

THE HOMILETIC REVIEW.

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REVIEW SECTION.

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

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THERE is a phrase not yet admitted to classical English, but already only too familiar to American ears—*Get there!* The practical politician is the man who in the sphere of his trade, art, science, or commerce—I scarcely know how to designate it—is first, midst, and last chiefly concerned about getting there. And practical politics, as the term is commonly used, is the science, art, trade, or business of getting there—reaching a political goal without real regard to manner or means. Majorities are to be got. What is the surest way of getting them? Votes must be had. Shall they be brought over by argument or shall they be bought or stolen? Measures are to be passed. Shall they be passed by persuasion, by bribery, or by bargain? Nominations are to be obtained or confirmed, caucus decisions to be sustained or broken. Shall demonstration of fitness and propriety be resorted to, or promise of place, hope of reward, and the like? To the unbiassed citizen and to many politicians there would seem to be a real choice between the two sets of highly contrasted means here catalogued. To the practical politician the means might seem theoretically different, but in the practical solution he would count them substantially indifferent.

ABOUT VENAL VOTERS.

For example: He is capable of speaking with the utmost earnestness and sincerity of the dignity of American manhood and the inviolability of citizenship; and yet through his agency it has come to pass that twenty thousand of Connecticut's one hundred and sixty-six thousand votes are liable to be cast for money or some other valuable consideration. The gauge has been thrust into the barrel at haphazard in three places—two country towns and one city ward—bringing up eleven and three-tenths per

cent of venal. Again it has gone down, though with less searching analysis, into seventeen towns and one large city—and brought up fifteen and nine-tenths per cent. According to the first, the number of electors for sale in the open market, or drawing pay from their own side to prevent defection from its ranks, is 18,758 ; according to the second, 26,394—the mean is 22,576. And the sums paid have been found to range from one dollar and a half to fifty dollars. Twenty-one samples out of a possible one hundred and sixty-eight—taken without selection or discrimination—and in three of them not only numbers and prices ascertained, but the political preferences, the personal habits, the national stock, the family relationships ; in two of them the financial standing ; and in one of them the occupation of every purchasable voter, man by man, from lists that in two instances had been actually used in campaigns and still bore all the original signs and memoranda of their owners. And this information, with much more in the same general direction from many other practical politicians, was given in that cool, quiet, good-natured way, which showed that the narrator was no more embarrassed by the consciousness of moral guilt or civic delinquency than the retired army officer is who tells of what he did to outwit or overcome his enemy in the field.

AFTER-ELECTION JOKERS.

And after a campaign of the sort which these facts indicate is over the leaders sit down together, and with abundant mirth swap stories and jokes about their respective experiences, precisely as now happens occasionally with a knot of men at a New York club, who discover that they once wore, some of them the blue, some of them the gray in our late Civil War.

The practical politician effects bribery of this kind through money, flour, cows ; through shooting parties, with free conveyance and free refreshment, both solid and liquid, attached, and like gross rewards.

BRIBERY AT THE STATE HOUSE.

As for the other matters alluded to, one has only to follow the proceedings of a State Legislature day by day, throwing upon the annals the illumination which comes from even a small experience and ordinary knowledge of human nature, to find the evidence of bribery no less real, though perhaps less gross ; while now and then one stumbles over the history of a railroad war or a corporation fight, where corruption is resorted to which differs from that to which our twenty thousand venal voters succumb only in the superior magnificence of the baits employed and the higher standing of the anglers and the fish.

INFLUENCE OF THE THIRD HOUSE.

And between the two groups often the most vital connection. For the fish of the Capitol may easily turn out to be just a developed village angler. I am, of course, far from designing to lay the charge of corrup-

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tion of this gross kind, or indeed of conscious corruption of any kind, at the door of all our State legislators or of even the majority of them in the aggregate; but on some occasions the number has been lamentably great, and on any occasion when there is a "third house" with strong financial backing there is far too much of it.

WHAT CAN CLERGYMEN DO?

Admitting, then, the facts—and I must refer doubters to other sources of information now in print—what can a clergyman do about it? "Nothing," say some, "because it is none of his business." "Whatever anybody may do," say others, "because he, too, is a citizen." From the former of these two answers I totally dissent; with the latter I partly agree, partly disagree.

