

THE HOMILETIC REVIEW.

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REVIEW SECTION.

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

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V.—THE PREACHER AND HIS FURNISHING.

Better Special Furnishing in Knowledge and Power to Preach.—

The necessity for a better training of the preacher for his work has already been presented and emphasized. It is equally true that, in order to the highest success in the present age, the preacher should have a more complete furnishing in the special knowledge and qualifications required in carrying out his commission.

Such discussions as the present always presuppose general scholarship, knowledge of the original scriptures, acquaintance with literature, general science, etc. But the preacher needs, besides these, such a thorough furnishing for the work, especially with the material of that field of truth with which he has chiefly to do, as shall force the world to cease its scoffing at the Bible as obsolete, and at the utterances of the pulpit as weak and worthless.

I. *Special Knowledge of Science and Philosophy.*—There is undoubtedly demanded of the preacher of the present day, especially of the preacher who addresses the more intelligent audiences, a thorough furnishing in the great principles of science and philosophy. These subjects are obviously connected most intimately with the great Biblical and religious problems that are common to the pulpit in all ages. Moreover, the present evil condition of the world, which the preacher is called upon to remedy—the abounding secularism and anarchism—is the result of false teaching in science and philosophy that he can not hope to counteract without first understanding it. The air is so full of it, literature is so saturated with it,

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

life so pervaded by it, and all industrial, social and political problems so bound up with it, that he can scarcely come in contact with a human being on the street, or broach a subject in familiar conversation, or deal with a common issue in the pulpit, without having the results of such false teaching forced upon his attention and consideration, by finding that it has prejudiced men against his message and incapacitated them mentally for understanding the truth of God.

Written sermons, with frequent changes of parish and reversals of the barrel, have, as we take it, often been destructive of intellectual life and activity among the clergy in these later times, and in the various denominations. There is at present a reasonable and just demand on the part of the church for an increase in substantial breadth and vigor of manhood, in mental acuteness and grasp, and in alertness and enterprise in action, in those who claim the leading places as the teachers and molders of society. Other men are everywhere awake and alive, full of activity and enterprise, in science, in philosophy, in business, in pleasure-seeking—this is no time for the man in the pulpit to sleep. He needs to keep abreast of the age on all the grand issues, and to be able to measure strength with the strongest, knowledge with the profoundest, wisdom with the wisest, if need be, on all the great theoretical and practical questions, if he is to hold his place for God and truth.

And be it said without fear of contradiction, there is no position or calling so favorable as the ministry for grappling with and mastering the great fundamental doctrines of science and philosophy. There is no place in modern life where there is such constant call for a thorough acquaintance with these principles. True, the preacher is not to preach science or philosophy; but he must have a large and firm grasp of their principles if he is to deal successfully with the men whom he meets on the streets every day, to whom he preaches on the Sabbath, and for whose souls he is responsible. He will find that erroneous views regarding both science and philosophy, and most of the questions connected with them, have found their way into all the forms and phases of modern thought, literature, and life.

He will have opinions of John Stuart Mill, of Herbert Spencer, of Matthew Arnold, of Professor Tyndall, thrust at him every day, with confident assurance, by those who will take it for granted that the assertions of these scientific dogmatists are unanswerable, and boast that they are so, unless they are fairly met and answered. Let the man of God present these modern apostles and their new gospel in all their shallowness, and faith in them will die.

The truth is, these men, by starting out with the fundamental denial of what we know best of all things—the existence and living activity of the thinking spirit—and by making all possible shifts to maintain this utterly unreasonable denial, stultified themselves and

committed logical *hari kari*. Or, if anything more is wanting, their advance to the denial of the Supreme Mind—to be seen working everywhere around us, and for believing in which we have the same logical reason that we have for believing that our neighbor exists, and no more reason for denying or doubting than we have for denying or doubting our neighbor's spirituality and personality—completes the stultification and the self-destruction. By the time the man reaches that point there is no logic left in him, as there is none to begin with in the men who blindly follow him.

The preacher who, in the great centers of intelligence, is to stem this tide of egotism and shallowness that is bearing such multitudes to perdition, needs to understand the foundations of things, the principles of things, and to be a master in them, for the truth's sake and for humanity's sake.

A firm grasp also of the main principles of exact science will aid the preacher greatly in his interpretations of the scriptures, so far as their teachings are related to the sciences. The unfolding and illustration of the principles of geology by such men as Hugh Miller, Edward Hitchcock, Arnold Guyot, James D. Dana, and Principal Dawson, will make marvelously luminous important portions of the Word of God that would otherwise be misunderstood or only partially understood, as for example the opening portions of the Book of Genesis. Such knowledge will, at the same time, guard the messenger of God against the assumptions and assertions of "science falsely so called."

A better and firmer grasp of the fundamentals of psychology and philosophy is even more important to the preacher. His view of the will, for example, must decide his view of morality and virtue, and the nature of regeneration and conversion, and it will determine the general type of his theology. His ethical views will shape his theological tendencies, decide whether they shall be in the direction of eudemonism and universalism, or in the direction of essential morality and particularism. In short, no theology is possible without its underlying and molding theories of psychology and philosophy. If the preacher has accurate views on these subjects, they will furnish him a solid basis for correct thinking and sound teaching, and they will put him on his guard against the innumerable popular and delusive errors of the day.

If his view of the fundamentals regarding the nature of man, of the universe, and of God, is correct, he will be in no danger of being carried away by the *zeitgeist*, or popular drift of the hour, and of ignoring the *ewig-zeitgeist*, or the eternal and unchangeable trend of things. Without such view, even if he has a theology based upon the plain language of the scriptures, that theology is liable to be merely a misinterpretation of scriptures, absurdly false and utterly harmful.

There is, therefore, scarcely anything more essential, by way of

preliminary furnishing, to the preacher of this age, than a firmer mental grip on a common-sense and natural psychology and philosophy. And this is especially true in the American Church, in which the theological views and discussions have always had their root so largely in the views of human nature and its workings and of the principles that transcend human experience.

The minister, called and sent of God, should see to it that he is thoroughly furnished for this aspect of his work. He is called to save the world from this shallow, atheistic scientism and skepticism, and this cannot be done without special furnishing for the work.

II. *Special Biblical Knowledge.*—A demand, certainly no less pressing, is made upon the preacher of to-day for a more thorough Biblical furnishing, to help him stem the tide of unbelief and scoffing, so far as that is directed against the Word of God.

There are three points of view from which the minister of the present and the future must be master of the Bible, in order to attain to any such success as is demanded by the commission Christ has given him, and to any such efficiency as is required by the difficult conditions under which his work as a preacher must be done.

1st. He must master the Bible as the Book of God, having essential unity of theme, of aim, of trend, and of plan. Men often object to the Bible, or neglect it, because the pulpit has given them so little real knowledge of it. The method, so long and widely in vogue among preachers, of taking a single verse or clause from the scriptures, severed from all its connections with the context, and then drawing from it a topic even more remote from scriptural connection, and often indeed having nothing to do with the scriptures, is obviously not fitted to give the hearers very much knowledge of the Bible. Ten thousand such sermons may be listened to, and yet the listener gain from them no conception whatever of the Book of God. But even if the theme drawn from the text is a scriptural theme, and its treatment a scriptural treatment, the knowledge of the Bible given by it may still be exceedingly limited and superficial. The book or literary production that has any unity and breadth of thought in it expresses as a whole vastly more than is expressed by all its fragments added but not considered in their connection as a whole. The books of scriptures have each of them their plan and their unity of truth and thought. Archdeacon Farrar recently said, in "The Message of the Books:"

"Out of the many thousands of sermons which are weekly and sometimes even daily delivered in England, it is, I think, very desirable that some should be devoted to the scope and meaning of the books of scripture, rather than to its separate texts. By thus doing we can, as it were, kneel down to drink of the pure stream as it bursts from the living rock. The Bible teaches us its best lessons when we search its teachings as wise and humble learners; when we judge of it by the truths which we learn from it, not by the prejudices and

prepossessions which we bring to it; when we seek in it the elements and bases, not when we go to it for proof-texts of doctrines which we already hold."

The preacher should be master of the books of the Bible, as they appear in their completeness on the sacred pages. He should also be master of the Bible as a whole, as the Book of God, the one complete, consistent revelation of God's plan of redemption for a lost world. It is not enough that he should understand the original languages and be able to read the Bible fluently in those languages, not enough that he should study all about the Bible, all around the Bible, or all through the Bible, creeping on his way through the verses, as the worm creeps blindly on its way through the grass and tangle. He should study the Bible itself, as one great complete thought of God. He should study it and grasp it as a whole, in relation to its great center. He should master it in its every book, until every book is understood in itself and in its relation to the whole Bible. He should study it throughout grammatically, logically, prayerfully, by the help of the Holy Spirit, until it becomes a living book, quick and powerful in all its range of revealed truth and fact.

Such study has its place above all mere human theology. It is infinitely more important than all our mere philosophy. It will help the preacher more in his work of answering objections than all his knowledge of science and of human investigations and speculations. In truth, to most of the objections brought against it and its religion, the Bible is its own best answer. Such objections are largely based upon misconceptions of its character or its teachings. The preacher, in such cases, has only to let its light shine and the darkness will be dissipated. His supreme aim in this regard should be *to help his hearers to come to see the Word of God as it is in itself*. When he has succeeded in doing this, God may be trusted to take care of the ordinary objections, and to make the Word by His Holy Spirit a saving power.

2d. The second point of view, from which the preacher of this age needs to grasp the Word of God, is as a theological system. The Bible teaching should be grasped, by the preacher, in a living system of theology that, in its naturalness and completeness, shall confound the skeptic and the scoffer. Doubtless one of the reasons for the cry of the age against theology is that the preachers and the people have had so little living theology from the Bible. The result of the attempt in our theological seminaries to get everything into three so-called years, each of which is only half a year long, has been that men inevitably get next to nothing on any of all the subjects. Perhaps not even a quarter of the time once devoted to theology is now devoted to that subject. Often the number of theologians, that is, of those who take some special interest in theology, in a class of fifty young men, may be counted on the fingers of one hand; and sometimes the

number is even less than that. The result is that the preacher, in his training period, fails to get such grasp of this greatest of sciences as will give it an interest to himself; and so he must of course fail of the ability to infuse into it any interest for his hearers. Having failed to grasp the great system of divine truth, in its relations and harmonies, it can be to him only a skeleton of dry bones, which, like the bones in the prophet's vision, are "very dry." No wonder that when the attempt is made to present theology on such a basis of knowledge—or rather of ignorance—men cry out against "dry theology," and insist that they want no more of it. It is the lack of theology that is the matter with the preaching, and against which the people protest, and against which they are right in protesting. One of the most popular preachers in America to-day, for intelligent people, is a man who deals exclusively in the great theological themes, and whose sermons never weary his hearers, even though they reach into the second hour. The preacher of the present time needs especially a living system of theology. The preacher who is able to marshal a system of Bible truth about Christ crucified, so as to find a place for everything and so as to let everything fall into its place, will have a system full of interest for men and mighty in its saving power over men.

3d. The third point of view, from which the preacher needs to master the Word of God, is that of the practical bearing of its doctrines upon human interests and upon the great questions of human life and conduct. He needs to master it as practical truth.

Doubtless one reason for the outcry against theology, from the pew and from the pulpit, is to be found in the unpractical method of presenting the doctrines of the Word of God. The starting-point in the preacher's working-system should be found in something that comes home to men and lays hold upon them with power. Theological truth is essentially practical truth. Practical truth is truth that has relation to man's feelings and desires, and through these lays hold upon his will and calls him to choice, purpose, and action. The great doctrines of the Word of God have this practical bearing when properly presented. They are not like mere mathematical axioms or formulas. The omniscience of God may be presented in such abstract way that a man may never think of it in its relation to himself; but that is not the Biblical way, nor the practical theological way of presenting it. Properly viewed, the doctrine brings the sinner into the very presence of Jehovah, and opens all his soul and life to the God with whom he has to do in this world and before whom he must stand at the judgment bar. It is this practical relation and bearing that give to theology its living and unfailing interest to men—especially its relation to salvation.

In short, the Bible, which furnishes all valuable theology that has any bearing upon salvation, is an intensely practical book. Its

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doctrines of creation, providence, original sin, incarnation, and redemption are the divine answers to the great questions that no man can fail to ask himself: Whence came I? Upon whom can I depend? Whence the evil in the world? Is there any way of escape? What is that way? These questions have to do principally, not with man's imaginations, not with his logic good or bad, not with his taste rude or cultivated, but with life and death eternal. The Bible appeals to practical instincts, is adapted to practical needs, appeals to practical issues, puts its truths in concrete, practical shape. Preaching that does not appeal to such practical instincts, that does not supply such pressing needs, that does not meet such living issues, that does not put itself into such direct and forceful shape, can not be according to the standard of God's Word. The truth of that Word is no dead orthodoxy, but a living and life-giving thing.

The preacher needs to seize with special clearness and firmness upon the broader and more quickening views of the lost world and salvation, as presented in the Bible. There are a few grand truths that stand out above the rest. The preacher's conviction of these will in large measure decide his efficiency in the service of God. They are such truths as these: the lost condition and eternal condemnation of man; the vicarious death of the God-man for his salvation; the mission of the Holy Ghost to apply the provisions of that salvation; the great commission to the lost world; the stewardship of all Christians under God for the ends of redemption; a free Gospel for the masses of mankind; the tremendous earnestness and urgency of the work, while a soul perishes with every throb of the heart. If these momentous divine conceptions could be burned into the soul of every preacher, there would speedily result a tide of holy influence inspired of the Bible that would sweep back with resistless energy the swift and strong floods of godless self-indulgence and worldliness.

Let it then be emphasized to the utmost—a knowledge of the Bible is what is supremely needed in the ministry of the present day—a firm grasp of its divine structure and unity; a fast hold upon its theology viewed from the cross; a quickening sense of its living, practical doctrines. That, and that alone, will save the ministry from the laxity in doctrine and the maudlin sentiment that come to us from so many “prominent and progressive pulpits,” and from the often-recurring blush for the easy-fitting virtue and criminal neglect of souls that are so certain to accompany them.

III. *Special Power to Preach.*—There is likewise an increasing demand upon the preacher of this age for a better oratorical furnishing for his work, especially for the power of direct and extemporaneous preaching of the Word—in short, for a better knowledge of and skill in preaching.

There is doubtless a deepening and widening conviction on this point among those who have to do with the practical work of

reaching men, especially of reaching the masses. Let not those who press the claim be misunderstood. For the work of saving souls they have no faith in the mere practise of rhetoric and elocution; none in the "start and stare theatric." But they believe that there is a power of free speech, that may be given to the messenger of God, and that they verily believe should be given him. They are not inclined to deny that there may possibly be those who can not acquire this power of speech, or that circumstances may arise in which it may be better for the preacher to use the manuscript sermon.

But the command of the Master was, "Go *preach* my Gospel." The Apostles obeyed it and *preached*, as did the Master himself. The primitive Christians obeyed it. The great reformers in all ages have obeyed it. In seasons of awakened interest men who are trained to *read the Gospel* obey the command of Christ and *preach* it. In all ages in which the power of Christianity has been dominant, preaching has come to the front. It is by the "foolishness of preaching" that the world is to be saved.

Perhaps none can appreciate so well as those who have been trained to *read the Gospel* the infinite difference between that and *preaching* it. But the conviction is certainly rising everywhere of the necessity of direct speech, soul to soul, eye to eye, if the world is to be saved. The men who have the power to reach the masses are the trained and skilful preachers, the Beechers, the Spurgeons, the Moodys, the Newman Halls. Such being the case, it should be one of the foremost aims of all our institutions of learning—while seeking to open the intellects of the rising ministry and fill them with Biblical truths, and while training them to practical power in managing affairs and men in prosecuting great enterprises—to train them also to the ready command of clear, powerful, and polished speech, to be used in a hand-to-hand conflict for the rescue of souls. And there is little doubt that to the average preacher such training can be given, if the proper constructive and creative method of study and discipline is made use of in such institutions.

But whatever may be said of reading the Gospel, for preachers and communities made up of intelligent Christian people, nothing is clearer than that the poor and the ignorant can not be reached with a *read Gospel* in any age. A clear-minded, unprejudiced man must see that cumbrous written forms are never suited to minds of this class, and that they are peculiarly unsuited to the minds of this age. Dr. William M. Paxton was right, when he said, in his address at the inauguration of Dr. Archibald Alexander Hodge as professor of theology at Princeton:

"The long, prolix, syllogistic statements of the schoolmen are surely not adapted to an age of telegrams. The mental conditions of a people who travel in a stage-coach at the rate of five miles an hour must differ greatly from those of a people who travel in a railroad

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car at a speed of forty miles. In an age when mind is intensely active and all other ideas come to men on the wing, it will not do for the truth of God to crawl like a snail, or slumber like a crow. It must fly with the celerity of a carrier-pigeon to bring its messages to men in the thick of life's battle, or it must mount like an eagle to command attention and to carry its glad tidings upon swift wings to every corner of the earth."

It can hardly be doubted that, with the better furnishing, in the directions already considered, the ministry will feel more and more constrained to acquire this power of free and direct speech, to be used as the most effective instrument in carrying out their commission.

Without such thorough furnishing for the work the preacher may not expect to overtake this age of steam and lightning; with it, with God's help and inspiration, we have the means suited, rationally at least, to the end of bringing the world to heed the Gospel. Given this better intellectual and scholarly equipment, this firmer grip of the Bible with its glorious living theology and practical life-and-death truth, and given this command of the power to bear the message of God right home to men by living speech—and there may be expected, with the divine quickening and a new consecration and devotion, the speedy confounding and hushing of all the boastful and scoffing skepticism and secularism and atheism, and a new and more healthful atmosphere in which the coming generation may live and accomplish its task.

II.—CONGREGATIONAL WORSHIP.

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I.—IT SHOULD BE CONGREGATIONAL.

FOR churches which have no settled and uniform order of service prescribed by ecclesiastical authority, the question which we propose to discuss must always be an open question, and therefore a consideration of it ought never to be out of place. This is one penalty which we pay for the liberty that we claim. But even with us it is not a liberty which has no other master than its own will and pleasure. The Westminster Assembly, in 1646, said truly that "the acceptable way of worshipping God is instituted by Himself, and so limited to His own revealed will that He may not be worshiped according to the imaginations and devices of men."

The liturgical church, equally with the church which has no ordained order of service, recognizes four main divisions in public worship, and what they are this same Assembly declares: "Prayer with thanksgiving; the reading of the scriptures with godly fear; the sound

preaching and conscionable hearing of the word; and singing of psalms with grace in the heart."

We may, I presume, take it as granted that in our public worship there should be prayer and psalmody, the reading of the Bible and preaching. It is with the order in which these are to come, with the emphasis which is to be placed upon each of them, and with the spirit in which the service should be conducted that we are now concerned.

Congregational worship has by its very name a two-fold character. On its Godward side it demands worship, on its manward side fellowship. What I shall have to say upon the subject will naturally gather about these two points, the first of which will be treated in this paper.

First, then, Congregational Worship must be Congregational.

1. For one thing, it should be such as the congregation at large can join in. "Communion with God in prayer; the reverent ascertainment of His will by the reading of the scriptures; the unfolding, application, and enforcement of that revelation upon the heart and conscience by preaching; and the united ascription of thanksgiving to God by His praise in song," are matters of common interest and moment. No one of them can be omitted, slurred over, or even ill-performed without spiritual loss to the worshipers. But to what have we come in too many of our churches? We have reached such a pass that almost everything is done for us, and we worship, as Miles Standish made love, by proxy. It is the church of the prayer-book that is congregational now. There the worshiper is audibly active, and is, besides, constantly changing his posture. For ourselves, we are in too many cases expected to be content with very little more than the cold patronage of our presence; and the collection is the most thoroughly congregational part of the service. Hugh Miller, the Scottish geologist, on his first visit to England was shown into a prebend's stall in a certain cathedral, but when he ventured to join in some part of the musical service the verger tapped him on the shoulder and said, "Sir, we do our own singing here." One fears that very much besides the music is done for us rather than by us in most of our own churches. We are indeed permitted to join with our voices in the hymns, altho there are churches where even this is begrudged us. In them the choir absorbs for its private use at least one of the hymns, and the height of absurdity, as well as impropriety, is reached when the soprano inquires

"Dear Lord, and shall we ever live
At this poor dying rate?"

desecrating words which, if they mean anything, mean that the soul is full of passionate sorrow because of personal estrangement from the source of spiritual life. Now, apart altogether from the religious objection which we ought to put to having our praises performed by lips that have never been themselves consecrated, such a concession as this is an insult to the true congregational idea. It is a blunder as

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well as a crime. We should resolutely refuse to allow any part of the service to be taken from us when we can perform it ourselves. And as some one has well said "there are times when we would not have an angel sing our praise."

2. Of course, I am not arguing that all of us must join audibly in every part of the service in order to fulfil the demands of congregational worship. And yet even here we ought to do far more than we do. The audible "Amen" at the close of the prayer is the congregational response to the words of the minister. It ought to be restored to the congregation, to whom, and not to the minister, it belongs. Equally I think that there might be some form of congregational response after the reading of the scripture. At every service there should be a responsive reading from the Psalms, unless, indeed, we can introduce the delightful habit of a congregational chant. The responsive reading of other parts of the Bible is without any authority either in history or in reason. The Bible should be so read as to draw no attention to the reader, but to concentrate thought entirely upon the sense of the passage read.

While, however, the worshiper need not join audibly in each part of the service, there should certainly be no part of the service unintelligible to him. The conviction that it is his service, and that he is worshiping through it, should never be disturbed. "Our services are barren," as Henry Ward Beecher said, "not from any want of common form of devotion, but from the want of common sympathy." And yet what common sympathy is possible to any reasonable person when he is expected to suspend his worship, to break the electric chain of personal participation, in order that the quartet may perform a piece which, for all we can understand of it, might as well be in Hebrew? The old Scottish woman was not so far wrong when, after listening to such an exhibition, professedly from one of the Psalms of David, she said "Weel, weel, I noo for the first time understand' why Saul threw his javelin at David when the lad sang for him." The complaint which I am now making is not new. Erasmus is urging it in his day when he comments upon the saying of Paul that he would rather speak five words with a reasonable meaning in them than ten thousand in an unknown tongue. "Modern church music," says he, "is so constructed that the congregation cannot hear one distinct word. The choristers themselves do not understand what they are singing. Yet, according to priests and monks, it constitutes the whole of religion. . . . A set of creatures who ought to be lamenting their sins fancy they can please God by gurgling in their throats. . . . If they want music let them sing Psalms like rational beings; and not too many of those."

Let me not be misunderstood here. I do not say that every word in the musical part of the service must be intelligible. The organ alone is able to minister to the feeling of religion, and the strain from

Mendelssohn may be as stimulating to devotion as one of Wesley's hymns. George Eliot, in her Journal, describes passing from St. Sebald's church at Nuremberg, where a Protestant clergyman was reading in a cold formal way under the grand Gothic arches, to the Frauen-Kirche, where the organ and voices were giving forth a glorious mass, and she adds, "We stood with a feeling of brotherhood among the standing congregation till the last note of the organ had died out." Here was fellowship of heart, a sympathy which could grow strong in "songs without words." In the main, however, this musical part of the service should find expression in distinct words. And what ministry nobler than that of many of our solid and melodious old tunes, when they are wedded to hymns which are the priceless legacy of the church universal! Of such it is that Augustine makes confession: "For at one time I seem to myself to give them more honor than is seemly, feeling our minds to be more holily and fervently raised unto a flame of devotion by the holy words themselves when thus sung than when not; and that the several affections of our spirits, by a sweet variety, have their own proper measures in the voice and singing, by some hidden correspondence wherewith they are stirred up." So much I have said—that congregational worship must be such as the people at large can join in, and such as is intelligible to them—in order to lay special stress on a further point.

3. This is, that congregational worship ought to be in the highest sense profitable to the congregation.

Mr. Haweis, who no doubt speaks from a wide experience, says, that "Church of England preaching is mostly poor, but that non-conformist preaching can not afford to be, because if a man can not preach he has got to go." The suggestion that there is a church where a man can preach as badly as he chooses strikes terror into a mind unfamiliar with the possibilities and performances of many Episcopalian sermons; but leaving this subject among the things with which the wise man intermeddled not, shall we not say that if it be true, as Mr. Haweis affirms it is, that a minister's tenure of his pulpit depends on his ability to preach, we have ourselves to thank for it? We are rightly punished for the excessive, and I had almost said the exclusive, prominence which we have given to the sermon in our service. I say with Dean Burgon, "Let preaching have all honor, but let it subordinate duty, and never be looked upon as the great business of the sanctuary. In Puritan times we learn that *la Prêche* was a name for Protestantism. In more recent days we have perhaps heard of services abridged or indecently hurried over, in order that the performances in the pulpit might commence. All such self-glorification is a dishonor put upon God; and an omen of nothing but ill to the spiritual life of a people."

The sermon is a part of the service, and how little a part in many instances we will not pretend to decide. Very possibly oftener than

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we are willing to suppose, the spiritual health of the worshippers might be more vigorous if the sermon were omitted. Lowell in one of his letters confessed that he was not much of a church-goer, because he so seldom found any preaching that did not make him impatient, and so do more harm than good. The church in which Lowell was nurtured is responsible for emphasizing the distinction in public worship between the service of worship and the service of thought. When the sermon ceases to be chiefly memorable, because as much as prayer or praise it is a part of worship, I, for one, care little how soon it goes. I deprecate all discussion of the sermon if divorced from the fact that it belongs to public worship. And I refuse to make a distinction between worship and thought in our church services. With Dr. Dale I would say, "What is preaching at its best? It is a clear, earnest declaration to man of what God feels or desires or wills. Preaching may often fail to touch its ideal perfection, but so may prayer. Take each according to the true ideal of each, and you will find that preaching is quite as sacred as praying."

Preaching, if it be true to its purpose, is delivering the message of God to the congregation. So also, and in a higher degree, is the reading of the scriptures. Yet we have suffered this part of the services to fall into the background. The Episcopal rubric provides for the morning service a lesson from the Old Testament, another from the New, a long reading in response from the Psalms, the declaration of the Ten Commandments, and a brief selection from the Gospels and from the Epistles. Over against this is set in the freer arrangement to which Puritanism commits itself—one reading from the Bible, rarely more, and that not so long as to endanger full justice being done to the sermon. If it be true that the Bible is the religion of Protestants, it is astonishing with what meager fare we have been satisfied. The service will not recover its right proportion until at least a fourth part of it is given to the careful, reverent, and intelligent reading of the Word of God without any note or comment.

We probably strike at the heart of the matter when we say that in our service, if we have not made too much of preaching, we have certainly made too little of worship, and as certainly we have made the sermon too prominent by making the service too secondary. I do not believe that the revolt against the length of the sermon is a revolt in favor of a shorter service. Mr. S. R. Crockett, the novelist, speaking as a Presbyterian, said to a reporter not long since: "It has always seemed to me one of our weak points that in our desire to hear sermons we do not make enough of worship. . . . I feel it important to keep the sense of worship first and vivid."

Very few men ought to preach more than half an hour, most men ought to preach not more than twenty minutes, and a multitude of men who are doing it ought not to preach at all. The congregation has a right to hold and to express an opinion on this matter. We

are not priests but ministers, and we have no business to exaggerate our personality at the expense of that of the congregation.

Thomas Erskine, of Linlathen, expresses an opinion which many—and I believe an increasing number—share with him when he writes: "I really prefer the Church of England service to any that I know, it brings us all so much into one, and it makes the minister so much the mouth and the leader of the people, instead of lifting him out from the people and making him the only doer of anything in the church." One reason for the distaste for a free service which is felt by many cultured people is here touched upon. It lays on the one what should be shared by the whole. We exact too much from our ministers, and we expect too little from our congregations; and there is not one minister in a thousand who from January to December is equal to the task imposed upon him.

III.—HOLY SPIRIT POWER AS EXEMPLIFIED IN ADONIRAM JUDSON GORDON, D.D.,

PREACHER, TEACHER, AND PASTOR.

BY ARTHUR T. PIERSON, D.D., BROOKLYN.

A VOICE will no more be heard that was to many, in a peculiar and unique sense, as the voice of God. In all the years since the first of the believers' conferences was convoked by Mr. Moody, at Northfield, Mass., no one man has ever spoken there with more frequency, more pertinency, and more efficiency, than Adoniram J. Gordon.

Dr. Gordon was no ordinary man. He was in the best sense a great man, naturally endowed with a fine physical manhood, a large quantity and a noble quality of intellectual power, and a most sympathetic and humane heart. He was, in his single qualities and in their combination, a rare man. And yet with all he combined a childlike spirit, so humble, so simple, so self-unconscious, that he had no idea of his own worth, and was ready to serve in any capacity. One who knew him as well as any other human being has said of him, deliberately, that he was as far as possible "a man without a fault." There is this embarrassment in speaking or writing of such a man that one feels deeply under the restraint which his humility still imposes.

And yet it remains true that to those who really knew him he must ever represent somewhat that in royal measure was given him from above. What that gift was, and how it made him what he was, and how we may command like gifts, is the question which is most appropriate to this brief paper.

Paul writes to the Corinthians (1, vii. 7), "Every man hath his proper gift of God, one after this manner, and another after that."

Apart from the particular application made of this, Paul was here enunciating a universal principle: Every disciple of Christ has some special gift of God which he is to 'stir up,' to cultivate, to improve, to employ.

After long and intimate study of Dr. Gordon's character and career, I believe he was appointed to be, *to the church of this generation, a sort of prophet of the Holy Spirit*; above all else, to teach disciples the obscured and well-nigh obliterated truth: "Ye are the temple of the Holy Ghost—the Spirit of God dwelleth in you. . . ." And, if ever a man could say at the close of his life, next to his Master, "I have glorified Thee on the earth; I have finished the work which Thou gavest me to do," it was he whose memory these lines are meant to cherish.

It might best honor our brother, and most glorify his Master, if we should take note how this truth, of the Holy Spirit's indwelling and inworking, molded his belief, his practise, his character, and his career; and how it accounts more than anything else for all that was most beautiful and most powerful in this unique man of whom so many have been ready to say, "He was the most spirit-filled man I ever met."

Let us first of all recall the New Testament teaching as to the Holy Spirit. In substance it may all be found in three chapters of the Gospel according to John (xiv., xv., xvi.). In this last discourse of our Lord before His crucifixion He, for the first time, gave utterance to the complete doctrine of the Spirit, and it will be found helpful to collate and to combine His words in one continuous statement. . . .

Two grand propositions deserve our notice: First, the Holy Spirit is to be to us what Christ Himself would have been, had He tarried on earth and been the personal companion of every disciple; and secondly, the disciple is to be through the Spirit, to the world, in his measure, what the Holy Spirit is to him. He is to testify of Christ and glorify Him; to talk of the things of Christ and show them unto men; not to speak from himself, but what he hears, that he is to speak, etc.

This prominence given to the *Holy Spirit* in Dr. Gordon's mind and life accounts for the better part of what is otherwise less easily explained. For instance, he believed, first, in

1. A Holy-Ghost book, the Bible.
2. A Holy-Ghost body, the church,
3. A Holy-Ghost baptism, the secret of power in service.

I. *The Holy-Ghost Book*—the "Holy Scripture inbreathed of God."

The figure suggests man's creation. God "made man out of the dust of the ground and breathed into his nostrils the breath of life," so that "man became a living soul." There was a body of matter, in-breathed and vitalized by the Spirit of God, and the two together constituted a living man, in whom the soul is the secret and essence.

So Paul writes to Timothy, "All scripture is inbreathed of God." This Bible is a body, something material—a book with paper, print, visible type, letters, representing a human utterance or product: but into that body God has breathed the spirit of life, and the Bible has thus become a living book. All other books are dead: they have no divine vitality, and hence no power to beget life in us. The Word of God is living and powerful—instinct with the life of God, and hence life-begetting, life-transmitting.

This conception of the Bible as a living book affected Dr. Gordon's life in several ways:

1. It led him to the Word of God as a *living counsellor*. He went to it, as a man to a personal friend. He consulted it, not as a book, but as a being, as we see reflected in the author of the 119th Psalm. When he wanted guidance, counsel, help, comfort, he opened these pages and always found it—it was like a man inquiring at an oracle and getting a response. He often called my attention to the remarkable answers which the Word of God gave to his inquiries. When he was troubled with some apparent contradiction or enigma in doctrine or holy living, he opened the Word and lifting his heart to God for opened eyes to behold wondrous things out of His law, he expected the Author of the Book to be its Interpreter and his Instructor, and under His guidance he saw and heard unutterable things. He believed this was the only way to understand this book, which the natural man can not read with spiritual perception; and that, to all who are not thus taught of the Spirit, it is impossible to discover the riches of the Word. To all such God says: "Thou hast nothing to draw with and the well is deep."

2. He was led to make the Word of God the *sole staple* of his preaching. Preaching was to him "thinking God's thought after God." No man's sermons ever had a more thorough *scriptural* quality. They were the Bible, expounded, illustrated, enforced, and applied. He trusted the Word to be its own vindication and defense. One seldom heard from his lips any direct argument in proof that the Bible is the Word of God. Familiar as he was with the science of apologetics, he seldom resorted to its armory, or arsenal, or used its weapons. He remembered God's promise, "My word shall not return unto me void," and he thought the best way to defend the Bible was to use it as the two-edged sword of the Spirit. He assumed it to be what it claims, and then so led others to see its wonderful meaning and to enter into marvelous mines of divine wealth, as that they felt its infinite superiority to all other books. It was amazing how mighty was the influence of such preaching and teaching even over the skeptical minds of college students. They were disarmed in the presence of a man who not only believed in the plenary inspiration of this book, but left you without any other means of accounting for its divine contents. He preached the Word, and then *trusted* the Word to do its own work.

