the trial, on the magnificent throne of David; aided him to gather wealth and luxuries and the choicest treasures of learning and art, from all the world; and then permitted him to throw off the restraints of conscience and religion, and give himself to the testing of the power of sinful worldly pursuits and enjoyments to give real blessedness. The experiment thus made—by the man of all men best fitted to make it—practically settled the question, as expressed in Koheleth's sentence: "Vanity of vanities" All is vanity! [Breath of breaths! All is a breath!] "For what can the man do that cometh after the king?" (Ch. ii. 12.)

He sums up the case for humanity and for the ages, when he says: "Let us hear the conclusion of the whole matter. Fear God and keep

His commandments; for this is the whole [not the whole duty, nor even the whole duty, perfection, and blessedness; but the whole] of man."

The book is at the same time like Job in that it too exposes and combats a Great Practical Error into which men are always falling, and which Satan makes one of the chief enticements to sin and perdition—that Happiness is the Chief End of Man. It demonstrates that happiness is never gained by seeking it—but comes only in the disinterested service of God.

The Book of Ecclesiastes presents the ever-recurring problem of Great Apparent Prosperity without Piety. It is at once poetical and rhetorical in its form and structure. It consists of Four Parts, or Discourses, and a Conclusion, as follows:

Part First.—The Preacher shows that Happiness is not genuine prosperity. He shows that man can neither attain lasting good by searching after earthly wisdom nor by enjoying earthly good things and pleasures; altho the seeking of wisdom in its human and earthly sense has great advantages over the folly of pleasure-seeking. Ch. i.-iii.

Part Second.—The Preacher shows that observation demonstrates the same thing. Ch. iii.-v. He shows—

(1) That it is axiomatic that there is a divine order, not only changeless and permanent but also beneficent and holy.

(2) That the facts that seem inconsistent with this—the mal-adjustments of the world—are not really so.

(3) That there is always a higher tribunal of ultimate appeal.

Part Third.—The Preacher considers and gives the true philosophy of the relations of external prosperity to the righteous moral government of God. Ch. vi.-viii. 15. He shows—

(1) That external prosperity is not always good, nor is it always accompanied by happiness; adversity may be a great blessing.

(2) That questioning the righteousness of Divine Providence may arise from a false estimate of the condition or of the character of men.

(3) That, moreover, there always exists a higher government, human or divine, to control the earthly life, and to reconcile or rectify all its apparent mal-adjustments.

Part Fourth.—The Preacher considers and gives the final philosophy of the difficulties of Providence in their relations to the practical life of man. Ch. viii. 16-xii. 7. He shows—

(1) That whatever obscurity or difficulty may still remain, it should not hinder man from the true conduct and aim of life.

(2) That it should neither diminish human happiness nor human energy, but should lead men to practise piety and to keep the judgment always in view.

Conclusion.—The conclusion from the argument from experience. Ch. xii. 8-14.

The Preacher gives a condensed statement of the conclusion and aim of all his investigation, which may be summarized as follows:

Mere Earthly Good is Worthless.
Obedience to God, and not Happiness, is the Chief End of Man.

The **Three Books of Didactic Poetry**—Proverbs, Job, Ecclesiastes—thus complete the true and Divine **Philosophy of Religion**, as an invaluable possession for Jew and Gentile for all time. They are wonderfully fitted to fasten this philosophy in the minds of men, and to furnish a sound basis for the inner life of rational conviction, without which practical outward religious conduct of the genuine sort can have no foundation.

The commentaries and general works already suggested will be found of service in studying these books. Dr. William Henry Green's book on "Job" and Professor Genuing's "The Epic of the Inner Life" will be of special use.

PASTORAL SECTION.

HINTS ABOUT THE PRAYER-MEETING.

BY WAYLAND HOYT, D.D., PHILADELPHIA, PA.

FIRST HINT.—The supreme importance of the right thought and feeling about the prayer-meeting on the part of the pastor himself. Generally speaking—there may now and then be exceptional churches—right thought and feeling on the pastor's part concerning the prayer-meeting is the inexorable condition precedent to a successful one. Moods strangely propagate themselves. The subtle and inner feeling of a pastor about a thing is pretty sure to become the feeling of his people. It is quite impossible that he altogether conceal the feeling. It will express itself in all sorts of unvolitional and insidious ways. I have known pastors who, if they did not have precisely a dislike of the prayer-meeting, did yet have a sluggish indifference to it. It was inevitable that that indifference infect their people. A sluggish prayer meeting was the sure issue.

So my first and vital hint is that the pastor himself cherish a lofty thought and ideal of it. Especially in our non-liturgical churches—for myself, I greatly prefer them to the litur-

gical—where there is not so much opportunity in the Sunday service for personal participation on the part of the people, the prayer-meeting holds the very highest sort of place and function. It yields chance for religious expression on the part of the people—a great deal better chance, I think, than that furnished by a stereotyped and routine liturgy. It yields opportunity for the free, spontaneous, natural, informal reporting of religious thought and feeling. The prayer-meeting is the hearthstone of the church, the place of family-board and of religious intercourse. The prayer-meeting can very easily fall back and deaden into a poor and barren routine. It will, if it be not led properly. No one can lead it well if he do not think well of it; if he do not himself have joy in and glow with enthusiasm about it; if he do not cherish lifted conceptions of the function of it.

Second Hint.—As to the announcement of the prayer-meeting. One thing is certain, you can not scold people into coming. Do not try. So you will breed for the prayer-meeting distaste and a kind of opposition to it. Your elect, conscientious souls—the true heart and center of the church—will come because it is a duty; but

you will not thus get to attend the quite wide margin and fringe of people not so specially devoted and conscientious. Determine rather to fascinate people to the prayer-meeting. It can be done. You can get people to feel that they sustain real loss by absence, to hunger for presence in it, to put themselves out to be there.

A very important part in this fascinating people to the prayer-meeting is the pastor's speech and announcement concerning it. Never speak of the prayer-meeting in public announcement of it but in the cheeriest and most inviting way. If I may tell of my own habit, I call it: "Our delightful mid-week's service of prayer and praise and speech." If there has been anything of peculiar interest in the last meeting, I dwell on it a moment, telling of the beautiful and real pleasure of it. So, variously, I seek to win to attendance. In the long run, and in a very much shorter run than one would suppose, such methods tell. New faces begin to show themselves. Then, if your prayer-meeting be really interesting and restful, you have captured to attendance. These will bring

others. In a little while, instead of getting the scattering few, you will get the goodly number. And so you have enlisted the immense help of numbers. But never be glum and scold and let yourself get talking about the iron duty of attendance on the prayer-meeting. You catch fish by the baited hook. You can not catch people for the prayer-meeting by a bare, much less by a jabbing and wounding, hook.

Third Hint.—Inexorably hold the meeting to the hour of it. When the end of the hour strikes, quit at all hazards. Remember, you must think not alone of this present prayer-meeting, but of a series of them, stretching on ahead. If your present meeting is so full of interest it seems hard to stop it, stop it notwithstanding. You have thus accentuated interest for meetings yet to come. Leave hunger for more. Never go on to satiety. Thus you flank and defeat weariness.

There are vast and various possibilities in the prayer-meeting. It is a most precious service. As to the deducing and making actual these possibilities, I shall have more to say in subsequent brief papers.

THE PRAYER-MEETING SERVICE.

BY WAYLAND HOYT, D.D.

APRIL 5-11.—WHAT THE FACT OF OUR LORD'S RESURRECTION DOES FOR US.

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

The Fact.—Men have tried to explain it away, to get it out of history; but it has been like attempting to topple over Mt. Blanc with a knitting-needle.

Among the many hopeless and evanescent theories, perhaps the swoon-theory has been as popular as any. Jesus did not die, men have said, He only seemed to die. He only swooned, and coming to Himself in the tomb, came forth from it; and out of this

swooning and recovery the story of the resurrection was manufactured!

But even the rationalistic and infidel German, Strauss, the scholar who made it his mission to overthrow Christianity, has been fair enough to annihilate this swoon-theory. He says:

"Impossible that a Being who had stolen half-dead out of the sepulcher, who crept about weak and ill, wanting medical treatment, who required bandaging, strengthening, and indulgence, and who still at last yielded to His sufferings, could have given to the disciples the impression that He was a conqueror over death and the grave, the Prince of Life, an impression which lay at the bottom of their future ministry. Such a resuscitation could

only have weakened the impression which He had made upon them in life and in death; at the most, could only have given it an elegiac voice, but could by no possibility have changed this sorrow into enthusiasm, or have elevated their reverence into worship."

I think we do not enough remember this special glory of the resurrection—that our Lord's resurrection was an utter vanquishing of death. It was as tho, emerging out of death by resurrection, death had been to Him as a healing and refreshing bath. Call to mind all the preceding weakening wounds and sufferings; how wearied and worn and gashed the poor dead body was they buried in that tomb. And then remember the sort of life our Lord, through resurrection, rose into—how masterful it was; what vigorous health thrilled through it; how altogether different it was from the weakness and helplessness of the death to which such suffering had been the path. But now is Christ risen from the dead, and risen death's complete Master, into such steadfast and puissant life.

What does such fact do for us?

(a) It furnishes incontestable proof of the truth of our Christianity. Christ stakes the whole reality of His being and mission on the fact of His resurrection. And the resurrection being fact carries with itself the certainty of all He was and said.

(b) It gives us new outlook. Death confronts, but Christ's resurrection proves that death is door, not wall.

(c) It is the dispensation of Power. We need, how sorely, power to do, to suffer nobly, to hope. And our Lord, when He rose from the dead and ascended to Heaven, did not rise and ascend to leave us, but to minister to us. He dispenses the Holy Spirit, and He is the power of God.

"Strong Son of God"—as Tennyson sings of Him. Yes so strong that by death He could not be holden.

"Our wills are ours, we know not how;
Our wills are ours to make them thine."
And that is the only true life which

yields its will to Him—the Conqueror of death.

APRIL 12-18.—HOW TO FIND THE TRUTH.

And he said, Lord, I believe. And he worshiped him.—John ix. 38.

First Scene.—A very common sight in Palestine, a blind beggar by the wayside. The peculiarity of this man, he was born blind. I have read that congenital blindness is beyond cure, even by our modern medical science and surprising skill.

Second Scene.—Jesus is passing by and intently regards this beggar, blind from birth, so intently that the disciples begin asking puzzling theological questions as to the moral cause of his blindness. Let the question pass, but to me there is a most sweet truth in this intent look of Jesus toward this blind man—the man was blind and could not see that Jesus was so regardfully considering him, but all the time and notwithstanding, Jesus was lovingly regarding him.

Take heart, poor heart, tho life is girt with mystery and in many directions you are blind, Jesus sees, Jesus knows!

Third Scene.—The Lord will not force healing even on any one. He respects the sanctity of a human will. He anoints the man's eyes with clay and bids him go wash in the pool of Siloam. But the man's will consents. He obeys and—returns seeing, and this external vision has given him knowledge of these things: He sees the name of the One healing him is Jesus: Jesus must be a prophet.

Fourth Scene.—The healed man confronted by various investigations.

(a) Of obvious wonder. Is not this he that sat and begged? And to the curiously questioning, the man tells the story of his cure.

(b) Of bitter prejudice. This so great cure gets further noised abroad and now the healed man stands in the presence of the Pharisees, possibly of the authoritative Sanhedrin. These

will, if possible, discredit Jesus. But notwithstanding all the various objections of these Pharisees, that it was the Sabbath, etc., etc., the man is simply true to the truth he knows. "I washed and do see;" He who healed me "is a prophet."

The Pharisees demand further evidence. They summon the man's parents. The parents disclaim testimony. The Pharisees threaten excommunication. Then they attack the character of Jesus, call Him sinner. But through all and notwithstanding all, the man will hold to the truth he knows: He sees; Jesus is prophet; could a sinner have opened the eyes of one born blind?

Fifth Scene.—The healed man confronted by persecution. They cast him out of the synagogue.

Sixth Scene.—The healed man finding the larger truth.

"Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God?"

"He answered and said, Who is he, Lord, that I might believe on him?"

"And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee.

"And he said, Lord, I believe. And he worshiped him."

In the light of these scenes learn two lessons.

First—How not to find the truth.

The truth will not be found—

(a) By simply curious investigation, *e.g.*, the blind man's neighbors;

(b) By investigating in the way of prejudice, *e.g.*, the Pharisees;

(c) By investigating with merely timid honesty, *e.g.*, the blind man's parents.

Second—How to find the truth.

(a) By obedience to the truth you know, *e.g.*, the man washing;

(b) By standing for the truth you know, *e.g.*, the man before the Pharisees;

(c) By accepting the truth as more of it is revealed, *e.g.*, the man worship-

ing Jesus as He discloses Himself to him in the temple.

Obedient and brave, holding to the truth you already know, is the sure path into the vision of larger and better truth.

APRIL 19-25.—RESOURCE IN TROUBLE.

And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou art God, etc.—Acts iv. 24-31.

It was a difficult time for those early Christians. Peter and John had healed the lame man at the gate Beautiful. They had been arrested and arraigned.