It is, indeed, technically and therefore literally true that politics is not a clergyman's "business." But no more is it the doctor's, or the merchant's, or the manufacturer's, or the mechanic's, or even the lawyer's. And in that technical, literal sense it is, or ought to be, the business of nobody.

POLITICS NOBODY'S TRADE.

That is to say, there ought to be nobody who will have no trade, occupation, profession, or resource except politics. And I can think of nobody likely to answer that literal description, except perhaps one of my venal tramps! And even he is sometimes a professional! But surely it cannot be true that politics is no concern of the clergyman, or even that he is altogether outside of practical politics. If practical politics brings incompetent or corrupt officials into office, he is a tax-payer and has to pay his share of the bills; if these officials bring disgrace upon the town, he is a resident and must bear his part of the odium; if they land the commonwealth in unjust war; he is on the roll and may be drafted into the army to be maimed or slain; if they slowly undermine the foundations of self-respect in individuals and of patriotism in the community, he has children to whom, dying, he must hand on the impaired inheritance.

PROSPERITY AND POLITICS.

Nor is his official concern less real than his personal. The prosperity and the very perpetuity of the interests for which he especially stands are indissolubly bound up in a bundle of life with the political system, which furnishes them either a quiet asylum and favoring soil and air, or else insecure retreat amid noxious weeds and enveloped in a poisoned atmosphere. When the apostle told that young clergyman eighteen hundred years ago to pray for people in authority, he explained that it was in order that their subjects might lead a quiet and peaceable life, in godliness and honesty; and he more than hinted that this would contribute powerfully toward saving men and bringing them to the knowledge of the truth. And

while telling him to pray, it is hardly likely that he would have discouraged him from doing what he might properly do toward bringing about the desired end.

WHAT THE CLERGYMAN CANNOT DO.

On the other hand, it is certainly true that the clergyman's first concern is and ought to be for the kingdom which is not of this world. He has devoted himself to that, has been set apart for it, and that ought to be his chief business. On which account it is that I only in part agree with the other proposition : "The clergyman may take whatever part in politics anybody else may take." If there were no other argument against this view, there is a sufficient practical one. He will find it impossible to do it. Doctors, merchants, mechanics, and lawyers may make political speeches and stand for and hold political offices without being deprived of opportunity for carrying on their special employment. The clergyman cannot. He has no freehold of his position here, as in England. He depends for standing ground, I will not say for bread, upon the good-will of his people.

POLITICS IN THE PULPIT.

And in small communities it will happen of necessity that his people are divided party-wise, and that revolt, secession and decay will almost inevitably become the parishioners of a "political" clergyman, and eventually drive him out of employment. That something of this is to be deplored as growing out of the unreasonable narrowness of some of the laity may be conceded ; but that the feeling at the bottom of it is, after all, not quite indefensible can hardly be denied. The people all wish to have equal claim upon the sympathies of the parson, and, notoriously, political divergence is supposed by them to be one of the most serious obstacles in the way of such sympathy. And as for political preaching pure and simple, in the partisan way, as that is commonly understood, I do not wonder that it should be strongly objected to. The times on which it is most apt to appear are the very ones in which people are most occupied with the subject six days in the week ; and realizing themselves that the thing can be quite sufficiently attended to in that respectable fraction of their lives, they may be excused if they prefer to escape the clang and clatter for the remaining fraction :

Welcome, sweet day of rest,

has especial meaning to them at such periods.

With regard to personal participation of other kinds, a few words may not be amiss.

THE CAUCUS AND ITS CHARACTERS.

The caucus or primary. It is an indisputable fact that this is the fountain of possible good and evil in practical politics, since there decision is made as to whom you and I are to be allowed to vote for, and inferentially

what kind of governmental theories and practices are to prevail. Because, although anybody may vote for whomsoever he pleases, he knows his vote is thrown away unless it is cast for the regular nominee. It is also certainly true that this important instrumentality is now managed by a mere handful, and that they do not commonly represent what we are pleased to call the "best" element in the community.