3. He was led to the adoption of a *scriptural* model for his personal life, his public ministry, and his church conduct.

The moment a man honestly and heartily believes the Bible to be God speaking through men to men, he is compelled to ask two other questions: first, What does the Bible teach? and, secondly, What is the bearing of this teaching upon me and my duty? He finds a pattern showed him in this Mount of God, and hears a voice, "See that thou make all things according to that pattern." And so, as a scriptural quality comes into such a man's speech and preaching, a scriptural quality is bound to pervade such a man's life and character.

In that last fragment, published after his departure, and in my judgment the richest legacy of testimony that he has left to the church, this is the dominant conception. He dreamed that "Christ came to church," and the vision was so vivid that, from that day, he saw Christ in church, and constantly asked himself how his preaching and praying and pastoral conduct of his charge would please the Lord. The result was an entire remodelment of his whole church life, as the volume bears witness.

II. This prepares us to consider the second part of our theme: He found taught in this Holy-Ghost book the doctrine of a *Holy-Ghost Body or Building—the Church of Christ*. The Day of Pentecost, its natal day—all additional multiplications, the work of the Spirit. That church is the Holy Ghost's *seat*. At the Day of Pentecost, He came down and *sat* upon each of them, to indicate that, as in Christ's baptism the Dove found a nest and rest, now, in the Body of Christ, He finds a permanent seat, or *see*. The Holy Spirit then is, to the church, the *Divine Archbishop*, administering all the affairs of the church; and all officers and members are to be in subordination to Him, who sends forth apostles, makes elders, overseers, and qualifies deacons by filling them with the Holy Ghost. To one who believes thus there can be no rest except the church is developed in Holy-Ghost power. There must be an elimination of all that is secular—in membership and method—and a sanctification of all things unto God.

This conviction took such hold upon Dr. Gordon, that he could not be content while, in the church of which he was pastor, one relic of the compromise with the world remained. He reminds one of Savonarola in Florence, four centuries before him, who at first tried to accommodate himself to things as they were, but lost his peace in consequence, and who felt himself divinely urged forward to proclaim three truths for which he suffered martyrdom: 1. The church of God must be renovated and that in our time; 2. Italy is to be scourged before this renovation; 3. All these things will happen very soon.

Adoniram Gordon felt the Word of the Lord "as a burning fire shut up in his bones," and he was "weary with forbearing." He was

compelled to testify, and, with all his modesty and meekness, his reforms were radical. Rev. George L. Mackay, D. D., of Formosa, said, reviewing church history for a quarter century, that, when twenty-three years ago he went out to Formosa, the church seemed in the *ice* age, frozen into apathy, and he was treated as a hot enthusiast whom every effort was made to cool down; thirteen years ago, when after ten years' absence he visited Canada, he found the *water* age. Coldness and icy indifference had given way to a sort of missionary zeal, but the church was trying to float her missionary enterprises upon bazaars and festivals. Now he says he finds the *steam* age, when everything is run by machinery. The church has multiplied her organizations and is proud of her numerical strength and her numerous societies, but knows little of the power of the Spirit and a life of voluntary self-denial, and her methods of giving are anti-scriptural, anti-spiritual, and anti-historical.

This godly man of Boston not only did not court, he rather feared, *popularity*, and not only for himself but for the church. "The *friendship* of the world is enmity with God." We are warned more against the world's advances than against its antagonisms. "Wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat, because strait is the gate and narrow is the way that leadeth unto life, and few there be that find it."

It is remarkable how breadth and multitude always go together and mark every evil way; and how narrowness and fewness go together and mark every good way and safe way. It is a simple fact of history that as soon, in the church, as the *multitude* begins to espouse any cause or movement it begins to lose its proper limitations and restrictions; compromises with the world begin and broad-church doctrine and practise prevail. Dr. Gordon had no reluctance to be on the side of a godly minority: in fact, whenever he found himself on the popular side, he began to doubt the correctness of his own position and question whether there were not need of changing front, and going over to the side of the minority.

III. Dr. Gordon believed in a *Holy-Ghost believer* and a *Holy-Ghost baptism* for the believer.

Not only of the church at large, but of every believing disciple, is it true that "your body is the temple of the Holy Ghost." Every man is a Holy-Ghost man if he is regenerated, and, in proportion as he is sanctified and set apart to God for service, he becomes the *vessel* and *vehicle of God's power*. This humble believer saw the electric car reach up its trolley finger, and lay hold of the wire charged with the secret current, and then all the power of the mighty energy of nature was at its disposal. In fact, the trolley does not lay hold of the electricity, which rather lays hold of the trolley that simply *touches* the wire.

Dr. Gordon determined that he would make trial in himself, how

far a man might be laid hold of by the Holy Spirit and be both *transformed* into God's likeness and *used* for God's service. His whole life for twenty years past must be judged by this purpose which he first intelligently formed at the Northfield Conference in 1882.

"According to your faith be it unto you." Upon him more than any other man I ever knew the Spirit of God was poured. He reminded one of that verse in the 133d Psalm, where the precious ointment is described as running down from Aaron's crown to his garment's fringes. The Spirit poured out on this man touched his *eyes* as with eye-salve, and he saw clearly the things of God. Unction or anointing is constantly used by John, of *knowledge of God*: "Ye have an *unction* from the Holy One and ye *know* all things." Only by such a Spirit anointing can we account for that marvelous insight into the Word which made A. J. Gordon a constant discerner, a discoverer of hid treasures. His teaching was a constant revelation of riches found in unsuspected places in the Bible. The holy anointing reached his *ears* and made him intent to hear and heed what God should say. It touched his *tongue*, and what a tongue it became! The unruly member full of deadly poison became a restrained and anointed organ of celestial speech. I have known him intimately for years, and never heard him, even in private, say what needed to be unsaid: his speech was always with grace, seasoned with salt, and ministered grace to the hearers. And so he who by the eye-salve saw and the ear-salve heard, by the lip-salve spake. But unction made the *whole man fragrant*—it ran down to the skirts of his garments and rendered him invested with a subtle charm like the aroma of a flower.

This man taught us, in himself, what it is to make that confession of Christ which consists in the witness of the life. He was an irrefragable proof of the truth of the Word. Hume confessed that he could not explain the "miracle of a holy life." An infidel fled from the presence of the archbishop of Cambray because he could not remain in such companionship as that of Fenelon and not become a disciple. And Bunsen said to his English wife when dying, "My dear, in thy face I have seen the Eternal."

Oh, for more such men as he who recently went "up higher" from Boston! Let us read the books which are his legacy to the church, and follow him as he followed Christ! What the Lord needs is *witnesses*—not men who *give* witness only, but who *live* witness, who in themselves present "the man healed," to accompany and verify their words of testimony. No man can preach with power one step beyond his experience. It is not his creed but his deed, not his head but his heart, not his speech alone but the language of his life that carries convincing power, the unanswerable argument of a transformed manhood.

IV.—THE ENGLISH LANGUAGE AS A STUDY FOR THE CLERGY.

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

To all intents and purposes, the classification of English studies may be said to be threefold, rhetorical, literary, and linguistic. Though each of these forms of study implies and involves the others, there is a sense in which any one of the three may, for the time, be viewed and pursued as a separate branch with reference to the specific ends which it is supposed to secure. The particular purpose now before us leads us to emphasize the strictly philological side of English—the study of the English language, as a different study from that of its literature, or the laws and principles of English style and expression. It is scarcely necessary for us to detain the reader by stating and enforcing the varied benefits that would result to the clergy from such a study as that proposed.

It is clear at the outset that the English language, as a branch of investigation, would be approached and examined in a different way by different classes of minds. The erudite scholar or the professional teacher of English would view it in one light, conducting his studies with technical minuteness and thoroughness, emphasizing such included topics as phonetics, dialects, comparative grammar, old English, and the inspection of texts and manuscripts. The average undergraduate would view it in still another light, with reference to its more general facts and principles as one of the many factors in a liberal education; while such a body of men as the clergy would naturally take their position midway between the specialist and the undergraduate student, and study the language in the light of their more immediate needs and tastes, with primary reference to its practical efficiency as a medium of pulpit ministrations and its bearing on personal culture and social influence.

Hence, of those profitable "avocations" to which we have already called the attention of our readers, this would be among the most important, having a direct relation to the pulpit and the pastorate and, withal, fitting in so finely with all the other intellectual work of the clergy. Nor should the healthful influence of such a study on the preacher's thought and style be overlooked—an influence, direct and indirect, immediate and remote, specifically linguistic and yet literary; mental as well as merely verbal, and thus coordinating in the processes of written and oral expression all the best abilities and activities of the soul. So vital is the relation between our language and our thinking that, as Farrar has fitly expressed it, "The speaker descends from thoughts to words and the hearer rises from words to thoughts," so that the two interact and affect each other. The student of language should thereby think more and more clearly, and express his thought in ever clearer and fuller form. Language is a medium of mind to mind and has no meaning or mission apart from this. Despite all the baser uses to which it is often reduced, such a class as the clergy—the bearers of truth to the people—know it and seek to know it better only in so far as it enables them the better to communicate the message of the divine mind to sinful men.

No pains should be spared to compass such a result as this. For this, if for no other reason, teachers of truth should be diligent students not only of the truth itself but of the instruments and agencies by which it is mediated to men; should be "apt to teach" because of their aptness to learn; mighty in word as well as in deed, and thus qualified to "make full proof of their ministry." In the strict sense of the term preachers must be linguists, students of language as such; adepts in the choice and use of words; appointed teachers of God's word to men.

A question of special interest now arises, as to what constitutes the subject-matter or content of such an English-language study as that now proposed. Among the various topics that might be included, we may emphasize three:

1. First, the history of the language, the study of what is now called historical English. At this point, the interesting query as to the origin of English would arise; just when and where and how it began; just how its origin connects it with other European tongues; in what sense it is dependent, and in what sense independent in its rise. So, as to its development from the oldest forms of the fifth century, known as old English, on through the middle English forms of the fourteenth century, and so on through the Elizabethan era when it may be said to have assumed that distinctive type which Oliphant calls the new English. This development is to be traced both in its chronological and logical sequence; the reasons for the successive changes are to be noted, and the varied character of the changes themselves. The fruitful study of the relations of English is virtually contained in this historical survey. No important language develops or can develop by itself. This is conspicuously true of English, nor has the reader far advanced before he finds himself at the center of a wide-reaching series of historic movements, involving social, national, and racial interests. Indo-European history in its general province is involved. Teutonic history, in all its parts and phases, demands special attention. The history of Britain preceding the Norman conquest in 1066 must be known both on its secular and ecclesiastical sides, while the study of the conquest itself with all that it meant for England is even now assuming new importance. As intimated, such a survey as this need not be critical, minute, and protracted, but simply comprehensive enough and thorough enough to give an intelligent view of the field and for the more practical purposes of the reader.

Two or three authoritative treatises may here be recommended to the clergy. Nothing better on this subject yet exists for the general student than George P. Marsh's "Origin and History of the English Language" and his "Lectures on the English Language"—two books that have not as yet been surpassed and whose signal excellence lies in the fact that they are alike scholarly and readable.

2. The structure of English is also included in the study now recommended. At this point a clear distinction must be made between old and modern English; between the one as synthetic or inflected, and the other as analytic and uninflected; between the prose of Alfred, which it is not necessary for the ordinary student to master, and the accepted prose of Bacon, Addison, and the later authors.

This study of the structure of modern English is in one of its factors a study of the constituent elements of the language, and, more especially, of those that are fundamental, such as Latin and French. Nearly one half of our existing English is from these two sources, or from what is better called the Latin-French, so that some knowledge of these languages is essential to any clear interpretation of our vernacular, the very word vernacular being from the Latin word *verna*, a home-born slave, a native. The relation of the Latin to the English is historic and vital, and a subject of really fascinating attraction to any one at all interested in linguistic development. The great Latinic and Romish movement in Britain under Augustine, at the close of the sixth century, the decided Latin influence of the schoolmen upon English in the medieval period, as also the Anglo-Latin element so prominent in the reformation of the sixteenth century, these are all suggestive subjects for the clergy as evincing so clearly the close connection between the fortunes of language and those of the church and religious truth.

The study of language structure is thus something more than that which is simply grammatical, textual, or exegetical,—it is as well one of race, creed, and national ambition.

Further, in this province of structure is embodied the rich department of English etymology, a department whose pursuit is as pleasurable as it is profitable, and one which may now be fairly accepted as based on scientific laws. The study of the roots or primitive elements of words lies at the basis of all phil-

ological knowledge, and is one which may be so conducted by the student as to minister to his general mental growth and professional efficiency as a scholar.

It is safe to say that the pulpit can make much freer use than it now does of etymological teaching, giving homely and forcible pointedness to many a word by calling attention to its original meaning as it accords with or differs from the prevailing usage. When the people learn that an *altar* is so called because it is high (*altus*); that the word *clergyman* refers us to the time when these were the only learned persons (*clerici*) in the community; that the word *Christian* meant the one anointed; the word *church*, the house which the Lord owns; an *idea*, something that is seen by the mind; *heaven*, that which is raised or heaved up, and *earth*, the place in which we dwell; they thus learn what is at once entertaining and instructive, and something which may serve as a medium for the better understanding of the truth.

As to authorities on structure, Archbishop Trench has rendered valuable service, and signally, in etymology, as may be seen in his "Study of Words," his "Select Glossary of English Words," "Synonyms of the New Testament," and "English, Past and Present." McElroy's "Essential Lessons in English Etymology" is a good manual, while Morris's "Historical Outlines of English Accidence" is an excellent treatise on English structure in general.

3. A third important topic included in the province before us is the English vocabulary, a topic of essential value to the clergy. Its principal subject is English diction, the choice and use of the best words needed at the time; the use of what Gould has called *good English*, sanctioned by the best English writers, and indispensable as such to the style and speech of those who are the accepted teachers of the people.

The term *diction* may be used either in the linguistic or literary sense, and indeed is used in each of these senses in the English studies of the clergy. It may refer to the study of phraseology, of words themselves on their purely verbal side as to their form, meaning, and possible applications, or to the study of style, the actual use of words in oral and written product. The study of language at this point is so closely connected with that of literature that the dividing line between them is scarcely discernible and it matters but little from which direction it is approached. Hence, there is no better text-book in diction itself as a study in philology than the prose and verse of some standard author, such authorship revealing, as nothing else can, the rhetorical side of language. In such a province, such topics arise as the study of the different classes and sources of words; of words as native and foreign, national and local, concise or diffuse, relevant or irrelevant, literal or figurative; the study of synonyms; of language as euphonic; of English idioms and all related matters. It is pertinent to state that one of the chief subjects in the study of diction is the study of the dictionary, of words in the aggregate.

In these days of rapid and voluminous dictionary-making, when the lexicographer is abroad as never before, such a subject assumes prime importance. In the clergyman's library, the English Dictionary should lie next to the English Bible, so as to insure alike verbal and doctrinal orthodoxy, while so many elements of interest are now embodied with the purely didactic in our lexicons that one may read a dictionary as he reads an author. The encyclopedic and pictorial features of the modern word-book are making it as attractive as it is instructive.

As for authorities on the study of diction, one may profitably consult White's "Every-Day English" and his "Words and Their Uses;" De Vere's "Studies in English." Such a book as Earle's "English Prose" presents an excellent example of diction in its double sense, the philological and the literary, while for examples of choice English in authorship itself, we scarcely need be told that we are to give ourselves to the reading of the best English authors.

By these and similar agencies, the clergy should be students of language. They owe it to themselves and the people, and to the high interests they espouse, that they should be well versed in the history, laws, and uses of their vernacular. Pulpit English should be standard English, clear, pure, strong, idiomatic, and sufficiently esthetic to gratify a healthy taste. Verbal ignorance and looseness and grossness are nowhere so unpardonable as in the Christian minister. His very office on its most secular side so relates him to the interests of the language that he uses to the instruction of the people, and to the general interests of culture and character, that it is partly, at least, by his words that he is to be justified or condemned.

V.—CHURCH METHODS AND CHURCH WORK.

CRITICISMS AND SUGGESTIONS BY LAYMEN.

BY HON. SILAS B. DUTCHER,* PRESIDENT OF THE HAMILTON TRUST COMPANY, BROOKLYN, N. Y.

I THINK there is more of religious denominationalism in the churches than there is of Christianity. Christianity, as I understand it, means that love and sympathy for the masses of the people, for the poor, the needy, and the suffering which characterized the work of Christ when He was upon the earth. At the present time there are too many professing Christians who think if they attend church, pay their pew rent, go to prayer-meeting once a week, that that is about the full measure of Christianity. The reply of the Savior to the disciples of John, when they came to Him, closed with the words "the poor have the gospel preached unto them." In many of our churches to-day there is no place for the poor. In my judgment the gospel should be made free to all. Every church should be made a free church. How could such a church be supported? The answer is, by collections and by the free-will offerings of wealthy Christians.

Every decade shows an increased percentage in the population of cities. There is a large element of this population that does not get the gospel at all, and there is no way for them to get it. Now, I think if there is one duty more binding than another on the Christian church to-day, it is to see that "the poor have the gospel preached unto them." A rich man could do nothing better than to build a fine church in the most densely populated part of the city and put it in charge of the best pastor that could be found. It might be well to build the churches that we attend in a plainer fashion, and use a portion of the money so saved to carry the gospel to those who have not the money to build any church. Such a plan would serve the Christian cause better than the present system and be more in keeping with Christ's character and work. The spirit of ostentation is shown in the architecture of some of our churches as it is in some of the church-going members.

To reach the young people and the poor, every church should have a reading-room where could be found books, newspapers, and magazines. The poor, especially, should have access to such a place where they could spend their time with profit and pleasure. If every church had such a place, a great many of our young men who go to the saloon for light and heat (about the only place they can go to where there is light and heat) would patronize it and so be kept from temptation. Such a resort should be supplied with some form of amusement for the young people. There should be such games as checkers and chess, but no games of chance should be permitted. Clubs in which games of chance are allowed are not beneficial for young people. Such clubs certainly do not help to build up the church along the lines of real Christianity. Christian peo-

* Interview with Geo. J. Manson.

ple should also organize coffee-houses where visitors could get tea, coffee, and food; such a place should be a sort of temperance restaurant with a reading-room attached. Such enterprises I believe are highly beneficial for the poor and for young men.

On the subject of sermons, I think that a clergyman is justified in presenting to his congregation his views upon any subject which has reference to the amelioration of the condition of man. It is certainly not amiss for him to discuss such questions as tenement-house reform, or any question which touches the condition of the weak and helpless, or any phase of life where greed and selfishness get the better of man's humanity. I see no reason why ministers should not discuss any of these topics. There was a time in our country when a clergyman was criticized very severely if he discussed the question of slavery, or pictured its evils, but I think we all recognize now that men like Beecher did extraordinary and valuable service to the country and to humanity in taking the side of freedom.

In regard to the subject of worldliness in the church, there are certainly men and women connected with the church whose daily course of life is such that you can not distinguish them as professors of religion from the non-professors. In their tendency toward club-life, in their conduct in business, in their treatment of their fellow men, the lives of many church members do not compare favorably with the lives of many who are not members of any Christian organization.

One way for laymen to help the church would be for every church to have within its own organization a guild or society to look after the suffering and the needy. This work each church should attend to itself instead of relegating it to outside societies. As to educating laymen for church-work, all the training that is done with that object in view should be done in the earlier years of life. I do not believe in any training-school for laymen after they are forty or fifty years old; but it is quite feasible to train young men for church-work and let them grow up in it. The fact is that among Christians as well as among non-Christians there is a failure to realize how much they owe to God for the blessings they enjoy. A man should constantly remember that every element of usefulness which he has got God has given him, and every professing Christian should endeavor to use systematically and constantly whatever gifts God has given him as God would have him use them. I do not think that men, as a rule, are as appreciative of what they owe the Almighty in this particular as are women.

I think the evangelists have done a great deal of valuable work among business men. I believe there have always been revivals since Christ was on the earth and there always will be. Few men have done more good in this country, especially among men, than Moody.

As to church work in the country, the country laymen (the city laymen also) should provide, as far as possible, amusements for the children at home. The laymen in the country can do that in far greater measure than the masses of the poor can in cities. It is true that the young in the country are not, as in cities, tempted by the attractions of the streets and by the gaieties and temptations of metropolitan life; still, it is as difficult to bring up a boy in a small village in the country as it is in the city, keeping him clear of unfortunate alliances. When I was young I lived in the country, and I noticed that the young men in the small villages there went to the bad, through drink and evil associations, in as large a percentage, I think, as they do in any city. My impression is that it is as difficult to keep young men in the country in the right channel as it is in the cities. Pastors in such places should impress upon their laymen, not only the importance of providing amusement for their children, but, as far as possible, mingling with them and taking a personal interest in such amusements. Many fathers, I think, make a great mistake in not entering into the full spirit of their children's recreations.

VI.—LIGHT ON SCRIPTURAL TEXTS FROM RECENT DISCOVERIES.

BY WILLIAM HAYES WARD, D.D., LL.D.

ANCIENT MYTHS IN THE HEBREW SCRIPTURES.

I HAVE previously had occasion to refer in this series of articles to the fact that discoveries in ancient history and archeology have not only confirmed or illustrated what was on the face of scripture, but have made us see things in the Hebrew record which we never should have noticed otherwise. An example of this is the reference more than once to the Northern Hittites. It will be of interest to call attention to a series of such references to the widespread early Oriental myth of the origin of the world, not used for dogmatic purposes by the Hebrew writers as if they were believed, but by way of allusion misunderstood or entirely overlooked, most of them, until they have begun to be lately studied by such men as Sayce, Schnader, and Jensen, and gathered in a volume just published by Professor Gunkel, of Berlin, on the references to Creation and Chaos in the Bible. I do not now mean to compare the Mosaic story of Creation with the Babylonian myths. This subject was treated in *THE HOMILETIC REVIEW* for March, 1894. What I would now do is to take up, following Gunkel, the slighter literary allusions to what must have been widespread myths.

Into the question of the date and composition of the Pentateuch, Isaiah, and the Psalms, it is not necessary to enter here, although this question lies behind all discussion of the origin of the allusions to old myths in the Bible. It is enough to say that the discovery of the Tel-el-Amarna tablets, written most of them in Palestine, and sent as official documents by the governors of cities to the king of Egypt at a date a little before the time of Moses, all written in Babylonian cuneiform, has made a revolution in our knowledge of early Palestine, and has made it certain, instead of unlikely, that the Creation myths of Babylon were well known, even in Palestine, as early as the time of Abraham. We have no temptation any longer to find in the Biblical references to the Creation an evidence of a date later than the captivity in Babylon when, it has been asserted, the Hebrews first learned of the Babylonian stories of the Creation and the Deluge.

The original Chaos-Ocean is called in Genesis *Tehôm*, translated "Deep." In Babylonian the same word is used in the feminine form, *Tihamtu*, or *Tiamat*, to designate the Dragon or ruler of the Chaos which preceded the first creative act of Bel-Merodach, the god who made Cosmos out of Chaos. This Dragon, or Serpent, inhabiting the ocean—for both forms are found in the old Babylonian story and art—is a famous element often figured, and the fight between Bel and the Dragon, described at length in one of the oldest poems, survives in modern story as that between St. George and the Dragon. To this story one of the books of the Apocrypha is given, and we are told how Daniel killed the Dragon.

Allusions to this Dragon or Ocean myth have been found, as is supposed, in many passages in the Bible. Sometimes it is called *Rahab*, a word used to designate the tempestuous chaotic ocean, or the Dragon who inhabited it; sometimes *Leviathan*; sometimes *Behemoth*; sometimes the Dragon of the sea; and sometimes the Serpent. The following passages are cited by Gunkel as illustrations of this reference. The first is in Isaiah li. 9,10:

"Awake, awake, put on strength, Arm of Jehovah!
Awake, as in ancient days, the primeval generations,
Was it not thou that hewed Rahab, that pierced the Dragon?
Was it not thou that dried the sea, the waters of the great abyss;
That made the depths of the sea a way for the passage of the redeemed?"

Here is a clear reference to the Dragon, also called *Rahab*, as having been slain by Jehovah in primeval times; and this is followed by a reference to the

other instance of Jehovah's command over the sea in the escape from Egypt. The Creation is again ascribed to Jehovah in Psalms lxxxix. 10-13:

"Thou art He that ruleth the pride of the sea;
When its waves are stirred thou stillest them.
Thou didst crush Rahab, as slain;
With thy strong arm thou didst scatter thine enemies.

The heavens are thine, the earth also thine;
The world and its fulness, thou didst found them,
The North and the South, thou didst create them;
Tabor and Hermon rejoice in thy name."

Here the crushing of Rahab, the Dragon, and its companions, Jehovah's other "enemies," is associated with the stilling of the raging, chaotic sea. In the Babylonian myth Tiamat gathered her hosts to fight Bel Merodach. We have another case in Job xxvi. 12, 13:

"He stirreth up the sea by his power;
And by his understanding he sinketh through Rahab."

Here the parallelism shows the sea and Rahab to be the same. Rahab is the Dragon of the great Abyss, slain at the Creation. The next verse continues the account, referring to the creation of the heavens.

"By his breath the heavens are garnished;
His hand hath pierced the swift Serpent."

It is not wholly clear here whether the Serpent is this same Dragon, Rahab, slain and transferred to the heavens as a constellation, or whether the reference is to that form of the Babylonian myth by which the sky was made of the skin of the Dragon. Another passage in which a great serpent is represented as ruling in the sea occurs in Amos ix. 2, 3:

"Tho they dig into Sheol, thence shall my hand take them;
And tho they climb up to heaven, thence will I bring them down.
And tho they hide themselves on the top of Carmel,
I will search and take them out from thence;
And tho they be hid from my sight in the bottom of the sea,
Thence will I command the Serpent and he shall bite them."

A striking reference to the Creation, with allusions to mythical elements not found in Genesis, occurs in Psalm lxxiv. 13-17:

"Thou didst break up the sea by Thy strength;
Thou didst crush the heads of the dragons on the waters.
Thou didst break in pieces the heads of Leviathan;
Thou gavest him for meat to the beasts of the wilderness."

The succeeding verses narrate how God made rivers and floods, the day, the night, and the sun, summer, and winter. We notice here that Leviathan has more than one head; the Babylonian myths recognize also such monsters. A very curious allusion to the myth of the monster ruling the sea appears in Isaiah xxvii. 1:

"In that day shall Jehovah visit with his sword,
The bitter, and the great, and the strong.
Upon Leviathan, the swift Serpent,
Yea, upon Leviathan, the crooked Serpent,
And He will slay the Dragon that is in the sea."

Here is a plain reference to the Dragon myth.

Besides these there are a number of other passages in which the reference to the Dragon of the sea is less distinct. They are numerous enough to show that besides the Creation story of Genesis, in which the hostile primeval monster of Chaos, the Tehôm, is entirely lost in the "darkness that was on the face of the Tehôm," there yet lingered among the Jews remnants of the old Semitic tradition-myth, which was used more freely than we have been ready to recognize.

To these we might add the considerable number of passages which refer to this creation of the world and the separation of the ocean, and which seem independent of the Genesis account, such as Psalms xxxii. 6; lxxv. 7ff; civ. 5-9; Job xxxviii. 4-11; Proverbs viii. 22-31.

We must not omit one notable passage in the New Testament, the Dragon chapter of the Revelation. It is yet uncertain what materials entered into the composition of this most magnificent Apocalypse; but just as Isaiah and Ezekiel in their visions of the Seraphim and the wheels used mythologic figures to express their meaning, so it seems that the Apocalyptic writer did the same. The twelfth chapter of the Revelation describes "a great old red Dragon, having seven heads and ten horns." There was war between this Dragon and Michael, and the Dragon was cast out of heaven. This war of Michael and the Dragon is evidently connected in idea with the old Babylonian thought of Bel and the Dragon. We must not, then, be surprised that the form of a Babylonian myth being used, the overthrow of the Dragon and the beast, his image and minister, is laid in Babylon and told in the words "Wo, wo, the great city Babylon." When the great conflict comes to an issue, as told in chapter xix., between the Messiah and the beast, who is described as having seven heads and ten horns, just like the Dragon, we are told that the Messiah sat on a white horse and held a sword, and the beast and his followers were overthrown and "killed with the sword of him that sat upon the horse." I have in my possession an old Persian seal which represents a god seated on a horse and piercing with a spear a seven-headed serpent. In an older seal we have Bel Merodach smiting with a javelin the fleeing Tiamat, here represented as a serpent. The Dragon and the Serpent were identified in the old mythologic art, and also in the Revelation, where we are told how "the Dragon, the old serpent, which is the Devil and Satan," was bound for a thousand years. Such a study as this opens to us, in a very curious and interesting way, the literary sources of the Bible.

SERMONIC SECTION.

REPRESENTATIVE SERMONS.

THE ONLY TRUE FAITH.*

By REV. H. W. WEBB-PEPLOE, PREBENDARY OF ST. PAUL'S, LONDON, ENG.

I am a man under authority, having soldiers under me.—Matthew viii. 9.

GREAT truths have often been expressed in the simplest language, and have proceeded from the simplest minds when instructed by God. Very probably, the speakers have had but little consciousness at the time of the marvelous truths to which they were

giving expression; and it has been well that it has been so, because God can take the weak things of this world to confound the mighty, and he can take the nothings of this world to overthrow the greatest of powers. . . .

When the centurion spoke these words to the Lord Jesus Christ it would seem that there was nothing more pleasant to his mind at that moment than this thought—that he himself was a Roman soldier, and had learned the great law of obedience, to obey and be obeyed, and in his sphere that commandment-power was absolute just so far as it could be enforced by man; and recognizing in the Lord Jesus Christ the presence of one infinitely superior to any other he

* Other addresses of this series, delivered at the Conference at Northfield, are printed in *The Northfield Echoes*, East Northfield, Mass. (August Conference Number). Price 35c.

had ever dealt with, and one who apparently had command in the sphere of the unscen and the spiritual, he thought that the law which he himself had understood as the great law of his life, as it was applied in his own experience, should be applied in the case of the Lord Jesus Christ, in that sphere in which he could see that Christ had full power. . . . And so he says, "Speak the word only, Lord, speak the word only."

And that is what you and I have come here this morning to say if we are wise. We have come to hear what the Lord God shall say, and if He will only speak the word, there ought to be as absolute obedience at that single moment and henceforth evermore—as absolute obedience to the word of the Lord, as the soldier expected in his own case to render to the authority of Rome, and to have rendered to him as the representative of that authority.

Now, brethren, what this man took the Lord Jesus to be we need have no explanation of. . . . The purpose I have in hand this morning is to bring out what I believe to be the deep-rooted principle that underlies these words, of which that man, the centurion, may have been hardly conscious himself at the time, but which is manifested there, and for which principle's sake I believe these words have been recorded by God the Holy Ghost. . . .

The Discord in Human Life.

But, brethren, life is not only a matter of great difficulty to many; it is an abstruse question, a metaphysical difficulty, a riddle of a very peculiar kind, we find, to the majority of men and women in this active age in which we live, for this reason: they recognize clearly that if this Book be a divine revelation it offers a standard of living which is infinitely above, in spiritual matters and in the spiritual domain, that which is ordinarily lived by men. They also recognize, on the other hand, that with the strained activity of our generation, the demands

made upon their time, their talents, and their thoughts are imperative, and that they must be engaged very actively indeed, if they are to excel and to provide what is called a living for themselves and their families. To keep pace, in short, with the requirements of the age a man must be very eagerly and earnestly devoted to his own business. The consequence is that to their minds there is a divergence between the spiritual and the temporal, between the doctrinal and the practical, and they think it is impossible to reconcile the two. So we hear it, that a man or a woman engaged in the struggle of this life can not be expected to have calm, ceaseless, perfect communion with God; can not be expected to rest without any interruption in the midst of the turmoil and distress of business life; can not be expected to know what it is to be enjoying the Lord at every moment while engaged in secular or temporal concerns.

Now, we stand here to say, my brethren, that that is distinctly to contradict all the purposes of God; because, while life is a riddle to the creature, it is a riddle simply, I believe, for this reason—that men have either never been taught, or that they fail to recognize and acknowledge, the wonderful unity which pervades the true life, coupled with, and indeed accepted by, a multiplicity of actions and of thoughts and of purposes. That is to say, there may be a manifold manifestation of the great purposes of life, but throughout all these manifestations there ought to be running one great unity of principle, one purpose, one idea, one thought. And unless that unity of life pervades every operation in which we engage, it is no wonder that we lack communion and fellowship with God the Father and with His Son Jesus Christ; it is no wonder that religion is divorced from business; it is no wonder that what men call the privileges of the gospel are in their minds dissociated from the duties and the demands of a daily existence. . . .

Adam had this unity, for he was one with God; Adam lost it, because he turned from God. Adam's representative, Christ Jesus, came on purpose to bring to us that which Adam the first had lost; and the second Adam regains for man exactly that which our fathers lost through sin; because, the moment that Adam and Eve, our first parents, fell, discord was introduced into a life that up to that moment had been one in every single detail. They lived to God, they ate for God, they drank for God, they walked for God, they worked for God, they were gardeners for God; and the life that those two, our first parents, lived, before sin came in and marred their existence at every point, was a life in which God was the all-pervading principle, a life in which God was the all-pervading power. There was no severance then between the secular and the religious; . . . but the moment that sin entered into man's being, it corrupted and terribly divided and severed one part of man's being so completely from his God that all his other faculties became tainted by the disunion; and from that moment you discover in man a divided life, a terribly divided life, so utterly divided that it seems impossible there can be perfect reconciliation so as to induce absolutely unity of power any more in the sons of men. . . .