The miracle had been so notable the Sanhedrin could say nothing against it, but the apostles had been charged, and under various threatenings, to speak henceforth to no man in the name of Jesus. The apostles' protest, declaring they must still obey God rather than man, and being let go, they went to their own company, and reported all that the chief priests and elders had said unto them.

And now, confronted by such powerful opposition and severe threatening, behold the Resource of the early Christians amid the gathering clouds.

First.—God Almighty.

"Lord, Thou art God which hast made heaven and earth and the sea and all that in them is," they cry. It is good, amid danger and trouble, to think of the affluence of the Divine power. All the forces in this earth of ours are started and carried on by but the two thousandth three hundred millionth part of the heat and light radiated by the sun. How much the sun has to spare! Our God is a Sun. Look from the sun physical to the Sun spiritual. How limitless God's power. Take courage then. Trust God, and such limitless power is on your side.

Second.—An All-Wise God.

The Psalmist, a thousand years before, sang and prophesied: "Why did the heathen rage and the people imagine vain things? The kings of the earth stood up and the men were gathered

together against the Lord and against his Christ." And now these early Christians find the prophecy David sang, pushing into fulfillment. "For of a truth, against Thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together." That is to say—what was long ago predicted is now taking place. God is not taken by surprise and disappointed. What may be apparently disastrous to us is shining clear to Him. Our refuge is an all-wise God.

Third—God All-Controlling.

"For to do whatsoever thy hand and thy counsel determined before to be done." Great mystery here, but vast resource and huge comfort. The hand of the divine will grasps things and marshals things. The world is not at loose ends, it is at fast ends.

Fourth.—This Almighty, All-Wise, All-Controlling God, laid hold of by prayer.

"And when they heard that, they lifted up their voice to God with one accord." No notion with these early Christians that such a God could not answer prayer.

Fifth.—This Almighty, All-Wise, All-Controlling God, laid hold of by prayer, that in them the divine will may be accomplished. It is worth noting: those early and bestormed Christians do not implore deliverance from threatening and persecution; rather that "with all boldness they may speak thy word."

Here is resource masterful in trouble—self-surrender to such a God; taking sides with God. Do not let your trouble get between you and God; let your trouble rather shut you up to God, and you are safe and strangely strong.

APRIL 26-30, MAY 1-2.—THE DIVINE RESPONSE TO THE NOBLER SELF.

And Jesus said unto him, This day is salvation come to this house.—Luke xix. 9.

Fronting toward obedience is the

main thing. Said the wise Bacon: "Nature is conquered only by obeying her." Sir Samuel Brown wanted to throw a cheap bridge across the Tweed near which he lived. He was walking, one dewy morning, in his garden, when he saw a tiny spider's web suspended across his path. He did not turn arrogantly even from so lowly a teacher as the spider. Rather, he was open-minded toward Nature and ready for her humblest suggestion. He saw how the spider had hung its web from swaying piers of grass blades, and then he began to think how it would be possible to swing a bridge from piers of stone and hung on iron cords across the Tweed.

So men have always won light from nature by studying and obeying nature.

The same principle holds in the religious realm. Says Jesus: "He that is willing to do my will shall know of the doctrine." Says an ancient Scripture: "For the eyes of the Lord run to and fro throughout the whole earth to show himself strong in the behalf of him whose heart is perfect toward him;" that is, who holds his heart toward God in the sincerely obedient mood.

It is to this nobler, obedient self God steadily responds. Zaccheus is a good illustration.

First.—Zaccheus was a nobly obedient soul in the sense that he was an earnestly seeking one. Tho he was confronted by two very real hindrances he was still earnestly seeking.

(a) Public opinion was against him. He was a publican, and to be publican was to be scorned. It is a hard thing to press against and stand against the damaging opinion of one's fellows. But Zaccheus would still earnestly seek the orthodoxy would say a publican could never get into religious light. The office was a right one. It was the usual way of exercising it that had focused such scorn upon it.

(b) The stature of Zaccheus was another hindrance. But he could overcome that by climbing the sycamore-

tree for sight of Jesus, and he did. A false dignity could not prevent his earnest search.

Second.—Zaccheus was a nobly obedient soul because his was a courageous soul. "And Zaccheus stood and said." I think those great words. Before the throng in his house gathered at the feast he would stand and say forth his desire for religious light.

Third.—Zaccheus was a nobly obedient soul because he was a soul fighting manfully against the special sin of his occupation. That, for him, peculiarly beleaguering sin was a grasping covetousness. But this he declared:

"If I have taken any thing from any man by false accusation, I restore him fourfold." What he gets shall be cleanly gotten, and if, by any chance, through misinformation he has levied more duty than he ought, he will make the most abundant reparation.

Is it very wonderful that Jesus should say to such a man: "This day is salvation come to this house"?

Be obedient to the light you have and larger light shall surely shine. God is steadily seeking to pour light into the nobler self set on obedience. To such nobler self He is quick and wealthy in response.

PREACHERS EXCHANGING VIEWS.

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

Christ in Gethsemane.

IN THE HOMILETIC REVIEW for January, 1896, under "Preachers Exchanging Views," Mr. Fenwick combats the idea that Christ prayed in vain that the cup might pass from Him. Mr. Fenwick is right, but his explanation does not prove that Christ did not pray in vain, it only points out the Redeemer's acquiescence in the Father's will.

What Christ feared when undergoing Gethsemane's agony was physical collapse before He reached the cross. Notwithstanding the fact that Christ was in the prime and vigor of manhood at this time, the weight of the burden of the sins of the world weighed so heavily upon the soul of Him "who became sin for us," that He prayed the Father to let the cup pass that threatened there and then to intercept Him on His way to Calvary. This view (now held by not a few), is supported by the fact that an angel came and strengthened Him, and further, when the soldiers came they marveled that one with such a fine physique should already be dead. Christ died of that which He feared would overtake Him

at Gethsemane, *i. e.*, a broken heart. He prayed His Father to avert this, and "He was heard in that He feared."

REV. W. H. GEDDES.

ST. CATHARINE'S, ONTARIO.

Who is Right?

IN THE HOMILETIC REVIEW for February, 1896, in the article entitled "God's Glory in the Heavens," that distinguished scientist, Professor Young, of Princeton, says:

"All the thousands of millions of human beings who have inhabited the earth since history began, probably about fifty thousand millions, could be seated as roomily as an ordinary church congregation, upon the surface of the single State of New Jersey."

Bishop R. S. Foster, of the Methodist Episcopal Church, in his work entitled "Beyond the Grave," on page 265, says:

"Suppose each generation to double, or each human pair to have four children, and *none die*; let us give a foot square to each man; and suppose the average height to be four feet, what could be the result as to the relation of men to the square feet on the earth's surface? The number of men would be in round numbers three octillions of

decillions. Then add 5,575,680,000,000,000 quadrillions of square feet on the earth's surface. This would go into the above more than five hundred billions of decillions of times, which would be the number of men for each square foot. As, by supposition, the average height is four feet, the column of human flesh would tower into space to the inconceivable height of two trillions of decillions of feet, which divided by 5,280, the number of feet in a mile, would show four hundred millions of decillions of miles, or, as shown by dividing this sum by 100,000,000, about the number of miles the sun is from the earth, it would be four decillions of times higher than the sun."

Now who is right? for it certainly would not be possible for Bishop Foster to find standing-room in New Jersey for his "congregation" of the human family.

AN INQUIRER AND READER OF
THE HOMILETIC REVIEW.

We are unable to see any "contradiction" between these statements. Bishop Foster's figures are all based on a "supposition," distinctly stated to be such, and one obviously not at all corresponding with the facts. If the supposition were true, the population of the world would increase more than eight-fold every hundred years—(just eight-fold, if we take the generation at thirty-three and one third years, instead of thirty).

Let us reverse the process. In 1892 the population of the world was probably less than 1,600 millions—call it that for convenience in calculation. Try the reckoning backwards. The population of the world should have been: In 1792, only 200 millions; in 1692, only 25 millions; in 1592, only 3,125,000; in 1492, only 390,625; or less than 400,000 when America was discovered! Still carrying back the calculation, the first pair must have come into existence about the year 900 A.D!

As to the estimate of 50,000 millions for the total number of human beings thus far existent, it is merely based on probabilities. We have not trustworthy data for calculation.

EDITOR.

Defective Sunday-School Teaching.

I AM convinced more fully each year that the Sunday-school is one of the weak points in the church to-day. It

has crowded out the old, catechetical method of teaching Scriptural truth, and in the great majority of cases gives no satisfactory substitute. Many teachers spend the half-hour in gossiping with members of their respective class, and others in telling stories with more or less questionable morals. Of carefully prepared systematic Bible instruction there is precious little. If any brother preacher doubts this let him critically question the Sunday-school children in his parish. I have been doing this, and am heavy of heart because of the results. What is the remedy? Can we not have an exchange of views on this subject? A youthful Sunday-school scholar was asked, "What did your teacher teach you to-day?" "Nuffen," was the answer, "'cept she took my penny 'way from me."

AN INQUIRER.

Harmony of Resurrection Facts.

In the discussion of the events connected with Christ's resurrection in the February number of THE HOMILETIC REVIEW, it seems to me desirable to change slightly the arrangement of events in order to solve the difficulty as to the touching of Christ's feet.

Let us suppose that Mary and two or three others set out early, followed at some distance by still other women bearing the spices. Mary, while far off, sees the open tomb and rushes off to tell Peter and John. Her companions go to the tomb, and, receiving the message of the angels, turn back.

Then Peter and John come running from another direction, and shortly after return. The leading women meet the spice-bearers, who desire to see the tomb for themselves, and some of them turn back with these later ones to the tomb.

While these women are in the tomb or at its entrance, Mary, having come again, weeps near by, and Jesus, who had been hidden by the trees and shrubbery of the garden, comes forward and speaks to her. Just then the

other women come up and see Him, and, led by Mary Magdalene, they seize His feet to worship Him. Jesus had not rebuked occasional worship of Himself before His death on the part of uninstructed strangers, but had apparently forbidden it, or at least discouraged it, with those intimate with Himself—because such worship would be likely to involve worship of the matter in His physical frame, which would be idolatry. Mary and the others seem to have thought that now, after His resurrection, the former restriction would be no longer in force. But Jesus checks them, saying that the old objection is still binding, because He was yet clothed in “flesh and bones,” and would be so until His ascension (which took place forty days later). Neither account aims to be a full one, and the one which speaks of Mary’s attempted worship does not mention the others, probably because she was a more noticeable person, and also a little before the others in the act. Where the others are spoken of, the rebuke is not noticed because the standpoint is different, taking note of the emotions of the women rather than of the attitude of Jesus.

In Matt. xxvii., 17., it is written that some of the disciples had doubt about the propriety of worshipping Jesus (not about His identity), but when He ascended they worshiped Him without any hesitation (Luke xxiv. 52).

These suppositions seem to me to harmonize all the accounts. Peter’s visit, described in Luke xxiv. 12, seems to be the same as in John xx. 3, 10, John not being mentioned, perhaps because he went separately, or possibly because his visit was not known to the writer. But we may suppose that Peter made a second visit to the garden after he heard of the women’s having seen Jesus, and there saw Jesus for himself. REV. S. W. HOWLAND.

JAFFNA, CEYLON.

“JESUS saith unto her, touch me not,” etc. [I am on my way: there is a time for everything: touching would mean arresting, detention upon the earth, interruption of a great purpose.]—*Joseph Parker*, on John xx. 17.

How to Utilize Small Clippings and Illustrations.

How to preserve for usefulness small clippings and short illustrations and brief quotations has been to me, and, doubtless, to many others, a perplexing question. For large articles on prominent subjects I have found the envelope system the best. But one can not have an envelope for every minor subject, and small clippings and illustrations are useless for the lack of a system for their preservation. For these I have adopted a plan of my own—at least, I have seen nothing like it—which to me is a success.

My system is a combination of the note-book and the scrap-book. I had the book-maker make me a scrap-book of five hundred pages, twelve inches by ten inches, bound with a strong, neat binding, but instead of the usual scrap-book paper I had the leaves made of strong, thin writing-paper, finely ruled. The pages are numbered, indexed alphabetically, and there is an index in the front of the book. This is the way I use the book: In my reading to-day in a book I find a beautiful brief thought or quotation or illustration on mercy. I turn to M in my book head, a page or part of a page with the title “Mercy,” and under it write what I wish to preserve. Then I turn to the index in front and write Mercy under M and the page on which it can be found. To-morrow I find in a newspaper a short article on mercy. I cut it out, wet a corner of it with mucilage, and paste it in the book under “Mercy.” I only wet a corner or edge of the clipping with mucilage, and in this way I save room; for I can turn up the clipping and write or paste in another article under it.

By means of the numbered pages and indexes I can cross-index anything that would apply to two or more subjects. Thus I have a cyclopedia of quotations, thoughts, and illustrations of my own gathering. If I hear from a friend, or from an address, or see in a book an illustration that I want to

save, I write it in my book. If I find in my papers a beautiful verse, or a rich gem of thought, or a useful illustration, I cut it out and paste it in my book. In my reading, thinking, and hearing, so many useful little things that formerly I could not utilize I now save in permanent form for use; and some of my most forcible and telling illustrations in my work I have found in my book.