I wish to speak only with respect of the whole race of practical politicians. I have become tolerably well acquainted with a good many of them, and as I recall their names the average image that rises before me is that of a pleasant, hearty fellow, good husband, good father, good friend ; in ordinary relations of life true and honest ; by no means always desiring office merely for its emoluments, as is shown by the fact that when in office he is generally efficient and incorruptible. But I also recall the image of a man whose education is apt to be circumscribed, whose way is yet to be made, who is fond of excitement, enjoys managing things, has an ambition to get above his neighbors, and, in a word, has little to lose and everything to gain in the game. He therefore takes hold of it with zest and vigor, doing a great deal of unpleasant work, of which the greater part has to be done by somebody, and which the so-called better element in the party has neither the time nor the disposition to do—and incidentally some so-called "dirty work," of which the better element gladly reaps the benefit. Around him circles a little group of satellites lower in intellect and socially than he ; and this practical man and his satellites form the chief part of the attendance at primary and caucus. Ought this to be suffered ? No. Ought the clergyman to go when others stay away ? I doubt it. He may be easily "used," without knowing it ; and his influence at the best is not likely to be deeply felt. But let him try to get others to stop staying away. And if he makes up his mind to go, let him go with a "slate," or definite programme, and with a band of faithful friends, as other practical men do, and not expose himself and his cloth to the ignominious defeat which is otherwise likely to be his lot.

SHOULD HE RUN FOR OFFICE ?

Ought the clergyman to run for office ? I think not. If elected, he hardly has a fair chance ; because he is judged by a different standard from that which is applied to his associates. Moreover, just to the extent to which he is true to his profession and penetrated by its spirit is he apt to find himself out of place. This is, indeed, largely a question of fact ; but such cases as I recall do not seem to me encouraging. The political part of Savonarola's career can hardly be said to have been a success. One admires the Abbé Grégoire and his stubborn persistence in the faith of a Christian in the midst of that howling mob of would-be pagans in the Convention ; but one feels, as one reads, that perhaps even he might have done more good elsewhere ; and for every Grégoire there was more than one Gobel and Siéyès in whom politics became finally too strong for either

the profession of a priest or the faith of a believer. And Lacordaire, in our own day, with whatever fervor of radical republican zeal he may have climbed to the topmost row of the benches on the extreme left, exhibiting in his own person, as he fondly thought, the union between religion and the young republic, was not long in discovering that his white Dominican robes hardly harmonized with his new surroundings. He became all but dumb, and presently vacated his seat. Doubtless examples of a different kind could be quoted, but I think the weight of evidence is on this side.

CLASS COMBINATIONS UNDESIRABLE.

I should also include in the same condemnation political demonstrations by combinations of clergymen, whether in organized ecclesiastical bodies or in voluntary and temporary groups. Like objection would hold to demonstrations from any class or profession. The people of this country do not take kindly to any such demonstrations, whether they come from labor or from capital, from doctors or from lawyers or from clergymen. Coming from clergymen, however, there is the added danger that their general lack of experience in such matters may make their interference as unprofitable to their own side as it is injurious to their professional reputation for practical wisdom. Evidence of which may be gathered from a well-remembered incident in a recent Presidential campaign.

WHAT HE MAY DO.

Possibly it may be thought that I am using all my time in showing what a clergyman may not, rather than what he may do in practical politics. I do not intend, however, to neglect the positive side of the question. The view of politics thus far displayed is not the only one. Politics is something more than office, or running for office; something more than caucus management and party rhetoric. It has questions which are in whole or in part patriotic, social, economical, or ethical, from the cultivation of which the clergyman is not only not excluded, but to which he is by every consideration of professional fidelity, it appears to me, drawn and constrained.

THE PATRIOTIC SIDE.

The patriotic side is conceded now by everybody. One of the incidental blessings of that terrible civil strife which many of us so vividly recall is the stimulus to patriotism it has given. The wave has risen higher and higher, until now a flag is not thought out of place, on occasion, in the most sacredly guarded sanctuary; and in a soberer sense and in quieter ways than in revolutionary France, the ministers of God in America, as befits their cooler blood, esteem it an honor and a privilege to minister at the altar of the country on patriotic festivals. The anniversaries of the revolution have helped on this movement and added to it the precious element of universality, since here the South, too, has a share, which the

other necessarily denied it. And even the Columbus celebration has contributed somewhat.