This is what I desire to bring home to you this morning, that the Son of God, Jesus Christ, has been revealed to the sons of men, not only to exhibit a splendid pattern—which, of course, He did as one who had a perfect life and slept, thought, and spoke in communion with God the Father, and so that He could say His words were not His own, His thoughts were not His own, His works were not His own, but the Father's which sent Him—but that He also came to produce or induce in the sons of men who accept Him for their Savior, the very same, exactly the same, existence, up to the extent of our capacity, up to the extent of our human possibility, in connection with

the divine; associated always, however, with the terrible fact that in us there remains the root of sin, which never existed in the Lord Jesus Christ, but will hinder and hamper us to the last moment of our mortal existence. And I find, my brethren, this reconciliation, this solution of the terrible riddle men feel with regard to life, strikingly brought out in the centurion's words, notwithstanding he may not have understood their depth at the moment he gave expression to them. . . .

The Twofold Life of the Centurion.

For a moment will you consider the position of this man, the twofold life he had to live. From the very instant he was called to be a Roman soldier he knew but one law that governed every portion of his existence, which was the law of obedience. And not until we have carefully studied Roman history, and more especially the military history of Rome, shall we understand the deep and mighty force of these words which the man gives utterance to, "I am a man under authority;" because until we understand the law of Rome, we shall never see how far this one idea pervaded his existence. But possibly many of you are acquainted with the fact that the instant a man was called to join the Roman army, he as it were gave himself over to one simple law of life: he must not know the possession of property, he must not know the possession of relatives, he must not know the possession of a will, he must not know the possession of hope in one way; for he was simply a vessel, an engine, an instrument taken possession of by the State, to be absolutely, ceaselessly, enduringly in the command of that great army which had called him into its service and to which he was now bound by every instinct and every possible law. There overshadowed the man what is understood by that word *imperium*. The Roman *imperium* overshadowed him and the double purpose which had dominated everything he

had, and took him into possession so that he could claim nothing as his own; but the very moment it took him into its power, it transmitted its power to him, and he therefore became not only an instrument that the State could make use of, but he became possessed of the whole power of that State to carry out the State's will just so far as it could be carried out in one individual. He was the representative of domination, domination that overruled him, domination that would overrule the world, and through him carry out its commands, its entire desire, wheresoever it pleased. It could be possible for that man as one to embody the whole Roman authority, the whole Roman majesty of law, the whole Roman force in his single person. He could say, "In all these things I am more than conqueror through the power that has taken possession of me, and deigns to make me its medium of revelation."

And you know, my brethren, how they deified power in those days, so that they actually worshiped their own living emperors and glorified them as gods when they were taken away, as being the representatives before man of the idea of power or authority. Therefore every Roman soldier realized in his own person this double existence; and when this Roman soldier stood before the Lord Jesus Christ he said, "My only experience has been that as I obey I am also obeyed." . . .

And for this one word which that Roman soldier uttered to Jesus, our blessed Lord was pleased to say that He had never seen such faith. What faith? He had never seen such faith in man. For this one word, He gave him all he desired—"Go thy way, thy servant is healed, be it unto thee according to thy will;" and He actually deigned to marvel. Now Christ only marveled twice in all His existence upon earth so far as we know; once is this occasion, when He marveled at the faith of the poor heathen, converted and brought to know Him as the Sa-

vior; and in the other case, in Mark vi. 6, you find Him marveling at the unbelief of the people of His village, among whom He had been brought up and lived so many years. He marveled because of their unbelief, He marveled because of the belief of a Roman centurion, and said to the whole multitude of enlightened Jews that stood around Him, "I have not found so great faith, no not in Israel."

Faith Unifying the Life.

Now, beloved brethren in the Lord, this brings out a very magnificent truth or idea, for it teaches us this, first of all, that here is faith. It is not the glib utterance of any schedules or any great forms of words or any principle of doctrine; but it is the submission of the whole being to the will of the Holy One who represents authority, who stands before us as the true representative of government; and when our souls, our bodies, and our whole being and property are brought into absolute submission to the will of Him who represents the real idea of government or authority, then and then only are we men of faith.

But here, of course, there comes a different sphere. There the man was only a bodily slave, bodily a representative of obedience; in our case it comes to, of course, the inner life first. We all know that as Christians we start from within, and that the spirit must be first submitted, then the soul or will, and then the body will come forth as an instrument, or a mere engine or machine, subject to the will, to carry out the behests of the will, exactly as we submit our will and our spirit to the true representative of lordship or government.

And here is faith. For this Christ trusted the centurion. This only Christ accepts of us, and this only, believe me, will be the means of introducing us into that blessed life of liberty, peace, rest, and power, which you and I are so strongly desiring. You will never enter into rest, you will

never know the life of victory, you will never know the life of calm communion with God, you will never know what it is to be one with the Father in heaven in Christ Jesus by the Spirit, and to live a life of unbroken calm and joy, in victory at every point, until you have learned the divine law that life is one, and that you cannot sever the secular from the spiritual, and that the one great means by which the unity of life as a principle will be carried out in you—in your business houses, in your pleasure parties, in your recreations, and in your stern business of life—you will never know the joy of having perfect rest until you come to this, "I am a man under authority."

Let me seek to exhibit it now in the spiritual sphere, and you will recognize, I think, the lawfulness of my deductions. We have seen it in the temporal, in the case of the centurion; we have seen the fact that the Lord calls this faith; and I will show you that there is no *faith* in any man who doesn't apply this great principle of submission to the Lord Jesus Christ as the great captain or representative of authority.

When a man is born into this world we are aware that he is inclined to evil, that the instincts of his nature carry him wrong. "As soon as they are born they go astray and speak lies;" and yet, brethren, when we pause to reason out the matter a little, we shall see that no human being can be absolutely and altogether evil like that which will be the ultimate end of every man that sets his face to evil. That is why the Lord Jesus Christ, when He punishes the lost in everlasting fire, says, "Go into the fire prepared for the devil and his angels." No man goes to hell, thank God, except the man who sets his face to be like the devil, and he therefore becomes one and loses every instinct of good. . . .

After all, what is their condition? Is it restful, is it calm, is it a life that flows on in endless song, even if

worldly blessing fail? No, there is always unrest. In the fifty-seventh chapter of Isaiah and the twentieth and twenty-first verses is that terrible word that is always true of men that sin. It says, "The wicked are like the troubled sea when it can not rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked." They never rest, there is no calm in a wicked man; he may call himself happy, but he always seeks to avoid God, and seeks to avoid being alone.

Let us take that man and bring him under the power of the gospel, let him be subjected to the faithful preaching of the truth, and what happens? He is what we entitle *convicted*, and the moment he is convicted of sin he realizes he ought to live a better life, that God requires a holy life; and he sets himself in most cases, unless the gospel is doing the work of God completely in enforcement, to try and please God; he begins to turn over a new leaf and struggles hard to obey God's law. What is the consequence? There was unrest before conviction, there is ten times the unrest after conviction. He becomes so agonized that his soul can not be still for a moment, and he has no pleasure either in heavenly things or earthly things, and he is living one long existence of bitter distress and unrest; there is no calm.

Now let us take the third stage. Let the gospel do its work with that man; let him hear of Jesus Christ as the way, the truth, and the life; let him learn that Christ has made peace with God through His precious blood; let him learn that the cross brings perfect acceptance in the beloved to any man that believes in Jesus Christ. What happiness! He takes first the doctrine and accepts the truth that he is pardoned for Christ's sake. But is that all? What has happened in that man?

Now think; you must not go away from this as an ordinary sermon; I have a purpose in all I have said to this moment; what happens in that man? Is he simply pardoned because

he says, "I believe?" Is he accepted because he simply says, "I know that Christ died for me?" Nay, God forbid. You know the power, I hope, of second Corinthians, v. 17, "If any man be in Christ, there is a new creation. Old things have passed away, behold all things have become new." That is not true experimentally. Why? I do not know any man, except perhaps one here and another there, possibly, of whom it could be said at all experimentally that he found all things to be new. You know why; because we do not recognize the force and the power of the truth which I am going to impress upon you. What has happened to that man? There has come into his very being a new life from God which is the God-life, and it is not simply that he may say, "I am a saved soul and am going to heaven;" but it is Christ that has come into the man to dominate his being, to take possession of the man that he may be Christ's forever.

O brethren, brethren! how we have slandered our Lord when we have dared to stand before the world and say, "I am Christ's, because I think Christ died for me." Do you think that satisfies God? God wants man to be living the divine life in all the power and blessedness of that unity which pervades the divine life with manifold representations. You will each of you have in your separate sphere but one law, one power, one life; and whose is it to be? Whose is it to be? The moment I am converted, the moment I am converted in the truest sense of the word—though I do not like that word used of *regeneration*—the moment I am regenerated what has happened? Christ has come in. Christ is in me and, of course, I am Christ's. Now I stand out before the world as a saved soul to say one thing and only one, "I am a man under authority." The divine life must be poured, if I am Christ's, at every point of my existence, into my heart, into my soul, into my life, into my body, into my property, into my

home, into my business, and into my pleasures. I became in baptism a servant, a soldier of the Lord Jesus Christ; and the soldier even under the Roman *imperium* was dominated absolutely by that *imperium*, so that he had not a faculty or a moment or a particle of property of his own.

The Secret of a Restful Life and of Power.

My brethren, what have you come here for? I am a stranger to you and you may hurl me from you, but what matters that; you can not hurl God from you. If you have heard His word this morning you will have to answer for it. You came here to learn the secret of a restful life, you came here to learn how you could be men and women of Christly power. You can only be men and women of Christly power as Christ has power over you and takes possession of you as Rome took possession of her soldiers. And Rome took possession of her soldiers, remember, to make use of them for the glory and the honor of the State. . . .

What am I enrolled for? Who has taken me into His service? What now is my life and what is it to be? It is a life of obedience to authority, so that there is but one dominating power, which is the *imperium* of heaven, which is the *imperium* of Omnipotence, which is the *imperium* of the Godhead; and He takes me—oh! to think He is willing to take me—to represent him before the earth!

What a lie it is again for us to say, "Christ is put in possession of authority by His Father, seated at His own right hand"—"Sit thou at my right hand, till I make thine enemies my footstool"—and for us to say that we give Him the kingdom and yet we are bowing before Cæsar! Cæsar that reigns in daily fashion-life for the woman! Cæsar that reigns in daily business life for the man! Cæsar that reigns in daily authority-life for the clergyman. . . .

And you, my business brother, come with me now, take up your banker's

book, take up your balance sheets, take up your great returns as to all that foreign and home trade; look at them item by item and tell me, will they stand the scrutiny of the great Auditor in heaven? He is looking over that balance sheet for you and making up your year's account, and the Auditor of heaven does more than the auditor on earth, who only is to see that the accounts are square, and it is not the duty of the auditor to examine every item, but all that he has to see is that the schedules are true. The heavenly Auditor looks into the motive back of every single thing that is in the balance sheet; and I say for us business men of this world—for we have all need to be commercial Christians—that we are at liberty to act according to this law, and to refuse is to deny the power of Jesus.

Now see how, if we could get this principle before our eyes, it would set at rest all that troubled condition of soul which now we live with. You that are exercised about your duties in society, ladies and gentlemen, have you ever thought how, if Christ actually were in authority, if there were no setting up of two principles to make a divided life, do you not see how all this quibbling difficulty about social life would disappear?

"I am a man under authority and I go in and out, I eat and drink; whatsoever I do, I do all to the glory of God." Second Corinthians x. 5, will settle nine out of ten of the difficulties that occur to us—"Bringing into captivity every thought to the obedience of Christ." And you see what He says about the worldly powers there.

Then, lastly, my brethren, there is very much cry to-day about the longing for power. I shall set many a heart tingling the moment I say that in every Conference I come to, men and women come and say, "I want the baptism for power, I am longing for power, I am crying for power, would to God I had power!" Now, do you see how Christ has solved the whole

thing for us through this centurion? This centurion said, "I am a man under authority and have soldiers under me." Why? why? Because he had learned the art of obeying, the State could trust him to be obeyed and to command; and if you learn to obey, you will soon be in command. Christ learned obedience by the things which He suffered, therefore God hath highly exalted Him. O beloved, why play the fool about this matter! You would like to feel, as one said to me. He wanted a physical manifestation of the Holy Ghost, and so he would go through a night of prayer like a Roman Catholic, going through some great ascetic action in hopes of getting power for self. A man will go to an all-night prayer-meeting to get the power of the Holy Ghost. Prayers will do much, but they will do nothing while there is contrariety to God; but when you put yourself under authority let the representative of authority say of you, "That man is to be trusted." Why does God trust the Apostles? Because they learned about the Holy Ghost? Why do you find one man more used than another to-day? Because he obeys, he is not flattered, he is not anxious for the opinion of man. Let a man just overcome self in the law of obedience, and the Holy Ghost may take him and use him as a fit vessel for the Master's use. All their talk about yearning for power is so much empty breath, so much empty vanity and conceit, until they have learned this lesson like this man and like Jesus Christ. You must go to your hotels and your lodging-houses here, and you must think about the servants, think about your family, think about your children. You must put it into practise, one law. You would have no fret, you would have calm rest that would never be broken.

My brethren, I know but one life of joy, I wish I knew it better, I wish I knew it better—it is just a life of obedience, a life of obedience to Christ's authority. Amen.

HOW TO PREACH.

BY T. T. EATON, D. D., LL. D. [BAPTIST], LOUISVILLE, KY., EDITOR OF "THE WESTERN RECORDER."

And ye shall make no league with the inhabitants of this land; ye shall throw down their altars; but ye have not obeyed my voice; why have ye done this? Wherefore I also said, I will drive them out from before you; but they shall be as thorns in your sides, and their gods shall be a snare unto you. And it came to pass, when the angel of the Lord spake these words unto all the children of Israel, that the people lifted up their voices and wept.
—Judges ii. 2, 3, 4.

THE children of Israel were gathered together at Shiloh, either for consultation, for military purposes, or, what is more probable, for worship, and their thousands formed a mighty congregation far as the eye could reach over the plain. To the people thus gathered God sends a preacher. Moses is dead, yonder upon the mountains beyond the river; Joshua had been gathered to his fathers after the last great sermon, in which he had pledged the people to serve the Lord; and now an angel is sent to address them. It would seem as if God would try every means to bring this stiff-necked and rebellious nation to their duty. He had spoken to them by his servants, by the Urim and Thummim, by His own voice from flaming Sinai, but they heeded not His words—there remain only the angels whose voices have not spoken. God in His mercy tries every means to save these sons of Abraham from the wicked devices of their evil hearts, and sends to them assembled in Shiloh an angel from heaven. . . . An angel sent from heaven for that very purpose! Let us notice how he speaks and learn therefrom, if we can, how to preach to the people the word of the Lord.

Theme—The Old, Old Story.

Should it be announced that next Sunday an angel would preach in this

pulpit, how the people would gather in multitudes to hear him! Every one would be full of wonder as to what he would say. Wise with a wisdom well-nigh infinite compared with man's there would be so many things he could tell us, about which no man can ever instruct us. We might expect to be carried away with his eloquence as he disclosed the grand mysteries to our view. If any of that great assembly at Shiloh listened with such hopes, they were soon disappointed. The angel told them nothing new or startling, nothing which had not in substance been told them again and again by Moses and Joshua.

Let us learn, my brethren, to imitate the angel in this thing. Do not tell the people new theories which may tickle itching ears, but tell them ever that old story of the cross. Here is a temptation against which you must ever guard. It is so much easier to interest a congregation in some new thing which they have never heard before, than to find new light or new language for that same old story of the cross, so insensibly you may be led to preach scientific theories or contemporaneous history. It is very desirable that your people should know these things, but it is not your business to give instruction in them. Leave that to the newspaper, the review, and the professor. But do you preach the gospel—that and that only.

No matter that these other things are true; that is reason why they should be taught; but not by you. I do not object to your studying science and history; by all means gain all the knowledge you can—but preach the gospel. Many sermons were delivered on the Chicago fire, the death of Garfield, the loss of the steamer *Atlantic*; things which the people knew from the papers, and of which ministers had no call to preach to them, save perhaps an incidental mention by way of illustration. We can gather nothing from this angel's sermon of the history of earth's empires, and Christ and His

Apostles gave us no account of the Roman government, nor does it appear that they ever used the deaths of emperors or victories of armies as themes of discourse.

But you ask me, Must not a preacher keep abreast of the times? Yes, just as the angel did. He tells them nothing new in science, gives them no lecture on contemporaneous history, nor does he go back into the past and tell them of sins their fathers committed. He is fully up with the times as regards the sins of the people to whom he speaks. And thus, while you beware of usurping the places of editor and professor, claiming to be a preacher, beware also of wasting breath on heresies which are dead and sins which are passed away. Do not spend your time denouncing the worship of Jupiter, nor learnedly refute the errors of the Manichaeans, but talk to the people of the sins they are committing and the temptations which assail them. If you will deal honestly and faithfully with all the forms of sin found among your people, holding up ever the atoning blood as the great remedy for sin and Jesus as the great exemplar in righteousness, you will find you will have more than enough whereon to speak without retailing the news of the day. Besides, never forget that it is of little consequence to your hearers if they are told of a false theory of molecular attraction; and if they do not know when distinguished men die, or famous cities burn, or ships sink; but it is of vital, eternal moment that their theory of the way of salvation should be true and that they should know that Jesus Christ died to save sinners.

Another feature of the angel's sermon is its brevity. Believe me, other things being equal, short sermons are the best and will do the greatest amount of good. Remember the warning of the preacher: "God is in heaven and thou upon earth, therefore let thy words be few." But you tell me, "The people can not have too much truth." There is a difference between abstract

truth and truth diluted with wearisome words. "They should be willing to listen to long sermons." Yes, they should be willing to bear any burden that should come upon them, but is that any reason why you should add to the weight of those burdens?

What God has Done for Men.

The angel begins by telling the people what God had done for them, not, however, in detail, but leaving their minds to recall the wonders He had wrought in their deliverance and protection. When the angel said briefly: "I made you to go up out of Egypt," how all that series of plagues must have rushed over their memories, from the day Moses first stood before Pharaoh till the hour of triumph when Miriam sang her song of victory as the Red Sea swept beneath its waves the chariots and horsemen that pursued them! As the angel continued, "And have brought you unto the land I swore unto your fathers," there must have arisen before them the wonders of that desert march, the pillar of fire, the burning mount, the unceasing manna, the water from the smitten rock; aye, and the falling walls of Jericho and the great victory when the sun stood still to witness the destruction of their enemies. If anything could move them to repentance and obedience, surely the recollection of all God had done for them will do so, surely His loving-kindness will touch their hearts and kindle them to zeal in His service. The angel also tells them of God's promise, "I will never break my covenant with you." They had in the past abundant proof of God's truthfulness and now had no reason to distrust Him. There was encouragement for the future; let them but be true to their obligations and all promised blessings will come upon them.

Thus we see the angel begins with God—what He has done, what He has promised. Thus, my brethren, let us preach God first of all to our people. It is their first great duty to love Him,

and to do so they must have clear views of His character. Let there be more of God in our sermons. I do not mean barren speculation as to things He has not revealed, but God with His glorious attributes. And beware of dwelling too exclusively on one characteristic alone. Dwell mainly on His justice and wrath, as did the Puritans, and you rob religion of its grace, beauty and tenderness; you lose sight of the Father in the King, of the Savior in the Judge. On the other hand—and of the two errors this is the worse and leads to more deplorable consequences—if you dwell entirely on God's love and mercy, your religion will be in danger of losing its manly element; you will forget that virtue means tested strength; your idea of God will be that He is a compound of sentimentalism, effeminity, and unreasoning tenderness.

Remind them of God's actions as the true exponent of His character, dwell upon them, see Him through them and not them through your conception of Him. It is this which leads Christians into unintentional, but still real, blasphemy and denial of the truth of the Lord.

Warn your people against making God "altogether such an one" as themselves. You will find this a far more common sin than you may suppose. It is at the foundation of entire systems of theology, and is itself founded on that deadly sin—pride, which lost heaven for fallen angels and Eden for fallen man. Tell the people of all God has done for them. He has brought those who believe from the Egypt of sin, from the grievous bondage of Satan, made them heirs of a glorious inheritance and established them in Zion as the Lord's freemen. He has promised everything in the power of Omnipotence to bestow, and has made a sure covenant which can not be broken, a covenant sealed with the blood of His only begotten Son. Remind the unconverted of God's protecting care over them, of the bless-

ings he has strewn along their pathway, of the abundant salvation He has provided, and of the promises He has made them if they will forsake their sins and turn to Him for mercy. Preach first of all God's character, as shown by His actions and promises, that men's hearts may be stirred by remembrance of His goodness, and if they refuse to heed your words your skirts shall be clean of their blood.

What God Requires of Men.

Having placed before them briefly some of the reasons why God had a right to expect their obedience, the angel tells the people what the Lord requires at their hands: "Ye shall make no league with the inhabitants of the land; ye shall throw down their altars." This was not a hard duty; it were nothing compared to the blessings they had received. If human nature was not so utterly perverse and hostile to the Lord, it would seem that simple gratitude for His goodness, to say nothing of higher reasons, would have led them to do implicitly what He had directed. There will be no more important part of your duty, brethren, than this—to repeat to your people the Lord's commandments, that they may know what He asks at their hands. "Line upon line, precept upon precept, here a little and there a little," they will need. And you will find human nature just what it was in the olden times when the angel preached to negligent Israel. God commands His people to make no league with the world; to throw down its altars in their hearts and have nothing to do with its worship; but you will find them disobedient in this thing. Go out upon the streets and you will find your members worshipping Mammon well-nigh as eagerly as the Canaanites of the land.

Your duty will lead you not only to urge Christians to throw down the world's altars in the hearts of sinners by leading them to Jesus, but to cease offering sacrifices thereon themselves.

You will teach them that "getting on in the world" is no part of their duty, no goal for Christian labor, but to overcome the world. You will need a large measure of courage and grace to enable you to speak fearlessly, both in public and in private, of the faults and sins of which your people are guilty. You will need abundant faith in God as well. Your great work is the salvation of souls, and in this you need power with God and with man. Now, you can not have power with either without earnestness. Luke-warmness is as nauseating in faith and in preaching as it is in water. If you are luke-warm, God and man will alike spew you out of their mouths. Do not for a moment imagine that doubt and uncertainty show breadth of culture or depth of thought; they simply show flabbiness of mind and coldness of heart. A man may believe nothing earnestly and put his half-heartedness into very beautiful, misty, mystical, moonshiny words, very pathetic, especially when speaking of humanity, spelled with a big H; but such a man will not be the instrument for converting souls, and, therefore, his life as a preacher will be a miserable failure. God maketh "His ministers a flame of fire," it is written, not moonlit banks of fog. Flames of fire are very hot, very earnest, very positive, and very powerful. Have a firm grip to your mind, your heart, and your faith. Do not be a jelly-fish hanging in a feeble way on the great rock of sound doctrine. Do not take hold of the sword of the Spirit in a gingerly, uncertain way, as if you did not know whether it was made of down or of steel, and were in doubt what to do with it. Grasp it firmly and strike with all your strength. So only are victories won.

Preachers Not Analytical Chemists.

The trouble with many in our day is that they imagine that they are called to be analytical chemists of the Lord, instead of soldiers in His army. If a soldier receives a sword, he does not

refuse to fight with it or believe it is genuine steel until he has taken it into a laboratory and by chemical tests proved that it is iron and carbon in the right proportions. Nor does he refuse to accept the sword because he does not understand how iron and carbon combine to make steel. Nay, he takes the sword into the battle, and there finds that it will pierce the enemies, and then he knows it is a true sword, and he loves and trusts it as all warriors do weapons they have tested on many a hard-fought field. The battle, not the laboratory, is the place to test swords.

I suppose the Lord needs analytical chemists in connection with this Sword of the Spirit, so that when infidel chemists say, "This part of your sword is not good steel," they can answer, "It is; we know chemistry as well as you." But comparatively few of them are needed, while thousands of soldiers are wanted who do not analyze but fight. You may argue ever so scientifically with a man who insists that chemical analysis finds a large residuum of human error in the Bible, our one weapon, and you may not convince him; but take that old sword of truth and pierce him through the heart with it, and he will have no farther doubt that it is a sword of divine manufacture.

Just about the pitifulest spectacle an army can present is to sit down and argue about their weapons, instead of testing them on the enemy. And the climax of folly would be for an officer in giving swords to his men to say; "These are the swords you are to use in battle, but candor compels me to say that some of our enemies insist that chemically they are not properly combined, but thus and thus we show that they are mistaken." Never be guilty of such folly, brethren. Use your Bible as a brave warrior uses his sword, and leave crucibles and such things to theological chemists in their laboratories. That a sword has been tested in many a bloody field and been an instrument in many a victory is better than that it should be recom-

mended by all the chemists in the world.

The success of a preacher will be proportioned to his faith in God and the depth of his passionate conviction. England's great philosopher has well said: "No man can do faithfully who does not believe firmly." It is the depth of passionate conviction which constitutes the difference between a great man and a small one. Take all the great men in history, men who have moved the world and are to-day living powers and not mere dead names, and you will find their greatness in this—that they believed strongly. Their relative greatness is in exact proportion to their power to believe strongly, as you will see if you go up the line of earth's heroes till you come to the highest of all, the greatest man our race has produced, the embodiment of passionate conviction, with his burning soul and his heart of fire, Paul, the Apostle.

Heat is life and coldness is death, more truly in spiritual than in physical things. You must believe; you must love; you must hate with the whole of a hot heart, so only shall your soul warm other souls; so only will your faith bring conviction to their hearts, and with your own feet firmly planted on the rock, you can help others out of the quagmires of Satan. Whatever you do, do with your might. Love God with your whole heart, love your fellow-men with your whole heart, and hate sin and Satan with all the strength of your nature. The world honors earnestness, and passionate conviction ever challenges respect. Strong and hot faith honors God and strengthens your own character.

May God give you courage, faith and zeal; may He crown your labors with abundant blessing, that when at last you fall at your distant posts, with your armor on, you may echo the triumphant words of that Satan-buffeted Apostle: "I have fought the good fight, I have finished the course, I have kept the faith."

THE POWER OF AN ALL-CONTROLLING IDEA.

BY REV. J. SANDERSON [M. E.],
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But God forbid that I should glory, save in the cross of our Lord Jesus Christ.
—Gal. vi. 14.

CONCENTRATION of thought and effort is the measure of personal power. The man who can put himself wholly and absolutely into one thing has more power for that one thing than he would have were he twice or ten times the man he is, and divided his energies between two or ten things. Indeed, the man who compasses most in this world, doing the greatest variety of things and doing them well, is invariably the man who attends to but one thing at a time, and gives himself up to that one thing while he is doing it, as if he had nothing else to live for.

Truth is propagated and made effective in this world through ideas, that is, through its becoming a form or mold in the human mind. Before truth can become a working force and prevailing power in the affairs of life, it must be vitalized, vivified. It must have fused into it the warmth of enthusiasm, and then be cast into the mold of personal purpose, so as to make an idea of it. In an idea the abstract crystallizes into definite power. An idea is a portion of truth personalized, it is truth adjusted to certain relationships and the possibilities of actual life by the human mind placing it in a position to work. An idea is a truth made possible of realization.

And as ideas are at bottom of all action they thus become the impelling springs of all progress. From ideas arise governments, civilizations, inventions, institutions, systems, philosophies, literatures, religions, confessions, reforms, discoveries, all the sublime as well as the minor events of human history. Ideas dominate eras, ages, countries, climes, nations, and individuals: the world is seething with

ideas, they are here in all sizes, shapes, colors, and grades; they are the penetrative and combining power in all departments of human activity, they are universal and particular, general and specific, high and low, worthy and unworthy, divine and satanic; they are running and spreading in competition; and of all these ideas men are the personal exponents.

So masterfully does an idea sometimes take hold of a personality that it becomes the fixed, controlling purpose of life, overtopping and overshadowing everything else. Some men devote themselves thus to the pursuit of fame, some to business; some become cranky on inventions, while others wind their lives into the folds of a political policy; some become enthusiasts over visionary ideas, and some consecrate themselves in their whole being unto Christ and His gospel.

Nations like individuals are possessed by ruling ideas. Rome was ruled by the idea of empire; Sparta by that of physical manhood, Athens by the expression of the beautiful, France by that of glory, England by that of commerce, our own land by that of liberty. But the church is ruled by the great central idea of all human progress and history and hope, the risen Redeemer.

The value of a man as a member of human society depends very largely upon the sort of idea that gets hold upon him. Hence, before allowing ourselves to become the exponents of any idea we ought to make sure that it is worthy of us. We ought to know whether it is such as we are willing shall wear our character; for as men espouse central controlling ideas with concentration and singleness, their loyalty to those ideas becomes the towering platform upon which their enthusiastic devotion is exhibited to the rest of the world.

The text announced is the personal declaration of earth's greatest man, of his espousal and adoption of an all-controlling idea for his life. And his history shows how an idea can domi-

nate a man, how devotion to an idea can transform, mold, endow, and immortalize a man.

This idea of Jesus Christ and His cross is the idea that is coming to be more and more the one idea of men. Look at the vast hosts of men, women, and children, who are to-day making this world smile and glow in the reflection of the presence of the great King, as they move forward the personal exponents of this idea of the cross of Christ, disdaining worldly honor, rejecting material good, giving up social pleasure, yielding all worldly emoluments as fuel to feed the flame of their zealous glowing with this exponential exhibition of this great burning idea, the cross of Christ. See how children are busy every flower-day in gathering sweet-odored flowers and placing them beside the pain-pinched, anguished, furrowed faces of sick and suffering strangers, in response to promptings begotten in them by their intellectual and spiritual sensibilities that have inhaled the spiritual exhalations of "Sharon's dewy rose." See how slender white hands, heretofore strangers to ungloved contact with toil, are to-day gathering wherewithal to beautify and render attractive the cross as it is borne into the haunts of wrong, that the fallen may be gotten hold of by its transforming power.

Look again, how a host of cultured men, warm-hearted, with intellectual capabilities, that would fairly revel in the fields of general literature, are turning from its well-nigh seraphic enjoyments, and with patient, laborious, mind-wrenching toil, striving to find, if possible, some sweet-toned, beautiful expression that by its very attractiveness will arrest the unthinking and draw them to that glowing cross. These men know that the already distended and thought-heated brain-cells have as much as they can with safety bear; yet, even at the risk of apopleptic stroke or paralytic halt, they build the hotter fires of a holier ambition and drive the already over-driven

brain to more rapid movement, if happily some enamoring, enrapturing thought may be caught and clothed with words that will flame with overwhelming ardor and loveliness, that some unthinking man or woman may be enamored with the engrossment of the idea of Christ and His cross.

Or turn your vision in another direction, and behold pure-hearted men and women pressing with glad, hurrying feet the nauseating alleys of vice's resorts, with outstretched hands under the control of minds that draw their incentives out of hearts that have enshrined in their innermost recesses and outermost extent this cross-idea—striving to gather human hearts from the deepest cesspools of human lostness. Why do they do thus? Because the love of Christ constrains them, and the cross of Christ has become the keynote in life's grand march, and it is their unutterable joy to bear these burdens for Christ's sake.

Or look at tenderly reared, well-educated young ladies, turning away from home, church-associations, social life, and seeking a place in the dense miserableness of heathendom, for an opportunity to bandage the aching head of some brutally ignorant heathen woman, and all this that they may find an opportunity to whisper into the thus opened ear of the great Physician who can bind up aching hearts and wash away the sin-stains though they be darker than blood-stains.

The cross of Christ as the dominant idea, finding expression in true men and women as its willing exponents, is the mightiest force among the social forces of earth to-day; for what other power has ever entered into human passion and wrought a revolution there? Human law can command man not to do, and by attaching penalty severe enough restrain him so that he will in a measure hold his passion in check. But hear what this man Paul asserts as happening in his own experience, after concentrating himself upon this one idea: "The things that

I once loved I now hate; and the things I once hated I now love." This idea had power to remodel his affections and rearrange his deranged character and disordered passions.

See over how many fields of human activity it wields a regnant power. In the department of art this is the idea that has evoked the greatest number of products from the greatest number of the greatest artists of the world. This idea has been the flame at whose blazing altar the highest ambitions of earth's greatest, mightiest masters have absorbed the heat of their enthusiasm. Poetry never encountered a more resonant chord than when it struck "Rock of Ages." Music never encountered a thought that impoverished its power of expression until it undertook to render "The Messiah." Architecture never felt the moving of a spirit within that demanded more of cunning and skill than the hand could find, until it undertook to embody the idea of the cross in marble pile. Patriotism never encountered a successful rival for the control of human hearts, until it met Him who rendered unto Cæsar the things that belong to Cæsar only, and unto God the things that are God's. Human clinging to life was never shaken in its firm grasp upon desire until this great thought came flaming from the cross: "To die is gain."

Permit the request then that you sit down in the recesses of the masterful power of your own wills, and think about this Cross of Christ until it becomes the thought of your lives, until it becomes an intensely hot flame of inspiring fervor, until you find it so permeating every part of your vast riches of emotion that no other thought can displace it, until it completely transforms you, and you are able with Paul to say: "By it the world is crucified unto me and I unto the world." Amen.

It is the crushed grape that gives out the blood-red wine. It is the suffering soul that breathes the sweetest melodies.

LOVE SUPREME.

BY REV. S. REYNOLDS HOLE, DEAN
OF ROCHESTER, ENGLAND.

*And now abideth faith, hope, charity,
these three: but the greatest of these is
charity.*—1 Cor. xiii. 13.

FAITH and hope are truth; charity, love, is truth. Faith and hope are for life. Love is for eternity. Faith will vanish into sight; hope into life; love will shine all bright forever; therefore give us love.

God is all in all, and all is vain without him. As St. Paul says, with all knowledge, if we have not love, we have nothing. Love is all in all. Love is the fulfilling of the law.