While I have only followed the plan a short time, already the book has more than paid for itself. It is my own book of illustrations which no one else has or can have. "Gather up the fragments that remain, that nothing be lost," aptly applies to brief, rich thoughts and illustrations found at random; and by this plan I gather them up, and so arrange them that they can be utilized. To be sure the pages of

the book are not very handsome, with clippings and writing interspersed, but usefulness makes up for lack of beauty.

I also use the book as an *index rerum*. For instance, when I find an article in THE HOMILETIC REVIEW which I desire especially to remember,—and there are many,—I make a note in my book, under the proper title, of the volume, number, and page where the article can be found; and so with articles found elsewhere which may be of future use.

Doubtless my plan can be improved, but I give it hoping it may help others to make useful the little, but valuable, quotations and illustrations we find here and there, but which are almost worthless because of no system for their preservation.

REV. JOHN D. RUMSEY.

FARIBAULT, MINN.

SOCIAL SECTION.

THE SOCIAL PROBLEM.

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

Democracy and Inequality.

WHOEVER understands the situation in the United States knows that the inequality of social conditions is one of our most imminent dangers. On this Americans and foreigners, economists, statesmen, and reformers are agreed. Whether the gulf between the rich and poor is deepening and widening or not, certain it is that the laborers are becoming more and more conscious of the existence of this gulf, and are growing in the determination to remove the painful contrasts. European thinkers declare that the trend toward democracy is one of the most marked features of our times; and with this they connect the tendency toward equalization. A republic, they say, is based on the idea of human equality, and can not tolerate the great contrasts which seem natural in a monarchy.

It is a mistake to think that a study of these inequalities and their inevitable consequences is a concern solely of the poorer members of society. Not a few students think the subject of especial moment to the rich, and that the time is not distant when they will realize that they are the ones most endangered by the existing inequalities. We find the love of country and of our free institutions the chief reason for considering the subject.

As worthy of being carefully weighed we here present the views of Laveleye, given in the preface to his "Primitive Property." The late Professor Laveleye, a Belgian, and an earnest evangelical Christian, has written two of the best books on the history of property and of socialism.

He says that caste and its privileges are abolished, that the legal equality of all is proclaimed, that the suffrage

is bestowed on all, and that still there is a cry for equality of conditions. "We thought we had but the difficulties of the political order to solve, and now the social question rises with its gloomy abysses." Hatreds abound; and "if no new breath of Christian charity and social justice come to calm all these hatreds, Europe, amid the struggles of class with class and race with race, is threatened with universal chaos." But how about democracy? This is his answer: "Democracy leads us to the verge of a precipice, is the cry of conservatives—and they are right. Either you must establish a more equitable division of property and produce, or the fatal end of democracy will be despotism and decadence, after a series of social struggles of which the horrors committed in Paris in 1871 may serve as a foretaste."

Can republics maintain themselves? is a question frequently asked in Europe and America. Not if they maintain great inequality of conditions and opportunities, is almost as frequently the answer. Let us hear our author on this point. "The destiny of modern democracies is already written in the history of ancient democracies. It was the struggle between the rich and the poor which destroyed them, just as it will destroy modern societies, unless they guard against it. In Greece, equal rights were granted to all the citizens. But ancient legislators did not fail to recognize the fundamental truth, so constantly repeated by Aristotle, that liberty and democracy cannot exist without equality of conditions." All efforts to check by law the growth of inequality was vain. "Then the social struggle began, pitting against each other the two classes, almost as far separate in their interests as two rival nations, just as we see it in England and Germany at the present time." Might he have added the United States? He quotes Boeckh: "Inequality is the source of all revolutions, for no compensation can make amends for inequality. . . . Men, when

equal in one respect, have wished to be equal in all. Equal in liberty, they have desired absolute equality. . . . A state, as nature intends it, should be composed of elements approaching as nearly as possible to equality."

We return from the eminent German author to Laveleye. Rome presents the same picture as Greece. "From the beginning of the republic the two classes, the plebs and the aristocracy, were at issue. The plebs from time to time acquired political rights, but were gradually deprived of property; and thus, at the same time as equality of right was established, the inequality of conditions became extreme. . . . Finally, out of the enmity of classes rose, as is always the case, despotism."

We come to our own times. "At the present moment modern societies are met by the problem which antiquity failed to solve; and we scarcely seem to comprehend its gravity, in spite of the sinister events occurring around us. The situation, however, is far more critical nowadays than ever it was in Greece or Rome. . . . Either equality must be established, or free institutions will disappear."

But one more quotation respecting the remedy. "In the author's opinion, modern democracies will only escape the destiny of ancient democracies by adopting laws such as shall secure the distribution of property among a large number of holders, and shall establish a very general equality of conditions. The lofty maxim of justice, 'To every one according to his work,' must be realized, so that property may actually be the result of labor, and that the well-being of each may be proportional to the cooperation which he gives to production."

Dangerous as the inequalities are, we know of no desirable and effective method for their removal. A universal monotony introduced and maintained by constraint is least of all to be coveted. Our study must be the prevention of unjust and unnecessary inequality of conditions. Labor must have

its due reward, and so must indolence. There can be no question that in the long run a republic can not stand accumulations of fraud, and concentrations of wealth which minister to selfishness and luxury and crime, but fail in their duty to society and the state. The indications are that insolent aristocracies and unjust riches will be more speedily doomed in a modern republic than in ancient Greece and Rome, for the reason that they are more in conflict with modern ideas and because the people are more powerful. It is an unsolved problem how much and what kind of inequalities our culture will tolerate and our Christianity, with its lesson of the brotherhood of man, sanctions—just as it is a problem how much wealth a Christian can hoard and yet see his brother have need. We thought we were through with Laveleye, but right here his views are significant. "With us the equality of all men is an established dogma, and we grant the same rights to whites and negroes. Christianity is an equalizing religion. . . . If Christianity were taught and understood conformably to the spirit of its founder, the existing social organization could not last a day."

With the Laborers.

A LETTER from the Pacific coast gives the saying of a young shop-girl which is so pathetic because so true: "It seems like a girl has got to fall before any one is ready to stretch out a hand to her." Many of these girls are away from home, inexperienced, obliged to earn their living as best they can, with little nominal and less actual legal protection, subject to hardships and temptations which ought to be impossible in a Christian land, without personal sympathy from believers, and with no direct help from the church. Much sentiment in behalf of working-women has been aroused in certain quarters, but mere sentiment will not do the needed work. Every church has a duty toward this class, and the

Christian organizations in every community ought to make the evils from which they suffer impossible. Are there not Christian women in every church to look after their toiling sisters and stretch out a helping hand to them? There are shop and factory and servant girls and working-women of various kinds who need personal sympathy and advice much more than unsought charity and useless pity.

We need a better knowledge of the facts. If these are once known it will be impossible for things to remain as they are. It was stated a few years ago "that fully one half of the working-women of New York work from sixteen to eighteen hours a day." Many work at home after they leave the factory. "Cloakmakers state that twenty hours a day is by no means an uncommon work-day in their trade." The very dependence of women-workers often subjects them to shameful treatment which might be impossible if they were backed by the help of Christian friends. They are themselves the more helpless because it is difficult to unite them into efficient organizations for the protection of their interests. We face this awful fact: Women, girls, and children are exploited by men and things; they are treated as mere instruments of toil, just as horses and machines; their personalities are ignored; and in many places the church has no heart for them.

Women can usually be had for the same work for less pay than men, and children for still less than the women. Hence women drive out men, and children drive out women. Sometimes men have to submit to a reduction of wages to the standard of woman's pay or yield the place to her. Again we quote a private letter, this time from a printer prominent in labor movements. The men in a city did work for forty cents, but their places were taken by women who did it for thirty cents. "There are employing printers who have made money on the

cheap labor of women, while thus sacrificing the men; and they are good church-members, too." Men who have families to support are sometimes supplanted by girls and women who have only themselves to provide for. In a number of employments the cheap labor of women is more and more taking the place of the dearer labor of men.

Mr. Hobson, in "Modern Capitalism," shows that in ten leading English industries the increase of male laborers from 1841 to 1891 was 53 per cent., while that of women was 221 per cent. "In textiles and dyeing there was a continuous decline in the absolute numbers of adult male workers and a continuous increase of female workers up to 1881. In 1851 there were 394,400 men employed, in 1881 the number had fallen to 345,900, while the women had risen during the same period from 390,800 to 500,200." The situation is greatly complicated by the fact that laborers are not only obliged to compete with capital but also with one another. The difficulties are peculiarly trying when a crisis makes the surplus of laborers apparent and throws large numbers out of employment.

One need but know the situation to understand the despair and embitterment which prevail in certain labor circles. The aspirations of laborers are doomed to perpetual disappointment. Many employers make them feel that they are esteemed only for the sake of the work that can be ground out of them, that aside from this the business is no concern of theirs. Hardly more sympathy than from capitalism do they expect from scholarship, from politics, and from courts. Hence the conviction of multitudes that our entire social fabric is wrong and fit only for destruction. It is possible only for those ignorant of the facts to declare that Europe has any more extreme forms of anarchism than are found in the United States. At one of the most moderate labor conventions it was said

recently that "our militia had become the infamous tool of monopoly, and was now industriously engaged in destroying what was left of our bogus republic." Times had changed, it was said. Are laborers ready to meet the change, "to deal with the arrogance of corporation and wealth, the railway trust, the oil trust, the sugar trust, the militia, and all such evil institutions? What shall be the methods employed? What is to be the doom of labor at the dawn of the twentieth century? . . . It is for us to consider the impending danger, and if other means and methods are required hasten to embrace them." It was claimed that they had all the power needed to assert their rights.

Here, as in Europe, the Catholic clergy appreciate the importance of getting influence with laborers. At this same convention the speech of a Catholic priest "was frequently interrupted by outbursts of applause." We quote but one sentence, and who will deny its statement? It was declared by the priest that "he who dares to speak on the right side was denounced as a socialist and anarchist; he who speaks on the wrong side is a petted child of society."

There is a change for the better, however. More and more Christian women show that they have love and sympathy and help for their toiling sisters. We especially rejoice in the work of the W. C. T. U. in this direction. Their temperance efforts necessarily bring them into intimate relation with the laborers. Our modern factory system is one of the most powerful factors in destroying the home. Pastors and churches are also being aroused. We are rapidly learning that existing evils are possible only because the sins of omission on the part of good men and good women are so great. The Christian League of Philadelphia is an illustration of what may be done by vigorous and united action. We learn that during the recent electric-car strike the officers of the League

"have labored incessantly to bring about a peaceable adjustment of differences. They were convinced that mediation is the only avenue to a lasting and honorable settlement." In other respects the League is doing a grand work and illustrating what opportunities are open for Christian effort in neglected fields.

The most urgent movements among laborers themselves are of two kinds. The first is directed toward the shortening of the hours of labor. Just how to accomplish this is still a problem, of its necessity there can be no question. The toil is often excessive, and physical weariness is attended with numerous other evils. The body is worn out, the mind is neglected, so that the lower haunts of recreation and pleasure become the most attractive. Some would abuse an increase of leisure, others would use it for higher purposes. No doubt its proper employment would in many instances be a matter of education and require time. But the reduction of the masses to such toil and weariness as deprive them of what gives life its value is inhuman. For such as do not think it worth while to investigate the matter to declare this condition inevitable is a species of brutality. With eight hours as a day's work the laborer would have more time for his family and for culture. Even with all the present disadvantages many are making heroic efforts for spare time to consecrate to the higher purposes of life. Shorter hours would also open the way for work for the unemployed.

The other movement is directed toward the better organization of laborers. No one familiar with labor associations fails to recognize them as a two-edged sword. They may be for evil as well as for good. But there is no reason why in this country they should not develop for the better just as they have done in England. They can be made the most powerful agency for education, for insurance, and for mutual protection. In many places they are nec-

essary in order to prevent undue competition among laborers themselves and to assert their rights. Labor will be invincible so soon as it becomes a unit. The conviction is growing among laborers that their hope is in their solidarity. Eventually their union must be accomplished. Another conviction is growing—that the sympathy of the community, on which so much stress is laid, depends on the justice of their cause. This serves as a check on the tendency to excess and violence. When labor is united and secures its rights it will not be treated as the tool but as the partner of capital. Then labor and capital, whatever form the industries may take, will be cooperative. Is this a dream? What ought to be is, as a rule, but slowly evolved from what is. But between aspiring and upright laborers and considerate capitalists and merciful employers and sympathetic scholars and genuine Christians there is already an extensive field for the most fruitful cooperation.

The New Civilization.

A NEW civilization is rising, working its way upward from the bottom. That laborers have come to the front but faintly expresses it; as they come to the front, they undergo changes for which the other members of society are not prepared. It is not in the professions and not in the classes usually called educated that the transformations are greatest, but in the laboring classes. Many have been awakened to the importance of education, and their efforts to secure it are astounding. They are among the most diligent students in our libraries, using their holidays and spare hours for investigation. They realize the need of more knowledge to understand and answer the numerous questions which so deeply concern them. They have learned to appreciate culture as the condition for rising; and they are intent on appropriating it for themselves and on promoting it in others in order to have some share in the progress of humanity.