May nothing impede the wholesome movement! May prosperous winds waft it along on its glad way! Dear, good Dr. Hale's "man without a country" has nearly disappeared from the ranks of the clergy. He will soon be quite gone, we trust.

OTHER PHASES OF POLITICS.

Next comes the social and economical branch of politics—as education, pauperism, crime the social evil so-called, intemperance, and even public hygiene, and the appropriation and use of money for these and kindred purposes.

ABOUT EDUCATION.

Not much needs to be said about education, save that in the cities the average clergyman does not live up to either his privileges or his duty in regard to it. He neither shows that earnest interest in it which might be expected and which would be welcomed, nor does he improve the ample opportunities his office gives to waken and sustain a more general and intelligent interest among his people. It is a question, indeed, whether most Protestant clergymen have not lost a good part of the educational conception of religion which was a postulate among their ancestors; they seem to assume too much that human souls are to be made their care only when full-grown. In the country they do better; and it is no unusual thing there to find in one of the local clergymen the moving spirit in educational improvement. Such men are the real fathers of the people; and in the general respect which they command and weight they carry in matters of purely religious concern, as well as in their obvious influence upon the history of civilization in the neighborhood, they may well find compensation for the additional labor they assume—a load cheerfully borne along with the other burdens they so patiently carry.

THE CLERGYMAN IN DAILY LIFE.

Under education is included the fostering of educational movements and institutions of public value, though not of public foundation and support. I recall now the case of one of our Connecticut cities where a clergyman, with a large parish and of very strict ecclesiastical views, is president of the local scientific association—and a most energetic and efficient one, too. And his hand is felt in many other parts of the life of that city. He is a practical politician, if you will. And in Hartford we find a clergyman at the head of our combined library, museum, and art school, presiding also over an industrial school and filling a trusteeship in the college. He, too, is a practical politician; but other clergymen there and everywhere might to the advantage of themselves and their locality cultivate this important field. There are educational interests in abundance in which neighborhood

pride, not to speak of higher motives, might justify their enthusiastic interposition.

Pauperism, crime, licentiousness, and intemperance might perfectly well be associated together in one paragraph, their mutual dependence in numberless instances is so unquestionable. However, let us consider them apart for a moment.

But for this another paper will be required

II.—THE MONTHLY CONCERT : HOW CAN IT BE MADE MOST INTERESTING AND HELPFUL ?

BY ARTHUR T. PIERSON, D.D., LONDON, ENG.

ONE of the most perplexing problems that has to be confronted by a minister of the Gospel is that of making interesting what is known as the Monthly Concert. The instinctive conviction and feeling have always been that this sacred hour of united prayer for missions will be effective only as it is first attractive. Various expedients suggested either by wants, known to exist, by one's own reflections, or by the experience of other and wiser men, have been successful, though not always successfully tried, and the great problem still waits a perfect, not to say final, solution.

Our sense of the importance of the question grows with the impression, which is both radical and ineradicable, that the vitality of the Church may be measured by its interest in the evangelization of the world ; although, judged by such a standard, vitality must in some of our churches be at a very low ebb, while others have but the name of living and are practically dead. The present paper is prompted by the hope that we may be able to kindle on the altars of the missionary meeting a brighter, warmer, and more pervasive flame ; and if we shall not be able to throw much light upon the matter, we may hope to provoke discussion, and so draw out suggestions from others.

The writer became persuaded, at an early stage of his ministerial life, that the fundamental difficulty lay in his own lack of intelligent and absorbing interest in the missionary work. He felt himself to be poor in his knowledge of missionary biography and history, and set himself to gather new facts through the study of missions, their trials and their triumphs. He thus began to see more clearly, on the one hand, the awful spiritual destitution of the world, and, on the other hand, the perfect adaptation of Gospel of grace to human need. He began also to feel more and more his own previous ignorance and lamentable indifference, while the conviction took deep root that the interest and zeal of a congregation, as to the universal proclamation of the Gospel, cannot ordinarily be expected to rise much above the level of the pastor's.