Mark the difference to-day between the love of the Jew and the Christian. The Jew is a good husband, a good father, he is kind and generous; but he does not know that love that causes the heart to throb and leads us to go down into the depths to restore the lost and the fallen.

Only one man has founded an empire on love, and that man was God's son, Jesus Christ. Israel, Greece, Rome, Carthage, have all decayed, and the stone which the builder refused has become the head of the corner.

What is life without love? I do not mean the love of money. Will that buy what is most enjoyable in life? Will that buy health and happiness? All the gold and silver in Wall Street could not buy one grain of love.

Solomon says, "He that loveth abundance shall not be satisfied with increase, nor he that loveth silver, with silver." One of our great merchant princes said, "When I was a poor clerk in Liverpool, I was happier than I am now, with all these horses and carriages and gardens and parks and servants and money."

And will the world make a man happy? "What is it?" Money says, "I can not buy it." "What is it?" Wisdom says, "I cannot learn it."

We think so much, in these days,

and it is well that we should, of education. I have been impressed with that, my friends, as I have gone through the States and seen the wonderful system that is prepared for America through the advantage of education—the kindergarten, public schools, normal schools—to aid men and women for this world.

I read in one of your magazines only yesterday that there is, amongst the rising generation in this great country, an ignorance of the Bible which is quite profound; so dense that they can not understand what the great writers have written. Those great writers took this book as their rule and principle. Can education be complete without the love of God and man? The mind can not be too much stored with information; but the time comes when reason can aid you no further, and you must leave mere human learning. You want something more. These telephones and telegraphs and microscopes are all very wonderful, and science is indeed deserving of our study and admiration; but the time comes to every one of us when all this mere human wisdom and science says, "I must leave you." What we want then and what God gives us, is hope and love.

Do you think that you will get rid of commercial corruption by merely denouncing those who have taken bribes, by merely expelling dishonest men? What good will it do to go into the houses of the corrupt and disperse them from one city to another? What good will it do to dispossess those that have abused authority, unless you get righteous men in their places? There is no good denouncing sin unless you are doing something to prevent it.

"Now abideth these three; faith, hope and charity; but the greatest of these is charity." What is it? Not what you sing out of a prayer-book or hymn-book. It is the love of God in the heart of the Christian.

They say that Father Abraham was sitting, one day, at his step, when a

poor old man came up, weary and exhausted, and asked for hospitality. They spread food before him, but they saw that he said no grace; and they said to the old man, "You are no guest;" and then he heard the voice of heaven say, "Abram." "I am here, Lord." And God said unto him, "What hast thou done?" And Abram said, "O my Lord, he had no word of worship for Thee, and I expelled him." And God said, "Abram, though he never offered Me praise, could not you bear with him?"

So must our love be. It must be like Christ's love. Christ never turned away from the most corrupt. What would you say if Jesus Christ had said to Mary Magdalene, "Go out of Jerusalem. You are despised; you are rejected."

I seem to see my Lord in the temple. There is a noise of an approaching crowd, and they dash before him a poor woman. "Let him that is without sin among you, cast the first stone." Yet none condemned her. "Then neither do I condemn thee. Go and sin no more."

That is the condition. Love me and not the world. Love righteousness and purity. "My peace give I unto you." You can not love the Savior without communicating that love. You may not speak of it, but those who know you will take notice that you have been with Jesus. When we are sure that we have found the Savior—a Savior who loves us with a love for us than which no love is broader—when we have found the love of Jesus Christ, we must tell it. Have you found that love? Is it the sunshine of your heart and life? If not, think of it at once, to-day, this morning. Call upon Him while He is near, for to-morrow will be too late.

It is a high, solemn, almost awful thought for every individual man that his earthly influence, which has had a commencement, will never, through all ages, were he the very meanest of us, have an end!—*Carlyle*.

THE SOUL'S POWER.

BY REV. B. F. WHITTEMORE [CUMBERLAND PRESBYTERIAN], MOUNTAIN VIEW, CAL.

Submit yourselves therefore unto God. Resist the devil and he will flee from you.—James iv. 7.

I. THE SOUL IS IN A STATE OF CONFLICT WITH SATAN AND THE POWERS OF DARKNESS.

1. *Satan the aggressor.*—Gen. iii. 1-15; 2 Cor. ii. 11; Eph. vi. 12; 1 Pet. v. 8; Rev. xii. 12.

2. *Character and Personality of Satan.*—Proud, Isa. xiv. 12 *et seq.*—Presumptuous, Job i. 6; ii. 1.—Subtle, Gen. iii. 1; 2 Cor. xi. 3.—Deceitful, 2 Cor. xi. 14; Eph. vi. 11.—Lying, John viii. 44.—Active, Job i. 7, ii. 2; Matt. xii. 43; 1 Pet. v. 8.—Wicked, 1 John ii. 13; Matt. xiii. 19.—Malignant, Job i. 9; ii. 4.—Fierce and cruel, Luke viii. 29; ix. 42; 1 Pet. v. 8.—Powerful, Eph. ii. 2; vi. 12.—Murderous, John viii. 44.

3. *Accessories of Satan.*—The world, John xvi. 33; 1 John v. 4, 5; James iv. 4.—The flesh, Rom. vii. 23; 1 Cor. ix. 27; 2 Cor. xii. 7; Gal. v. 17; 2 Pet. ii. 11.—Enemies, Psa. xxxviii. 19; lvi. 2; 3.—Sometimes friends and relatives, Mic. vii. 5, 6; Matt. x. 34-36. Such are the enemies of the soul. No soul escapes their power. "Satan hath desired to have thee."

II. EVERY SOUL HAS THE POWER OF SELF-PROTECTION GIVEN TO IT.

1. *By nature every soul is exposed.* Satan entered Eden unforbidden, but there could have been no injury to those souls there dwelling without their consent. Their will was free. But now, since they yield their wills to Satan and "Adam begat a son in his own image," our wills are enslaved and we are led captive by the devil at his will.

2. *By grace a refuge is prepared.*

(1) A citadel no enemy can storm.

(a) Upon a rock, Ex. xxxiii. 22; Deut. xxxii. 31; 1 Sam. ii. 2.—Christ, 1 Cor. x. 4, with Heb. vii. 25.—The impregnable word of truth, Isa. xl. 8; Matt. xvi. 18.

(b) Held by Omnipotence, Matt. xxxviii. 18, 20; John xx. 28, 29.

(c) Hid in God, Col. iii. 3.

(d) Wondrously guarded, Psa. xxxiv. 7; cxxi. 2; Job. v. 19.

(2) An armor invulnerable, Eph. vi. 13 *et seq.*

(3) An armory invincible. For aggressive conflict, the overthrow of strongholds, 2 Cor. x. 4.

(a) The shield of faith, Eph. vi. 16; 1 John v. 4; Matt. ix. 29; Luke vii. 50; 1 Cor. xvi. 13; 1 Pet. v. 9.

(b) The sword of the Spirit which is the word of God, Eph. vi. 17.—Is unyielding; may be depended upon, Isa. xl. 8; 2 Pet. i. 19.—Effective, Heb. iv. 12; Isa. xlix. 2; 2 Cor. x. 5.—Irresistible, Isa. lv. 11; Jer. xxiii. 29.

III. HOW THIS SAFETY AND POWER ARE SECURED.

1. *By submission unto God.* John xv. 45.

(1) By yielding to what He has judged necessary for our temporal and eternal welfare.

(2) By entire acquiescence in all His arrangements in providence, in grace.

(3) By humility of heart and mind in accepting the divine plan and obeying the divine will.

(4) By committing the keeping of our souls to Him. 1 Pet. iv. 19; 2 Tim. i. 12.

2. *By resisting the devil.*

(1) By yielding to him in nothing, Eph. iv. 27, vii. 13.

(2) By opposing his every approach; his varied allurements, flattering promises, fascinations of the world, temptations, threats.

(3) By steadfastly refusing to yield. He is a great coward, has not the courage of a whipped cur. He uses art, cunning, deceit, threatenings, and the like; but never courage. The least manful opposition puts him to flight.

While no one is safe who yields to him in the least degree, no one is not safe who resists him.

Christian, think not to go with him a little way and then return. Make no compromise with the enemy of your soul. Submit yourselves to God. Commit the keeping of your soul unto Him. Resist the devil; never give place to him. Unsaved one, you have felt the force of Satan's assaults. Would you be free? Would you be safe? Submit to God. Rest in Christ.

CONFIDENCE IN GOD, AND ITS INFLUENCE ON OUR LIVES.

BY REV. F. S. BATE, LETHBRIDGE, NORTHWESTERN TER., CANADA.

In the Lord put I my trust: How say ye to my soul: Flee as a bird to your mountain.—Psalms xi. 1.

THERE are probably no lives that can be said to be free from all that might be called times of difficulty and danger. The question comes, How are we to meet such times? It would appear that in such a time of difficulty David was urged to flee. The text is his reply. His confidence in God teaches him how to act.

"As a bird to your mountain." This is a natural counsel.

I. We see that confidence in God is always the better course.

1. That to meet difficulty or danger is better than for us to say: "There is no refuge but in flight." The bird is disturbed, danger is apparent; perhaps not real, but the bird flies at once. So with men, the tendency to flee away; and sometimes before there is any cause for alarm at all. The difficulty may be one that will recur; it would be better to face it at first.

2. That to face difficulty trusting in God is better than to trust to our own resources. Instinct says to the bird "fly:" man's faith says, or should say, "trust." Said David: "In God is my trust." To say "I will do my best" is good as far as it goes; to say

"I will trust in God," means that God will do His best for us. His refuge is often given in the form of inward strength. From all the temptations to inward sin, to petty meannesses, what refuge do we need? Would flight help us at all?

3. That the ground of such a confidence in God is most rational.

(1) That God knows. That he is acquainted with the fact of our being in difficulty. God's knowledge is ever used in our behalf.

(2) That God cares. Mere acquaintance with a fact, with no interest in it, does not prompt to action. God not only knows about it but He cares about it.

(3) That God guides. The difficulty may be of His sending. It may be His will that we should go through the rivers and floods: *cf.* Isaiah xliii. 2. There are always deep reasons for guiding men into deep waters. Should we flee?

II. Having such a confidence, how will it affect our lives? Lack of confidence in a friend is shown in altered attitude to him. So possession or lack of confidence in God will have its effect. Possession will help us.

(1) It will enable us to find satisfaction in present action. The trouble with most Christians is lack of deeds. If we are dreading difficulty we are disheartened for doing. Trust is an action of the present, and keeps from dread of the future; so helping us to fuller action.

(2.) It will enable us to fulfil our duty, tho the fulfilment presage pain and seeming evil; *e.g.*, Elijah going to meet Ahab; Joseph refusing to commit sin. What makes duty hard is thought of loss involved. Trusting God we find it is gain.

(3) It will enable us to avoid that worry which saps spiritual strength. We might add, and physical strength too. Nothing takes away strength like anxiety. So trust in God becomes helpful to our welfare in every way. Maintaining such a trust we have the secret of abiding peace.

THE LOVE OF GOD.*

By DWIGHT L. MOODY, NORTHFIELD,
MASS.

God is love.—1 John iv. 8.

I HAD a sermon this morning, friends, but do you know, after Mr. Webb-Peploe told us all about Jonathan, somehow my sermon didn't seem to hitch on? But to-night I'll say something about John's word "God is love." Do you know, there's not a sentence in the Bible that Satan is so anxious to blot out, not one? Satan wants to have this world all to himself, but I am sure he won't have it, because God sent His Son to save it. You ask me, "Why does God love us?" Well, I suppose because He can't help it. He just can't help it, friends, and oh! I am so happy because He can't. And then if you ask me why He can't help it, I answer, because He is love. And, do you know, I think the greatest punishment of Judas Iscariot was that he knew the Lord loved him all the time. You may be a backslider, He loves you still. You may be a hypocrite, He loves you still. Nothing can kill His love for you. Our mistake is we are all the time measuring God's love by our own, for our love may grow cold or cease.

I remember a story Mr. Spurgeon told about a farmer who had put on a weather vane the words, "God is Love," and Spurgeon saw it and said: "What's that? Do you mean that God's love can change?" "No," said the man, "but that He loves, no matter which way the wind blows."

Oh, friends! I thank God that for thirty years my feet have been on that rock, and the devil hasn't got me off yet. It is love—and love alone, that's going to save this old world. Love always descends. I used to tell my dear mother that I loved her the most. You know how children say "I love you,

* Delivered at the Conference at Northfield, August 12, 1895.

mama; away up to the moon," but I didn't, and I found it out when I became a father myself. If a mother dies, a child soon forgets her, but you'll never forget that little grave, though it was made thirty years ago. Death has never yet conquered a mother's love, and never will, and that's how God loves the sinner.

God and the Sinner,

But they say God is angry with the sinner. Of course He is. Why, if my two boys fell into bad ways, I'd be angry with them, because I love them. If I didn't love them I wouldn't care what they did. Your child has the smallpox. Don't you hate the smallpox, though you love the child? Of course you do. God puts your sin behind *Him*. I am so glad of that word. If He put it behind *me*, some little devil would be sure to find it and trouble me all the time. Then He puts the sin in the depths of the sea, not on the surface where it might float around like a cork, but in the depths, and if some little devils try to find it, they'll get drowned, sure.

I used to think more of Jesus Christ than of God the Father. But as I get older, and am a father myself, I feel the love of the father more and more. It would be much easier for me to die than to see my children die. There is nothing like the cross to show the love of God.

In 1849 a man left his wife and child to go to California, and after a while they sailed on a vessel to join him. In mid-ocean the ship caught fire. The lifeboats were filled, and there was no room for the mother and child. But at last they were told there was room for one. Did the mother save herself and leave her child? You know she didn't. Lowering the child to the lifeboat she kissed it a last good-by, and said: "If you live to see your father tell him I died for you."

That's a mother's love, and God has done far more for you than that mother did for her child.

THE SIN OF WORRYING.

BY REV. ALBERT FOSTER, D.D.
[BAPTIST], NEWARK, N. J.

Be careful for nothing, but in everything by prayer and supplications with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.—Phil. iv. 6-7.

I. WORRYING prohibited. "Be careful for nothing." "In nothing be anxious" (Revised Version). No care can possibly arise that can justify worrying, which is both useless and damaging to our moral and spiritual natures, and, what is worse than all else, is a reflection on the divine oversight.

II. Worrying resisted. "But in everything, etc." When beset by temptation our refuge is in prayer. This changes our atmosphere and brings us into touch with God. Begin to pray. Get above your surroundings. Change your spiritual relations; thankfully acknowledge the present case as of the divine ordering, and find occasion for gratitude that the final disposition is in the hands of Him who doeth all things well.

III. Worrying overcome. "And the peace of God, etc." A picture of worrying overcome. Worrying will be crowded out and kept out by an influx of divine peace, the immediate result of such intercourse with God as has just been enjoined. The very nature of this peace makes its presence a complete conquest of worrying.

HOW THE BATTLE WAS WON.

BY REV. W. P. FULTON, D.D. [PRESBYTERIAN], PHILADELPHIA, PA.

And Moses said unto Joshua, choose us our men and go out, fight with Amalek; to-morrow I will stand on the hill with the rod of God in my hand.—Exodus xvii. 9.

ON their way to the Promised Land, Israel had many trials to encounter.

One of these was warfare with Amalek. This enemy tried to turn Israel aside and defeat him in his purpose. It is a picture of life. Every soul has its Amalek.

Note how Israel won the battle.

I. Moses utilized the human forces at his command. Joshua was to choose out well-qualified men and to lead them forth to the conflict.

II. Moses sought divine assistance. He stood on the hill with the rod of God in his hand, not only as an inspiration to the soldier, but as representing intercession with God for success and victory.

III. Moses was strengthened by the help of others. When his hands grew heavy, Aaron and Hur came to his assistance, staying up his hands with the rod of God until the sun went down and Israel's victory was complete.

Precisely in this way does the Christian gain his moral and spiritual victories.

1. He must summon his best energies to the conflict.

2. He must seek the divine assistance by prayer.

3. He must avail himself of holy companionship, the spiritual uplift that comes through contact with others.

WEARINESS GODLY AND UN-GODLY.

BY PASTOR B. I. GREENWOOD, LONDON, ENGLAND.

Behold what a weariness.—Mal. i. 13.

I. ZEALOUS service often causes weariness—Godly weariness—even when a service we delight in (mother at work for child).

1. This arises from—

(1) Weakness of flesh. Such weariness—Paul—see 2 Cor. xi. 27, "in weariness and painfulness," etc.

(2) Apparent want of success. Faint heart—magnitude of work. Such weariness referred to—"Be not weary in well doing," etc.

(3) Want of sympathy. Opposition, unappreciated service or misconstrued service. Such weariness referred to—"Consider Him who endured. . . lest ye be wearied," etc.

2. This weariness may be dispelled by recollection that we work for Him.

(1) Weakness of flesh? He does not require more than we can render.

(2) Want of success? He does not require success but only faithfulness.

(3) Want of sympathy? He sympathizes and we endure for Him.

II. Ungodly weariness in service of God—arising out of indifference or contempt.

1. Such weariness exists—

(1) With those who offer no service as matter of fixed opinion. Regard as hardship.

(2) With those who serve with wrong motive. See verse 6. These were priests! Service was rendered but polluted, blind, lame, etc.

2. This weariness arises from—

(1) Not excessive zeal—most weary often do the least.

(2) Unwilling service prompted by fear.

(3) Grudging service. How little satisfy conscience.

(4) Careless service. See verses 7 and 8. Anything will do.

(5) Self-interested service. See verse 10.

3. Such service will always be—

(1) Wearisome, galling.

(2) Evil. Is it not evil? Verse 8.

(3) Unaccepted. Neither will I accept. Verse 10.

Apply the test to earthly service. See verse 8. Offer it now unto thy governor.

Secret of whole matter—Contempt! Snuffed at it! Verses 12 and 13.

III. Unregenerate can not offer acceptable service.

They that are in the flesh can not please God.

Push Christ back with one hand and offer service with other.

To obey better than sacrifice. (Child forbidden to leave house bring-

ing in gift of flowers gathered in woods.)

(1) They attempt to serve in unbelief of God and contempt of His plan, purpose, and will. Rom. x. 3.

(2) They attempt an impossibility. Sisyphus.

Text is illustration. See verses 7 and 8 and 12.

Sacrifice of Cain.

What a weariness! Continual weariness! Ever striving to save selves, ever failing!

Abandon it? No. Seek more excellent way.

Let High Priest present our offering in His merit and by His atonement (Heb. vii. 24-28, x. 11-19).

Trust in Him. Not I but Christ.

THE PRECIOUS CHRIST.

By HENRY WARD BEECHER.

(From the original manuscript notes.)

Unto you therefore which believe he is precious.—1 Pet. ii. 7.

I. OF whom? Jesus Christ. I do not remember any such personality and familiarity with *Jehovah*.

Precious—both in Greek and in Latin, from which the English word is derived—has its root-notion in value—price, hence worth. A precious thing has worth and is then valued or held as a thing of great use, beauty, or desirableness.

II. To whom? Those that believe.

1. "Believe" implies—

(1) An intellectual conviction.

(2) A moral state.

(a) Generic—the realization of truths not taught by our senses.

(b) As applied to conduct of men (see Heb. xi.). It includes emotion of various kinds—hope, fear, conscience, love, patriotism.

(c) But faith in a person carries a shade of difference. It is a recognition and a *trust* in that person.

Faith in one—as leader, general.

In skill—as teacher, artist, artizan.

In judge—equity, knowledge, goodness.

In a friend—faith in father and mother.

2. The view of Christ in "believing," implies a *person*—

(1) Who knows and feels for man as a sinful being.

(2) Who is Forerunner, Intercessor, and Advocate—that is—whose heavenly life is not absorption in general government, but care of living creatures.

(3) Who is in vital connection with men, giving them inspiration of His own heart—in their life-struggles.

III. Why is Christ precious?

1. To disciples who had personal knowledge of His loveliness.

2. To those who in Him have the highest interpretation of God, and come to God through the ideas and traits derived from Christ.

No one cometh except by Me—I am door.

3. As consoler in grief.

4. As companion. Lonesome—unloved—unmated to condition.

5. As one who comforts those who know their infirmities. Christ's sympathy with man's lot.

6. As minister of patience in tribulation. "Of whom the world was not worthy."

7. In death—leaving dearest things behind! He meets us!

FUNERAL SKETCHES.

By W. H. LUCKENBACH, D.D.,
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A MUCH TRAVELED WAY.

I go the way of all the earth.—1 Kings i. 2.

THE first words of David's dying counsel to his royal successor. (Relate circumstances.)

I. DEATH IS A WAY.

(a) *Silent and mysterious in its beginning.* All the processes of nature are silent and secret. God has revealed to us, in fact, not processes but

results. It holds as true of the decays as of the glories of nature—they are silent and as sure as silent, etc.

(b) *Extends through "all the earth."* No land through which it is not continued. No country in which its extension has been estopped, and the people have been made to feel that there is no danger of dying. Such a country is not described on any map, or referred to in any geography. If it were, it would long since have become over-populated, etc. Hence it is

II. A MUCH-CROWDED WAY. (Give mortuary statistics.)

III. A WAY FILLED WITH RUINS. (Describe the ravages of death.)

We are not to expect, or desire, to die in any other than "the way of all the earth." As to the article, death is alike in all cases. In itself it is the same, and has been ever since the death of Abel. The causes contributing to it vary, the surroundings differ, the circumstances of individual cases are not alike; in this sense no two cases of death are ever precisely alike; yet the process itself of the dissolution of soul and body is one in all cases. The dissolution of the partnership is accomplished in one way only—"the way of all the earth."

THE EXODUS OF MANKIND.

One generation passeth away, and another generation cometh.—Eccles. i. 4.

This is predicated by Solomon, not of one man or one family or one nation, but of the human race. It holds true of all.

I. THE GENERATIONS THAT HAVE PRECEDED OUR OWN. (Refer to the extinguishment of cities, of Indian tribes, and even of nations; the disappearance of large armies and their famous generals, etc, etc.)

"Their memory and their sense is gone,
Alike unknowing, and unknown."

II. THE PRESENT GENERATION. None who has long resided in a town but must be astonished, as he paces its

streets, to observe that the old inhabitants are gone, and that a new race has sprung up to fill their places. Pastors who have been accustomed to preach to a congregation for many years feel sad as they miss whole rows of faces from the pews. There is no standing still in this life. Time urges us forward. We must move on. Press your ear to the ground, and listen to the tramp, tramp of this world's teeming millions onward and onward to eternity.

III. FUTURE GENERATIONS. Death will be as prevalent in succeeding ages as it now is. As wave urges wave, and as one beats the shore and is dashed to pieces, another follows, curling its surf to be broken on the same shore, scattered on the same sands, or dashed upon the same dreaded cliffs; so one generation after another beats upon the shore of this world, and their sound is heard and their appearance is seen no more.

IV. "ANOTHER GENERATION COMETH." The earth is not to be depopulated. God's purpose in removing thus one generation after another has been likened to that of some master architect. One class of men fells the timber and retires from the work; another quarries the stone; another erects the pillars; another fits together and finishes the wood-work;—each class retires from service when its part of the enterprise is done. So here; one dies but another comes—other successive workers appear, till the top stone is laid on with shoutings to the praise of Him who planned the work and will accomplish it to His own glory and honor.

HINTS—The soul cannot die.

Has the grave been filling for thousands of years?

What an awful and sublime idea does this give us of the judgment day!

There is a future state of society in which no such vicissitudes will be known. etc.

THANKS be to God, which giveth us the victory through our Lord Jesus Christ.—1 Cor. xv. 57.

SUGGESTIVE THEMES AND TEXTS.

Texts and Themes of Recent Sermons.

1. Emergencies and Men. "And the Lord said unto Gideon, By the three hundred men that lapped will I save you."—Judges vii. 7. Rev. P. S. Henson, D.D., Chicago, Ill.
2. Theories and Facts. "The Spirit itself beareth witness with our spirit that we are the children of God."—Romans viii. 16. Rev. H. A. Stimson, D.D., New York city.
3. Faith in Action. "But be ye doers of the word."—James i. 22. President Isaac C. Kettler, Ph.D., D.D., Grove City, Pa.
4. The Secret of Optimism. "There be many that say, who will show us any good? Lord, lift thou up the light of thy countenance upon us."—Ps. iv. 6. Professor N. Lloyd Andrews, LL.D., Colgate University, Madison, N. Y.
5. The Great Inquiry. "Who is the Lord that I should obey his voice?"—Ex. v. 2. Bishop Alexander Walters, D.D., Jersey City, N. J.
6. Christian Activity. "Come and hear, all ye that fear God, and I will declare what He hath done for my soul."—Ps. lxxvi. 16. "Go home and tell how great things God hath done for thee."—Mark v. 19. Rev. Thomas W. Jones, D.D., Germantown, Pa.
7. The Evolution of Peter. "Thou art Simon, Son of Jonas; thou shalt be called Cephas."—John i. 42. Rev. M. M. G. Dana, D.D., St. Paul, Minn.
8. The Lord's Peculiar Treasure. "For the Lord's portion is his people—Jacob is the lot of his inheritance."—Deut. xxxii. 9. Rev. M. J. Sleppy, Pittsburg, Pa.
9. Presence of God in the Old Testament. "Also they saw God; and did eat and drink."—Exodus xxiv. 11. Edw. R. Burkhalter, D.D., Cedar Rapids, Ia.
10. Man's Responsibility for his own Character. "If our transgressions and our sins be upon us, and we pine away in them, how should we then live?"—Ezekiel xxxiii. 10. Rev. Dr. Salter, Burlington, Ia.
12. Surpassing Splendors. "Eye hath not seen nor ear heard."—1 Corinthians, xi. 9. T. De Witt Talmage, D.D., Brooklyn.

Themes for Pulpit Treatment.

1. The Recognized Need of Greatness. ("I have need to be baptized of thee: and comest thou to me?"—Matt. iii. 14.)
2. Waterless Cisterns. ("Their nobles have sent their little ones to the waters: they came to the pots and found no water: they returned with their vessels empty; they were ashamed and confounded, and covered their heads."—Jer. xiv. 3.)
3. The Test of Manhood. ("If thou faint in the day of adversity, thy strength is small."—Prov. xxiii. 10.)
4. The Acceptance of Grace its Best Return. ("What shall I render unto the Lord for all his benefits toward me? I will take the cup of salvation, and call upon the name of the Lord."—Psalm cxvi. 12, 13.)
5. Workers in the Dark and their Fate. ("Wo unto them that seek deep to hide their counsel from the Lord, and their works are in the dark, and they say, Who seeth us? and who knoweth us?"—Isa. xxix. 15.)
6. The Adequacy of Grace. ("God is able to make all grace abound toward you: that ye, always having all sufficiency in all things, may abound to every good work."—2 Cor. ix. 8.)
7. The Impregnability of Truth. ("For we can do nothing against the truth but for the truth."—2 Cor. xiii. 8.)
8. Living a Crucified Life. ("I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."—Gal. ii. 20.)
9. The Divine Long-Sufferance of Antagonism. ("And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way."—2 Thess. ii. 6, 7.)
10. Praise, a Means of Grace. ("Now I praise you, brethren, that ye remember me in all things, and keep the ordinances as I delivered them to you."—1 Cor. xi. 2.)
11. The Gantlet that Never Yet was Taken Up. ("Who is he that condemneth? It is Christ that died, yea rather that is risen again, who is even at the right hand of God, who also maketh intercession for us."—Rom. viii. 34.)
12. Preparation for Christ's Coming. ("And he will show you a large upper room furnished and prepared; there make ready for us."—Mark xiv. 15.)

HINTS AT THE MEANING OF TEXTS.

The Law and Blessing.

And the Lord commanded us to do all these statutes, to fear the Lord our God, for our good always.—Deut. vi. 24.

THE word "good" is a striking word. The connection of all the com-

mandments of God with it is quite as striking. It enforces the truth that in the universe, as at present constituted and governed, the only way of life and blessedness is in law-keeping; or, put more positively, that all God's commandments are forever essential for

man's good. If man kept the law perfectly and always, he would be perfect and blessed. Christ as *Savior* fulfils and vindicates the law vicariously in His atonement, in order that as *Lord* He may glorify that law in bringing the sinner back to obedience to its requirements, or to holiness of life. In God's universe even Christ could not save a sinner in any other way than by making him a law-keeper.

The Strait Gate, or the Way of Salvation.

Blessed are the poor in spirit: for theirs is the kingdom of heaven.

Blessed are they that mourn: for they shall be comforted.

Blessed are the meek: for they shall inherit the earth.

Blessed are they which do hunger and thirst after righteousness: for they shall be filled.—Matt. v. 3-6.

THE Sermon on the Mount is practical and ethical, as distinguished from doctrinal. It presents life and conduct as they should be in the Kingdom of Heaven, in contrast with life and conduct as they were in the Jewish and Gentile world. Naturally, the first thing presented is the way in which one is to become a citizen of the Kingdom of Heaven—the way of entrance into that Kingdom—the Strait Gate. Christ gives this needed instruction here. In plain language, this is the only orderly, complete, and systematic presentation in scripture of the practical steps by which the sinner becomes a Christian. We would naturally expect it from Christ as the opening of the Sermon on the Mount.

There are necessarily four steps that the sinner must take in entering in at the Strait Gate of life: four stages in the process of his transformation into a Christian. These are presented, in the four verses cited above, in their natural, logical, and irreversible order.

In understanding this scripture, the phrase "in spirit," which occurs in the first of the verses, must be under-

stood as applying also to the verses that follow. The attention is not turned to earthly poverty, sorrow, or meekness, or to desire for mere moral reformation. The steps are presented as practical; hence the underlying doctrines of the Gospel are left in the background, tho presupposed and assumed throughout. Bearing these things in mind, the experiences of the sinner in his conversion are here presented by Christ as follows:

FIRST STEP.—The sinner waking up to a sense of his spiritual poverty or lost condition: "Blessed are the poor in spirit." Before he can have any conscious need of salvation, he must be brought to realize that he is poor and naked and hungry and blind and wretched—in short, that in his sinfulness he has nothing in life or conduct that can meet the requirements of conscience and God and the judgment, or satisfy an immortal spirit. He is simply a helpless, lost soul.

In this poverty of spirit, if it be genuine, he has the prophecy and pledge, because the beginning, of salvation: "for theirs is the kingdom of heaven."

SECOND STEP.—The sinner's godly sorrow in view of his sinful and lost condition: "Blessed are they that mourn"—in spirit. "The sorrow of the world worketh death." "Godly sorrow worketh repentance not to be repented of." It is not worldly sorrow, not sentimental weeping; but penitent and repentance-producing sorrow, that naturally follows the rousing to a sense of his sinful and lost condition, and that prepares for changed life and conduct.

In this mourning, if it be genuine, the sinner has the prophecy and pledge of the divine favor: "for they shall be comforted."

THIRD STEP.—The sinner's becoming willing to be saved in God's way, through the atonement and righteousness of Christ: "Blessed are the meek." The word for "meek" is better rendered by "submissive." The poverty of spirit and godly sorrow bring the

sinner face to face with God's way of salvation by Christ. That salvation presents the work of Jesus as *Savior* as the only ground of justification before God, and leaves the sinner helpless and stripped of all merit; and it demands of him that he shall consecrate himself to and obey Jesus as his *Lord*, and in so doing renounce and turn from all sin. Here is the life-and-death struggle for salvation—with pride and self-righteousness and love of sin. Will he submit and be saved? Will he enter into the Kingdom of Heaven?

This third step naturally and logically follows upon the second step. If the sinner "submits" to Christ, if he gives up his righteousness and accepts his Savior's, if he gives up his will and enters upon the life of obedience to his Lord, he thereby, in giving up everything, secures everything: "for they shall inherit the earth." "All things are yours; and ye are Christ's; and Christ is God's."

FOURTH STEP.—The sinner's intense longing for righteousness and his appropriating faith whereby he receives his full salvation: "Blessed are they that hunger and thirst after righteousness." This intense and consuming longing—that can be expressed only by consuming hunger and thirst—may well reach out both after the righteousness of Christ wrought for the sinner in the life and atonement of the Divine *Savior* and necessary for pardon and justification, and also after that personal righteousness in life and conduct, that begins in obedience to Christ as *Lord*, as that leads to the "holiness without which no man shall see the Lord."

This is the crowning experience in the sinner's conversion or entrance into the Kingdom of Heaven, and it ends in the supreme satisfaction of the soul that is saved: "for they shall be filled."

This opening passage of the Sermon on the Mount presents, therefore, in a simple, logical, and practical manner, the way of salvation. The order is the order of every saved sinner's experi-

ence in entering into the Kingdom of Heaven. One of the experiences may be more vivid than another, but the order of the first four Beatitudes could not be changed without first changing the nature of man. So Christ's presentation of truth is, after all, the best, as His thinking is always the simplest and the profoundest.

Avoid "Theatricals" in Well-Doing.

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

—Matt. v. 16.

Take heed that ye do not your alms before men to be seen of them.—Matt. vi. 1.

CAVILLERS sometimes cite these texts as contradicting one another. Farthest possible from it. The words translated "seen" are different in the two texts. The word in the former text signifies "known." Christians should abound in good works, in order that men may be led, through the knowledge of these works, to glorify the Father in heaven. In the latter text, the root of the original is the same as that of the word "theater," and the idea is "to be seen as a theatrical show" by men. The contrast is very sharp:

Let your good works abound, that by the knowledge of them men may be led to glorify your Father in heaven.

Don't make "theatricals" of your well-doing, for your own glory and the praise of men.

Dead Faith Worthless.

What doth it profit, my brethren, though a man say he hath faith and have not works? Can faith save him?—James ii. 14.