The literature they read is generally of a solid character; the lighter kind they leave to the classes which have more leisure. The works which especially interest them are on political economy, on natural science, and on history. Not only on labor are they specialists, but likewise on all problems connected with labor. Whoever wants to address the audiences most intelligent with respect to the burning social questions of the day must not go to the professions, to our colleges, or to our seminaries, but to labor organizations and labor meetings. This is not mere theory but the result of actual investigation.

These students and intellectual leaders are communicating their knowledge and their spirit to the laboring masses. Excepting the religious meetings, those of laborers for their own special ends probably by far outnumber those of any other kind. These meetings are for discussion among the members of labor organizations and with others; lecture courses are also instituted, the lecturers being chosen from different classes of society. But besides the great influence exerted by these meetings, the labor press must be taken into account. A large variety of subjects is discussed in books and pamphlets written by laborers; and their periodical press is very extensive, discusses all problems which concern the workingmen, and exerts an influence great beyond calculation.

We are justified in speaking of this as a new civilization. Prominence is given to subjects and interests which have heretofore been neglected, and there is a strong effort to make them dominant among the living issues. A new literature is absorbing the attention of that class which constitutes the majority of the population and exerts a controlling influence in the elections. One of the most significant things is the fact that the writers are not of the educated classes, as has heretofore been the case, but men and women whose school has been the factory

and workshop, whose teachers have been toil, hardship, suffering, whose capital is experience, and whose motive is the alternation between despair and hope. The culture which they represent and lead is not marked by classic elegance. Often their conceptions are crude, their logic is not very logical, and their language ignores grammatical rules. Very much in their speech and writing is tentative rather than finished. But some of their characteristics would have been a delight to Rousseau in his effort to return from the puerilities and debilities of modern culture to a state of nature. These advanced laborers are brawny in thought and style; force is one of the striking qualities of their utterances; their zeal is intense and makes them earnest if not unscrupulous; whatever may be said of their views, they are based on convictions and are advocated with a resoluteness desperately regardless of consequences; and they prefer the directness of the cannon-ball to hesitating and deceptive circumlocution. Some of them have the rashness of revolution, of anarchy, and of nihilism; others move cautiously, unwilling to go farther than they can see safety in their path. In this very moderation and self-restraint we behold the manifestation of greatest strength.

The effects of this new civilization are already manifest. Laborers are being more and more made a solidarity. There is a remarkable development of their consciousness as forming a distinct class with peculiar interests. They unite and sympathize with one another and cooperate, as never before. Instead of organic union with the other classes, we behold antagonism, conflict, social disintegration, a feeling that the welfare of one class means the subordination or destruction of the other classes. There is a growth of class prejudice and passion. Already laborers are convinced that if there is any help for them it will come neither from the church nor from the educated

classes, but that they must help themselves. With a literature of their own they will be still less influenced by the thoughts of the other classes, they will be more isolated, more self-sufficient; this itself, whatever the final result may be, is a species of social anarchism.

Other elements in this new civilization demand attention. The material interests are dominant in it. They regard their industrial deliverance as the great aim; all will follow, they think, when that is accomplished. The studies are pursued chiefly for the sake of this industrial salvation. Hence the dominance of the secular interests. But how about the higher concerns?

Shall they be ignored? Can the economic questions be solved without them? And if the culture of materialistic interests is now made the sole concern, will there be any disposition in the future to consider ethics and religion and all those ideals which give economic considerations their chief value? Let us have the civilization of force, but let its crowning element be moral and spiritual. But who shall bring this about?

Our culture is often charged with being sensational, sentimental; it has nerves, but lacks muscles. Will the new civilization have muscle without nerves?

SCHOOL FOR SOCIAL STUDY.

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

The Causes of the Social Problem.

RISE OF THE MODERN SYSTEM OF INDUSTRIES.

In order to make our aim definite we must know just what is meant by these causes. Not for the existence of a social problem are we to account; every age has its own, and it is not strange that we have ours. What we are to account for is the social problem as it confronts us. Its peculiarities need interpretation, its depth and breadth and persistence, the development of class feelings and interests, the growing discontent of the masses, the conflict between capital and labor, the solidarity of the laborers, the revolutionary trend in communism, socialism, and anarchism, and the demand for a new social order on a new basis. What we have to explain is something entirely different from the superficial, local, and ephemeral movements of the past. As our crisis is peculiar, so must its causes be, and it is these we seek.

For the causes we must go to history and to dominant forces in our own time. The study of both leads us into fields of great fruitfulness. We turn

to history first. We shall find much truth in Aristotle's dictum, that things must be understood according to their genesis.

In the study of the history of our problem two changes especially attract our attention — the changes in the condition of laborers and the changes in laborers themselves. It is common to emphasize the condition of laborers as if that alone explained the problem; this is a misapprehension. In many respects there has been a vast improvement in their situation, and, taken as a whole, their lot is much better than a century ago. Then, it is not the worst situated laborers who are the leaders in the social movement, but the most enlightened and those in favorable circumstances. Not only is it a movement of enlightened lands, but also of the most advanced laborers. How does it happen that with conditions more favorable than in former times we have a more acute and more momentous social problem than was ever before known? The laborers have changed; they have new ideals, new aspirations, and new hopes; therefore they are not satisfied with conditions which are

more advantageous than in the past, and therefore we have our social problem. Some changes in situation have been unfavorable; but the laborers are, all in all, no doubt better off than formerly. It is evident that we must take into account the change which has taken place in them as well as in their condition, and that especial emphasis must be placed on the former.

Our problem is misunderstood by those who dismiss it with the statement that laborers ought to be satisfied if their situation in general has improved. They forget entirely different questions which are essential. Has the situation improved in proportion to the general progress in industrial affairs? Do they get their full share of the national wealth? Are their just demands met? Think of this one fact, that so careful an investigator as J. S. Mill questioned "if all the mechanical inventions yet made have lightened the day's toil of any human being."

The social problem can only be understood in connection with the modern mode of production. The beginning of our present industrial system must be sought in the last century. Formerly the trades were carried on in the home with the different members of the family engaged in them, as in spinning and weaving, or in a shop with a master and a few apprentices, the latter with a strong hope of becoming masters themselves. The worker, as a rule, owned his tools, the raw material, and the product of his labor; what this product brought was his own. It was natural for him to take an interest in his work and to develop enterprise, energy, and skill, in its performance. He impressed upon it his individuality and developed his artistic powers. About the middle of the eighteenth century a great change took place. Instead of manual labor, water, animals, and wind were used to furnish power, and the workers were taken to the places where this power was concentrated. Thus the factory took the place of the home and the shop in the

industries. The climax was reached when steam was introduced toward the close of the century. With this new power it was impossible for manual labor to compete. An industrial revolution was wrought whose effect we now reap. Forces were then introduced whose evolution is still in progress and whose culmination it is impossible to foresee. So new have all things become that it seems impossible to imagine the industrial condition at the beginning of last century.

Consider now, in brief, the nature of the changes. Hand work became machine work. The laborer became the tender or feeder of a machine in which the required thought and art and skill were embodied, while his own labor was largely mechanical. The workers were congregated in factories. As the heavy work was done by machinery, the feeders or tenders could in many instances be women and children. The effect on the home life is great; the factory largely takes its place; there men, women, and children are congregated in large numbers, amid surroundings the most unesthetic, with work the most prosaic, often with wretched sanitary conditions, and with excessive hours of toil. It must be remembered that before the law protected the toilers they were most outrageously exploited. But little of this legislation is over sixty years old, and in most lands it is still very defective. As the laborers were massed in factories, so factories were massed in industrial centers. Hence the remarkable growth of cities and the trend of population to them from the agricultural districts.

The man who owned the plant was the capitalist. The raw material was his, he hired the laborers, paid them a wage, owned their product, and from its sale received his profit. Compared with the time when the laborer was also the capitalist and owned his product, the revolution was complete. Hence to the new era belongs what is known as capitalism. Capital increased with wonderful rapidity, it

was concentrated in few hands, and for their sustenance laborers were dependent upon it. Inventions multiplied and capital appropriated them. There has been a constant tendency to concentrate the largest amount of capital in an enterprise to get the best machinery, the greatest power, and the most extensive establishments, there being, as a rule, enormous advantages in favor of a large over a small plant. As a consequence, more money is now required to enter manufacturing and compete with others, and laborers find the difficulty of rising into capitalists and employers much greater than formerly. The growth of capital has given it unprecedented power and has increased the subjection of labor.

The process which has been going on explains the division of the industrial forces into two classes, capitalists or employers and laborers. The one insists on the largest profits and the other on the highest wages, and thus their interests were thought to clash. Their relation was apt to be less personal than that which formerly existed between master and apprentice, or even between the lord and his slave. The employer was intent on the work of the laborer; the laborer was intent on his pay. Personal considerations were ignored. The employer welcomed a new invention which was cheaper than men, and without scruples discharged scores and hundreds depending on him for their daily bread. The death of a laborer might affect him less than the tearing of a belt on his machinery. The man he might replace without cost, but the belt caused expense. There is something inexpressibly brutal in this relation of persons as if they were nothing but things, and it is the essence of much of our modern heathenism.

The marvelous transformation wrought by the great industrial revolution involves many other changes. The division of labor is striking. The making of a watch involves hundreds of processes, and each of scores of laborers takes some distinct part, where-

as formerly one man made the entire watch. This extreme specialization unfits men for other tasks when thrown out of employment and puts them more at the mercy of the employers. The massing of laborers enabled them to influence one another, to combine, and to make common cause in their aims. To this must be attributed much of the development of the consciousness of laborers and of their agitation. Other changes we must omit altogether; but we can not omit the effect produced on the market of the world.

With the industries commerce has had unprecedented development. Nations which formerly manufactured only for home consumption have entered into competition with one another to secure the trade of other nations. All the modern means of communication are involved. Not only have we great business interests such as were unknown before, but also an incalculable rivalry in manufacture and business in the same community and nation, but also with the world. The economies of the home and of a people have become the economies of the world. At this we can only hint, yet its importance is vast.

Other changes we must leave for other articles. As a summary of the changes mentioned we refer to the names which characterize our era. It is called the age of steam, of machinery, of the factory, of capitalism, of competition, of division of labor, and every name is significant. As the emphasis shifts many are inclined to call it the era of exploitation, of labor agitations, of socialism, of class interests, and of social disintegration.

For the understanding of the social problem the study of the industrial evolution is indispensable. Among the numerous works on the subject the following are recommended:

Toynbee, "Industrial Revolution in England."

Taylor, "The Modern Factory System."

Hobson, "The Evolution of Capitalism."

Carroll D. Wright, "Industrial Evolution of the United States."

J. E. T. Rogers, "Six Centuries of Work and Wages."

The histories of socialism, Rae, Laveleye, Ely.

LIVING ISSUES FOR PULPIT TREATMENT.

The Production and Consumption of the Nation's Wealth.

If riches increase, set not your heart upon them.—Psalm lxii. 10.

THE annual production and consumption of the wealth of the nation has been the subject of a very careful investigation by George B. Waldron, A. M., statistical editor of *The Voice*, the results of which were published in *The Voice* of Jan. 23, Feb. 6, and 27, and reproduced in *The Arena* for March. From census data based upon the number of productive workers of the nation, Mr. Waldron places the total production of material wealth in

1890 at \$13,640,931,866, of which he estimated that \$7,123,990,985, or 52.23 per cent. went in wages.

How was this 13,641 millions distributed among the families of the country according to income? The average wages of families on farms was \$394, and of families in homes \$826. Upon this basis, and assigning to the farm family of each given class the income which the farm of that class produces on the average, and assuming that home families' incomes are equal to 60 per cent. of the value of the homes they occupy, the results are obtained as shown in the following table:

PROBABLE INCOMES BY FAMILIES—ALL CLASSES.

CLASSES OF INCOMES.	FAMILIES.				FAMILY INCOME.	
	Farm.	Home.	Total.	Per Cent. of Total.	Millions of Dollars.	Per Cent. of Total.
Under \$400.....	1,879,839	2,255,601	4,135,530	32.59	1,361	9.98
\$400 to \$600.....	1,153,398	1,469,118	2,622,516	20.67	1,300	9.53
\$600 to \$900.....	920,518	951,330	1,871,848	14.75	1,375	10.08
\$900 to \$1,300.....	684,532	697,678	1,382,210	10.89	1,400	10.27
\$1,300 to \$1,800.....	218,267	929,132	1,147,399	9.04	1,650	12.10
\$1,800 to \$3,000.....	.....	903,976	903,976	7.12	2,050	15.02
Under \$3,000.....	4,856,554	7,306,925	12,063,479	95.06	9,136	66.98
\$3,000 to \$6,000.....	125,574	390,099	455,673	3.59	1,800	13.19
\$6,000 to \$15,000.....	.....	139,718	139,718	1.10	1,200	8.80
\$15,000 to \$60,000.....	.....	27,235	27,235	.22	670	4.91
\$60,000 and over.....	.....	4,047	4,047	.03	835	6.12
\$3,000 and over.....	125,574f	501,099	626,673	4.94	4,505	33.02
Totals.....	4,982,128	7,708,024	12,690,152	100.00	13,641	100.00

In summing up Mr. Waldron says:

If the facts here stated are correct, and they must be substantially so, then it follows that there are more than four million families, or nearly one third of all the families of the nation, that must get along on incomes of less than \$400 a year; more than one half the families get less than \$600 a year; two thirds of the families less than \$900; while only one in twenty of the nation's families is able to secure an income of over \$3,000 a year."