It is now more than twenty-five years ago since this careful, prayerful, and systematic study of the history, logic, and philosophy of missions was earnestly undertaken, that the writer might be fitted to lead his own people into greater activity and greater generosity. Perhaps it may be well to indicate the steps by which were attained such measures of success as were actually reached in awakening interest, arousing activity, and stimulating larger gifts.

The first step was to give a series of lectures on certain prominent fields, where missionary labor had proven the fitness of the Gospel to cope both with the highest and the lowest forms of heathen and pagan civilization, and with the worst phases of vice and superstition. The Hawaiian or Sandwich Islands, Burma and the Karens, the South Sea Islands, particularly Fiji, Tahiti, Madagascar, etc., were successively treated. Then one by one the various forms of false faith were presented—Mohammedanism, paganism, Brahmanism, Confucianism, fetichism, etc., and compared with Christianity.

Glimpses of the past and present condition of each of the heathen nations were given, and the aim was to marshal into array that grand host of facts which students of missionary history have found to constitute the resistless logic of missions and the overwhelming argument for a higher devotion to a world's enlightenment.

No man can study these subjects without his own missionary spirit burning with a fervor and an ardor before unknown; and there must be very little sympathy between him and his people if unmistakable signs do not follow of their increasing interest in these great subjects. This method of fanning the flames by missionary lectures will probably prove too laborious to be long continued without too much exhaustion. Ordinary pulpit and parish work will scarce permit of this additional labor of preparation; and if the impression is to be deep and lasting, the people must be incited to go out into the field of facts and glean the knowledge for themselves of what is taking place in the wide world.

So other plans were successively tried, all of which were for a time successful and helpful, but each in turn seemed to reach the limit of its usefulness. One of the best was that which divided up the field of the world into sections, assigning each division to some one or more persons, whose work should be to watch and report monthly all developments in their portion of the wide field. To find a corps of fellow-workers sufficiently numerous, thorough, and persevering to insure prompt returns, especially after the scheme had lost the charm of novelty, was no easy thing. Such fields as Persia, India, China, Syria demanded no little reading and study to get and keep posted; and so reports began to be briefer and to be made at longer intervals, until it became obvious that some other plan would best be devised which would not put too much responsibility upon one individual, and would change from month to month, or less frequently, the field of his study. We have never been afraid of new methods, cer-

tainly not as much afraid of them as of old methods which have lost efficiency. When vitality and power vanish from even the best plans, unless we can recuperate the vitality, we must have something else, for the best machinery is useless without a motive power; and so we passed from method to method, until one was adopted which was more successful than any we had hitherto known. For this, the last and best, we claim but little credit. It was, in fact, suggested by a conference with one whose very soul is consumed with her own flaming zeal for missions, Mrs. Sarah J. Rhea, whom every lover of benighted souls must know as having formerly been a missionary in Persia.

This plan succeeded beyond our most sanguine expectations, and we recommend it for a fair trial under more competent leadership elsewhere. Most of our churches now assign to each month some special department of the missionary field for consideration. Besides those rapid glances over the world's condition, and prospects which take in the bolder facts of current history, special attention is bestowed on some one centre of missionary work. In order to a proper sense of the importance of that subject which is to be considered at the coming Monthly Concert, the field should be mapped out in advance, and the topics relating to it should be assigned the month previous.

For example, suppose December is set apart for Syria, in November the programme for the December concert should be announced, and volunteers asked for the service to be rendered.

In order to understand Syria, first of all there is needed a plain *map of the country*, and this should be drawn by some member of the congregation.

It need not enter much into details, and need be little more than an outline map, presenting the mountain system and river system, the main cities, and especially missionary stations, etc.

Then brief reports should be presented on such topics as the following:

1. The population and physical features of the country.
2. Its mission centres and their work.
3. Its educational institutions.
4. Its Protestant mission press.
5. Importance of the field as related to other fields.
6. The condition of its women and children.
7. Its relations to our Lord's personal earthly life.

In my own experience this was a great step forward, though it was my first experiment in this direction. A beautiful map, made of ordinary map-paper, about four by six feet, was hung on the wall, and the desired reports were furnished by gentlemen or ladies, and a decided stride onward and upward was thus taken in the missionary concert.