It is a strange fact that this passage should have been regarded as a contradiction by James of Paul's doctrine of justification by faith. The Revised Version clears up the difficulty by a proper translation of the correct Greek text: "Can *that* faith save him?" Paul

never commends any but that "faith which worketh by love." Equally with James does he condemn dead faith, "that faith" which does not manifest itself in a transformed conduct.

Dr. Robert Young translates the

verse as follows: "What is the profit, my brethren, if 'faith' any one may speak of having, and works he may not have? Is that faith able to save him?" Faith that shows itself in profession only, in talk only, is worse than worthless.

LIGHT ON SCRIPTURAL TRUTHS FROM RECENT SCIENCE AND HISTORY.

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

AND IN IT WAS MEAT FOR ALL, (Dan. iv. 12, 21).—Nebuchadnezzar's dream of the tree whose fruitage was transformed into meat for all finds in this particular a parallel in our time in certain facts of nature, which may, perhaps, have escaped general notice.

Prof. O. T. Mason tells us that in every part of the earth are to be found certain plants, which, though unfit at first for human food, are nevertheless turned by wild bees into sweetest honey.

So again, in California grows the well-known piñon whose seeds, not fit for food, are so abundant that they constitute the very life of the innumerable gray squirrels infesting the forests of the state, and who gather them all the year round in enormous quantities. These squirrels in turn are the main diet of the Indians living in that region, who consider them a great delicacy. Thus the unedible in nature becomes the edible.

Wild rice, also, which grows most luxuriantly along the shores of the Great Lakes, furnishes food for millions of wild-fowl which inhabit this extensive region. At certain seasons of the year these wild-fowl fly northward and are hunted and eaten by the Esquimaux, to whom the sight of growing rice, even in its wild state, would be a novelty.

This verifies what a noted scientist said recently: "It is true that every

available plant is converted by nature out of material which men are not able to secure or to put to use in the original state."

MERCHANDISE OF FINE LINEN (Rev. xviii. 12).—There always has existed some disagreement among New Testament exegetes as to the precise rendering of *βισσοσ*. The weight of authority favoring the interpretation, "fine flax, or linen," has, however, been usually accepted. But there now comes to our attention the re-discovery of an ancient fabric called Bissus, or "marine silk," which some advanced scholars believe to be the original *βισσοσ*, known as "fine linen."

We are indebted to the French journal, *L'Industrie*, for a description of it. It seems that this "marine silk" is derived from shells, or rather from the filaments of shells, which are secreted by the action of certain species of mollusk of which the well-known mussel is one. These shell-filaments are said to be exceedingly tough, resisting an astonishing strain, even when suddenly applied. This toughness is the more remarkable, since the filaments are of a very fine texture. The shells themselves are at present found in great number in the warm waters of Southern Europe, chiefly about the island of Sicily. The process of preparation for the market is rather simple. The filaments after being detached from the

shells, a thing not very easy to do, are washed in soapsuds and carefully dried in sheltered places. The worthless portions are then cut off and thrown away, while the available material, after being rubbed in the hands to give it pliancy, is sorted and separated by combing. At this stage of manufacture, much of the raw material, about two thirds in fact, is lost. Two or three filaments thus prepared are spun with one thread of silk, producing a remarkably strong cord. This cord is washed in a solution of water and lime-juice, again rubbed with the hand, and finally smoothed with a hot iron which gives it a beautiful golden-brown tinge.

HOW CANST THOU CONTEND WITH HORSES? (Jer. xii. 5)—Man unaided has never yet been able to outstrip the speed of the horse. An attempt to do so under very fair conditions was recently made over a course extending from Bordeaux, a distance of 420 kilometers and return. The contestants were three pedestrians and three stilt-walkers against three horses.

At 91 kilometers all the horses were, we read, ahead of the men by about one hour; the stilt-walkers being behind the horses, while the pedestrians were so far in the rear as to be almost out of the race. In fact, one of them at this point did give up altogether. At 150 kilometers, one of the horses was passed by a stilt-man. At 166 kilometers one of the horses dropped out of the race and the horse which the stilt-man had succeeded in passing regained his place. At 235 kilometers all the pedestrians gave up the effort, leaving the race to the horses and the stilt-men. At 305 kilometers the race lay between the head stilt-man and the horse he had once passed, the second horse beginning to show signs of failure. This rivalry was maintained until the finish, when the horse came into Bordeaux twenty-eight minutes ahead. The whole time consumed was nearly sixty-three hours.

AS THE LEAF FALLETH (Isa. xxxiv. 4).—Professor Trelease, of international fame, points out one or two facts in the falling of the leaves, which bear an instructive spiritual analogy.

He tells us that all leaves have three distinct falling periods. The first is when the leaves on the weaker twigs of a tree begin to drop; the second, when the tree sheds the most of its foliage; the third, when the last straggling leaves which have been in particularly sheltered positions drop off one by one. This last period extends sometimes to the beginning of the succeeding spring. The first reason for this well-regulated process of denuding a tree, season by season, is evidently, the professor states, in order to give the tree a rest: first from actual growing; second, from the burden of carrying its weight of foliage; third, to permit the tree to prepare for another growing season. Many of the leaves and twigs are also manifestly imperfect, both in point of the needful strength required and in form, and must therefore be gotten rid of.

Thus in the Christian character, likened to the growth of a flourishing tree: there are periods during which, one by one, some form of life departs, to give place, at a later period, to something better. Daily experiences come and go with the growth of years, in order that the stronger and more perfect shall succeed the weaker and the less perfect. By this incessant laying off of old forms, and the assuming of new, Christian character secures a helpful, healthful refreshing and rest; fitting it for a nobler, truer life; preparing it for its perfect work.

AND THE KING MADE SILVER TO BE IN JERUSALEM AS STONES (1 Kings x. 27).—We hardly gain an idea of the magnificence implied in this statement, unless we know something of the beauty and elaborateness to which silver-work of all sort was brought in those far-away days. The Oriental

silversmith of to-day, however, is practically the same as the silversmith of that remote time. And tho he may not have quite as much silver at his disposal now as the ancient smith under Solomon's rule had, his skill at working it up is about as high. We may, therefore, in knowing what modern silver-work is, know almost to a detail what it must have been in the days of Solomon. Thus, for instance, one class of designs was made to reproduce familiar features of daily Oriental life, including such objects as heathen gods, dragons, flying serpents, begging priests in various garbs, and animals innumerable. The work upon these and other objects is, of course, so very minute as to faithfully reproduce the most trivial details, such as the hair of human beings and certain animals, and the scales of fishes and crocodiles, and the plumage of birds.

Silver ropes, cords, braids, and strands from the thickness of a clothes-line to the fineness of the most delicate silk; bracelets, anklets, neckwear, belts, military trimmings, harness, and household ornaments of countless variety; bowls, urns, plates, and what not, were all common objects, not including the immense variety worked in filigree and tissue.

Among other objects wrought which prove the almost incredible skill of the workman, and which was found at Fuchan and brought to Venice by Marco Polo, is a bouquet of roses, over which is carelessly cast a silken veil. So delicately is the veil wrought that it has the appearance of gossamer, and shows through it distinctly the roses and leaves of the bouquet.

HIS THOUGHTS TROUBLED HIM (Dan. v. 6).—When Nebuchadnezzar dreamed that famous dream, the interpretation of which brought Daniel into royal favor, it is said that "his thoughts troubled him."

The troubling of thought is never without some cause. And the nature of such cause has of late, through the

investigations of eminent psychologists, been thoroughly inquired into. Among other causes examined, the weather has been carefully noted in its effect upon mental equilibrium, and some facts of importance established. Dr. T. D. Crothers says: "Very few persons realize the existence of the sources of error that come directly from atmospheric conditions on experimenters, observers, and others. In my own case I have been amazed at the faulty deductions and misconceptions which were made in damp, foggy weather, or on days in which the air was charged with electricity and thunderstorms were pending. What seemed clear to me at these times appeared later to be filled with error. An actuary in a large insurance company is obliged to stop work at such times; finding that he makes so many mistakes, which he is conscious of later, that his work is useless. In a large factory from ten to twenty per cent. less work is brought out on damp days and days of threatening storm. The superintendent, in receiving orders to be delivered at a certain time, takes this factor into calculation. There is a theory among many persons in the fire-insurance business, that in states of depressing atmosphere greater carelessness exists and more fires follow. Engineers of railway locomotives have some curious theories of troubles, accidents, and increased dangers in periods of bad weather, attributing them to the machinery."

An interesting question naturally arises here: To what extent does the weather affect the success of any undertaking?

LOVE in this world is like a seed taken from the tropics and planted where the winter comes too soon; and it can not spread itself in flower-clusters and wide-twining vines, so that the whole air is full of the perfume thereof. But there is to be another summer for it yet. Care for the root now and God will care for the top by and by.—*Henry Ward Beecher.*

HELPS AND HINTS, TEXTUAL AND TOPICAL.

BY ARTHUR T. PIERSON, D.D.

GENESIS xxix.-xxxi.—These three chapters cover an epoch in Jacob's history: namely, his forty years' sojourn in Padan-Aram.

As nearly as can be determined he was fifty-seven years old when he went to Laban's house. At sixty-four, he married Leah and Rachel; and at seventy-one his fourteen years of service for his two wives were completed. Then he entered on another twenty years of assistance (chap. xxxi. 38) at the end of which Joseph was born, the son of his old age. Then follow six years more of service for cattle (xxxi. 41), and at the close of this period, when ninety-seven years old, he flees from Laban. The next year Benjamin is born and Rachel the beloved dies. Ten years later, Joseph is sold into Egypt; his father being one hundred and eight years old. Twenty-two years later still, Jacob goes down into Egypt, and there, at one hundred and forty-seven, dies.

Thus we have three main periods of, respectively, about fifty-seven, forty, and fifty years, into which this eventful life divides. And it is with this middle section of forty years that these three chapters have to do.

32, 33. The naming of the two sons of Leah is significant. The birth of Reuben was a sign to her that the Lord had looked graciously upon her, and that of Simeon that He had heard concerning her, and hence the names: Reuben, son of seeing, and Simeon, hearing. So Levi, the third son, means linked or associated, and refers to the bond of affection created between her and her husband by her fertility in sons.

Note the significance of names in Rachel's case also, for in those days of no historic records names were monuments. The names Dan, Naphtali, Gad, Asher, Issachar, Zebulun, etc., are not only full of meaning but there

may be a prophetic progress in the order.

xxx. 14. Mandrakes were believed to favor fruitfulness, hence their Hebrew name, *dudaim*, or "love apples."

36-55. As to the meaning of "Jegar-Sadutha," and "Mizpah," one means a witness-heap, and the other a watch-tower.

It may be that the heap of witness was a testimony to their mutual covenant and amity, and the watch-tower, the sign of an invoked blessing on them both beneath the common watch of God—or, more likely, the heap of stones represents a barrier that neither is to pass for harmful purposes, and the *mizpah* tower is a challenge to God to watch their fidelity to this covenant. In this case, separation, not union, is emphatic; and *mizpah* is a word, not of benediction as commonly used, but of warning and admonition. Verse 49 may be rendered, "Jehovah doth keep watch between me and thee, for we are to be separated one from another."

It would seem to be more than likely that the true significance of that watch-tower is a covenant of separation to which God is called to bear witness, *i. e.*, Jehovah is to see to it that they two, Laban and Jacob, now part to remain apart.

However this passage may be construed, one thing is plain: that from the day of Abram's parting from Lot, separation is written large over all holy living. Not even the love of father and mother is to stand in the way of such living apart.

Would it not be a blessing, if to-day a true *mizpah* tower were erected between the children of God and the children of this world; and it be forever settled that there shall be no going over that barrier to endanger the separate life by assimilation!

PREBENDARY WEBB-PEPLOE, of London, and Rev. Andrew Murray, of Wellington, South Africa, at the late Northfield conferences made a very profound impression. We have culled some of the gems from their addresses for our readers.

On one occasion, learning that a very ignorant and bad man had been converted at one of his services, and was dying, Mr. Peplow at his bedside inquired what words of his had been the means of his turning to God. The answer was "Well, you remember, sir, when that organ squeaked and you couldn't work it, you said, 'We will sing, without the organ, 'Rock of Ages, Cleft for Me,' and how you did bellow that tune, and it just went bang through me, and I was converted!"

On another occasion he confronted at night, on the doorstep of a vicarage, a woman who had been much impressed at a meeting, but was in search of more light. She had heard of the power of God to enable her to triumph over sin and have victory, but when he asked her whether she had been able so to lay hold of Christ as to get the actual victory, she answered that she was "a peculiar person, that her circumstances and temptations were so very, very peculiar, that she could not expect such overcoming power." "Well," said Mr. Peplow, "suppose you tell God so." Whereupon he dictated a prayer to God, asking her to follow him: "O God, I thank Thee for all Thy promises of overcoming power in Christ; but my circumstances and temptations are so very, very peculiar that I find them too strong for Christ to help me. I am sorry He is not stronger to meet my case, but my case is so very, very peculiar I can not expect to find His help sufficient." "Why do you not say this after me," inquired Mr. Peplow? "Why, that is rank blasphemy," she answered. "Just so," said he, "but this is only your thoughts put into words, and why is it worse to say this to God than to think it of Him? Now let us," he added, "try another approach to God."

"O God, I thank thee for all thy promises in Christ of overcoming power, and that, tho I am a peculiar person, and my circumstances are very, very peculiar, and my temptations very, very peculiar, Thy grace is very, very peculiar, and abundant to meet my very, very peculiar needs and very, very peculiar difficulties, in a very, very peculiar degree." She saw the truth, embraced it, and went away rejoicing in God.

"Whenever you return to your old sins renounced in Christ, or compromise with the world you have forsaken for Him, it is like the children of Israel reaching across the Red Sea to shake hands with the Egyptians—nay, to revive their dead foes, and return to their broken bondage. Every disciple that goes back to his old carnal indulgences and gives advantage to the flesh, shakes hands with sin across Christ's grave. How shall we that are dead to sin live any longer therein?"

"Psalm lxii. 5 reads in the Dutch version: 'My soul, be thou silent before God; for all my expectation is from Him.' And Andrew Murray says the most important exercise in prayer is keeping silence before God, waiting for the revelation and impression of His presence—before a single word is spoken in supplication."

"When a man is lecturing and desires to use a map, or any chart for illustration, he uses a pointer; but his auditors do not look at the pointer but at the places indicated on the map, or the figures and forms on the chart, though the pointer be of solid gold. And the Bible is a pointer, directing attention to God."

Mr. Peplow gave a masterly address on Moses and his mission to Egypt, in which he called attention to the three-fold series of sevens.

I. As to the Lord's attitude toward the people in their bondage.

1. The children of Israel sighed by reason of bondage.—Exod. ii. 23.
2. And they cried.—Exod. ii. 23.
3. And their cry came up to God.—Exod. ii. 23.
4. And God heard their groaning.—Exod. ii. 24.
5. And God remembered His covenant.—Exod. ii. 24.
6. And God looked upon the children of Israel.—Exod. ii. 25.
7. And God had respect unto them.—Exod. ii. 25.

II. As to Moses' excuses for not attempting his mission :

1. Who am I that I should go to Pharaoh?—Exod. iii. 11.
2. When I come. . . . What shall I say unto them?—Exod. iii. 13.
3. But behold they will not believe me.—Exod. iv. 1.
4. I am not eloquent, but of a slow speech.—Exod. iv. 10.
5. Send, I pray thee, by the hand of whom thou wilt.—Exod. iv. 13.
6. Why is it that Thou hast sent me?—Exod. v. 22.
7. How shall Pharaoh hearken unto me?—Exod. iv. 12.

III. As to the Lord's promises of deliverance.

I AM THE LORD—four times is this statement made.

1. I will bring you out from under your burdens.—Exod. vi. 6.
2. I will rid you of their bondage.—Exod. vi. 6.
3. I will redeem you with a stretched-out arm.—Exod. vi. 6.
4. I will take you to me for a people, etc.—Exod. vi. 7.
5. I will be to you a God, etc.—Exod. vi. 7.
6. I will bring you in unto the land.—Exod. vi. 8.
7. And I will give it you for an heritage.—Exod. vi. 8.

Note the frequency with which this promise "I will be to you a God," etc., is repeated: Levit. xxvi. 12; Jerem. xxxi. 33; Ezek. xi. 20; Hosea i. 10; ii. 23, etc.; Zech. viii. 8.

All ineffective service must be looked at in three lights :

1. What is the attitude of God in this matter?
2. What is the attitude of the ministry?
3. Then we are prepared to understand what it is that hinders power among the mass of the people. But an unconsecrated ministry may stand as a positive hindrance between a faithful God and a needy soul.

Our great temptation is to think God is not so strong as circumstances. This is Satan's perpetual plea—the father of lies.

"Faith is the substance of things hoped for," that is, it gives substantial reality and verity to the objects of hope. So far as we believe, what we hope becomes actual and real. And so if we believe in uninterrupted peace, victory, holiness, as our heritage, notwithstanding circumstances, temptations and trials, the object of hope becomes actual.

Naturally there is no ground for expectation. We expect that forgiveness may be ours, and service is to be accepted as a somewhat compulsory and unwilling duty; we expect death as a final agony, and, somehow, a salvation beyond. But how little do we expect present peace and victory.

THE PRAYER-MEETING SERVICE.

BY WAYLAND HOYT, D.D.

OCT. 6-12.—THE NEED OF A RIGHT-DOING.—1 Cor. x. 31.

That was a perplexing question tangling these Corinthian Christians.

In Corinth, and in heathen cities like it, the meat which had been laid upon the altars in heathen temples in the

way of sacrifice to idols was, such portions of it as had not been consumed, afterward exposed for sale in the public markets. So a Christian might eat unknowingly of such food in the house of a friend, might knowingly purchase it himself in the public shambles.

Some of these Corinthian Christians felt no scruple about the matter; they said an idol is nothing. But others were anxious with scruples about the thing. They felt, and they said—such free contact with what had been touched with heathenism was wrong; was lending a sort of Christian countenance to idolatry; was not severe and protesting separation from the evil. Especially those Christians who had been Jews were emphatic about this.

Well, in their trouble, these divided and discussing Corinthians write to the Apostle Paul about the matter.

And the Apostle's reply, in effect, is this—Circumstances might decide it; sometimes it would be right and sometimes wrong; you are right in thinking an idol is nothing in the world (1 Cor. viii. 6); you are right in thinking the meat quite unharmed altho it has been some time placed on heathen altars (1 Cor. viii. 8); but some of you are wrong in thinking that the consciences of those of the brethren who are stumbled by such meat-eating are in no wise to be taken account of (1 Cor. viii. 8-12). As for me, I will never make the other stumble (1 Cor. viii. 13). Then the Apostle gives general directions (1 Cor. x. 25-29); but here, the Apostle goes on to say, is the principle condensing and including all such matters, viz., our scripture.

How to live rightly, how to do rightly, is certainly a momentous question for every one of us; how to find and how to keep the straight, sure, home-bringing trail of the right through all the perplexities, entanglements, questionings, in which we must find ourselves ensnared. And here is the inspired answer to this question of right-doing. It is an answer easy, right-thinking, including, comprising, one which shall arrange the practical matters of right-doing for you, as it did arrange this question about meat-eating for those Corinthians—"Whether ye eat or drink or whatsoever ye do, do all to the glory of God."

Consider first: Here is the revela-

tion of the right ideal for life—the glory of God; and seeking to actualize it shall surely lead us into a right doing. "As a man thinketh in his heart so is he." That is scripture. That is philosophy. Every life is according to its dominating and controlling thought. Every life shall stand rightly as its ideal is right.

Consider second: Such right ideal and principle for life will manage the details of right-doing. Necessarily it must. Such principle grasps details. "For neither if we eat are we the better, neither if we eat not are we the worse;" *i. e.*, the mere eating or not eating would not affect God's glory. But, to damage another's conscience would not be the streaming forth, the making radiant, God's glory.

Consider third: How this principle takes hold of and discriminates the least and commonest things of life, *e. g.*, even eating and drinking.

(a) This principle grasps the common matter of recreation. What recreation will not damage the raying forth of God's glory from you, is right for you.

(b) This principle grasps the common matter of the daily duty. You could rightfully do thus, if in all you do you were seeking to show forth the glory of your Lord.

OCT. 13-19.—BRASS FOR GOLD.—1 Kings xiv. 27.

Here is a snatch of the record of the magnificence of Solomon, King Rehoboam's father.—1 Kings x. 17. But King Rehoboam—the great Solomon's son and successor—was obliged to content himself with shields of brass.

I think almost the best specimen of a monumental folly is this same King Rehoboam.

(a) He would not look at facts—the discontent of the people.

(b) He would only take the sort of advice which jumped with his inclination.

(c) He was needlessly harsh in speech.

(d) So he was obliged to content himself with only a shred of his kingdom.

But this Rehoboam was such a fool, he would not learn wisdom. At first he did pretty well; he gathered together the remnant of his kingdom and strengthened it; he surrounded his capital, Jerusalem, with a cordon of fortified cities; his subjects were obedient; his shred of a realm was prosperous.

Then he could not stand prosperity. It turned his silly head. Very significant the scripture.—2 Chron. xii. 1.

So Rehoboam went on in various sin.—1 Kings xiv. 22, 24.

Then the divine retributions began to smite.—2 Chron. xii. 2.

It is an interesting testimony to the historical truth and accuracy of the scripture that, sculptured upon the walls of the Egyptian temple of Karnac, is found the pictured and hieroglyphic record of this very invasion.

And this is what Shishak did.—1 Kings xiv. 25, 28.

And so these brazen shields—brazen instead of gold—stood to Rehoboam as perpetual reminders of the damage and unthrift of sin.

And that is the principle and the lesson these shields, brazen instead of gold, illustrate and suggest—the perpetual damage and unthrift of sin. Apply this principle in several directions.

First. Sin gives brass shields for gold in the direction of the body. More than we are apt to think, this golden shield of bodily health and vigor puts difference as to achievement among men. And the time to forge golden shields of health is youth. Health in maturity cannot issue from dissipation in youth.

Second. Sin gives shields of brass instead of gold in the direction of a pure mind.

"We receive but what we give,
And in our life alone does nature live."

And if we have allowed ourselves in impure thinking, such allowance will taint and deteriorate everything.

Third. Sin gives brass for gold in the direction of fostering skepticism. A healthy ability of belief is a great blessing, even a golden one. But it is possible so to put one's self into the habit of doubting that the power of faith sadly loses verve and grasp. The danger of needlessly reading infidel books, etc.

Fourth. Sin gives brass for gold in the direction of a will set toward righteousness. Doing righteously one steadily becomes the more bound to righteousness. But refusing to do righteously renders the doing righteously thereafter more difficult. Life is full of illustration.

Fifth. Sin gives brass for gold in the direction of accepting Christ. Contrast the ease of the conversion of a child with the difficulty of the conversion of one grown to maturity, who, through childhood and youth, has rejected Christ.

OCT. 20-26.—UPWARD OR INTO A NOBLE FUTURE.—Daniel i. 14-20.

Years since I was present at a great debate in the British House of Commons; Mr. Gladstone was just about to fall from power. When the crisis came, Mr. Gladstone rose in his place and said, speaking to his opponents, "The past is yours; the present, too, for that matter; but the future is ours; you may have the past."

The past is something fixed and fastened, like molten iron cooled and rigid with the shape the mold has set upon it.

The future is fluid. It may be led into new and better shapes. It is potential with possibilities. It is the home of hope. It is astir with the ideal. For every man the ideal is floating above the future.

Young men come thronging to the city with the vision of their hope and purpose gleaming above the coming days. They will be rich; they will sit on thrones of influence, social and political; they will carve out for themselves a brilliant name; they will be-

come a blessing to their fellows; they will stand in loftier niches than their fathers; they will somehow make that future shame this hard and narrow present.

Right—all of it. Just as it should be, all of it. That is the best contentment which is always stirring with a noble discontent. Press toward the loftiest ideals. Seize them with the eye of faith and hope. Struggle toward them with unwasting energy. Let the motto of the great Apostle be your own: "I count not myself to have apprehended; but this one thing I do, forgetting the things which are behind and reaching forth to those things which are before, I press toward the mark of the prize of my high calling."

But this is forevermore to be remembered—no future is ever in any sense new-made. The future is, inexorably, a result and an issue of all that has gone before it. Here in this present working or idling, thoughtless or thoughtful, yielding to temptation or resisting it, capitulating to the sensual or enduring as seeing Him who is invisible, you are now working out a future which you can no more help entering at last than the waters hurrying through the rapids and hanging for an instant on the verge of the precipice at Niagara, can resist the final plunge.

With these facts and principles in mind, turn now to the story in our scripture.

Nebuchadnezzar, the King of Babylon, had besieged Jerusalem and conquered it. From the captives he had chosen youths of the best blood and, subjecting them to suitable education, trained them for high places in the conquering state. Among those thus chosen were these four young men—Daniel, Hananiah, Mishael, and Azariah. They were carried captives to Babylon and set upon their course of training.

But these young men were Hebrews. The religion of the Hebrews was much occupied about sorts of food. The

meat furnished from the table of this Gentile king was surely, much of it, gathered from what to the Hebrew were unclean sources.

But the future of these young men hung upon obedience to the king. Disobedience in that despotic government meant not only the servitude of the lowest slaves, but death. It was with these young men a square question between distinct loyalty to God and self-interest and future promotion.

It is not needful to rehearse the story. These young men chose for God. They would rather risk their worldly future than damage their conscience. They prevailed upon the prince of the eunuchs, in whose charge they were, to feed them with food religiously clean rather than with the defiling meat from the king's table. And when at last trusting in their God, and true to their consciences, and honest, and earnest in their daily duty, they met the test of the royal examination—the king found them, in all matters of wisdom and understanding, ten times better than all the magicians and astrologers that were in all his realm. And so the gates for these young men opened upward and into a noble future.

Learn first—the way upward and into a noble future is through choice for God.

Learn second—the way upward and into a noble future is through instant choice for God. These young men did not dally, put off, say "We will think about it." They chose instantly for God.

Learn third—such instant choice of God is the way upward and into a noble future because you thus range yourself on the side of God and so God is with you.

The future is the result and issue of the past; one must go on into a future which the past and the present manufacture. But do you not need to be saved from the future to which your past and present are pointing? You can be. Jesus Christ can open for the most sinful and failing soul the gates

of a new and heavenly future if you will but accept Him.

OCT. 27-31; NOV. 1-2.—CONTRARY WINDS.—Mark vi. 48.

Get the picture.

1. Mark the lake :

A little sheet of water, egg-shaped, thirteen miles in length, about six miles across.

Lying there, just without the clasp of the Lebanon Mountains.

Sunk in a deep depression, six hundred feet below the level of the neighboring Mediterranean Sea.

Subject to the onset of very sudden and furious storms.

2. Mark the rowers :

Precisely in the way of duty.

But they were set upon by one of these sudden and furious storms.

And the rowers were toiling in rowing, and that word toiling means buffeted and hard bestead.

And all their distressful toil amounting to very little.

3. Mark the absent Master :

Alone. Praying. Regarding them. He saw them toiling in rowing.

Somehow, does not this picture appeal to you and seem in a most real way to set forth and symbolize parts and passages of your own experience?

Full of lessons—these contrary winds.

First. They teach us that sometimes the way of duty is precisely where the contrary winds gather and blow.

Abraham was certainly in the way of duty when he got out of his country and from his kindred and from his father's house into the land that God should show him, as God ordered him. And yet how he met the storms of trial!

Moses was certainly in the way of duty when, according to the command of God, he went to lead forth the Israelites from Egypt. And yet how he met the storms of adversity from Pharaoh, from stiff-necked Israel, etc.

Daniel was certainly in the way of duty when he opened his window toward Jerusalem three times a day and

kneeled upon his knees and prayed and gave thanks before his God. And yet how he met the storm of the lions' den!

Stephen was certainly in the way of duty, and yet how he met the whelming storm of his martyrdom!

And Paul was certainly in the way of duty. And yet what storms did he not meet! How they raged against him! 2 Cor. xi. 23-33.

Storms often strike in the way of duty. Even the Master met the storm of the cross in the way of the Father's will.

Yes, it is surely true; though you are in the way of duty you must meet storms.

Second. Note some of the contrary winds.

(a) Homelessness. Young man in the great city.

(b) Bereavement.

(c) Harassing winds which spring out of our environment.

(d) Winds of obstacle.

Third. Note some advantages of these contrary winds.

(a) They keep from temptation. These disciples, fighting this storm, could not be caught by the popular clamor to crown Christ a merely temporal king.

(b) They fit for higher service. These disciples, toiling in rowing thus, with their Master absent, were learning fitness for their great duty after their Master's resurrection and ascension.

Fourth. Seek heartening amid such hindering winds.

(a) Everybody must feel them. "There hath no temptation taken you but such as is common to man," etc.

(b) For many of such hindering winds you are not responsible. They simply come to you in the way of duty. Do not then unduly blame yourself.

(c) Keep rowing. Anyhow, keep at the daily duty.

(d) Jesus knows. He saw them toiling in rowing.

(e) Jesus will come to your help at the right time and in the right way. He came thus to these disciples.

EXEGETICAL AND EXPOSITORY SECTION.

The Ninety-Ninth Psalm—An Echo of the Seraph's Trisagion.

BY TALBOT CHAMBERS, D.D., NEW YORK CITY.

THE sixth chapter of Isaiah records a very remarkable vision vouchsafed to the prophet. He saw Jehovah sitting upon a throne, high and lifted up, and His train filled the temple. Above Him stood the seraphim with veiled faces, crying one to the other, "Holy, holy, holy is Jehovah of hosts; the whole earth is full of His glory." The trine repetition of the ascription may hint at the plurality of persons in the Godhead, but certainly does emphasize the attribute ascribed to the Most High. The word "holy" comes from a root signifying separation, and hence here denotes the immeasurable distance at which Jehovah stands from all that is human and earthly in consequence of His natural and moral perfections. This august conception the Psalmist takes up and develops in three strophes, each ending in an affirmation of the divine holiness. The first strophe occupies three verses, the second two, and the third the remaining four.

Jehovah is king; the peoples tremble:
Enthroned on the cherubim; the earth totters;

Jehovah is great in Zion,
And He is exalted above all the peoples.
Let them praise Thy great and dread name:
HOLY IS HE.

And the king's strength loveth judgment;
Thou, Thou dost establish equity,
Judgment and righteousness Thou executest
in Jacob.

Exalt ye Jehovah our God,
And worship at His footstool:
HOLY IS HE.

Moses and Aaron among His priests,
And Samuel among them that call upon His
name:

They called on Jehovah, and He, He answered them.

In the pillar of cloud He spake to them;

They kept His testimonies and the statute
that He gave them.

Jehovah our God! Thou, Thou did'st answer
them:

A forgiving God wast Thou unto them,
And executing retribution for their doings.
Exalt Jehovah our God,
And worship at His holy hill,
For HOLY IS JEHOVAH OUR GOD.

I. The first strophe sets forth the essential greatness of Jehovah as revealed to the covenant people. The phrase "enthroned upon the cherubim" points back to the symbol of the divine presence in the ark; and the mention of "Zion" in verse 3 indicates some signal manifestation of God's power on behalf of His people. When He stretches forth His hand as king, all peoples are filled with awe and the solid earth staggers. His name, *i.e.*, the revelation of Himself, is great and terrible to His foes. Hence His creatures should give Him the praise due to such unutterable perfection, infinitely above all creaturely limitations. In this sense He is Holy. He speaks and it is done; He commands and it stands fast. He is the Lord God, the Almighty, which was and which is and which is to come. Before Him all nations together are as a drop in the bucket or the small dust of the balance.

II. The second strophe makes a perceptible addition to the sense in which God is holy. He is such not only because of His unspeakable majesty and greatness but because of His essential and uniform righteousness. To show how closely knit together are Jehovah's exaltation and His righteousness, the poet says "the king's strength loveth righteousness," that is, he ascribes to infinite power an emotion of love which ever impels it to seek union with uprightness. The conception is very poetical, but it contains the highest truth. The Almighty is no arbitrary ruler, but His kingdom is based on equity. Earthly justice is imperfect and vacillating, but the

righteousness of the Holy One of Israel is without drawback or wavering. Sometimes it appears otherwise, but we are assured that the clouds and darkness are round about Him, righteousness and judgment are the foundation of His throne. His moral excellence is absolute and indisputable. It seems to result from His natural perfections. We are at a loss to see how any temptation to wrong-doing could occur to Him who holds all persons and things in the hollow of His hand. Rather would we say with Eliphaz:

Behold, He putteth no trust in His holy ones;
Yea, the heavens are not clean in His sight.
—(Job. xv. 15, R. V.)

Or with Bildad (Job xxv. 5),

Behold, even the moon hath no brightness,
And the stars are not pure in his sight.

All creatures, even the best, the angels who stand nearest the throne, are mutable in their own nature and limited in their capacities. Righteousness in them is but an accident or a quality, but in God it is the very substance of His nature. He is as necessarily holy as He is necessarily God. An unjust or impure Supreme God is an unthinkable idea. Rightly, then, does the lyric writer at the close of the strophe summon all men to join in exalting and worshiping our God as essentially and immutably Holy.