Having estimated the total wealth produced in 1890 and its distribution according to family incomes, Mr. Waldron then shows how this wealth is finally spent. Of the 13,641 millions of total wealth 6,100 millions, or 44.7 per cent., went to supply the necessities and comforts of food, clothing,

and shelter; 3,717 millions, or 27.3 per cent., for the increase and maintenance of capital; 240 millions for the expenses of government; leaving 3,584 millions, or 26.3 per cent., for luxuries, of which 900 millions went for intoxicating liquors and 450 millions for tobacco.

The total wealth permanently added during the year he estimates to be 1,196 millions of net increase in values from labor, and 1,372 millions of increase in land values, making a total gain of 2,568 millions. Drawing the line at \$3,000 income he finds that the 95 per cent. families who receive incomes below this sum are able to save each year not more than 913 millions, or about 35 per cent. of the 2,568 millions

of wealth added during the year. The five per cent. of families who receive incomes above the \$3,000 mark are thus able to secure nearly two thirds of the total annual increase in the wealth of the nation.

Local Option in Mississippi.

For he that will love life and see good days. . . . let him eschew evil and do good.—1 Peter iii. 10, 11.

MISSISSIPPI is the champion local-option State in the Union. There are fewer Federal "permits" for the sale of liquors issued in that State in proportion to population than in any other State. For the year ending June 30, 1895, the number of all classes of "permits issued was only 377, which for a total estimated population of 1,340,000 gives one "permit" to each 3,554 of population. New York has one "permit" for each 143 of population and Illinois one for each 209.

Mississippi has had a county local-option law ever since 1876, and so strong is public sentiment against the saloon that only 14 "wet" counties remain in the whole State, 61 counties being without a saloon. Even in these "wet" counties there are few saloons except at the county seats. Jackson, Hancock, Adams, Washington, and Marshall counties have never voted on local option, but in these counties no licenses are issued without petitions signed by a majority of the male citizens of 21 years of age and over, and of the female citizens 18 years of age and over, in the supervisor's district, town, or city. Monroe county voted against license in 1893, but the election and a subsequent petition for another election were afterward set aside on a technicality, through the efforts of saloon men. The other "wet" counties are Harrison, Wilkinson, Warren Coahoma, Tunica, Quitman, Jefferson and Madison.

These 14 "wet" counties contained a total population of 286,078 in 1890. The "dry" counties had 1,003,522, or

78 per cent. of the total population. There are four cities in the State having 10,000 or more population, and two of these, Meriden and Columbus, are in "dry" counties. There are 14 cities and towns of from 2,000 to 10,000 population, and nine of these are in prohibition counties. There is not a distillery or brewery in the State.

Guilt of "Representative Citizens."

Scornful men bring a city into a snare.—Prov. xxix. 8.

ONE does not need to agree with all that Mayor Swift, of Chicago, says below in order to appreciate the difficulties in the way of cleaner city government. The mayor was asked to speak before the Commercial Club of his city, a club comprising the wealthiest and most enterprising business men of Chicago. The subject up for discussion was the bankrupt treasury of the city. One of the speakers had charged extravagance in the management of the municipal government, and Mayor Swift replied in such words as the following:

"The present mayor has, within sixty days, vetoed half a dozen ordinances passed by your representatives giving space in the streets to representative property-owners who came to the common council and asked for it. Who is it that comes into the common council and asks for such privileges? Who is it who are accused of offering bribes for such franchises? It is the same ones—the prominent citizens.

"I tell you, these questions come home. Talk about anarchy; talk about breeding the spirit of communism! What does it more than the representative citizens of Chicago? Your high-toned business men, your patriotic men, your prominent citizens of Chicago, are the men who knock at the door of the council and ask for illegal franchises. It is not the common people.

"Take the remedy, then, into your own homes, into your circle of prominent business men, and teach them patriotism.

"Who bribes the common council? It is not men in the common walks of life. It is men in your own walks of life, sitting by your firesides, at your clubs. Is it men in the common walks of life that demand bribes and who receive bribes from the hands of the legislative bodies or the common council? No. It is your representative citizens, your capitalists, your business men."

MISCELLANEOUS SECTION.

PREACHERS AND THEIR HYMNS.

BY DENIS WORTMAN, D.D., SAUGERTIES-ON-HUDSON, N. Y., AUTHOR OF "RELIQUES OF THE CHRIST," ETC.

MYLES COVERDALE was an Augustinian monk, afterward a Protestant reformer and a bishop, and the first translator of the entire Bible into English; his version of the Psalms being even yet the regular English Psalter. When somewhere near A.D. 1535, he issued his volume of forty "Ghostly Psalmes and Spirituall Songes," of which, as Professor Bird suggestively says, there is no evidence of their having come into use. He unwittingly illustrated the "ghostly" and ghastly character of an immense proportion of so-called hymns and their generally very disastrous success. Indeed, as to any permanency of existence in the great church psalmody, when one thinks of the multitude of pious reflections versified, illustrative of crude experiences, untrained emotions and consciences, funeral griefs and marriage gladnesses, callow indiscretions in rime, flights of fancy as novel and undexterous as of a bird with one wing fore and the other aft, or even the mere myriadness of not only very amiable but even very graceful and most admirable verse, one may not marvel if the immense mass of them meet with the fate of a Brahman in India lately, concerning whom his son, yet verdant but impressive in his English, telegraphed to distant relatives: "Father is dangerously dead!"

It is not rhythm and rime alone that make a hymn, nor is it piety, nor mere thoughts, however excellent, nor orthodox sentiments—tho it is remarkable how evangelical almost all people are in their religious praise. Nor is the highest type of poetry necessary to the successful hymn. Nor is the choicest religious poetry by any means a psalm. On the other hand, it is remarkable how few of the great

poets have ever created anything of special worth in this department; owing to various causes,—with some to a want of a religious affection or belief, with some to their unwillingness to commit themselves to what they deem religious dogma, with some to a serious sensitiveness, an awe of spiritual realities, which almost compelled them to leave the composition of spiritual songs to others as more competent, through more special study or profounder experiences.

A suitable hymn is often compelled as a great cry from out the very depths of darkness or of joy; must meet both the ordinary and extraordinary issues of Christian experience; must sympathize with the lower as the higher and the best; must be so richly thoughtful and suggestive as to approve itself to high intelligence, and yet have such simplicity that worshiping souls of all grades shall sing it straight through without intellectual analysis. In literary excellence it may be less than a poem and yet for highest effectiveness it must be that and more; it must have a certain spiritual ring and swing, an inner melody that is in sweet rhythm with the Divine Spirit, and yet seems to formulate and necessitate its own corresponding human music; it must sing out what people already feel and yet lead them on to richer devotions and diviner passions. In the primitive, intensive sense of the word, the hymn *informs* the praise. Popular religious melodies will inform the popular praise; and as a consequence such hymns will always abound; but the rarely suggestive, the richly musical, the profoundly spiritual, such as express the truest, deepest, most permanent, and universal Christian sentiment are those that shall enter into the great library of ever-singing song.

As matter of record, it will be seen that comparatively few hymns of the church are by the master-poets in other

lines. We could wish they had turned their genius in this direction as well. When they have, it has usually been with too much elaborateness, or with idealizing rather than worship. I have intimated reasons why most of them have not adventured to do so to any great extent. As a consequence, the distinguished literary poets are represented with extreme paucity in our English and American hymnology. In the two latest significant collections, Dr. Robinson's "*Laudes Domini*" and Edwin A. Bedell's "Church Hymnary," are exceeding few examples of them. In the latter, *e.g.*, Bryant has three, Holmes two, Whittier five, Phebe Cary one, Mrs. Sigourney one, Mrs. Stowe two; but Longfellow, Emerson, Lowell, Tuckerman, Parsons, and the earlier poets of America, Ware, Dana, Alston, Willis, Hillhouse, etc., are not represented at all. And yet what noble and almost inspired poetry in Lowell's "Search for the Holy Grail," Longfellow's "Golden Legend," and, across the waters, Milton's "Morning of Christ's Nativity," Pope's "Messiah," Coleridge's "Easter Morning," Mrs. Browning's "Cry of the Children," Robert Browning's "Hymn Before Sunrise," none of which latter are represented in our general collections by more than one or two hymns, some by none.

This by no means reflects upon our devotional anthologies, for a double reason. Authors who are primarily artistic, literary, critical, are necessarily deeply engrossed in their own line of work, write under literary rather than religious ardor, while a successful hymn can only ordinarily come of a deep spiritual passion. It is spiritual first, afterward artistic; inspiration first, then intellectuality. On the other hand, it seldom happens that men whose impassioned consecration leads to constant practical work in spiritual and moral directions have time for elaborate writing of poetry. It may safely be maintained, I think, that the work of pastors prompted by a warm,

strong religiousness leads to a deeper spiritual insight and diviner idealisms. Their thought is especially engrossed by religious themes and duties. And the triple result comes about, that, in general, they are more spiritual and idealistic, write better hymns that both express and further evolve the choicer religious life; and yet they are so engrossed with pressing pastoral and public duties that they have not the time to produce mere literary work, or elaborate epic or idyllic or lyric songs, but have to content themselves with psalms and hymns and spiritual songs, making melody in their hearts unto the Lord, and singing them out to the churches and the generations as God's Spirit sings them to their own sad or rejoicing souls; many of them proving only,

"Short swallow-flights of song, that dip
Their wings . . . and skim away!"

To quote two English examples, who doubts that had the author of "The Messiah" and "The Universal Prayer" possessed less cynicism and more of the real "vital spark of heavenly flame," he might have added largely to his repertoire of hymns? Who can question that, had less of parochial labor and churchly disputation and leadership devolved upon the tender, the almost seraphic singer who has taught the churches of all creeds to pray in blessed unison—

"Lead, kindly Light, amid th' encircling
gloom,"

he might have had the trained ability to compose some noble lyric of long-sustained flight, that would have placed him at least not far below the immortal seven? That place is indeed already attained, I believe, by one who, even in heavy parish duties, before episcopal responsibilities were laid upon him, wrote some of the sweetest hymns in our language (see "Church Hymnary," Nos. 159, 434, 634, 727, 744, 755, and his own volume, "From Year to Year," by Bishop E. H. Bickersteth) and his "Yesterday, To-day, and Forever," a

poem of some ten thousand lines which in sustained flight of splendid imagery is akin to "Paradise Lost," and certainly superior to "Paradise Regained;" concerning which if it be said that he had never written it but for Milton, it may be replied that Milton had never written his immortal epic but for the Holland poet, Joost van den Vondel and his drama of "Lucifer." It is no credit to literature that upon Milton's clear relationship to the latter the usually impartial "Encyclopedia Britannica" is utterly silent in the articles of both Mr. Grosse on "Holland Literature" and Prof. Masson on "Milton;" the only indication of the indebtedness of the master-singer of England to the master-singer of Holland being A. W. Ward's one quite insufficient remark in his article on "The Drama:—" "Holland's foremost dramatic poet was J. van den Vondel (1587-1659), who from an imitation of classical models passed to more original forms of dramatic composition, including a patriotic play and a dramatic treatment of part of what was to form the theme of "Paradise Lost." (But for full discussion of this decidedly interesting matter, see the little treatise, "Milton and Vondel.") The point I make is that some of the great poets might have produced hymns the church would fondly cherish, had their religious fervors equaled their literary aspirations; and some few of our great hymnists might have made much higher reputation as poets if they had enjoyed literary leisure for that long-continued meditation and study and work essential for longer and more masterly lyric or epic efforts.

Dr. Samuel Johnson declared of Watts: "The multiplicity and diversity of his attainments . . . would not make it safe to claim for him the highest rank in any single denomination of literary dignity: yet perhaps there was nothing in which he would not have excelled if he had not divided his powers to different pursuits. As a poet, had he been only a poet, he would probably have ranked high

among the authors with whom he is now associated."

As it is, it is worthy of special remark that the great bulk of popular hymns have been the work of earnest preachers and busy pastors. Of the early twenty-four British hymnists, in Duffield's chronological list (in his *English Hymns*), only eight are clergymen; Raleigh, Herrick, Quarles, etc., being among the laymen. Of the 43 born between A.D. 1600, and A.D. 1700 are 23 clergymen; of the 90 born in the next half-century are 63; of the 164 in the half-century A.D. 1750-1800 are 84; of the 212 born A.D. 1800-50 are 122. All along there has been a goodly number of authors among the saintly women of the church; but in the last half-century mentioned a larger proportion, there being no less than 45; among them, Adelaide A. Procter, Frances Ridley Havergal, Lady Cockburn Campbell, etc.