III. The third strophe turns to examples drawn from Hebrew history which encourage to worship and set in clear light Jehovah's holiness in dealing with His people. The names he mentions are Moses, Aaron, and Samuel; jointly described as priests and callers on the Lord's name. Aaron was the head of the Levitical priesthood, and Moses and Samuel, though not technically priests, yet occasionally performed sacerdotal functions and were mediators and intercessors. These eminent persons had a commerce of desire and bestowal with the holy Jehovah. They called and He answered. And what was needful for them must be equally needful for

others. But their experience shows also that obedience was no less necessary than prayer. This in general they rendered, keeping His testimonies and the statute He gave them. But when they failed, they were not cast off forever, but their cry was answered, yet in such a way as not to compromise the divine Holiness. This thought seems to move the lyric speaker so that he breaks out into a sudden apostrophe to the Being whom he addresses as "our God." He was a forgiving God, yet one that executed retribution for the shortcomings of His people. God loves too well to grant impunity. He couples with forgiveness such retribution as may show the pardoned man how deadly his sin was. Moses was forgiven for speaking unadvisedly with his lips, yet he could only see the promised land, not being allowed to set his foot upon the sacred soil. And it still stands true, "Whatsoever a man soweth that shall he also reap." The natural results of sin, whether in character, memory, habit or circumstances, are not removed by pardon. If a man wastes his fortune and his health by dissipation in youth, he may in riper years truly repent and obtain forgiveness, but that does not bring back the once vigorous frame or restore the lost patrimony. God is holy in His forgiveness. He is, as He proclaimed to Moses, "Jehovah, Jehovah, a God full of compassion and gracious, slow to anger, and plenteous in mercy and truth; keeping mercy for thousands, forgiving iniquity and transgression and sin; and that will by no means clear the guilty" (Ex. xxxiv. 6, 7). This combination of two seemingly opposite qualities, this union of love and wrath, of justice and mercy, gives to the holiness of God its unapproachable character. Most truly does He say by the mouth of Isaiah (lv. 9), "As the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." The comparison is applicable in every point of view. He may still ask, "To

whom then will ye liken God, or what likeness will ye compare unto Him? As the living creatures say in the Apocalypse (iv. 8), He is holy, holy, holy—standing at an infinite remove above the highest excellence of earth or time.

The purport of the psalm is given in the thrice repeated injunction (vv. 3, 5, 9) to bow before the Lord and give Him His rightful due. This is worship, personal in the closet, domestic in the household, public in the sanctuary, especially the last which seems to be signified by the mention of God's "footstool" (*i.e.*, the ark, 1 Chron. xxviii. 2) and His "holy hill." High authorities agree that public worship is not only useful and proper, but indispensable. Were the sanctuaries all closed, religion would soon disappear. It is a sad thing that the idea of worship has so greatly degenerated in our day and land. Many have fallen out of the habit of going to church. It is common for those who do go to say that they attend for the sake of hearing some favorite preacher. The thought of visiting a church to do homage to their Maker does not occur to them. The devotional exercises of prayer, praise, and reading of Scripture they consider, like the reporter of a public journal, to be "preliminary services," of importance only as preparing the way for the sermon. But if our lyric is correct and our God is such a transcendent Being in every conceivable sense, then He ought to be worshiped, and no higher exercise can engage a human soul.

And the worship should be intelligent and real, not a mere external form. Ages ago it was said that he who would ascend into the hill of the Lord should have clean hands and a pure heart. How can it be otherwise? Iniquity and the solemn meeting God can not away with. A holy Lord demands holy worshippers.

Once more the Psalm teaches that Jehovah, though infinitely exalted, is still accessible to the lowly suppliant,

and that He is a forgiving God. But lest men should presume and be reckless, it is careful to add the solemn word "retribution." It is true that God is love, but it is equally true that He is a judge at whose bar all men shall one day stand. We worship acceptably and live correctly only when we receive and act upon both these truths, refusing to adopt one to the exclusion of the other.

Interpretation of John xv. 4.

BY DR. KALOPOTHAKIS, PASTOR OF THE GREEK EVANGELICAL CHURCH, ATHENS, GREECE.

FOR some time past I have been intending to lay before the readers of THE HOMILETIC REVIEW a few observations with regard to the proper interpretation of John xv. 4 (*ἐγὼ εἰμὶ ὁ ἄμπελος, ἕμεῖς τὰ κλήματα*), a passage which seems to me not to have been correctly rendered in the English and other translations of the New Testament. But the feeling that the accepted interpretation has been so long and firmly rooted in the minds of both Biblical scholars and Bible readers, as to render any attempt toward correction almost hopeless, has heretofore prevented me from so doing. The sense of the correctness of my view has, however, at last prevailed over these scruples, and made me decide to send these lines for publication.

The accepted interpretation seems to me incorrect in the rendering of the word *ἄμπελος* "vine," and that of *κλήματα*, *κλήματα*, as "branch," "branches." I should prefer to substitute the word "vineyard" for "vine" and the words "vine," "vines" for "branch," "branches," thus making the passage read: "I am the vineyard, and ye are the vines." And I base my view upon the following considerations:

I. It is true that *ἄμπελος* means a vine in early and classic Greek, (as in the Odyssey, Thucydides iv. 90, and in the classic poets), and is used in this sense occasionally in later Greek as

well. But after the classic era, the broader meaning, that of a vineyard, appears (Ælius, N. A., xi. 32. See also Sophocles' Lexicon of Byzantine Greek), and can therefore claim equal consideration for the period at which the New Testament was written.

II. If the word *ἀμπελος* had in this passage the meaning of "vine," Christ could not have said "I am the vine and my Father the husbandman (*γεωργός*)." He would have said "my Father is the vine-dresser (*ἀμπελοργός*), for the *γεωργός* has to do with the tilling of the soil, whereas the business of the *ἀμπελοργός* is the caring for the vines.

III. If the word *κλῆμα* here meant "branch," Christ could not have said "*πάν κλῆμα ἐν ἔμοι μὴ φέρον καρπὸν αἶρει αὐτὸ, καὶ πᾶν τὸ καρπὸν φερόν καθαίρει αὐτὸ, ἢνα πλείονα καρπὸν φέρῃ* (every branch in me that beareth not fruit he taketh away, and every branch that beareth fruit he cleanseth it, that it may bear more fruit)"; for nowhere in the vine-growing countries are all the non-fruit-bearing branches removed, cut off, but some are left on the vines to grow together with the fruit-bearing ones; while on the other hand, it is the com-

mon practise all over the East to pluck out of the vineyards all individual vines that bear no fruit, in order "that they may not encumber the ground." Thus, at the time of pruning the vines one sees the peasants carrying home whole loads of entire vines that bore no fruit during the year.

IV. The expression *πάν κλῆμα ἐν ἔμοι*, etc. (every vine in me) is more intelligible than "every branch in me," for in Greek the idiomatic expression is "branches of," and not "branches in," a tree or plant.

V. The objection that may be raised here, that the connection between the vine and its branches is more intimate than that existing between the vine and the soil, does not seem to me to have much weight, as we all know that exactly as the branch severed from the vine withers, so does the vine wither as soon as its connection with the soil is cut off.

VI. In the vernacular modern Greek, the word currently used for vineyard is not the more studied form *ἀμπελος*, but its diminutive *ἀμπέλι* (*ον*), according to the prevalent usage in the spoken language to-day.

THE SOCIAL PROBLEM.

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

Our Bonds of Union.

No subject discussed in this department is of more vital importance than that contained in the last number under the heading: "More Opportunities for the People." Promote what is common to all in order that the opportunities of all may be increased, and the discrimination against the poorer members of society wiped out. Schools for all, the very best, from the lowest to the highest grade, giving, so far as possible, equal educational facilities to all classes; libraries for all; lectures, concerts, healthful recreation

for the people, to take the place of the dens of iniquity; parks, cheap transportation to the country to enable laborers to abandon the slums and take their families for an outing; and public institutions of various kinds in which all have an equal share.

We take another but not less important view of these public institutions in this number; and we are confident of the hearty support of every patriot and Christian.

A careful inquiry into the bonds that unite the people of the United States yields results certainly surprising and partly startling. Other na-

tions are united by common interests, by custom and tradition, by a long history which all glory in as their own, by race and nationality and language and religion. But so different is our condition that it has been questioned whether we can be called a nation. So vast is our territory, and so different are the pursuits, that what is adapted to one region seems to conflict with another, and antagonisms prevail between the North and South, the East and the West. This is made evident by the sectional predominance of industrial, commercial, and agricultural pursuits; and by numerous political questions, such as the tariff and monopolism. The customs and traditions vary in different sections, as in New England, the South, and the West. Our history is brief, and the historic sense is yet to be developed. Instead of racial unity we are a mixture of all races, with the utmost diversity of natural endowment and temperament and tendency. The same diversity prevails in nationality, and the amalgamation of all our foreign elements into one truly American nationality is a problem of the future. While the English is our prevailing language, the foreigners who come to our shore retain their native languages for a generation and in some cases much longer. So far as religion is concerned heterogeneity itself prevails, and instead of being a bond of union it is a source of discord; some even think a religious war one of our threatening dangers. The education of our people is also extremely varied. Not only have we many foreigners with an education and views different from native Americans, but we also have numerous parochial as well as common schools; and the other educational influences, as the church, the press, and the different sectional and industrial interests, are of the most varied character.

Another fact must be considered. There are times when such bonds of union as we have are strained to the

utmost. They were snapped in the civil war; can they bear the strains to which they will be subjected in the future? Now our strongest bonds are our institutions and our mutual interests; but of these institutions we have no monopoly, others can adopt and establish the same; and the interests of different sections and parties at times clash. Perhaps the worst feature has not been mentioned. Very many are so disgusted with municipal, state, and national rule; with the corrupting power of wealth, of monopolies and trusts, of lobbies and political machines, that they wonder whether the government is worth perpetuating and whether institutions that tolerate such abominations come under the head of the survival of the fittest. Amid the social agitations and revolutionary tendencies there are multitudes who would welcome any change promotive of their interests.

The patriot who duly weighs these considerations sees that the strengthening of the bonds that unite us is one of our most momentous problems. But how? The question is so great and involves so much that it will require profound study before it can be definitely answered. As merely preliminary the following is suggested:

1. Let there be a growing differentiation between the wheat and the tares. The good, the true, the patriotic men must come together, with character, with a high purpose, and with noble resolve as the bonds of union. The wicked must be driven by themselves, so that every cause they espouse may be doomed. Let the mark of Cain be the mark of the association of Cains. If we must have antagonism and war, let it be between the hosts of God and the bands of Satan. In the industries the honest capitalist and honest workman ought to cooperate. The interests must be recognized as common, and the great industrial problems taken up by good men of all classes for cooperative study, sympathetic investigation, and

impartial solution. No peaceable, no just, no permanent solution is possible on the basis of class interest. So in politics; the patriots must stand together as one man, and hurl from its throne every municipal, state, and national Tammany. The question is not whether we shall have principles or men, but we must have principles and men, or rather men who are the embodiment of principle. We have tried *ad nauseam* men who had principles but no principle. The union of true men in politics means the end of the rule of rings and bosses and roughs and saloons; it means such government as commends itself and for whose perpetuation it is not necessary to search painfully, and perhaps vainly, for reasons.

2. Cultivate the great ideas which are the best national cement. Interests clash; material things, the possession of which belongs to one exclusively, may separate instead of uniting; but ideas can belong equally to all, they grow by extension, and are most powerful when they become the common property of the nation. Materialism is the grave of ideas and of the ideals which spring from them. Our national life has been said to be too much absorbed by industrial and agricultural pursuits to become enamored of ideas and to cultivate a passion for ideals. But the very difficulty is a spur to ambition and an incentive to energy. The ideas needing emphasis as bonds of national unity are the supreme concerns of intellect, morality, and religion; the inner powers of man in distinction from external things. We want to create an enthusiasm for the deepest intellectuality, for the most exact science, the most profound philosophy, and the most exalted literature; we want an art which not merely copies things but also represents and embodies the ideals of perfection and beauty; and we want the supremacy of ethics in individual, social, and national life, and the divinity of religion as the crown of our glory. What a vast, fascinating

realm, and what needs! These are the human and divine elements that ennoble and unite men, that exalt nations, and make life worth living. There can be no true individual or national life unless men and institutions become an embodiment of the ideas of truth and justice and liberty and goodness and humanity and love.

3. The interests and possessions common to all must be promoted in distinction from selfish aggrandizement, fractional and partizan concerns, and sectional tendencies. We insist on a government for all, not merely for the sake of a political party; on laws just and beneficent, protecting all, and therefore preventing the oppression of any class or the suppression of any legitimate interest; on institutions of a national character, in which all have a share, and in which all rejoice. Here we again emphasize the promotion of what pertains to the common interest and common welfare. Let our grandeur and glory be public, a bond of union, the means of general education and general welfare, rather than for private selfishness and for the arousing of envy and bitterness. All this can be done without interfering with individual prosperity. What we insist on is that the greatest good of all be made the supreme consideration; that the opportunities of all be improved; that the richest treasures of intellect and art, as well as the best means of recreation, be public. Museums, historical collections, national educational establishments, monuments of great achievements by the nation, Smithsonian institutions, art collections, libraries, public buildings, parks—these sufficiently indicate in what direction the greatest development is to take place. Our holidays are to be used for fostering the national spirit. Our schools ought to do the same, and for this purpose our history and our institutions should receive great prominence. In the course of time a literature typically American may be produced and serve as a bond

of union. Patriots and heroes, momentous events and inspiring examples, historic epochs and great national movements, have a unifying influence and should be used for that purpose. On the supreme ethical questions all the good can now unite; and the same is true with respect to religion, all believers can unite in Christ and His fundamental teachings of the kingdom. And by following the development indicated, by making the public welfare supreme, there will be growth in organizations and ideas and institutions which mean social harmony and national unity.

No one who understands the social problem need be told how fundamental these views are for all efficient labor looking toward its solution.

Our Slums.

BROOK FARM had a peculiar fascination for a number of thinkers because it promised to save them from the trammels and inanities of society. They wanted nature, they wanted humanity without its fashionable exercises, and culture without its Pharisaism. We have entered upon such an era as Rousseau denounced and from which he turned to crude nature as the remedy. The man of common sense, often most uncommon, knows that the Philistine rules much of our society. To an earnest man its degrading vanities and glittering vulgarities and deadening monotony are intolerable. It is too artificial; it is not nature developed but obliterated; its culture is false, its polish is veneering, its refinement is the sounding brass and tinkling cymbal; it is a sham, and men are learning to hate shams.

From this effete civilization novelists and artists turn to the common people for interesting and refreshing material. Dickens, Zola, the entire school of naturalism with its revolting extremes, serve as illustrations. The thought, the interest, the sympathy of the age, are directed toward the masses.

This in a measure accounts for the attention now devoted to slums. There are ethical, religious, and social reasons also; but it has been discovered that, aside from these, our slums have intense fascinations, and for this reason fashionable ladies sometimes make sporting expeditions to them in order to relieve their ennui. Here living tragedies are witnessed, and tragedy has its charms. It is heathendom in the midst of our most advanced Christianity; it is dense ignorance in the heart of our boasted enlightenment; it is filth and corruption and crime in their most revolting forms. To many the slums are the discovery of a new world, and in it an age enchanted by the sensational finds the excitement it craves.

For the study of our slums the Seventh Annual Report of the United States Commissioner of Labor is of first importance. It was published in 1894, and gives an account of the worst and most neglected parts of Baltimore, Chicago, New York, and Philadelphia. The districts selected for canvassing were among the most degraded in these cities and may be regarded as the centers of the slum population. At the last census our sixteen cities of over 200,000 inhabitants had a total population of 8,037,458. The districts clearly defined as slums in these cities contained, at the lowest calculation, 800,000 people, or about ten per cent. of the entire population. Some of those who reside in these districts are in favorable circumstances, but the vast majority were of course such whose condition harmonized with their environment.

The following are among the general results obtained in the four cities named. "In the city of New York there was at the time of the investigation, one liquor saloon to every 200 persons, but in the slum district canvassed there was one saloon to every 129 persons. In Philadelphia, in the city at large, there was one liquor saloon to every 870 persons, but in the

slum district canvassed there was one such saloon to every 502 persons. In Baltimore, in the city at large, there was one saloon to every 229 persons, but in the slum district canvassed there was one saloon to every 105 persons. In Chicago, in the city at large, there was one saloon to every 212 persons, while in the slum district canvassed there was one saloon to every 127 persons."

Here is much food for thought. The saloon is suggestively prominent in these districts and a most essential factor.

Equally interesting is the account of the arrests:

	City at Large.	Slum District.
Baltimore.....	1 person in 14	1 person in 9
Chicago.....	11	1
New York.....	18	1
Philadelphia... 1	18	1

In the next table we give the total population of these cities according to the eleventh census, the entire slum population, and the number of people in the districts canvassed:

	Total Population.	Total Slums.	Number in Districts Canvassed
Baltimore.....	434,439	25,000	18,048
Chicago.....	1,099,850	162,000	19,748
New York.....	1,513,301	360,000	28,996
Philadelphia..	1,046,964	35,000	17,060

Nearly one fourth of the population of New York and nearly one sixth of that of Chicago in slums!

The number of native Americans in these districts is far too large; yet the condition in which foreigners come and live here make it natural that they should furnish a much larger per cent. than their proportion of the population at large.

FOREIGN POPULATION.

	City at Large.	Slums.
Baltimore.....	15.88 per cent.	40.21
Chicago.....	40.98	57.51
New York.....	42.23	62.58
Philadelphia.....	25.74	60.45

This makes the excess of the foreign-born population in the slums above the total foreign population as follows: Baltimore, 24.33; Chicago, 16.53; New York, 20.35; Philadelphia, 34.71.

The percentage of illiteracy of the foreign population is much greater than among the native-born; especially marked is the illiteracy of foreigners in the slums. But the most striking thing in the next table is the fact that illiteracy of the total native population in Baltimore is greater than that of the native population in the slum district:

ILLITERACY.

	Balti- more.	Chi- cago.
Total native population.....	9.17	0.81
Total foreign population.....	12.40	8.31
Native population in slums...	8.13	5.64
Foreign population in slums...	30.62	33.86

	New York.	Phila- delphia.
Total native population.....	1.46	2.18
Total foreign population.....	14.06	11.29
Native population in slums...	7.20	8.44
Foreign population in slums.	57.69	46.61

The statistics show that a very large per cent. of the population of these cities consists of foreigners; but in some Western cities, as Milwaukee, and also in some New England cities, the proportion is still larger. But it may well be questioned whether the responsibility for the misgovernment of our cities is not too much thrown from the natives on foreigners. In Baltimore and Philadelphia the native-born have an overwhelming majority in population and voters; and everywhere their influence and advantages are such that, with proper effort, they might rule in the name of righteousness.

PERCENTAGE OF NATIVE AND FOREIGN POPULATION AND VOTES.

Popula- tion.	Balti- more.	Chi- cago.	New York.	Phila- delphia.
Native.....	84.12	59.02	57.77	74.26
Foreign.....	15.88	40.98	42.23	25.74

Votes.	Balti- more.	Chi- cago.	New York.	Phila- delphia.
Native.....	79.87	40.38	50.07	70.48
Foreign.....	20.13	59.62	49.93	29.52

The foreign percentage of voters is larger than that of population; this is due to the fact that men often emigrate to America while the women and children are obliged to remain at home. The table shows that the majority of voters in Chicago, two less than one per cent., are foreign born, while in

New York the native voters have a bare majority.

The Irish naturally take to politics; perhaps their training in Ireland prepares them for this. But when we examine the statistics we have reason to be astonished that on them is so generally thrown the blame for the misgovernment of New York city. The Irish have a population of 190,418, while the Germans have 210,723, and the native Americans 875,358. The slums of that city contain only a little over 5 per cent. Irish, but over 45 per cent. or nearly one half Italians. Yet the Italians constitute only 2.64 per cent. of the total population of the city. A surprising result is obtained in Baltimore, where the Germans constitute 9.37 per cent. of the total population, but 23.90 of the slum population. It must, however, be considered that the total foreign population in the city is 15.88, and in the slums 40.21; thus the majority of foreigners, both in the city and the slums, consists of Germans. In other cities the proportion of Germans is much smaller. As a rule, the number of Italians in the slums compared with their total population is excessively large; the same is true of the Poles and Russians. The amount of illiteracy among these nationalities is also striking.

The following respecting the colored people is calculated to dispel some false notions:

COLORED POPULATION.				
	Balti- more.	Chi- cago.	New York.	Phila- delphia.
City at large...	15.45	1.30	1.56	3.76
In the slums....	4.12	5.09	0.54	2.53

Only in Chicago is the proportion of colored people in the slums larger than in the total population. The low percentage in Baltimore is encouraging. Can it be that the small number in the slums and the large number in the city at large explain the fact that the percentage of illiteracy of the native-born in the slums is smaller than in the native-born of the total population?

Much which has thus far been given

is made up in the report from the United States census; now we consider some results obtained by the Commission in a special canvass of the slum districts.

The average weekly earnings of men in these districts, who were in remunerative occupations, were: \$8.65½ in Baltimore; \$9.88½ in Chicago; \$8.36 in New York; \$8.68 in Philadelphia. Reducing the earnings to families we find that the weekly earnings per family were in Baltimore \$15.99; in Chicago \$21.60½; in New York \$17.58; in Philadelphia \$19.01½.

Taking these earnings, so much larger than would generally be thought possible, we are forced to the conclusion that the poverty of the inhabitants does not make the slums a necessary evil. People with such an income could live in better regions and more attractive homes. The report says, "The earnings of the people living in the slum districts canvassed are quite up to the average earnings of the people generally and at large, but as there are no data with which to make comparisons of average earnings, the results of the investigations must practically stand alone; yet, from all that can be learned from various sources, the statement made is believed to be correct."

If the earnings show that these districts are not the refuge of incompetence, must we not conclude that they are the centers where the feeble and sick congregate? The replies obtained by experts respecting the health in the slums canvassed also dispel this notion. "The statistics . . . show no greater sickness prevailing in the districts canvassed than in other parts of the cities involved, and while the most wretched conditions were found here and there, the small number of sick people discovered was a surprise to the canvassers. It may be that owing to the time of year (late spring) the people were living with open windows, and thus not subjected to the foul air which might be found in winter."

From other statistics we know that at times, especially when epidemics prevail, the mortality is unusually great in slums, especially among children. Much of this is due to the neglect to which children are subject on account of the moral or industrial condition of the family. The health, however, prevailing in these districts, amid conditions most unfavorable, seems to imply that the people must be unusually strong in order to live at all. Perhaps the weak soon die off, and only those survive who can adapt themselves to such surroundings.

But if incompetence and febleness do not make the slums a necessity, how do we account for them? Some people are undoubtedly driven there by poverty, others by their vices. Often the money earned is spent for other objects than necessities, and the intemperate, the vicious, the thriftless naturally drift to these districts. The downward course that brought them there is then encouraged and promoted by their environment. Many become accustomed to their surroundings and do not care to make a determined effort to change; others do not find better homes accessible or convenient. The authorities are too much inclined to tolerate wretched conditions which the people themselves do not resist.

This report and other investigations force on us the conviction that our slums are a disgrace, an outrage, and a crime, for the existence of which there is absolutely no excuse or apology. The plea that we cannot help ourselves is the plea of a thief or assassin that his crime is involuntary. The savage and heathen districts in our cities are a testimony of the flagrant neglect of the community and municipality. An unscrupulous landlord maintains inhuman conditions and brutally robs his tenants because society and the authorities let him do so; the saloon, the brothel, the gambling hell, the extortionate pawnshop, exist because the municipality tolerates or licenses these iniquities; vice and

crime concentrate because the community permits them or is actually an accomplice. The responsibility for the slums rests on those outside of the slums; they have the power, they have the intelligence, they control the government. The smell of blood is on Pilate's hands however much he washes them. By proper legal enactments and by a vigorous execution of the law, every slum street, and alley, and backyard, and tenement-house, would vanish, and no new ones could appear. Must individual rapacity and greed rule? Has the community no right to protect itself against the pestilence? Philanthropy can do much; experiment has proved that the erection of suitable homes for the toilers can even be made a good investment. Other private and associative agencies have been beneficial. But the entire municipal power should be exerted to wipe out the slums and change the conditions. We need the laws of the Medes and Persians to ordain that no unfit room or house or alley or street shall be inhabited. That would reduce to a desert what the owners would soon be induced to change into an oasis. When the law does its part, then the school and church can work effectively for moral and religious reform. Berlin, with nearly two million inhabitants and much poverty, has no slums; why does our American civilization require them?

Our subject is as extensive as important. Loan associations for the benefit of the people; people's banks; organizations to build homes for laborers and help them to own their homes; the use of the suburbs for workingmen's dwellings, with cheap transportation, and many other points, are involved. The foreigners, who constitute so large a part of our slums, make us wonder whether we can safely absorb and Americanize all who come. Does not self-protection demand that immigrants be subjected to a test regarding education and character? Have we not long enough been the Botany Bay of

Europe? Ought not the deluge of ignorance from Italy, Poland, Russia, and other lands to be stopped, now and forever? That the ballot ought not to be entrusted to ignorance is an axiom; but ought we to welcome to our shores an ignorance which may harmonize with other governments but is ruinous to a republic?

Significant Mottoes.

LABOR DAY affords numerous illustrations of the trend of laborers, and from this point of view deserves especial study. In some cities, as Chicago, for instance, the Socialists made themselves very prominent, while in others the Knights of Labor or Trade Unions formed the processions. It is very evident that organized labor is everywhere taking the lead, and that the organizations begin to stand for the workmen in general. This will help to strengthen the associations and to make laborers a compact solidarity. It is also worthy of note that in so many instances official recognition and attention were given to the organizations and parades of laborers.

The banners and mottoes give in the most condensed form the sentiments of those who parade. Those carried through the streets of Boston are, no doubt, typical and express the views of the laborer generally, tho it is probable that from policy many extreme sentiments actually held were not displayed. There was nothing that savored of communism or anarchism. In most cases the mottoes were such as every fair-minded citizen could adopt. The nearest approach to socialism was in such mottoes as these: "Government ownership of railroads must displace railroad ownership of government." "Detroit owns its street railways; the fare is three cents. The people voted for public ownership."

Numerous mottoes, however, had a political bearing, which, together with other indications, shows that in this country as well as in England labor or-

ganizations tend to take a more active part in politics. Corruption is denounced, the power of wealth and monopolies in legislation is deprecated, and a demand is made for greater influence on the part of the people. "The initiative and referendum will destroy the power of the lobby." "No discrimination. One law for the merchant and for the workman." "Clean out the senate chamber and let the people in." No confidence is placed in the old political parties; this some of the mottoes stated emphatically. "Reformers sometimes do reform; Democratic and Republican reformers never reform after they are in office." "Labor in rags and idlers in luxury are the results of bad laws. Bolt the old parties and vote for more money and less misery."

If the government helps the people, it likewise depends on them. "The welfare of the government lies in the welfare of the people." Here, as in other advanced nations, laborers evidently expect little from others, so self-help is the watchword. "God helps those who help themselves." Labor has serious grievances because others oppress instead of helping. "Labor runs the bakery, but monopoly takes the cake." This is taken from Lowell:

"With gates of silver and bars of gold
You have kept my people from their
Father's fold."

The procession itself gave abundant evidence of brawn. The men were stalwart, and marched with vigor and with an air of determination. Here, as in the other countries, labor has become conscious of its strength. "Workingmen are the bone and sinew of the country." "We grow in strength despite the attacks of cowards and traitors." "The cause of labor is mighty and just, and justice will surely prevail."

The emphasis on union was very marked; labor wants to consolidate its forces. "As an organization we know neither creed nor color." A colored

band marched at the head of an organization in which there was but one colored man, and he was one of the two supports of the standard-bearer. All nationalities were represented, the common cause of labor wiping out all other distinctions. "In union there is strength," "United we stand, divided we fall," were the most common sentiments.

Most unexpected and most hopeful was the conciliatory spirit. "Fair treatment is our motto." "We favor conciliation between employer and employee. We stand for peace." Best of all was this spirit of conciliation represented by a symbol. One banner had a representation of two hands firmly clasped; and these clasped hands were between the words "Capital—Labor." This is the union of greatest strength, this is the union which promises to overcome party passion and class prejudice, and this is the union for which every true social worker must live. Only good capitalists and good laborers can unite; and if they do unite we have the true condition of effective labor for the solution of the social problem.

For the Thinker and the Worker.

DICKENS was a keen observer and had extensive experience. The following saying of his is significant: "I believe that virtue dwells rather oftener in alleys and byways than she does in courts and palaces?" Is he right?

Corruption, evils, ugliness everywhere. But at the time of greatest corruption Italy produced the most beautiful creations in art, the marvels of Raphael and M. Angelo. The demands of an age are the ladder of genius.

Roscher says: "The higher the culture, the more honorable labor becomes." He might have added that as culture advances, indolence and pleasure-seeking, as the essence of life, be-

come despicable. The time has come for the glory of human parasites to depart.

We have had enough complaining and grumbling. The times would be vastly improved if the fault-finders condescended so to improve themselves as to become an illustration of what humanity ought to be.

Perhaps Goethe went too far when he said, "The rich are protected only so far as others obtain enjoyment through them." That disposition is, however, developed with a velocity which is inclined to protect wealth so far only as it is just and a public blessing.

Rousseau was right: "It is hard for one to think nobly, when one thinks only of earning a living." Suppose now that a class is doomed to spend its time, its strength, its thoughts, on the question of a livelihood; what culture, what exaltation can be expected? Let us put ourselves in the place of the toilers before we judge them.

The following is not the less significant because it was written by Stahl, an extreme Prussian conservative: "A Roman historian says that those were the good times for Rome when the private buildings were simple, but the temples and public buildings were beautiful. Let us esteem highly the private rights, but still more the majesty of the political order."

Brougham speaks of "the habitual love of peace; the aversion to serve the people without ruling over them." This is regarded as characteristic of politicians, and we know how it applies to the United States as well as to Great Britain. An unselfish love of humanity; a spirit of sympathy and helpfulness, like that of Christ, whether or not appreciated by others; studies for the sake of solving the great problems and doing good, no matter whether or

not they bring in money and give position and aid in the work of a particular profession, these are the things deserving especial consideration.

There is progress, marked progress. We are on the alert, as never before, respecting social affairs. Injustice to laborers, cruelty to women and children in the industries, all oppression of the weak, shock the community more than formerly. The mere suspicion that a professor of political economy is dismissed at the bidding of a monopoly or in the interest of a trust, arouses public indignation. Where wealth runs a church in the interest of the aristocracy and excludes the poor, it is much more likely to be classed as a synagog of Satan than an institution of Jesus Christ. Yet only a beginning has been made in the social movement. What will it be when it culminates?

Depend on it, the agitated are likely to be the progressive classes. They are aroused, energetic, active; they have a purpose, for that they agitate and to its realization they aspire; with the utmost urgency and strongest arguments they promote their cause; and they make disciples as well as developing their utmost strength. These are the conditions for success. But what can be expected of such as only have and hold? The very security of possession is a snare which prevents the development of energy. And what if the cause of the energetic party excites sympathy, and has justice and humanity in its favor? What if it is the cause of the majority, in whose hand is the political power of the nation? All they need is expressed in one word—solidarity.

Business depression may be temporary, but it seems that the world is passing through an industrial crisis which is likely to be long and fruitful of marked changes. An article in the *Edinburgh Review*, July, hints that the

industries of Great Britain are seriously threatened by competition in Oriental countries, on the Continent, and in the United States. England has already lost some branches of trade of which it had the monopoly, and is in danger of losing others. Its closing words deserve attention: "Looking at the future, we can not but express the apprehension that the great danger—not merely to the industry of this country, but to that of all civilized nations—is the disposition to take it easy which prosperity induces, and which affects all classes—not merely the manual-labor classes, but, above all, the middle classes, both the upper and lower strata, on which the driving force of the industrial machine depends. Difficult times are, perhaps, ahead, and we confess we should like to see greater energy, greater resource, greater industry, and greater thrift in the younger generations among us, who are to carry on the industrial labors of the highly complex societies of modern times."

One class of our officials deserves far more consideration than it receives: we mean our police. When under the control of corrupt authorities, they may be in league with the base and dangerous elements, and serve to shield them against the law rather than protect the dutiful citizens by the enforcement of the law. The public press is quick to censure their neglect of duty, tho the real blame ought, perhaps, to rest on the political machine and the appointing power. The faithful policemen—and there are many—deserve the highest commendation of the community. Their pay is small, their honors are few, their difficulties are enormous, and their dangers are great. They must be familiar with crime in order to ferret it out; fearlessly they must enter the haunts of abomination and horror; they deal, at the risk of limb and life, with roughs and thieves and murderers when most exasperated, and ready to kill rather than be arrested. The community sleeps securely because they

watch; and surely, if they do their duty, no class is more worthy of honor.

In Germany, when a policeman makes an arrest, he seizes the man and says, "In the name of the law I arrest you." He is an embodiment of the law, acts in its name, and is backed by its majesty. In this light our faithful police should be viewed. They ought to feel that they are backed in their trying task by the whole moral as well as legal force of the community. By honoring our worthy policemen we honor the law; we promote law and order; we help to protect virtue and honesty, and aid in crushing vice and crime and the fraudulent and criminal classes. Is there not in all this a lesson for our churches and pulpits? Does not the forgotten law of Christian commendation apply here?

Custom rules in spite of law and reason, and persists in pushing its traditional views into the foreground, even if evidently false. Every social reformer soon learns the difficulty of introducing into general practise an advanced idea whose truth is admitted. One of these ideas is that man is the supreme consideration in the industries, and that the subordination of man to things is a crime. So evident is this as to be axiomatic; yet it is constantly ignored. As far back as the middle of this century, Bastiat said, "The subject of political economy is man." He repeats, "I said at the outset of this work that the object of political economy is man, considered with reference to his wants, and his means of satisfying these wants." Roscher begins his political economy with the sentence, "Man is the beginning and end of our science." The whole modern trend to bring ethics into closer relation with the industries also emphasizes man as the great concern in economics. Yet the world continues to treat wealth and value and profit and interest and rent as the things for which men exist! How long must it continue to be so?

Municipal Reform.*

BY REV. GEO. H. GOULD, D.D.,
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THE Christian Church is not a political party nor a labor bureau, nor a temperance propaganda, nor a society for the prevention of crime or suppression of vice—and yet the simple, stated preaching of the Gospel, everywhere and always, buds, flowers, and fruits at last into everything that goes for human betterment and for the final perfection of human society.

The church, however, best accomplishes these high ends, in my judgment, not by aiming at them, but at something transcendently higher, viz.: The spiritual redemption of men and their final translation into the everlasting kingdom of God.

The church that aims directly and solely at mere social and civic ends never reaches the maximum of church power even along those lines. Its bow isn't strong enough to drive its arrow into that target. Its spiritual reservoir isn't high enough to feed these higher service-pipes. The non-evangelical churches which often assume that they are conspicuously helping men for this world, while orthodox believers are mainly employed in trying to pluck them from a future hell,—these non-evangelical churches, to-day, church for church, through the land—I say it in no invidious spirit—are not accomplishing a tithe or a hundredth part for organized benevolence, for institutional philanthropy, for missions, for temperance, for social settlements, for the general sweetening of the lives of the poor,—not a tenth nor a hundredth part of what is being accomplished by the most pronounced types of orthodox belief. "My only hope," says General Booth in his "Darkest England," "for the permanent deliverance of mankind from misery either in this world or in the next, is in the regeneration of the individual soul by the

* A paper read before the Worcester Congregational Ministers' Union.

power of the Holy Ghost through Jesus Christ." And for helping men in this world General Booth needn't take a back seat for anybody. The foremost work of the church then is not to reform but to transform; not to evolve goodness out of men, but to create it within them by supernatural help. It starts ever with the postulate of Jesus, "Ye must be born again," and its finished workmanship is the new creature in Christ to be presented at last faultless before the presence of His glory.

And now, brethren, let me ask your most thoughtful attention to this important statement:

The work of the church and the work of the state or the work of the municipality differ from each other "toto celo."

The one deals only with "the times;" the other deals supremely with "the eternities." The one seeks to enthrone the ten commandments outwardly observed in human society, never going beyond morality. The other seeks to incarnate the Sermon on the Mount as a spiritual ideal and crystallizing force at the root of all human character. The state deals with crime, and "after that has no more that it can do." The church deals with sin, and its radical and everlasting cure. It is impossible, then, to amalgamate the two. The work of the church and the work of the state can never be ethically correlated with each other; they move upon different planes; their objectives are as far asunder as the poles. No Christian worker can step from one sphere to the other without shifting instantly his whole mental perspective, and changing the whole ethical key of his endeavor. And yet the Christian Church, faithfully pursuing its legitimate spiritual work, always generates influences and throws off side effects that go for blessing and purity and highest temporal weal in every community. Municipal reform, then, if you please, is the shower of sparks from off God's anvil as He hammers out human character for the sinless citizenship of the skies. Muni-

cipal purity is the beautiful blossoms on the tree of life, dropping away as the fruit sets, twelve kinds to ripen in Paradise above. Municipal prosperity, if you will pardon one more change of figure, is the wash on either side, clothing the banks with verdure, as the ship Salvation plows down the river for the ocean of Eternity.

But the anointed servant of Jesus Christ, who focuses himself and his public work on any of these things, as a rule, emasculates his ministry and paralyzes the right arm of his pulpit power. He may continue for a while his platform gymnastics, vociferate and vituperate, but the public has sized him up and he soon carries no moral weight. The preacher who gives political preludes, or expounds poetry, or devotes his evenings to lectures on the labor question, who advertises "catchy" themes to draw crowds, is headed every time toward the vanishing point of his pastorate. His admiring people will soon be ready to dispense with his interesting performances, for he brings them no food to satisfy the deepest hunger of their souls. Said Joseph Parker recently at the dedication of a new church at Stroud Green: "The messages delivered here will deal with great subjects, God, pardon, sin, blood, holiness, destiny; the pulpit can never lose its power if faithful to its vocation. My brother ministers," he said in conclusion, "you are not hard driven for subjects! You need not look up a paper to see what is the question of the day. The cross still stands! The question of the day is: How can man be forgiven? How can a broken heart be healed? How can the lost be brought home? that is the question of the day."

Robert Ingersoll, in a recent lecture on "The Bible," brings this indictment against Jesus Christ, which he seems to think annihilating: "Christ never said a word in favor of education; He never even hinted at the existence of any science; He never uttered

a word in favor of industry or economy. He was the enemy of the successful and the wealthy; He cared nothing for painting, for sculpture, or for music. He said nothing about the duties of nation to nation, of king to subjects, of the rights of man, of intellectual liberty, of freedom of speech. He said nothing about the sacredness of home, of marriage, or of maternity." Now, if Mr. Ingersoll's undisguised malignity against this ineffable friend and Savior of mankind had not hopelessly blurred his once brilliant brain, he could see that from this very reticence of Jesus, this very refusal to amplify His seed-thoughts; from His unshrinking purpose to narrow Himself to all the conditions of His inconceivable self-sacrifice, has sprung at last, after nineteen centuries, a Christian civilization that for culture, art, scientific achievement, exaltation of woman, and all social refinements and felicities, outdazzles all past cults as the sun outflames the stars.

When Paul went to Corinth, that brilliant Pagan city, that "Vanity Fair," as Farrar calls it, of the Roman Empire, he announced his determination to know nothing among them but the crucified Christ. What an opportunity lay before him for side discussions on a hundred burning topics! What masterly speeches for civic righteousness he might have made on the political hustings! What thunderbolts he could have forged and hurled at the corrupt administration of the pro-consul! How he could have raked Nero's government fore and aft, and exposed all its rottenness and brutality to universal execration! What entertaining, scholarly, and luminous lectures he could have given in the Lyceum on many a timely theme! But suppose now Paul had done this, and turned aside from his apostleship to give time and strength largely to these civic discussions. What would have resulted? I will tell you: He would have lent himself, by so doing, deliberately and inevitably to the prenatal

murder of Christendom. He would have been chiefly instrumental in foreclosing the whole millennial mortgage of the incarnate Son of God on this apostate earth. To have struck Paul and his preached and expounded gospel out of the New Testament in the first and second centuries would have been to rob largely later times of organized and aggressive Christianity. Christendom has thus far been the gestation of ages. And the "new heavens and the new earth," toward which we now gaze with yearning faith, is to be, I conceive, the slow evolution through yet unnumbered generations of men, of a pure gospel, unceasingly proclaimed, supernaturally energized, and worthily exemplified by a consecrated church, until the latter-day glory floods the planet. Wo tamen betides, I must think, that church and that Christian propagandist of to-day, who so lower their spiritual aim, and misread their great commission, and handicap themselves with side issues, as to imperil and retard—so far as human unfaithfulness can do it—the very final coronation of the Lord Jesus on this globe, upon which his bleeding cross once stood.

Thus much for my idea, which, I think, is also the Biblical one, of the paramount and exclusively spiritual function of the redeemed church of God in this world.

Relation of the Church and Municipal Reform.

Have they any direct relation to each other? We have already taken notice of an indirect relation, constant and powerful; but has the church of to-day any direct agency and responsibility for the rightful ongoing of civil affairs? I must answer most emphatically in the affirmative; and will now proceed in several particulars to show how:

And first, every minister, be it remembered, is a man before he is a minister; every minister is a patriot, a citizen, before he is a minister.

These relationships all antedate his

sacred office and are not annulled by it. A minister, then, has, in my opinion, just as much right to attend a caucus, or cast his vote at an election, or express his views through the public press or from a public platform, as a lawyer, a judge, a physician, a congressman, or a merchant. The only question is one of proportion and emphasis. How much time is it wise for a preacher to devote to these important but subsidiary matters? Beyond a question, more and more the world's best work is getting itself done by experts. Few can excel at everything. Law, medicine, surgery, are being divided and subdivided into specialties. The great professors in our universities, the great scientists, inventors, original investigators, each carefully selects his department and then focuses his entire life upon it, if he would win lasting renown. Is it not worth while for the Christian preacher, as a rule, to aspire to become an expert in expounding the divine book, and in the incomparable art of saving immortal souls?

But now and then a minister betrays such a natural and uncontrollable bias toward some line of work outside his sacred profession that it seems hardly possible to resist it. Hence, sometimes we take a preacher from his pulpit and make him president of a college, by reason of his strong educational proclivities. We sometimes take a leading pastor and place him over a great missionary organization, by reason of his eminent financial or executive ability. So some men in the ministry develop such power, tact, genius, sagacity, in the handling of municipal affairs that they inevitably become leaders and reformers along that line. For myself, I believe that Dr. Charles H. Parkhurst, of New York, has been providentially raised up of Almighty God in this generation to fight Tammany Hall in American politics, as Martin Luther was raised up in the sixteenth century to fight the tiara of Leo the Tenth and defy all the thunderbolts of his pontifical

wrath. But the minister, the average minister, who now thinks he must leave his spiritual work to dabble in politics, and to punch from his pulpit the protuberant head of every municipal sin that appears, and thus aspires to don the lion-skin of Dr. Parkhurst as a reformer, will soon reveal himself to all eyes as an unmitigated ass.

And now in my closing remarks I desire to set forth, in a concise but, I hope, in a perfectly lucid way, my own conception of the relation of the church to municipal reform and municipal life.

The laymen in our churches, we are to remember, are not simply church members, but also and equally members of one or more co-existing secular organizations, each imposing imperative duties of its own, such as unions of various kinds, fraternities, clubs, corporations, schools, leagues, copartnerships, institutions, boards, syndicates, societies—all legitimate and manifestly needful for the successful ongoing of the complex life of this present world. One of your church members, then, is a member of a large business firm. How shall he translate church life into mercantile life? By doing business on true, high, luminous, and incorruptible Christian principles. Another of your members is a stockholder or a director in a great railroad corporation. How shall he project his religion into that secularity. By giving his vote, voice, influence, every time to a hallowed Sabbath, to an enthroned Bible, and to the inviolate rights of the humblest employee. Another belongs to the city government. How shall he honor his church and his divine Master in that relation? By standing up unflinchingly for public righteousness, and against striking hands with the devil in the licensing of any iniquity for municipal revenue. Another of your members belongs to a social club or to a military company. How shall he fly his Christian colors in sight of his comrades? By turning his glass upside down when Bacchus

sits at the head of the feast, by keeping his tongue clean from ribald speech, and by joining in no amusement that shall leave a smirch on his Christian character. Another is an advocate at the bar, or a judge on the bench, or a teacher at his desk, or a legislator in state or congressional halls, but each under sacred vows to salt with Christian grace every secular function he shall be called upon to discharge. Thus every church of local prominence is Briarean-handed and myriad-fingered, to reach through its distributed membership the remotest muscle and nerve of the body politic and the body social. And now, if that distributed membership as a whole or in large proportion goes back on its church, side-tracks its creed, and ignores its covenants, something is wrong with that church; and you must pardon me if

I express the opinion that in nine cases out of ten the difficulty, the whole sad defalcation, is to be traced directly to an incompetent pulpit, to a sad lack of positive, clean-cut, fearless Biblical teaching. The spiritual dynamo isn't strong enough to work the plant.

And here now, I think, is to be found the solution of the problem challenging so widely at this hour public attention: the true relation of the Christian church to all civic, social, secular, economic, and political life. First of all, I postulate a pure and self-witnessing Bible faith, burning ever brightly on God's altar; and then a consecrated people empowered of the Holy Ghost, going out into every avenue and department of human influence and human service, as speedily as possible, to take this round globe for Christ!

MISCELLANEOUS SECTION.

A Popular Hymn.

"What a friend we have in Jesus!"

By CH. CROZAT CONVERSE, LL.D.,
HIGHWOOD, N. J.

THIS hymn may properly be called popular, for its issue is estimated to have reached several million copies, its reach to have extended into all the tongues of Christendom, and its use is known to be in all the churches.

Why is it popular? I answer,—Because it has a living, loving sentiment; because it has a living, swinging melody.

No dead dogma is lyrical. No metrical set of theologic bones,—though never so skilfully articulated, is lyrical. Verse, simply because it is religious, is not necessarily singable. We ever have with us the poor, pious verse, deserving doubtless of our voiceless charity,—but nothing more.

Verse, simply because it is verse, is not necessarily singable. The Deca-

logue, or the American Declaration of Independence, might be versified and set to music, by some musical carpenter-and-joiner, who fancied himself to be another Bach, yet neither would constitute a popular hymn, for the predominant sentiment of neither is loving, lyrical. Versify and set the Golden Rule to a swinging melody, and you have a popular hymn, as the inevitable result. Hence the Golden Rule's vitality, inherent lyric power and popularity, since Egypt formulated it 7,000 years ago, Confucius 3,000 years past, and the Master, whose whole earthly life was a popular hymn, whose first line is,—

"What a friend we have in Jesus,"

—nearly 2,000 years before to-day.

"By this nygtyngale that syngeth so swetely, I understande Cryste, Goddes sone, that song to mankynde songes of endeles loue."

Who would sing the Pauline sentiment—grand as it is—"Let him, who

loveth not the Lord Jesus Christ, be *anathema, maranatha*? Who would not sing, be he Jew, infidel, Bob Ingersoll, "What a friend we have in Jesus"? The heart-influence of such singing is far beyond that of art: it has in it that touch of nature which makes of all its singers kindred, despite creeds and non-creeds; that heart-touch which made Renan, when asked, shortly before his death, by a friend who accepted his estimate of Jesus as true, how he would advise that friend to educate that friend's children religiously, say: "Let them believe in Christ as divine;" it has in it that touch of nature which makes the singer believe—inexplainably—in Christ, immortality, heaven. Apart from this hymn's sentiment and melody, its reach to the heart of the world's purest faith, its verbal and tonal accents are properly unified, its writer and composer doubtless having made it so, under a realizing sense of the then present importance of Professor Blackie's statement that "a rational being using words (with music) for a rational purpose to manifest his thoughts and feelings, necessarily accents these words (musical phrases) and sentences in some way or other;" and the wish to make of it a rational song in every regard—one meet for its high use; a use justifying the saying that—

"Every note so songe to God in the chirche is a prayeynge to God."

A hymn, to be popular, should have uniform verbal and melodic accents throughout all of its verses,—should be rational. It does not swing if not made thus. There is hardly a hymnal to be found which does not abound in irregular, ununiform accents. Open almost any hymnal, at random, and you will, doubtless, hit upon such disjoints. I have before me now one, of which many copies are in use, in which far too many songs limp shockingly, ludicrously. Apt illustrations will occur to any reader. Here is one of them, the first line of which is—

"Happy is the heart where graces reign."

Its tune requires the singer to put the main accent on the second syllable of the word happy instead of the first. On the first line of its second verse—

"Knowledge—alas! 'tis all in vain"—

the main accent comes again on the second syllable, that of the word knowledge, causing the singer to wish that the knowledge of him who married the words and tune of this song had not been in vain as to the hereinafter quoted judgment of Professor Blackie.

Such examples of hymnal incompatibility as this might be taken from many largely used hymnals *ad infinitum*. Others occur in hymns, through the neglect of their writers to harmonize, or unify, the length of the poetical with that of the musical phrases. Take, for illustration, the words—

"The Lord will come; and He will not
Keep silence, but speak out."

When set to the tune of Dundee, to which they have been sung, or other chorals in common metre, the absurdity of this adaption instantly becomes apparent, as these words then sound as though the Lord would come, and yet would not come; that He would keep silence, and yet speak out, the upsetting of which savoring of that of this pulpit announcement, by a pastor: "Mr. Jones going to sea,—his wife desires the prayers of this congregation,"—who transposed the comma after *sea* to the space after *wife*.

Shakespeare's occasional offending accents, in his "Romeo and Juliet," etc., or Rossetti's in—

"Everywhere, be it dry or wet,
And market-night in the Hay-market,"

may be condoned much more cheerfully, being in secular verse, than those in our hymnals, the necessity for which lies simply in the hymn-adaptor's ignorance, or carelessness, or both.

"If Orpheus had so play'd, not to be understood,
Well might those men have thought the harper had been wood;

Who might have sit him down, the trees and
rocks among,
And been a verier block than those to whom
he song."

Not only are the verbal and tonal accents unified in "What a friend we have in Jesus," but in it each syllable is set to but one tone, thereby preventing it from uncouth distortion of details. Countless hymns contain passages where one syllable is set to two or more tones, in the singing of which there ever is more or less hesitancy, marred vocality, diminished effectiveness. Hymn and tune marriages should be strictly monogamous, in a syllabic regard at least, to be model ones. Open a well-known hymnal and turn to the tune of Dennis and the first hymn set to it, beginning—

"Ye servants of the Lord!
Each in his office wait,
Observant of his heav'nly word
And watchful at his gate."

How the singer must stutter in drawing out its limpid, limping sweetness! What must be the impression of its elongated English on the mind of a heathen listener! It must be sung as if written thus:—

Ye ser-er-vants o-of the Lord!
Each i-in his o-of-fee wait,
Obser-er-vant o-of his he-eav'n-ly wo-ord,
And wa-atch-ful a-at his gate.

The second hymn set to Dennis on the same page with this is still more halting:

"Give me-e on the-ee to wait,
Till I-I can a-all things do;
On the-ee, al-mi-igh-ty to-o crea-ate,
Almi-igh-ty to-o renew."

Were the literary and musical moieties undivorceable, as in German hymnody, wherein verbal and tonal syllabic unity is conspicuous, so that one was not thought of without the other, it would tend to the making of far more perfect, happier hymn-and-tune unions, and to the consequent public advancing of church choral music, through the people's consequent imperative demand for properly noted hymns and tunes, such as should facilitate the

general learning, memorizing, and use of chorals. There is no necessity, in the choral case, for hymnodic polygamy, as everybody must concede. I hope and believe that, in the hymnal of the future, the hymn and tune will be one and inseparable; and I venture to add that theologic dogma and reflection will not appear in its word-parts. I am quite sure that a time will come when such adaptations, mismatings, as those I have just cited will not be found in our hymnals. I sincerely wish it had already come. I know that some hymnal-makers are trying to hasten its approach, and, in their adapting of hymns to tunes, are aiming at tonal-syllabo-monogamy, as well as the curtailment of syllabic redundancy; and that one of these hymnodic progressives has reduced the line—

"'Neath the shadowing rock"—

to "'Neath the shad'wing rock," to unify the line-feet, causing, however, a juvenile critic to ask what a shad'wing rock was. Had the writer of the hymn containing this offending line labored longer at it (I have been told that Tennyson walked the streets of London for two weeks, brain-hammering for the conception of a two-lined rhyme); if he had known that the hymnal-maker would reject his hymn because of it, doubtless he would have remedied its defect, if forced, in so doing, to go back to the vocabulary of the poet Spenser, who, in a similar dilemma, wrote:

"For not by measure of her owne great mynd
And wondrous worth, she *mott* my simple
song."

Will not the time come, too, when hymns requiring such a line-shortening shall not be used in our hymnals; and only those hymn-and-tune adaptations be used which are perfectly joined as song-entities, and in their respective details, so that the wayfaring man, though a fool, can understand them when they are sung? The writer of sacred lyrics should so wear the fetters

imposed upon him by their great subjects and objects as to turn them into beauties; for success in his art takes him beyond art indeed, and gives him the lasting power and glorious companionship of—Homer.

The words of "What a friend we have in Jesus" are simple, almost to rudeness; their sentiment is old, familiar; in them there is a heedlessness of adornment, yet are they as genuine and grateful as the sunlight to him who needs such a Friend. While their music has a melodious swing, it is far removed in character from that balladistic twist which obtains in such an adaptation as that of the hymn beginning with the words—

"Jesus, lover of my soul,
Let me to Thy bosom fly."

to the tune of "When the swallows homeward fly," in which the syllabic stretching is clearly unpardonable as well as the tonal misfit, when viewed as a song. A far better, more reverent, adaptation of this noble Wesleyan hymn is, I think, that to the unpretentious air of Martyn. I am persuaded that the hymnal-maker ever should draw the line at such adaptations as this of Charles Wesley to the German balladist Abt, which is but a Philistine word-uniting, resulting only in a grievous word-sacrifice on the misplaced altar of a charming parlor romanza, the singing of which yields more of a sensuous tonal than sacred result, to singer and listener.

The music of "What a friend we have in Jesus" is so facile in its tone-progressions and cadences that he who can sing at all can easily sing it at sight, or at the first hearing of it; and it quickly weaves itself into the singer's as well as hearer's memory. Its music was composed originally only for its words, hence the complete unifying of its music and words. Place its poetical and musical characteristics over against its world-wide popularity, and we can readily see what a hymn should be to be accepted by all Christendom. The use of this hymn in the

High Church and Low Church, in the frontiers of Methodism and the Salvation Army, proves that when a song has its elements of popularity, it seizes and holds the great heart of man, despite culture, non-culture, churchly or spiritual environment. Such hymns as this are right-worthy hymns of the earth's ages, which preserve in tone-amber and demonstrate its perpetual faith and faith-youth, the soul-unity of humanity, the fact and promise of man's immortality. Restless, unhappy, inquiring, doubting man ever must return from all his speculations touching himself and his transgrave future—as did the great Scotch preacher, Dr. Guthrie, on his death-bed to these "bairn's songs;" popular because true to man's best ideal of what is best revealed and unrevealed.

The Moors of Granada were commanded not to sing, under the penalty of death, the old Moors' Spanish song telling of the fall of their monarchy, each verse of which ends with the line—

"Woe is me, Albama!"

because of the strength of its spell and depressing influence upon them. Such was the moral sway of battle-song over the Moor.

In the tender, uplifting spell of a homely bairn's song on the dying pulpit orator, Guthrie, the writer and composer of it have a priceless reward for their little gift to the world of the rude words and simple strains of "What a friend we have in Jesus."

The Basis of Belief.

BY WILLIAM W. McLANE, PH. D.,
D.D., NEW HAVEN, CONN.

The publication of a book on "The Foundations of Belief," by the Right Honorable Arthur James Balfour, of Great Britain, is a significant event. The name of the author and the title of the book alike attract attention. The work has a value beyond the worth of its contents. It is an exponent of a move-

ment in the minds of many thoughtful men. It is an evidence of a deep, growing and wide-spreading resistance to the agnosticism which has been taught by the seers of a purely naturalistic science. It is true that the book has received severe criticism at the hands of friends. Mr. Stead says: "What is the gist of Mr. Balfour's book? Is it not the old, old story that all we know is, nothing can be known?" Principal Fairbairn describes the book as "pleasantly potent at the beginning, sadly impotent at the middle, and mischievously inadequate and irrelevant at the end."

With this brief reference to criticisms upon the book, let us proceed to notice some of its valuable features. A book derives some value from its author. The fact of a British statesman's entering the lists in defence of the faith indicates that an agnostic and naturalistic science has not taken entire possession of thoughtful minds nor commended itself irresistibly to human hearts. This is shown further by the published purpose of the author, who says: "I have not tried to write a monograph upon theology, but to delineate and to recommend a certain attitude of mind." That attitude of mind is hospitality toward religious as well as scientific truth.

The author has rendered valuable service by pointing out the limitations and by prophesying the results of naturalism. The leading doctrines of naturalism are that we may know phenomena and the laws by which they are connected. The world with which we are alone concerned is revealed to us through perception. "Here, and here only, we are on firm ground." Such naturalism can give no sufficient account of moral and esthetic sentiments. Its laws of selection can improve but can not create character.

"There must be an indefinite number of aspects of nature respecting which science never can give us any information, even in our dreams." "If naturalism be true, or rather if it be the whole truth, then is morality but a

bare catalog of utilitarian precepts; beauty but the chance occasion of a passing pleasure; reason but the dim passage from one set of unthinking habits to another. All that gives dignity to life, all that gives value to effort, shrinks and fades under the pitiless glare of a creed like this."

Naturalism is a hopeless prophet whose sepulchral voice arrests energy, chills love, and overshadows with despair.

"We sound the future and learn that after a brief period . . . the energies of our system will decay, the glory of the sun will be dim, and the earth, tideless and inert, will no longer tolerate the race which has for a moment disturbed its solitude. Man will go down into the pit and all his thoughts will perish. The uneasy consciousness, which in this obscure corner has for a brief space broken the contented silence of the universe, will be at rest. Matter will know itself no longer. Nor will anything that is better or be worse for all that the labor, genius, devotion, and suffering of man have striven through countless generations to effect."

A book which so keenly discerns the spirit, and so graphically depicts the barrenness, and so clearly reveals the end of naturalism, must render some service to faith.

Again, our author renders effective, tho' not new, service by pointing out the fact that scientific knowledge rests upon experience.

"The evidence of the senses, as the phrase goes, proves now and then to be fallacious. But it is proved to be fallacious by other evidence of precisely the same kind; and if we take the trouble to trace back far enough our reason for believing any scientific truth whatever, they always end in some immediate experience or experiences."

Manifestly, in another sphere, we may say with equal truth that religious beliefs rest upon spiritual experiences; and if these are sometimes fallacious they are proved to be fallacious by evidence of the same kind; spiritual things are spiritually discerned, proven and known to be true. Naturalism results from using sense-perception as the only instrument of

knowledge, the possible extent of whose use fixes the possible limit of knowledge. Spiritualism can exist only by affirming the equal value of spiritual perception, the certitude of whose knowledge is equally valid. This, though not so thoroughly wrought out as one could wish, seems to be the drift of Mr. Balfour's reasoning.

Another service of the book is found in its assertion of the value of authority as a legitimate cause of belief. Mr. Balfour claims that the principle that Reason, and Reason only, should mold the convictions and shape the conduct of mankind is socially impossible. Historically, authority has been paramount to reason in controlling conduct. He says:

"Suppose for a moment a community of which each member should deliberately set himself to the task of throwing off, so far as possible, all prejudices due to education; where each should consider it his duty critically to examine the grounds whereon rest every positive enactment and every moral precept which he has been accustomed to obey; to dissect all great loyalties which make social life possible, and all the minor conventions which help to make it easy; and to weigh out with scrupulous precision the exact degree of assent which, in each particular case, the results of this process might seem to justify. To say that such a community, if it acted upon the opinions thus arrived at, would stand but a poor chance in the struggle for existence, is to say far too little. It could never even begin to be; and if by a miracle it were created, it would without doubt immediately resolve itself into its constituent elements."

This is exceedingly true. Few men think out moral questions for themselves. Their sentiments, opinions, volitions, and conduct are largely determined by the moral atmosphere, by the customs, laws, and active life of the people about them. The authority of what men of past times have perceived to be true and have proven to be good binds them, and binds them to their own advantage. In like manner, there is a certain value to be attached to authority in matters of religious be-

lief and practise, that is to say, to the accumulated religious experience and knowledge of the world. Religion is the only sphere in which any men but anarchists insist on throwing away the authority of the past experience and knowledge of men. It is certainly wise and well to call the attention to the proper place and lawful power of authority in matters of religion.

Again, Mr. Balfour renders service by insisting upon the reality of the law of correspondence and the value of proof based upon that law. One of the laws of evolution is that living creatures survive and develop by coming into correspondence with their natural and appropriate environments. A fish needs water; a bird needs air; a sheep needs pasture,—as a condition of life. The most perfect development of any living creature is at once a result of correspondence with the means of life and a proof of such correspondence. Man's most perfect use of nature results from his most perfect obedience to nature's laws or control of them. Man's social and moral nature develop best by social relations and by obedience to the truest instincts and sentiments of the heart. It must be that the same law holds good in respect of man's highest nature. Our author says:

"By our very constitution we seem practically driven to assume a real world in correspondence with our ordinary judgments of perception. A harmony of some kind between our inner selves and the universe of which we form a part is thus a tacit postulate at the root of every belief we entertain about phenomena; and all that I now contend for is, that a like harmony should provisionally be assumed between that universe and other elements in our nature which are of a later, of a more uncertain, but of no ignobler growth." This correspondence may be described as that existing between a need and a satisfaction. It is at any rate a correspondence between that part of a man's nature which is recognized as the highest and a verity or reality which supplements and fills the need of that nature.

Changes of theological theory as of the doctrine of reconciliation, says Mr.

Balfour, no more affect the fact about which men theorize than changes in respect of the theory of heat—such as a change from the opinion that heat is a form of matter to the opinion that heat is a mode of motion affects in any way the practical force and value of heat. Science, therefore, must permit certain things to be tried in other courts. Mr. Balfour then comes to this conclusion: "That the great body of our beliefs, scientific, ethical, esthetic, theological, form a more coherent and satisfactory one if we consider them in a Theistic setting, than if we consider them in a Naturalistic one." And these beliefs, he claims, are most coherent, consistent, and satisfactory when placed in a Christian setting.

These points, namely: the limitations and failures of naturalism; the basis of belief in experience; the place and power of authority in matters of morals and religion; and the more complete answer to the questions and satisfactory explanation of the fact of human experience and history in Christianity than in anything else, constitute the valuable parts of this book. This value, it seems to me, outweighs any objections which may be urged against the negative aspects of the work.

The basis of spiritual belief, like the basis of scientific knowledge, must be sought in the constitution and nature of man. Not anything can be known unless it stands in some relation to man and unless man can in some way perceive and apprehend and, in a measure, appropriate it. Every sentient creature is first of all conscious of itself, and it is conscious of other things or beings only as they come into contact with itself. The babe cries from a consciousness of its own pain, tho it may not know the cause of pain. The craving of its own hunger impels the babe to seek food. An inward impulse rather than an external stimulation prompts to action; for one primal element of a living creature is the power of self-action. Knowledge of the material world is gained by some effort to

use it, and correct knowledge is gained by the right use of it. Now there is in man, as his history abundantly proves, a certain spiritual nature which is not satisfied with a material form of things, but which seeks in them and beyond them for a spiritual reality of thought and conscience and will which shall meet and satisfy human thought and conscience and will. No fetish could evoke faith or worship from the most ignorant of men save, as to him, it is either the symbol or the medium of some spiritual presence and power. There is in man some inward impulse which prompts him to seek God if haply he may find Him. There is also a sense of sin in man. This is not a sense that a man has hurt himself or offended his neighbor, but that he has transgressed the laws and put himself beyond the confines of harmonious relation to the Reality which underlies and transcends both himself and his neighbor. There is among men an effort to come into harmony with something other than material nature. This inward impulse which seeks after God, which voices itself in confession and in prayer, is the basis of religious belief. If there is nothing in the universe to complement and satisfy this most real thing in man's nature, then this craving for God, so far as we know the world, is the one eye for which there is no light, the one ear for which there is no voice, the one heart for which there is no love. Everywhere else hunger implies bread. Why should not bread be found here also? Jesus speaks with scientific accuracy when He says. "Blessed are they who hunger and thirst . . . for they shall be filled." And the prophet speaks with scientific truthfulness when he says: "They who seek the Lord with all their heart shall find him." Saint Paul expresses the evidence of spiritual reality when he says that spiritual things are spiritually discerned. The revelation which gives light to the mind, lifts the burden of guilt, cleanses away the sin, and gives the peace of reconciliation with the

fundamental Reality of all things, which is God, commends itself to men as true. That revelation, belief in whose truth produces the highest type of man must, according to all analogy of other parts of man's nature, be most true. Christianity has its place and its power in the world not because its history has fulfilled preceding prophecy, though that fulfilment is valuable as evidence; not because its introduction was marked by miracles—*semēia*, or signs of divine power—tho that evi-

dence is also valuable; but because it meets and satisfies the hunger and thirst of the human heart; because it introduces into the individual man a power which transforms the character; and because it gives to man a hope which lays hold on eternal life. No science can long claim to be universal and to explain the facts of human nature, experience, and history, which does not recognize and find a place for this Basis of Belief, and for that Reality, the living God, in whom men trust and in whom they live.

PREACHERS EXCHANGING VIEWS.

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

How to Make an Ally of the Christian Endeavor Society.

In the August number of THE HOMILETIC REVIEW, "A Troubled Preacher" asks for the "secret" of managing a Christian Endeavor society so as to make it a help to the church. I am not in possession of any secret of success in such matters, but will offer a few suggestions, as the result of my experience with such a society, which I organized five years ago, and is a very important "ally" in the work of the church.

1. I think many societies are "managed" to death. Young people like to be entrusted with the management of their own society matters. The pastor's part in the control of the society is to "touch the electric button," that sets and keeps the whole machinery in motion, without the assumption of authority. We never collide, but the mutual rights of pastor, church, and society are recognized.

2. It should always be borne in mind that it is a "Young People's Society." It should contain a sufficient number of middle-aged people to serve as a "balance-wheel," but not so many elderly people as to destroy its character or monopolize all the time.

3. The pastor must be in perfect sympathy with his society. Ministerial dignity, like a maiden's blush, is decidedly pretty if not "put on," but in many cases it serves as a barrier between the pastor and the society. They should not only respect him as a pastor but must love him as a friend.

4. I suggest cooperation in the Sunday evening service. Our plan is to hold the young people's meeting the first hour, in which I am usually a listener simply, unless called upon. While standing to sing their closing hymn, I enter the pulpit and begin my sermon as soon as they sit down, without any further preliminaries, and the entire service does not occupy over one hour and a half, and it is a rare occurrence that any one leaves before its conclusion,—in fact it gives them little chance without appearing rude. If I am unwell, or for any cause do not wish to occupy the time, I ask them to arrange for a little longer program to fill up the time.

Sometimes they ask for the whole evening for a missionary service, which is always freely granted.

In this case I am not certain whether the pastor controls the society, or whether the society controls the pastor, but the rights of each are recognized

and the utmost harmony prevails. As a final suggestion as to "How to make the pastor an ally to the society, or *vice versa*," a prayer meeting for the express purpose of mutually drawing nearer to God would undoubtedly result in bringing both together, and bridging over the chasm that too often yawns between the pastor, the church, and the Y. P. S. C. E.

HURON, N. Y.

R. A. W.

Criticism.

In the September number of THE HOMILETIC REVIEW, I find the following quotation (p. 236):

"For ever here my rest shall be,
Close to Thy bleeding side."

Toplady says:

"Let the water and the blood
From Thy riven side which flowed," etc.