In the American church there is much the same proportion. Very few hymns were written in this country before A.D. 1800; only 15 of our hymn-writers being born before A.D. 1750. Of the 51 born between the latter date and A.D. 1800, there were 34 clergymen; of the 150 born between that date and 1850, who are mentioned, are 83. In the entire American list up to the present date are 43 women, among them Mrs. Sigourney, Mrs. Stowe, Mrs. Brown, Miss Margaret E. Winslow, Mrs. Sangster, etc. It may be interesting to note that among these clerical and lay hymnists of America are 15 Congregationalists, 6 Reformed Dutch, 16 Episcopalian, 20 Methodist Episcopal, 4 Methodist Protestant, 27 Baptists, 3 Universalists, 18 Unitarians; Quaker, Swedenborgian etc., 1 each; uncertain, 18; Presbyterian, 21.

The Presbyterian authors I mention last, that I may call attention to the interesting fact that the first hymnist in this denomination was an Indian, Samson Occum, a Mohican converted in Connecticut under Whitfield and Tennent, who proved a most useful

missionary among the aborigines on eastern Long Island and in central New York. His hymns possessed that mournful and pathetic character which well became the singer of his fateful race—

“Awaked by Sinai’s awful sound.”

altho this first line was originally in the more joyous strain—

“Waked by the Gospel’s joyful sound.”

It was used largely in England, and, translated into Welsh, was sung in the great revival meetings among the Welsh miners. I can not let his name pass without referring to the fact that largely through his efforts in England £10,000 were secured as the foundation of Dartmouth College. The hymns on such interesting accounts should be in every hymnal, and the name Occum, or Occom, should have some public recognition in the fame of old Dartmouth!

To the many hymnists noted above a vast addition has been made in the present half-century, both among ministers and laymen, among literary men and women. Meanwhile with all the so-styled popular evangelistic songs which have been published by the million, there has been a decided improvement in the literary type, the joyful spirit, the less extravagant figure, the more varied rhythmic form, and I am not sure but the more Scriptural sweetness and trust.

WHAT SHOULD MINISTERS PREACH?

By REV. E. H. DEWART, D.D.,
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WHAT are the proper themes for the Christian preacher? Most Christian people regard this as a settled question which requires no answer. Yet it has of late become a living question, owing to a widespread disposition to criticize and find fault with the current teaching of the pulpit. Both secular and religious periodicals have given considerable space to criticisms

of the subjects of preaching, accompanied by intimations as to what should be the themes of the pulpit. The most prominent thought in most of these homilies is, that doctrines are of little value, and, therefore, preachers should make the social duties that arise out of the relations of life the chief feature of their message to the people. It is alleged that preachers preach metaphysical theology, and neglect to enforce the practical duties of life.

It may be freely admitted that ministers need to guard against taking too narrow a view of the scope of pulpit teaching! When St. Paul says to the Corinthians, “For I determined not to know anything among you, save Jesus Christ and him crucified,” he evidently did not mean literally that this should be his only theme; for in his epistles he discusses many other subjects relating to matters of belief and duty. All questions of moral duty are fit topics for the pulpit. All themes, the discussion of which is in harmony with the mission of the church in the world, are proper subjects for the Christian preacher. The range of the topics presented in the Scriptures is by no means narrow; and a preacher may always feel that he is on safe ground when he is expounding and enforcing truths taught in the Bible. Should not a preacher condemn prevailing forms of injustice and sin? Certainly; and for so doing he has a fine example in the Hebrew prophets, those fearless preachers of righteousness who quailed not before the face of hostile kings. It will be admitted by every one that ministers of the Gospel should earnestly cooperate in all movements designed to promote social reform and alleviate human suffering. The poor and suffering classes, from whatever cause their needs may have arisen, should never fail to have the earnest practical sympathy of the Christian preacher. In him they should always find an advocate and champion.

All this is freely avowed, without

the least consciousness that in saying these things we are making any new departure from accepted Christian principles. But there is a good deal said and written in condemnation of present-day preaching that is neither sound nor fair. There are many instances of a zeal that is not according to knowledge. Some who assume to be critics and reformers display crudeness of thought and ignorance of the subject about which they write so flipantly. Signs are not wanting that many of these censors have a very limited acquaintance with the character of the preaching in our Protestant churches. At any rate their characterization of the preaching in the churches will not be generally accepted as correct by those who are in the best position to form an intelligent judgment in the case.

The disparagement of doctrinal preaching is one of the most characteristic features of current criticisms of the modern pulpit. If it be meant that human creeds are sometimes unduly exalted, and that dissertations on dogmas are not expedient in the pulpit, few will question this. But doctrines are the great truths of our religion, and therefore their exposition in the pulpit is eminently proper. The belief of these truths supplies the strongest motives to righteous living. A mere intellectual assent to a creed may be a fruitless thing; but a living faith in the truths of the Christian religion is not a vain thing. "As a man thinketh in his heart so is he." No one who truly believes the great truths of divine Revelation relating to God and man, to duty and destiny, can deem it an unimportant thing whether they are faithfully set forth in the preaching of the pulpit or not. There is good reason to believe that many disparage the preaching of Christian doctrines because they do not believe them, or because they have some theories of their own which they desire to substitute for what they condemn. It is sometimes urged as a complaint that

ministers are no longer leaders of public and social movements in the localities in which they reside, as they were in former times. Nearly all the ministers with whom I am acquainted are men who are "ready to every good work." Yet, even if the allegation be in the main true, it is not a just reason for condemning ministers. If Christian laymen have been aroused to take a more active part in reformatory movements, we should rejoice that this is the case. But is not this, in most instances, a result of the very preaching that is condemned?

It is alleged that preachers should give special prominence to political economy, national politics, and all the social questions of the day. It may be freely conceded that the practical application of the moral teaching of Christianity to all the relations of life is an important part of the Christian preacher's duty. But everything that is true or right is not embraced in the Christian preacher's commission. The great mission of the preacher is to declare God's threatenings against impenitent sinners, to make known the way of salvation through Christ, and to teach the duty of righteousness and benevolence in every sphere of life. Rightly understood this embraces a wide range. The Gospel, fully preached, touches all phases of human life, and condemns every form of wrongdoing and injustice.

Some time ago the Rev. H. R. Haweis, of England, in an article in *The North American Review*, maintained that commerce, politics, newspapers, economics, novels, plays, current literature, theosophy, occultism, spiritualism, and Christian science are all legitimate subjects for the preacher. The man who can recommend such a conglomeration of themes can not have scriptural ideas of the object of preaching, or of the value of the truths which constitute the burden of the Christian preacher's message. The regular selection of secular themes, instead of Scripture truths, as the sub-

jects of sermons, can hardly be approved by any one who believes that the church has a Gospel of salvation to preach to the world. It would be a deplorable thing if preachers, who stand as ambassadors for Christ, beseeching sinners to be reconciled to God, should take their ideas of preaching from men who have drifted away from the faith of the Gospel.

We have schools and colleges in which art, literature, physical science, astronomy, agriculture, metaphysics, biology, chemistry, and other branches of useful knowledge are taught. Will any one maintain that it is the business of the pulpit to undertake to teach such subjects, however important they may be, and to compete with the agencies now employed in the dissemination of general secular knowledge? For the preacher to drift away in any such line would be to disregard the direct command of Christ, and the teaching and practise of the apostles, and practically to confess either that the people did not need the Gospel message, or that it had no special adaptation to the wants and woes of a sinful world.

Doubtless, there is room for improvement in preaching, but I am not prepared to admit that in the preaching of to-day there is any general neglect to apply the principles of Christ's religion to the duties of common life. Even in the last century John Wesley, whose evangelistic work might be supposed to limit the range of his teaching, preached and published a series of discourses expounding and enforcing the practical duties enjoined in the Sermon on the Mount. The sermons that are published in volumes, as well as those printed in the newspapers, do not at all justify the charge that the preachers of to-day deal in discussions of abstract dogmas, and neglect to condemn the social and moral evils of the times. Ministers are not perfect, but they can not be fairly charged with failing to apply Christ's teaching to the moral problems of

modern life. All departments of knowledge may be used by the preacher to illustrate and enforce religious truth. At the same time, it is certain that the discussion of political and economic questions in the pulpit, even when moral principles are involved, requires special wisdom and discretion.

The Chicago Advance not long ago had some judicious remarks on this subject, from which I select a few pertinent sentences:

"The fact can not be concealed that the pulpit that undertakes to discuss questions of political economy puts itself into an extremely difficult and unsatisfactory position. . . It is a science, therefore, to be discussed either by specialists or by men of practical experience. The minister is neither, and when he undertakes to set forth his theories of the science, he is walking on thin ice. . . When he is preaching the Word of God, he is wielding a sword that is invincible."

HELPFUL HINTS FROM HARD TIMES.

BY REV. JAMES G. DITMARS.

ALL American industries and trades are emerging slowly from one of the severest crises that ever tested them. We are now powerless to remove the cause or causes of the present hard times; if, indeed, we can discover them clearly. But he is a wise man—or soon will be—who learns from all his experiences. Even temporal calamities may be made to minister to spiritual excellence. They direct men's hearts and hands from worldly investments by demonstrating their uncertainty, while they also present the chance to turn men's minds to the certainty and permanence of the heavenly inheritance. The former exist only "for a season;" the latter is "eternal." Jesus therefore exhorted people to lay up for themselves treasures in heaven and not upon earth.

Earthly Treasures.

Worldly wealth first claims our attention, while we seek to learn its

proper worth. Wealth is not of itself an iniquity. To be rich is not *per se* to commit sin or to oppose morality and religion. Indeed, money often ministers to morality; and riches may promote religion. The Bible condemns only the abuse of wealth, not its use. Its Author claims the wealth of the world as His. Next to grace, it is one of His greatest gifts to man. It will procure him, while it lasts, almost everything but the thing of grace.

Nor is poverty a virtue. Industry is commendable. Indolence is condemnable. Dallying, and not diligence, is contrary to Paul's exhortation to be "fervent in spirit." While "serving the Lord" the faithful Christian will also be "diligent in business." He is commanded to work six days out of seven, and "the workman is worthy of his wages." Paul's requirement was that if a man would not labor neither should he eat. He exhorts the Thessalonians to labor that they might lack nothing; and the Ephesians that they might "have [a surplus] to give to him that needeth." God's Word abounds in figures of speech to illustrate the resources and blessings of His kingdom. None of them are taken from the poverty that hinders, hampers, and harasses; it is of "riches," "treasures," and "crowns," He speaks. Miserliness, and not money, causes misery. It is not money, but "the love of money [that] is a root of all kinds of evil," *e.g.*, covetousness, theft, envy, murder. Both experience and revelation teach us that there are both worthy and worthless uses for worldly wealth.

The morality of money-making is determined by its motive and method. Some so seek wealth as to be caught and destroyed "as flies are captured in a molasses barrel;" others, so as to be like the "honey bees which keep their wings all free." One of two friends spent his money for selfish gratification; the other to help his fellow men. One was filled with dread at the approach of death; the other, with peace.

The former explained the difference with the words, "He is going to his treasure; and I—I must leave mine."

Wealth Will Not Waive off Wrath.

"Riches profit not in the day of wrath." "Neither silver nor gold shall be able to deliver thee in the day of the Lord's wrath." But its misuse will increase God's condemnation. Dr. Johnson had no words of congratulation for his friend Garrick when told of his increasing wealth. The philosopher sadly replied, "Ah! David, David, these are the things that make a death-bed terrible."

Wealth often Hinders from the Heavenly Home.

The young man of the Gospel was not the last to commit the sin of "covetousness which is idolatry," thus preferring temporal living to eternal life. He was in earnest, he came running, was respected, a "ruler;" moral, had kept the commandments; was sincere, Jesus "loved him." He was not good enough to be saved, but was too good to be lost. Because "one thing" was lacking he made the sorrowful choice of selfishness instead of salvation. Draco is said to have received a wonderful ovation in the public theater. The people's custom was to cast their garments upon those they applauded. The superabundance of applause in this case is said to have smothered the hero. Thus the favors of the goddess of wealth have often suffocated the better natures of her devotees. Many have suffered from not seeking the help one man felt his need of when he wrote a special request for the prayers of God's people in these words: "The prayers of this people are earnestly desired for a man who is prospering in his worldly concerns."

Wealth Will Not Satisfy.

Augustine's prayer will express the truth as long as man's nature remains unchanged: "Thou madest us for Thyself, and our hearts are restless till they rest in Thee." Wings demand air,

fish demand water, spirits demand God, as their natural element. "Man shall not live by bread alone;" and by money, not at all. "He that loveth silver shall not be satisfied with silver." It can not ease the troubled conscience, satisfy the hungry soul, or calm the troubled heart. A dying miser pressed his bags of shining gold to his bosom to quiet his yearning heart. But he soon removed them moaning, "Take it away! It will not do it! It will not do it!"

A guest once addressed to Rothschild the words, "You must be a happy man." His only answer was, "Happy? Happy? I happy? Happy? Aye, happy! Let us change the subject." The first John Jacob Astor replied in answer to the same question, "Why! would you take care of my property for your bread and clothes? That's all I get for it." They that be rich are, like "a large bell, liable to be poorly cast and to break easily. Then their covetousness emits such a cracked, metallic sound." The rich fool of Christ's parable, who prized his "much goods" above being good or doing good, was not the last of his race. Many who seem to have plenty will be revealed by death as suffering penury without "true riches," the current coin of God's kingdom. The words of a Kempis are true—"That man is poor in this world, who lives without Jesus; and that man only is rich with whom Jesus delights to dwell."