The wound made in our Lord's side by the Roman soldier's spear was no part of His crucifixion. The blood which flowed therefrom was no part of His blood which was "shed for the remission of sins." The blood, by means of which the houses of the Israelites were saved from the sword of the destroying angel, was life-blood. The Passover lamb was a type of Christ. But the blood which flowed from His side was shed after He had bowed His head and given up the ghost. There was nothing miraculous in the flowing of the blood and water from Christ's pierced side. Neither was there anything symbolical. It was merely a clear proof that He was really dead.

I may here say a word about the water. The all but universal opinion regarding it is that it is symbolical of spiritual cleansing. This is utterly erroneous. The so-called water was no real water. It could not, therefore, be used for natural cleansing, and, therefore, can not be used as a figure of spiritual cleansing.

Those who take the passage in 1 John v. 6, "This is He that came by water and blood," as a parallel one to

John xix. 34, in which mention is made of the piercing of Christ's side, are led to do so wholly by sound, not in the least by sense.

T. F.

WOODBIDGE, ONTARIO, CANADA.

Why the Workingman Does Not Attend the City Churches.

I HEARD Terence V. Powderly speak, on Staten Island, September 15, on the subject of "The Gospel and the Labor Question." He said, in part:

"Why is it that labor absents itself from the house of God? This question was asked of me. One Sunday last year I attended the leading Episcopal church in my city. The minister was a good speaker. He said considerable about the need of funds for church repairs, and for repairs to the parsonage. He preached forty-five minutes, and never spoke of Christ nor of His work; but I observed that the collection was not forgotten.

"I attended mass in our own cathedral, but the priest, while he told the people to be good, said nothing of Christ—not a word.

"I went in succession to all the churches in the city, and with all it was the same story. All for man; scarcely a word about God, and not a word to help the poor man.

"A bishop arrived by rail in New York city. A luxurious carriage with soft cushions was ready to meet him. There were four white horses and a coachman in livery. As the dignitary alighted from the cars, the people cleared and the coachman tipped his hat. He entered the carriage and was driven to the house, and his feet were not suffered to touch the ground, for he walked on a carpet from the carriage to the door.

"If that bishop stood for anything he stood for Christ, who walked bare-footed, and wore a crown of thorns.

"No common men were invited into the house to participate in the splendid reception to this bishop. And yet Christ died for even the common men.

"A temple was built of stone, with marble steps and altar, and richest of carpets. The structure cost \$120,000. I can take you to the houses of the people who contributed this vast amount. None of them are earning more than two dollars per day; many only ninety cents per day. The parsonage cost \$35,000, for Christ's representative to be warm in. God is not hungry nor cold. He needs not this luxury. Why this extravagance?"

"A wealthy man meets an old friend and school-mate in rags, and invites him to his palatial home. Surrounded by every luxury they converse about old times. The tramp is very poorly dressed, lacking several articles of attire. He is not accustomed to the scene and, especially when the ladies come in, he shifts about in his chair and becomes ill at ease, and finally is compelled by his own unrest to take his leave. His feelings are the same as those which the average poor working-man has when he goes to one of these luxurious churches."

The above gives the substance of Mr. Powderly's address on this point. Is he correct as to his facts? Is the misunderstanding between the working-man and the church rightly diagnosed by Mr. Powderly? Does labor feel unwelcome or ill at ease in the church? Do ministers of Christ neglect the poorer residents of their territory?

I should like to see an exchange of views in *THE HOMILETIC REVIEW* covering this question.

A. R. H.

NEW YORK.

Definiteness in Temperance.

No one, whether clergyman or Sunday-school teacher, can for a moment afford to speak with an uncertain sound at the present time regarding the temperance question. The April number of *THE HOMILETIC REVIEW* in "Temperance Matter" makes mention of those who would speak soft things on this question, and of the culminating results and influence that this course

produces. I know of two cases in which the example of a clergyman, who was not a total abstainer, had a terrible influence on the minds of those who looked to him as their example. They were themselves total abstainers, but, through the example of this clergyman who was not an abstainer, they gave up their total abstinence and have since continued to partake of intoxicating drink. I know that they gave up through the example of this clergyman. But, be this as it may, depend upon it that example is a terrible force, either for good or evil. And allow me to say that in this matter example is better than precept. There must be no uncertainty on this question. It is absolutely necessary that we should have nothing whatever to do with the drinking customs that are working such terrible evils on every hand.

T. H.

PLYMOUTH, ENGLAND.

Chaldea and Chaldeans: A Criticism.

IN reading an article by Dr. Ward in the September number of *THE HOMILETIC REVIEW*, I find (on p. 222) the following language: "The word Chaldea, or Chaldean, is, we see, a comparatively new one. . . . The word does not appear in the Pentateuch." I have always thought that the Book of Genesis was and is included in the Pentateuch; and in reading in Genesis xi. 28 I find this: "And Haran died before his father Terah in the land of his nativity, in Ur of the Chaldees." Again, in verse 31: "They went forth with them from Ur of the Chaldees." And my Hebrew Bible reads *Cusdeem* in each of those places. I simply ask that, as the writer of that article on "Light on Scriptural Texts" has, in this case, overlooked these passages in Genesis, that the editors of *THE HOMILETIC REVIEW* will be kind enough to supply his deficiency by inserting, in some future number of their valuable monthly, the fact that the word Chaldeans or Chaldea does appear in the Pentateuch.

JOHN D. SANDS.

BELMONT, IOWA.

EDITORIAL SECTION.

LIVING ISSUES FOR PULPIT TREATMENT.

The Opium Traffic in India.

By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God.—Ezek. xxviii. 16.

THE opium traffic in India is again open for discussion, through two reports recently submitted by a British Royal Commission, appointed by the House of Commons, September 2, 1893. A majority report was offered, signed by all but one of the members of the Commission, in which the position was taken that the British government should not further interfere with the growth of the poppy, nor with the manufacture and sale of opium in British India. The chief reasons given for this opinion were: that opium is commonly regarded in India as an ordinary domestic remedy of which the people should not be deprived; that there are a large number of people in India in the habit of eating just a little opium every day without apparent injury, and according to some observers, even with benefit; and that in the great mass of instances the habit does not so grow upon them as to lead to excess. The report holds that the use of opium in India is looked upon in much the same light as the use of alcohol in England.

From this majority report Mr. Henry P. Wilson, M.P., also a member of the commission, and present at the investigations, makes a vigorous dissent. Of the character of the witnesses examined he says, that the anti-opiumists, such as were natives of India, were not the equals in wealth and social position of the pro-opiumists, but not the less able to present the views of the people. Among them were a majority of the native journalists, lawyers, teachers, and professors.

"Of qualified, non-official, native medical practitioners, a considerable majority were either anti-opiumists or somewhat undecided in their views. An enormous majority of the medical and other Christians missionaries who appeared before the commission gave anti opium evidence.

"The pro-opiumists, on the other hand, represented the great majority of the official class, both European and native, including military medical officers, together with many titled personages, landowners, and persons who consider their financial interests at stake."

Mr. Wilson says that about 98 per cent. of the opium in India is produced under the "Bengal Monopoly System;" which restricts cultivation to those who have received government license to grow poppy. Under this system these were on the average during the last three years 473,179 acres annually under cultivation by 1,247,941 licensed cultivators. These delivered to the officials 78,944 maunds, or about 5,799,500 pounds of opium, for which they received 15,774,607 rupees (about \$4,158,000). Each cultivator thus produced about 5½ pounds, for which he received 12½ rupees, or about \$3.34.

Of the opium crop 90.5 per cent. went to China and the Straits Settlements nearly all being used in China, where it is smoked—a method generally conceded to be most injurious.

There was much conflicting testimony as to the moral and physical effects of the opium used in India. Many prominent officials and others asserted its extended use, while many natives testified to the contrary. Mr. Wilson throws light upon this point by showing that the amount of opium consumed is much too small to permit of such general use as is implied.

As to the general use of opium as a remedy, Mr. Wilson shows that while there is much conflicting testimony, it was clearly shown that in many parts

of India its consumption was "for purposes which have no relation to the actual presence or even fear of disease." He says, "There is a general consensus of native opinion in almost all parts of India against the habitual use of opium by the healthy and able-bodied."

As to the physical effects of the use of opium, while admitting that many official doctors denied any evil consequences from opium-eating in moderation, some even claiming it to be beneficial, Mr. Wilson urges at the same time that "many medical men and other witnesses stated that the habitual use of opium in any form for other than medical purposes is decidedly deleterious." More than this, he says:

"It is admitted on both sides that habitual consumers, who are unable to get the usual dose at the usual hour, besides suffering pain and inconvenience are, for a time, incapacitated wholly or partly for the discharge of their ordinary duties. . . . It is admitted on all hands that the opium habit obtains an imperious sway over those who become subject to it."

A Proposed System of Minority Representation.

Shall the throne of iniquity have fellowship with thee, which frameth mischief by a law?—Ps. xciv. 20.

THE American Proportional Representation League, which met in national convention at Saratoga, August 27, has brought about one most important result, in that, out of the multitude of plans proposed to secure some system of Proportional Representation, for the first time there has come an agreement as to the form which shall be urged as best suited to the American trend of thought in politics.

The present system of representation is believed to be not only defective but positively vicious, in that every voter belonging to a minority party in a district electing a representative is entirely without representation, while, by the use of the gerrymander in laying out representative districts, the will of the people may be thwarted. How

Proportional Representation, and in particular the Swiss system recommended by the conference, meets this defect, is shown by the following extract from an address issued by the League:

"In place of the district system, the conference of the league held in Saratoga, August 27, 1895, invites consideration of the system now in operation in several of the Swiss cantons, where the people are divided into large constituencies, each one of these electing a number of representatives by means of Proportional Representation. The entire vote in each constituency is divided by the number of members to be elected from each. This gives the quota of representation or the number of voters who are entitled to one representation. Each party then receives as many representatives as it has quotas in the vote polled. The candidates in the list of each party who receive the highest number of votes are the ones returned. Any candidate receiving an independent nomination is treated as a separate party. This conference recommends the Swiss system as applicable to all institutions and to the present Australian system of voting. It has been found practically successful after the trial of four years in Switzerland, where it has given a just system of representation and has elevated the character of legislative assemblies.

"The Swiss system secures greater liberty to the voter by allowing him to choose his candidate from all parts of a large constituency, instead of from a small one electing a single member. It requires just representation, it makes the gerrymander impossible, it lessens corruption, it greatly diminishes the number of wasted votes and the disaffection of a hopeless minority, and it secures men of greater independence and higher character for the representative body."

The World's Production of Beer.

Behold, I will fill all the inhabitants . . . with drunkenness.—Jeremiah xiii. 13.

Gambrinus, a beer organ published at Vienna, Austria, has been gathering statistics on the world's production of beer for 1894. Germany leads the world; her 22,833 breweries producing 1,466 million gallons of beer, or 40 gallons per capita. Next come Great Britain and Ireland, with a production of 1,394 million gallons. Then follow America with 1,324 million gallons; Austria-Hungary, 485 million gallons; Belgium, 253 million; France, 223

million, and Russia 122 million gallons. The world's product for 1894 is placed at 5,478 million gallons from 44,531 breweries.

Some idea of this immense flood of beer may be gained when it is stated that at 50 cents a gallon, the average retail rate, the world expends 2,739 million dollars for beer alone in a single year. If this beer were placed in kegs of the usual size and side by side in a line about the equator there would be a continuous pile seven kegs deep around the world.

Loaded on beer wagons, one following another at the usual pace of horses, two years and nine months of constant motion night and day would be required before they passed a given point.

Workingmen's Old-Age Insurance Favored.

The laborer is worthy of his reward.—
Timothy v. 18.

The New York State League of Republican clubs, at a recent convention at Binghamton, adopted a resolution favoring the establishment of State and National old-age insurance funds for workingmen on the plan described in this department of THE HOMILETIC REVIEW for August last.

Correction.

I write to correct a statement in the *Homiletic Review* for August. The "age of consent" in this State is now 18. It was made so by the legislature last winter.
S. B. McCLELLAND.
IDAHO FALLS, IDAHO.

SERMONIC CRITICISM.

Text, Topic, and Treatment Dissimilar.

A PREACHER of world-wide celebrity, in a recent sermon on "Comfort," or, as one of the New York papers gave it, "Comfort through Tears," took for his text: "And God shall wipe away all tears from their eyes" (Rev. vii. 17). He likened the tears of godly men and women to rain falling while the sun was shining, and said: "The tears of the Bible are not midnight storm, but rain on panned prairies, in God's sweet and golden sunlight."

He then left his topic and took up the general subject of trouble, or, in his own words: "The uses of trouble." His treatment of this subject was characteristically original:

"First—It is the design of trouble to keep this world from becoming too attractive."

"Again—It is the use of trouble to make us feel our dependence on God."

"Again—It is the use of trouble to capacitate us for the office of sympathy."

It is perhaps necessary for preachers to prepare topical sermons; but if a text is selected because of usage or to give some emphasis to the discourse, propriety would at least demand that the text have some relevancy to the subject in hand. An old story is told of a certain dean who preached a sermon on "The Obligation to Obey the Authority of the Church." He took as his text "Hear the Church" (Matt. xviii. 17). Archbishop Whateley meeting the dean a few days after, said, in his brusque manner: "Stuff! nonsense! you might as well take as a text 'Hang all the law and the prophets!'"

The text, "God shall wipe away all tears from their eyes" (Rev. vii. 14), is part of the description of the blessed condition of those who came out of the great tribulation. It is in no way related to trouble, but, on the contrary, to banishment of trouble.

Here is an example of choosing a text foreign to the topic and then leaving the topic and treating of a subject foreign to both text and topic.

Profitable Study of the Masters.

SOME profit may possibly have arisen from such study of the old masters as that adverted to below; but the dangers from it are manifestly very great, unless it is carefully guided and guarded, and wisely supplemented.

The young preacher should be guarded against mere mechanical imitation, by being led so to grasp the aim of preaching that the thought of reaching and saving souls shall be the dominant, all-controlling principle of his life. With this he can not become a mere machine.

He should be brought to understand that every race or age has its own modes of conceiving and putting practical truth, and that the wise adaptation of means to ends is nowhere more important than it is in the pulpit. This will help him to discriminate the non-essential, temporary, and peculiar features of the masters—such as have no suitableness for an audience of the present day or of a particular class—from what is essential, permanent, and catholic. Nothing could be more ridiculous than preaching to an audience of factory-workers after the manner of Massillon, or Robert Hall, or Chalmers!

Above all, the young preacher should supplement the study of the old masters by equally careful study of the men of the present century who are in touch with the masses, and with the age. There is rhetorical and oratorical inspiration and uplift in the sermons of Charles H. Spurgeon, Robertson of Brighton, and Henry Ward Beecher, however much one may differ from them in doctrinal views. What Dr. Boyd called "the art of putting things" may be learned from them; while from the old masters may be caught the no less important inspiration that comes from comprehensive doctrinal views, and a constructive power hardly surpassed by the great epic and dramatic poets.

Such broad study will tend to make

preaching more aimful in its Christliness, more apt in its presentation of truth, and more artistic in its oratorical construction; and will thus better fit it to please, reach, and save men. We fear that there is now too little of this kind of study of sermons, as there may once have been too much of the other kind.

Harmful Study of Sermons.

THE teachers of homiletics used often to advise their students not only to study, but also to pattern after, the old masters of pulpit eloquence. Chrysostom, Bossuet, Massillon, John Owen, Isaac Barrow, Jeremy Taylor, of earlier times, and Robert Hall, Thomas Chalmers, John M. Mason, and others, of later times, were to be the young preacher's models. The tendency of the young men, under the influence of such advice, was to forget the great aim of preaching—reaching and saving men—and to become mere imitators of the productions of genius. This was dangerous work for men who were not geniuses, and who were thus induced to pattern after what to them became dull, dead forms. The inevitable result of such aping of genius was a plentiful crop of dull preachers, whose utterances were marked by stilted or bombastic stupidity, ridiculous verbosity, or dry-as-dust profundity.

Evil and Devil.

Each of these words is to be pronounced as one syllable, ev'il, dev'il. E-vil, dev-il, with emphasis on the short i and equal accent on both syllables, are miserable affectations, characteristic of some callow preachers. "Deliver us from the e'-vil' one"—think of it! The pronunciation e-vul is a sheer vulgarism. CRITIC.

Should Rime with Wax.

I heard a clergyman pronounce the name of the poet, John G. Saxe, giving the cognomen two syllables—Sax-e. Is this correct? QUESTIONER.

ILLUSTRATIONS AND SIMILES.

THE GAUGE OF MANHOOD.—The tendency toward good, the quickness to grasp it, and the constancy in wishing it; the intensity, suppleness, and tenacity of the springs which this tendency puts in play; the liveliness, force, and precision of the efforts toward the end aimed at, are the elements which, like so many letters, form, by their combinations, the intrinsic gage of the man and determine his value.—*Joubert.*

TRIUMPH OF THE CHURCH.—The triumph of the Christian Church is that it is *there*,—that the most daring of all speculative dreams, instead of being found impracticable, has been carried into effect; and, when carried into effect, instead of being confined to a few select spirits, has spread itself over a vast space of the earth's surface; and, when thus diffused, instead of giving place after an age or two to something more adapted to a later time, has endured for two thousand years; and, at the end of two thousand years, instead of lingering as a mere wreck, spared by the tolerance of the lovers of the past, still displays vigor and a capacity for adjusting itself to new conditions; and lastly, in all the transformations it undergoes, remains visibly the same thing, and inspired by its founder's universal and unquenchable spirit.—*Ecce Homo.*

AN EFFECTIVE MORAL CODE.—It will be sufficient if I lay down two propositions of a much less dubious character: (1) That, practically, human beings being what they are, no moral code can be effective which does not inspire in those who are asked to obey it, emotions of reverence; and (2), that practically, the capacity of any code to excite this or any other elevated emotion can not be wholly independent of the origin from which those who accept that code suppose it to emanate.—*Balfour.*

SPENCERISM AND MORALITY.—If the views of Mr. Spencer were correct, and

freedom, responsibility, and virtue but unmeaning words. it is a grave question whether a general knowledge of the fact would be desirable. That degree of civilization and progress which has been attained, has been attained on the supposition that they represented realities. May not a knowledge of their nothingness paralyze effort and induce retrogression? Mr. Spencer has told us that a nation may get free of its faith too soon for its own safety. Why is it certain that it may not be the same for the whole human race? If so, would not a prudent reticence on the part of a philosopher be more admirable than indulging in a long course of oral incontinence, without regard to consequences?—*St. George Mivart.*

NOT PLEASURE, BUT PERFECTION.—A grand mistake of the old reasoners in their arguing for the goodness of God, was that they tried to prove that, in the world, there is more evidence of design for happiness than there is of design for pain. Now that position cannot be maintained. There is just as much evidence of a design to produce pain as to produce pleasure. Earth is not the place for pleasure. It is the place where men are fashioned for eternity. A piano factory is not the place to go to in order to hear music. Suppose a man were to start for some great piano manufactory, with the expectation of being enchanted when there by innumerable Thalbergs. . . . We are in the workshop of humanity. We see evidences of this, turn which way we will. . . . Evidences are numerous of a design of *pounding* us. We must feel the mallet and the saw; the punch and the bore. We must be split, and ground, and worked smooth. The pumice and the sandpaper are for us, also, as well as for the things we fashion; and at last, when we are all set together, polished, and attuned, we shall be played upon by the music-waking influences of heaven.—*H. W. Beecher.*

HELPFUL DATA IN CURRENT LITERATURE.

FUTURE LIFE IN THE PENTATEUCH, by Rev. Thomas Stoughton Potwin, D.D. *Bibliotheca Sacra*, July, 1895. An able and instructive article fitted to dispel the false notions, current in many quarters, that the early religion of Israel was "Sadduceic." The writer presents the indirect evidence of the Jewish belief in immortality "as derived from a comparison of the opinions of surrounding peoples;" the direct evidence in the Hebrew literature; the evidence drawn from the meaning of "Sheol," and from later Jewish views.

WHAT IS SOCIOLOGY, by Z. Swift Holbrook. *Bibliotheca Sacra*, July, 1895. This is an article made up of a Symposium of 125 well-known educators, writers and speakers, and the comments of the editor thereon. The Symposium demonstrates that, in the minds of most of these leaders of thought, "Sociology stands for no well-defined science." The opinions were called out by note from the editor requesting the various writers to state briefly, on a postal card, their views of the propriety of the use of the word "Christian" as applied to "Sociology." The editor attempts

to suggest the way in which this chaos is to become a cosmos. The article will be especially helpful if read in connection with the article on "What is Sociology," by Dr. Samuel W. Dike—who is also a member of the Symposium—in the August number of THE HOMILETIC REVIEW.

SPENCER VERSUS BALFOUR, by St. George Mivart. *Nineteenth Century*, August, 1895. An article by one of the ablest writers of the age, who is able to speak authoritatively both as a scientist and as a philosopher. Mr. Herbert Spencer, who is the chief representative of the "Naturalism" attacked by Mr. Balfour in "The Foundations of Belief," attempted a reply to Mr. Balfour's trenchant criticism, in *The Fortnightly Review* for June, 1895; in which reply he ignored the main point of the book—that Naturalism fatally conflicts with morality—and treats it as if it were a "treatise on dogmatic theology." No intelligent minister can afford not to read Mivart's article, which, while scientific, is also witty, keen, decisive, and destructive to a degree. He knows whereof he writes.

GUESSES AT THE RIDDLE OF EXISTENCE, by Goldwin Smith, D.C.L., LL.D. *North American Review*, August, 1895. Professor Goldwin Smith is a literary man, and neither a philosopher nor a theologian, but a literary man and a historian of unusual perspicacity. While his judgments of philosophy and theology, as such, have little value, his estimate of the three works of Kidd,

Drummond, and Balfour—criticized in this article—has great value. He well calls them "guesses," for with all their literary attractiveness they have absolutely no scientific basis. They are not even coherent speculation. He shows the baselessness of Drummond's "Ascent of Man," with its materialistic and rhetorical optimism, and suggests that if ever "the thought of annihilation should be distinctly faced, its influence on life and action can hardly fail to be felt." He then proceeds to expose the irrational nature of Mr. Kidd's "Social Evolution," showing its utter inadequacy both theoretical and practical. In dealing with the "Foundations of Belief," Professor Smith makes very clear that inadequate appreciation of philosophy, past and present, which is one of its main defects. Mere "guesses at the riddle of existence" all these books are, as is abundantly shown. We regret that Professor Smith appears in the rôle of the agnostic—he ought not to be there—alho he breaks the force of his profession of *faith in no faith*, by his final words: "Agnosticism is right, if it is a counsel of honesty, but ought not to be heard if it is a counsel of despair."

THE MENACE OF ROMANISM, by W. J. H. Traynor, President of the American Protective Association. *North American Review*, August, 1895. An authoritative presentation, from the point of view of the A. P. A., of the dangers to free institutions to be apprehended from Romanism.

NOTICES OF BOOKS OF HOMILETIC VALUE.

THOUGHTS FOR THE OCCASION. Published by E. B. Treat, New York.

This is a most helpful series of six books for the use of preachers, Sunday-school teachers, and many others. Price in cloth, \$1.75 each. The series includes the following works:

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QUESTIONS OF MODERN INQUIRY. By Henry A. Stimson, D.D. Fleming H. Revell Company, New York, Chicago, Toronto. Price \$1.25.

A series of discussions, fresh and inspiring, by a man who has shown himself worthy a place in the pulpit of the Tabernacle Church, New York city, founded by President Charles G. Finney and honored by Joseph P. Thompson and William M. Taylor. The author says of them: "They are Sunday-evening addresses in response to inquiries that came to me, suggesting needs of my congregation." Other congregations are making the same inquiries—perhaps not answered by the pastors.

COMTE, MILL, AND SPENCER: an Outline of Philosophy. By John Watson, LL.D., Professor of Moral Philosophy in the University of Queen's College, Kingston, Canada. Macmillan & Co., New York. Price \$1.75.

A searching criticism of the three leading agnostic philosophers, with an attempt to construct, suggestively at least, the philosophy which the author would call "Intellectual Idealism." The reader must not expect in the writings of this able idealist the limpid clearness and freedom from technicalities that characterize Mivart.

EDITORIAL NOTES.

The Present Decadence.

MAX NORDAU wrote "Degeneration" because its theme was in the atmosphere of the age. His mistake was in attributing the decadence to physical or physiological rather than to moral causes. The fact of an intellectual and moral decadence, of at least a temporary character, seems to be well-nigh indisputable. The great enterprises of the past generation—the anti-slavery conflict and the Civil War in this country, and the great European agitations and wars—seem to have left the world flaccid and inert, shorn of high aim, purpose, and activity. Mr. Austin Bierbower wrote in *The Independent*, not long since, as follows:

"Of late, however, there is a widespread feeling that we have nothing to do; and the people, like idlers, are devising specious tasks for themselves, mostly means of recreation. We are in a period of dilettantism. It is the age of bric-a-brac in art, of ceremonies and entertainments in religion, and of dress in society.

"Scholars gossip in clubs instead of debate in lyceums, and college students are known chiefly as football players. No new philosophies have been conceived in this age, no great poems have appeared or remarkable adventures. It is an age of mediocrity, in which many come forward in every department, but none are conspicuous. The whole world has been recently convulsed over a wedding. A superficial book on Bohemianism has made the greatest success in literature. The principal interest in politics is an easy way to pay debts. Socialism is as deep as the public can see into government. Claptrap interests men, and public officials are capitalists instead of statesmen.

"Is all this an evidence of decadence, or is it inseparable from a long career of peace? When the great questions are settled must the people turn to the small? If anything important interested us we might go to war, whereas now peace is maintained by having nothing to fight for. Such a languid feeling as the present could hardly be roused to war. We are not interested enough to dispute seriously, much less fight.

"We are making some progress, indeed, in the refinements of life; and perhaps advancing in a slow way by catching up with the great projects conceived when men were more vigorous. But when an age is refining, it is usually doing little else. The people are polishing what they forced in the last generation. This is a period of rhetoric, when men try to say nicely, instead of think greatly. It gives fewer thoughts to the world than it restates. By correcting and beautifying the more vigorous productions of other periods, it does its characteristic work.

"Life is not as serious as it was thirty years ago, when men lived for something. The question then was, How to do, whereas it is now, How to live. Instead of acting,

men are behaving; and the amenities of life are our chief interest. Trying chiefly to get rid of the attritions of society, we are learning how to use what we have, rather than getting anything for humanity. We are in a period of adjustment, and exercised over what to do with ourselves. The present problem is mainly to keep men good, or rather to keep them proper. Social life is about the highest problem we are considering.

"Men need to be recalled to the vigorous. The struggles of life must be entered to produce a strong people. There is need of some of the old Puritan earnestness. Life should be more serious, and lived on a larger scale. The pleasures take too prominent a place, as in the beginning of the eighteenth century. The ablest minds are largely engaged in amusing the people. The drama is the chief department that prospers; and the greatest thing now seen is an opera or pageant. We are celebrating great deeds instead of doing them.

"If we are to be much in the near future we must look around for greater undertakings. There is enough to be done to make heroes. Tho no new worlds can be discovered or races freed, there are lines of enterprise waiting to be pursued. Africa is yet to be settled and reduced to civilization; a new basis is to be found for social life; religion is to be conformed to science, and perhaps a new *Instauratio*, greater than Bacon's, is to be applied to interpret the world. The Nineteenth Century need not go out in a dwindling anticlimax."

The Northfield Conference.

THE Bible is evidently not an obsolete book yet, notwithstanding all the small talk to that effect. It is being more discussed and more written about to-day than all other books together. The Northfield Conference—held every August under the guidance of Mr. Moody—is an illustration of the intense interest that centers in the Book of books. Commenting upon the recent Conference a reporter of the *New York Tribune* writes:

"There is no doubt that the good people here have a rapt expression which may be best described as the Bible face; but, what is far better, they have the Bible heart as well. Their profound religious earnestness and their passionate devotion to the Bible can not be questioned. When they walk about the grounds, even if only to get the air, they carry their Bibles with them. Such a book is more than literature; more, even, than divine revelation. It is the spiritual history of a soul—its hopes, its fears, its aspirations, its fierce conflicts with evil, and at last its final victory."

Is not the present a favorable time for establishing a wide and wise study of the Bible in the churches? We wish our readers would think and plan about it so that the way may be prepared for a concerted movement in this direction.

The Foundations of Knowledge.

MR. BALFOUR'S book, "The Foundations of Belief," bids fair to prove an epoch-making book. The distinguished ability and honorable position of the author, and his facile, polished, and pungent style, combine with the perennial and almost agonizing human interest in the question he discusses, to turn the popular mind with unusual seriousness to a subject upon which men have never been able to stop thinking. The caption of this note is broader than Mr. Balfour's theme, embracing much more than the grounds of that "belief" which is only one form of knowledge, or one road to knowledge.

At the bottom of all other philosophy is the philosophy of knowledge—*gnosis* or epistemology, or (in German) *Erkenntnisstheorie*, as it is technically called. The discussion of it has given rise to dogmatism, skepticism, mysticism, agnosticism, and the related theories, and led in later times to such monumental works as Locke's *Essay Concerning Human Understanding*, Kant's *Critique of Pure Reason*, Mansell's *Limits of Religious Thought*, and the like. This is the burning question just now. Is knowledge possible? If so, what can I know? The possibilities and the limitations of knowledge are being everywhere discussed—oftenest, perhaps, by those who have least possible qualifications for the discussion. What with the big words, the bewildering technicalities, and the smoke and din of the battle, it is almost impossible for the average man to do anything more than agree to the assumptions of the boldest assumer, or accept the assertions of the loudest assertor. Failure to do clear, distinct, comprehensive thinking just here is, however, failure on the part of the scholar and preacher to lay that sure foundation, without which essays and discussions and sermons will be incoherent and so far confusing. Such failure must leave one liable to be "carried about with every wind of doctrine." We have space for only a point or or two in this connection, with some words of suggestion and future reference.

Is knowledge possible? That is the basal question. Before one can even enter upon its consideration, the *possibility*, nay the *actuality* of knowledge must be assumed; unless, indeed, one is to be content with the intellectual feat analogous to the physical feat of the idiot dancing about his own shadow and wondering which is reality, or whether either is such. The agnostic, equally with the gnostic and the merognostic, must make his assumptions in starting out to construct his system of philosophy or knowledge. Now, what are the *principles* that must necessarily be assumed, if we are to do our knowing and thinking in accordance with the laws of our nature and environment? False philosophy on this subject comes from departures from the true principles, or from unwarranted and unscientific assumptions. What we want is a stable and *natural* philosophy.

Not even the first step can be taken without assuming that *man's faculties of sense and reason*—when in normal condition and legitimately used—*are trustworthy*. We need not go so far back as they do who insist that the Maker would not have so made our so-called powers of knowledge as to "put us to permanent intellectual confusion." The simple fact is that without that postulate there can be no such thing as knowing.

What is it to *know*? In strict sense, to know is to perceive or apprehend with the

mind, and to have assurance, by proper evidence, that our mental perception or apprehension corresponds with the reality or object represented. The ground of certainty in knowledge is *evidence*, and the degree of certainty depends upon the kind and character of the evidence. Now, evidence, in the wide sense, embraces—(1) self-evidence, as that of axioms, intuitive truths, and immediate knowledges by the senses and consciousness; (2) demonstrative evidence, as that of necessary deductions from established truths; (3) probable or moral evidence, which in various degrees falls short of demonstration, as that from the ordinary processes of observation and thought, or that from authority or testimony.

The first and necessary assumption is that the human faculties are to be trusted, and that the evidence of fact or truth they furnish in any case is to be accepted for precisely what it is worth. Any one who lays firm hold upon these simple principles has assured himself of the right starting-point. Empiricism, skepticism, agnosticism, naturalism, all start out with assuming that the human faculties are more or less mendacious, and that the evidence with which they furnish us is to be either largely discounted or wholly rejected.

To apply this to Mr. Balfour's thinking and philosophy: Mr. Balfour's first notable book—which has some very remarkable presentations of vital and fundamental truths—"A Defence of Philosophic Doubt," was originally entitled "A Defence of Philosophic Skepticism." It is an *ad hominem* argument against naturalism. Assuming the postulate of the naturalist, that knowledge is confined to phenomena and is uncertain at that, the philosopher replies: "Very well, my philosophy rests on precisely the same basis as your science. If I know nothing, you know nothing. We are in the same boat." The argument is crushing from the point of view taken; but what satisfaction is there in such a conclusion? "You are in a leaky boat! You are going to the bottom!" "You too!" That is the substance of it. But we do not want to go to the bottom!

Mr. Balfour opens his latest book with the same destructive argument, brilliantly and victoriously pressed to a conclusion. Unfortunately, in so doing, he often quite passes over into the camp of the naturalist, and with him discredits the human *faculty of sense*, at the same time showing himself to be only an amateur in the philosophy of knowledge, and becoming a helper of the agnostic. Further on in his discussion he casts like discredit upon the human *faculty of reason*, and deals with the origin and causes of belief and knowledge rather than with the *grounds*. What we want to know is not—Whence does this or that belief or knowledge come? nor, What causes it? but What is the real ground for it, by reason of which we have a right to hold it, and to hold it against all comers? Mr. Balfour thus discredits also the evidence furnished by the human faculties as the basis of certainty in knowledge, and leaves both philosophy and science with no assured foundation.

All the flings of the philosophers at man's senses as unconscionable liars become proofs of their ignorance, or their superficiality, the instant we grasp the distinction—made so plain by President McCosh and others, and emphasized practically for a generation by St. George Mivart and many other men of like thinking—between "original perceptions" and "acquired perceptions," and lay hold upon a few other simple principles.

We think the clearest and ablest discussions of these points will be found in the works of Mivart.