THE PURITY QUESTION TO THE FRONT.

REV. JOSEPH F. FLINT, HARVEY, ILL.

"What! know ye not that your body is the temple of the Holy Ghost?"

THE purity question has come to the front, and it has come to stay. Of this the grandly successful National Purity Congress, held in Baltimore, October 14-16, 1895, is ample proof. It is one of the significant signs of the times that such a congress should attract so large a delegation and receive universal approval. Not only were many famous speakers present, but all the papers and

addresses were throughout of a very high order, embodying a vast fund of fresh and valuable information, gleaned at first hand by earnest specialists from their chosen fields. The congress made it possible for the first time for one to take a bird's-eye view of the whole field of social and personal purity:

1. Its vast range. The problem of sex is coextensive with the fact of sex. No one mind can grasp all its ramifications, nor is there any period of life or social interest that is not vitally involved. The problem of purity lies at the very foundation of the family, it is inextricably interwoven with the liquor-traffic, the wage system, proper diet, pauperism, the customs of society, and the laws of heredity. Mention rescue work, and at once the question arises, What led to the downfall of these poor unfortunates, and why is it next to impossible for them to reform? The three main branches on this tree of life are prevention, education, and rescue work, and these in turn are subdivided into many minor branches, involving special knowledge and insight.

2. Its pivotal importance. Sex is only another name for fate; it is like the undertow of the sea, or the hidden dynamo that sets the wheels a-spinning. By this thermometer—purity or impurity—the rise or fall of nations may be gauged with absolute certainty. The fate of Assyria, Carthage, and Rome are warning examples to every civilized nation to-day that the stern laws of God, written upon our members, can not be ignored with impunity. It is not a platitude to say that domestic happiness is the effect of which purity of heart and life is the efficient cause. The divorce mania will continue until the hearts of the people are changed. And was it not a great French preacher who recently pointed out the significant fact that more young men are kept out of our churches by vicious habits than from any other cause? Consecration is impossible where impurity is harbored. There is no use of beating about the bush in this matter, it is the devil of lust that shuts the door of heaven and opens the gates of hell to many a poor soul. The church will never conquer the world until it avoids the very appearance of evil in this particular.

3. The widespread ravages of this sin. If any one doubts that we are rapidly approaching European standards of conduct, the purity congress ought to undeceive him. The very fact that repeated efforts are being put

forth to legalize vice or at least to secure municipal "regulation," indicates in what direction the stream is tending. It came to light that in a certain popular college of New York no less than one hundred and sixty young men confessed themselves habitual frequenters of houses of ill-fame. A conservative estimate places the number of fallen women in this country at 350,000, and as there are at least six fallen men to one woman, we get an idea of the appalling condition of affairs. To be sure, swift public justice was meted out to such a transgressor as Colonel Breckinridge, but on the other hand, the nation's art and literature—those feeders of the imagination and the heart—are being inevitably vitiated by the subtle poison of sensuality. The most popular fiction is that which glosses over or boldly defends every misstep from the shining paths of virtue. The traffic in girls is growing to an appalling evil, while an increasing love of luxury, high living, and selfish ease is reacting disastrously upon moral stamina.

4. The positive side of purity. Not only was the mask torn from the hideous face of vice, but the ineffable brightness and glory of a Christ-like purity were set forth with still greater earnestness at the congress in question. Never before has the secret of personal happiness, and the sweetness and peace wrapped up in the beatitude, "Blessed are the pure in heart," been so well understood as to-day. Our modern prophets and seers behold a great light and promise the dawn of the world's brightest day, when men will live the life of the spirit, and obey the laws of God. The noblest religious teaching of the day and the truest social progress all point to a new era of purer living and higher thinking. Men are beginning to see that it does not pay to wallow in the sty of sensuality.

5. Another important discovery is this: We now see that this subject can be spoken of even before a mixed audience. What we only dared to think about ten years ago, may now be freely expressed and openly discussed, to the surprise and relief of everybody. Since we have found our tongues, and the ice is broken, "we may look for a flood of saving warmth and power to deluge the land." Here is a valuable hint for pastors who may have been frightened from this theme by a man of straw: Observe that the purity movement is the child of Christianity. In a deed and true sense of the word, purity is synonymous with sanctification. Just as the air we breathe is shot through

with golden sunlight, so the truth that feeds the soul is made radiant and zealous by stainless purity. Only when the heart is renewed and the life of God pulsates in the soul is thoroughgoing morality possible. Then again, we are here on firm scientific ground. In fact, this important subject can not be adequately understood until the scientific method is applied. The laws of cause and effect are instantly operative here and never vary. Take for example the laws of heredity: the more rigorously all sentiment is excluded and attention is solely fixed upon the facts relating to breeding, the more striking and rich are the results obtained. The commandment says, "Thou shalt!" Science says, "Thou must!" Any subject that can be scientifically handled always commands the respect of men, and this subject is even more scientific than it is religious.

The question arises, What is the tap-root of this whole matter? At what point will reform efforts do the most good? Undoubtedly, it is the home. After all, it is there that the destiny of every individual is decided. To lift up the fallen and instruct the erring is all well enough, but to be well born and well reared is infinitely more important, for it is the taint in the blood and the unchecked bias toward evil, that gives to temptation such a tremendous force. If our girls could go out into the world with fortified wills and enlightened purposes, they would not, as now, fall an easy prey to the seducer. If our young men had a better start and received a more Spartan discipline (*non Haus aus*), they would see in the everlasting devil of indulgence the robber of their manhood. It is in the home that lust is either engendered or exorcised, as the parents are wise or careless. "Family culture" is the most efficient way of solving the purity question, for the same reason that an ounce of prevention is worth more than a pound of cure. The child has a sacred right to be well born, and the mother is in duty bound to bring up her child to be a worthy citizen and a model in moral conduct.

The Future Church.

THERE is room now in the world only for churches whose influences come from their goodness, morality, justice, charity, reasonableness, weight of argument and amount of truth. . . . Give the world such churches and the religious creed will soon cease to be unpopular.—David Gregg.

EDITORIAL SECTION.

SERMONIC CRITICISM.

English Bible May Mislead.

A VERY common source of error in drawing themes from texts is found in the acceptance of the English text just as it stands, without consulting the original. The danger we wish to caution the preacher against is that of reading into the text what may have come into the mind by some flash of suggestion, while reading the English Bible or meditating upon it, but which has no countenance either from the original text or from the context.

Who has not often heard that noted text of Paul preached on in this way? We mean 1 Cor. ii. 2 :

"For I determined not to know anything among you, save Jesus Christ and him crucified."

This is taken to mean that Paul determined deliberately to exclude every other subject from his preaching, and it is assumed that every preacher should now do the same thing. A glance at the original shows that Paul meant no such thing. He says "Ὅτι γὰρ ἐκράνα τὶ εἰδέναι ἐν ὑμῖν, εἰ μὴ," etc. : "I did not resolve to know anything among you, except Jesus Christ," etc. He had fully and formally resolved to introduce that one subject, "Jesus Christ and Him crucified," and so to make it the prominent thing. Other topics he had not made the subject of a fixed resolution ; they might come up as occasion required.

Another commonly perverted text is Ecclesiastes xii. 1 :

"Remember now thy Creator in the days of thy youth, while the evil days come not," etc.

Great stress is usually laid upon the word *now* in this text. On turning to the original we find that this word is merely the Hebrew word of connection or transition, "and : " *And* remember thy Creator,"—which in this case is a mere particle of transition from the last verse of the eleventh chapter.

Still another frequently misused text is from the same book and chapter, Ecclesiastes xii. 13 :

"Let us hear the conclusion of the whole matter: Fear God and keep his commandments; for this is the whole *duty of man.*"

The English Bible shows by putting

duty in italics, that there is no corresponding word in the Hebrew. And yet the text is used as summing up human duty. What the Bible says is that "this is the *whole of man*"—summing up not only man's duty, but also his perfection and blessedness—in short, taking in everything that has to do with complete and ideal manhood and the true success in life.

An Elocutionist's Direction.

THE necessity for at least a little knowledge of the Bible, on the part of one who would read it in public, is sometimes forcibly illustrated. We recall hearing the following direction in point from a somewhat callow elocutionist, who was teaching some students for the ministry how to read the Bible : "Be sure to emphasize all the *italicized* words."

Crystallizing Thought.

VERY much has been said against "formality of division" in sermons. The advice has been given : "In writing or speaking throw off all restraint." Is there not danger to some in this advice? There certainly should be freedom from all improper restraint and constraint, if the sermon is to reach the highest effectiveness. Such liberty, however, is really never gained except by absolute practical mastery of the laws of thought and expression. Freedom then becomes freedom under law—the only real freedom. One says "The ideal of a discourse is that of a flow from first to last." We have heard that sort of sermon, which began without idea, proceeded nowhere, and ended nowhere, but was a perfect illustration of "a flow from first to last"—of mere musical words.

The hearer needs to have the matter of a discourse crystallized for him, by one who has absolutely mastered the subject,—if it is to abide in his mind as a power for good. South's presentation of the Claims of Christianity is in point: Christianity is *possibly* true; Christianity is *probably* true; Christianity is *certainly* true.

There is no forgetting and no escaping from truth so crystallized and presented.

Learning versus Education. .

LEARNING and education, as shown in sermon-making, as well as in other departments of intellectual or literary effort, are two very distinct things. Learning without the power to handle it effectively in presenting truth and reaching men may be mere rubbish. John Ruskin illustrates this essential distinction in art, as follows:

The artist need not be a learned man; in all probability it will be a disadvantage to him to become so; but he ought, if possible, to be an educated

man; that is, one who has understanding of his own uses and duties in the world and therefore of the general nature of the things done and existing in the world, and who has so trained himself or been trained, as to turn to the best account whatever faculties or knowledge he has. The mind of an educated man is greater than the knowledge it possesses; it is like the vault of heaven, encompassing the earth which lives and flourishes beneath it, but the mind of an uneducated and learned man is like an India rubber band, with one everlasting spirit of contraction in it, fastening together papers which it can not open and keeps from being opened."

HELPFUL DATA IN CURRENT LITERATURE.

THE ETERNAL HOPE DELUSION, by E. Short-house. *The Westminster Review*, February, 1896. The Leonard Scott Publishing Company, New York City. This is a trenchant article of sterling worth, in "The Independent Section," of the great liberal *Review*, and quite in contrast with the usual theology of that *Review*; indeed, quite in accordance with the Westminster Catechisms and Confession.

THE FUTURE LIFE AND THE CONDITION OF MAN THEREIN. III. By Rt. Hon. W. E. Gladstone. *The North American Review*, March, 1896. Mr. Gladstone continues, in this article, the discussion of the great subjects involved in or suggested by the works, especially by "The Analogy," of Bishop Butler. The subject here treated is "The Opinion of Natural Immortality." The course of revelation is traced in the teaching of Christ and the Apostles, and the drift of opinion in the Christian centuries indicated. The references to authorities will be helpful to those who wish to extend their study of the subject.

THE NATURAL HISTORY OF WARFARE. By N. S. Shaler. *The North American Review*, March, 1896. A valuable discussion by the distinguished Harvard professor, from a new point of view. The preacher will find in it the key to the war fever that has been so characteristic of most peoples, and especially to the recent war crazes that have swept over the United States.

CHARACTERISTICS OF HEBREW POETRY, by Rev. F. A. Gast, D.D. *The Reformed Quarterly Review*, January, 1896. Well-nigh one half of the Old Testament is poetry. It is poetic, not in its form merely, but in its very essence. The writer of this article of 27 octavo pages desires to rouse readers of the Bible poems to a "due appreciation of the sweetness and tenderness of their spiritual beauty." He shows that the lyric is the form natural to the Hebrew soul, and brings out and amply illustrates by example the qualities that go to make the Hebrew lyric poetry unquestionably the sublimest ever produced.

ARCHAEOLOGICAL COMMENTARY ON GENESIS. By Rev. A. H. Sayce, LL.D., Professor of Assyriology, Oxford, England. *The Expository Times*, March, 1896. This is a paper in

an exceedingly valuable series now running in *The Times*. On the place of the narrative of the Creation in Genesis I. Professor Sayce agrees with the conclusion reached by Dr. William Henry Green, of Princeton. He says:

"The narrative, however, forms an integral part of the plan of the Book of Genesis. It is the necessary introduction to it in its present shape, and can not be removed without destroying the thread of connection which runs through the history as well as the fundamental idea upon which it is based. The writer deduces all things from the one God, the God of Israel, gradually narrowing his geography and ethnology until his history is concentrated in the land of Canaan and the people of Israel. An equally integral part of the design of the book is the account of the Flood. When we come to consider it, we shall see that it is difficult to assign it to either the second or the third period of Babylonian literary influence upon Israel, and that the phenomena presented by the resemblances between it and the Chaldean account of the Deluge are scarcely explicable, except upon the theory that the Hebrew narrative goes back to the Mosaic age. If so, the account of the Creation will go back to the same date."

FOUR TYPES OF CHRISTIAN THOUGHT, by Prof. Alexander Balmain Bruce. *The Biblical World*, March, 1896. This is a suggestive study of "the type of thought on the great themes of Christian faith exhibited in the pages" of the Fourth Gospel. It proceeds provisionally upon the rationalistic hypothesis that "the Johannine report of our Lord's words, shows us not merely, in substance, the teachings of the great Master, but the theology of the disciple, the fruitage of Christian thought on Christ and Christianity which had grown up from the seeds dropped into receptive minds by the Master." As it is a matter of history that John wrote his Gospel for Christians, men of faith in Christ, just as the first three Gospels were written for Jews, Romans, and Greeks, unchristian and unspiritual men, to bring them to faith in Christ, why is it not quite as common-sense and scientific, to study the Fourth Gospel from the historical standpoint. That furnishes the simple and complete clew to the great differences between it and the Synoptic Gospels.

NOTICES OF BOOKS OF HOMILETIC VALUE.

THE WORKS OF JOSEPH BUTLER, D.C.L., some time Lord Bishop of Durham: divided into Sections; with Sectional Headings; an Index to each Volume; and some Occasional Notes, also Preparatory Matter. Edited by the Right Hon. W. E. Gladstone. In Two Volumes. Oxford and New York: Macmillan & Co. 1896. Price \$7.

This is a royal edition of the works of one of the greatest thinkers England has ever produced. The first volume contains "The Analogy, with his Dissertations Of Personal Identity," and "Of the Nature of Virtue," and "A Correspondence with Dr. Samuel Clarke." The publication of "The Analogy" settled the great Deistic controversy of the eighteenth century. Sceptics have often declared or assumed that it has been overturned, but they have been chary of attempting to refute its argument. Adam Storey Barrar, in his "Critical History of Free Thought," compares Butler's "Analogy" for God's moral government with the work of Newton's "Principia" for God's physical government of the universe, and adds: "Probably no book since the beginning of Christianity has ever been so useful to the Church as Butler's 'Analogy' in solving the doubts of believers or causing them to ignore exceptions, as well as in silencing unbelievers."

The analysis, divisions, headings of sections, etc., by the greatest of living British statesmen, orators, and scholars, add a feature that will make "The Analogy" a new work to thousands of ministers who studied it in their younger days without these helps. Moreover, the issues it met in the eighteenth century are, by the turn of the wheel, the living issues of to-day, so that a more *timely* book was never issued.

The *second volume* contains the sermons of the great bishop, among them those in which, in connection and cooperation with his dissertation "Of the Nature of Virtue" he demolished the utilitarian and selfish scheme of Hobbes.

Mr. Gladstone has promised a *third volume*, to be made up of his own essays on the great British thinker and his works.

Probably no other edition of Butler's Works at all comparable with this will be published for fifty years to come.

THE ARMENIAN CRISIS IN TURKEY. The Massacre of 1894, Its Antecedents and Significance. By Frederick Davis Greene, A.M., for several years a resident in Armenia. With Introduction by Rev. Josiah Strong, D.D. New York and London: G. P. Putnam's Sons. 1895.

This is the only handy volume on this absorbing theme with which we are acquainted. It brings the subject down to the opening of the year 1895.

THE QUOTATIONS OF THE NEW TESTAMENT FROM THE OLD, Considered in the Light of General Literature. By Franklin Johnson, D.D., Professor of the University of Chicago. Philadelphia: American Baptist Publication Society, 1896. Price, \$2.

The author and publishers deserve the thanks of the ministry for preparing and publishing this handsome volume dealing with one of the burning questions of criticism. The difficulties that are found in connection with the New Testament quotations from the Old are examined in the light of the laws of general literature. The author says:

"These laws are of two kinds: first, those which belong to literatures of all ages and

nations, like that of truth, or that of beauty; and, secondly, those which change with season and clime, the dictates of evanescent or local taste and custom, like the absence of rime from ancient poetry, the parallelism of Hebrew poetry, or the alliteration of English poetry. In quoting from the Old Testament do the writers of the New violate the fundamental law of all literature, which is that of truth? Or, do they observe this, and do the accusations made against them proceed from forgetfulness either of the laws of literature in general, or of temporary laws, the literary custom prevalent in their age? The answer will be found in the following pages."

The principles laid down and discussed are amply illustrated from all the classic literatures. The book treats of "The Septuagint Version;" "Quotations from Memory;" "Fragmentary Quotations;" "Exegetical Paraphrase;" "Composite Quotations;" "Quotations of Substance;" "Allegory;" "Quotations by Sound;" "Double Reference;" "Illogical Reasoning;" "Rabbinic Interpretation." It is an able vindication of the New Testament against superficial critical attacks, and can scarcely fail to become a classic in the library of the preacher.

WHAT SHALL WE TELL THE CHILDREN? OBJECT SERMONS AND TEACHING. By Rev. Geo. V. Reichel, A.M., Ph.D. New York: Wilbur B. Ketcham, 1896. Price, \$1.50.

The nine hundred and ninety-nine out of every one thousand ministers, who are not natural preachers to children and who know it, will find help in this volume, which is fresh in matter, and in method and scope somewhat original. A title is suggested at the beginning of each chapter. The "object used" is given after such title; then the "Scripture basis." A simple and graphic description of the object then follows. The readers of THE REVIEW will recognize in the author the writer of the series in our "Illustration Section," entitled "Lights on Scriptural Truths from Recent Science and History."

THE LIFE OF PRIVILEGE: Possession, Peace, and Power. By the Rev. H. W. Webb-Peploe. Introduction by D. L. Moody. Edited by Delavan L. Pierson. Fleming H. Revell Company. Price, \$1.

We quote with approval from Mr. Moody's introduction:

"These addresses by Prebendary Webb-Peploe, given before the Northfield Bible Conference last August, have proved of such help and inspiration to so many Christians that I am persuaded their mission will be greatly increased in this permanent form."

Was not Spurgeon right also when he said: "The great mass of our ministers are sound enough in the faith, but not sound enough in the way they preach it!" We may learn a lesson just here from some of our English brethren.

HAVE MERCY UPON ME. The Prayer of the Penitent in the Fifty-First Psalm Explained and Applied. By Rev. Andrew Murray. New York: Anson D. F. Randolph & Co. Price, \$1.

This is an exposition by a man of well-known spiritual power, who has long been the leader in Christian work in South Africa. The Christians of our own land were delighted to make his acquaintance last summer at Northfield and elsewhere, and to profit by his simple presentation of the higher spiritual truths of our religion.

EDITORIAL NOTES.

The Salvation Army.

MANY will regret the serious break that has just occurred in the ranks of the Salvation Army. Perhaps, however, it was inevitable. Christianity is opposed to autocracy, recognizes no universal and absolute captain but Christ. The absolute despotism of the Army, while it has been a source of strength, has also been a source of weakness. It is especially contrary to the genius and spirit of the American people and of American institutions.

Doubtless there is abundant room for the new organization along with the old, in these times of great spiritual need. Possibly methods a little more spiritual, as well as a little more American, with less that is offensive to people who have something of good taste, may open the way for the new organization to a class of people that has only been partially reached by the old.

There is another defect in the Salvation Army that needs to be remedied. It is not a church, and is without the distinctively Christian ordinances. We have long felt that this would ultimately prove a fatal weakness, or lead to the formation of another great church organization, just as did the Wesleyan movement of a century and more ago.

Is it not possible for the new organization to come in some way into closer sympathy and cooperation with the churches of the various Christian denominations, and so to prove a new source of inspiration and strength to the whole Church of Christ, while finding in the churches the remedy for its own defects? We have too many organizations already, but if something like this can be done it will furnish a valid reason for adding one more. Can it be done?

The Coming Revival.

WE have repeatedly taken occasion to emphasize the necessity at the present time, or in the immediate future, for a great spiritual awakening and quickening that shall not only revolutionize the church but the whole world as well. Religion itself needs it, the individual, business, society, the state, all need it. We are glad to note, from time to time, pronounced expressions of the sense of need of such a divine quickening.

One of the latest of such expressions is that of Secretary C. H. Payne, D.D., LL.D., of the Methodist Episcopal Church. His wide acquaintance with our country makes his forecast of special value. He says:

"If I rightly read the signs of the times, the American Church to-day is on the eve of another great religious movement; she is entering upon a revival epoch unprecedented in her history. I shall attempt briefly to indicate some of the characteristics of the coming revival—the revival needed; the revival which the church must exert her best energies to secure; the revival which must surely and soon come."

The following are some of the points he makes in his strong presentation:

"First, it will be a revival of original Christianity.

"It will be a revival of individual righteousness.

"It will be a revival of corporate righteousness.

"It will be a revival of social righteousness.

"It will be a revival of civic righteousness.

"In the coming revival, more than ever before in the history of the church, the subjects and the agents will be young people."

The Age of Mechanism.

THE present seems to be fast becoming the age of mechanism in religion as in everything else. There is danger that the vast and complicated machinery will clog the work of the church. A distinguished preacher and pastor recently asked us: "Are we not being carried back again to the Middle Ages with their overmastering show of outward works, and their consequently merely formal religion?" The question set us thinking. Less machinery and bustle of activity, and more truth and life—are not these the present requirements, brethren?

Dangers from Secularized Sociology.

Just now sociology seems to be the great fad—especially among the clergy. The inquiries that come to an editor from all quarters seem to indicate that it is regarded as the one all-important subject before the world. There are indications of danger also in this connection. The dangers arise chiefly from the secularized sociology. THE HOMILETIC REVIEW has introduced the thorough and comprehensive presentation of sociology from the Christian point of view, by Dr. Stuckenberg, under "The Social Problem," in order to help its readers to Christian views on this subject.

The vast mass of material on all subjects that is now being urged upon the attention so persistently by the secular sociologists is largely based on the materialistic system of Mr. Spencer. It can scarcely be regarded as science except in a loose and empirical sense. It is rather a heterogeneous mass of facts and fancies. Its advocates generally ignore the all-important elements in society, and hold and advocate materialism without knowing it.

It may be helpful to point out some of its fallacies, scientific and practical:

Its scientific fallacies are all of a piece, arising out of the assumption of the truth of the evolution hypothesis.

1. It attempts to make the methods of physical science the sole methods.

The social unit is the individual. Physical science can approach and study this unit from one side only—the outside. Social science can approach and study it from the inside as well—the inner properties on which the properties of the aggregate—of body and soul—depend. It is bound to study these inner facts because they are the all-important ones.

2. It tacitly assumes that society is an *organism* that unfolds along fixed lines by the simple principles of biology.

Now it is not an organism except in the loosest analogical sense. An organism has not only an organic arrangement of parts, but also a pervading principle of life. The life of society is life only by violent figure of speech. Society is made up of many living beings in whom life is a secondary element as compared with mind and will—and in whom reason is bound to upset all the calculations of the biologists.

There is no such evolution of society independent of man and of God as these men assume.

3. This leads to the further fallacy of confounding "evolution" with "social progress." The two are absolutely diverse and opposed. In evolution there is "the reasonable sequence of the unintended" in a series of events; in social progress, "the reasonable sequence of the intended." The former ex-

cludes will, mind, as having no place in it. So, Mr. Spencer and all his friends. The latter includes as the essential element will, mind, man, great men, God, and the divine will. Nothing would be easier than to show this from business, social, and national life, or from history. Deliberate intention on the part of men—great men—God—enters as the shaping force.

4. This fallacy of identifying evolution with progress leads to the further fallacy of identifying both with the results of the "struggle for existence."

The "struggle for existence" may be an important factor in the animal and physiological world, and may have importance as an agent in the social world; but it is not the chief nor the essential thing there. The part played by the design and the intention of inventors, authors, workers, etc., is the supreme element, and is readily separable from every evolution element. The struggle that causes social progress is thus easily seen to be, not the brute struggle that these men regard it as being, but a struggle—on the whole beneficent—of the few against the few. The end is the domination of the fittest for the ends of life, in directing the productive power of the masses for the increase of production, rather than the survival of the fittest by the death of the unfit.

But there are some practical fallacies in the secularized sociology that specially concern the preacher.

1. It substitutes reform for regeneration, and that largely through the back and the stomach. That is a fatal error. Bushnell said: "The soul of reformation is the reformation of the soul."

2. It reverses the rational and Gospel method of reaching and molding men.

That is to make use, not of scattered facts, but of great formative ideas. These appear first in great men and great works; then in others of high order; and they are finally embodied in customs, institutions, arrangements, that keep these ideas always before the masses. The mass of twaddle that the unbelieving sociologists propose to substitute for the great truths of the Gospel would inevitably result (1) in utter confusion of the popular mind, and (2) in the destruction of Christianity.

3. From the side of human nature—both in hearer and preacher—their method is an irrational and impossible method.

Singleness of purpose, concentration of aim, unity of doctrine in Christ, constitute the secret of success in preaching.

Paul said: "This one thing I do." Christ said: "Seek ye first the kingdom of God," etc. The whole truth is well summed up in the First Epistle to the Corinthians, "Covet earnestly the best gifts. . . . And yet show I unto you a more excellent way. Tho I speak with the tongues of men and of angels, and have not charity," etc. The better way for the Christian or the preacher to exert a powerful influence over men is by keeping the attention always fixed on divine love with its transforming and molding power, and working through that.

Mr. W. H. Mallock is doing a good work by calling attention to some of the scientific fallacies. The preacher needs a level head just now, if he is to get the best light and escape the faddists.