The January concert, similarly planned and announced in December, overflowed one evening and filled two to the brim with interest.

One gentleman volunteered to furnish a fine map of the world on Mercator's projection. The reports covered twelve subjects, as follows:

1. The world's population and its division as to its religious faiths.
2. Missions and their distribution.
3. Mission presses and their issues.
4. The commercial value of missions.
5. Mohammedanism and its features.
6. Corrupt forms of Christianity.
7. Pagan faiths, from lowest to highest.
8. Prophecies as to Christ's final reign.
9. The civilizing power of missions.
10. Women's work for women.
11. Educational importance of missions.
12. The marked events of the previous year.

Two of these subjects were treated by ladies. We continued this plan until we had a full set of home-made maps of various mission fields; and each field had been in turn considered more than once. Even should such a plan give way in turn to others, none of the labor is lost and none of the good accomplished can be undone; and though there may be some better scheme, this plan impressed me as having hit the right principle and needing only to be wrought out into a more perfect system.

The principle which lies at the bottom of it is that *personal investigation is the source of all deep and permanent impression*. Whatever prompts the individual study of such themes as cluster about the missionary enterprises of the Church helps believers to pray and leads them to give.

We shall often be discouraged, because in trying to work up an interest in missions we find we have so much crude material. Time, pains, and patience are needed for every harvest that is worth reaping, but if we faint not, in due season we shall reap. It was nearly ten years after the fallow ground was broken up in my own congregation, and the seed was sown, that the growth of missionary zeal seemed to have reached the blade; the full corn was yet to come. But when the pastorate of that church was first assumed there was not one missionary organization or regular missionary meeting in that congregation, and yet ten years later there were five missionary bands, among them a young ladies' society supporting a missionary; and a young men's society, at that time the only one in the world which supported a missionary in the foreign field. The interest revealed itself in greatly enlarged giving; the Monthly Concert offerings alone outweighing the entire annual contributions to missions in years previous.

It cannot be denied that the actual support of a missionary in the foreign field is, perhaps, unequalled in its power to stimulate a congregation to a more generous and active interest in missions. A missionary sent out by the people and supported by the people becomes a living link between them and the foreign field. Letters from such missionary direct to the Church serve to keep alive and growing this intelligent missionary zeal. The people come to feel that they have a personal interest in the mission

work and the mission worker ; their sympathies are developed. If the wants of the local field seem to demand a larger supply, and the openings call for more laborers, the congregation will be impelled to provide larger gifts and to seek to multiply missionary forces. Self-denial will be incited, and oftentimes a consecration of members of the congregation to the work will naturally follow. The church that has one live missionary is apt very soon to have two, or three, or even more.

For ourselves, we greatly regret that there has been so conspicuous a decline in the interests and attendance which characterize the Monthly Concert, the observance of which is venerable, dating back at least to 1784 ; and to its observance may be traced the entire developments of missionary interest in the present century.

It is now more than a century since in England and in Scotland stated seasons of special and united supplication began to be kept with reference to the effusion of the Holy Spirit upon the whole human race. The contagion of this high and holy enthusiasm spread from Great Britain into America. Jonathan Edwards in 1747 had published his tract, "An Humble Attempt to Promote Visible Union among Disciples, in Prayer for a Speedy Effusion of the Spirit upon the Whole Habitable Globe." A similar pamphlet had been published by the Northamptonshire Association forty years after in England. Then about the time that the American Board began its noble career, the first Monday evening of each month began to be set apart as the time for a season of united prayer. In a few churches it is even now maintained, in others it has fallen into neglect, and in too many it has never had any observance.

The importance of its revival throughout the churches and its regular and uniform observance can scarcely be overestimated.

To designate a particular time for joint prayer for the world's evangelization ; to provide stated seasons for discussing themes, rehearsing facts, and presenting intelligence connected with the condition of the world, and the advance of Christ's kingdom must be of immense value as an educator, contributing to intellectual culture and enlarged information ; as a revealer, opening up to us the profound depths of man's natural, moral, and spiritual degradation ; as a quickener, giving new life to prayer, new range of sympathy, new warmth of Christian emotion, and as a reminder, constantly keeping before us the needs of a perishing world and our duty with reference to supplying it with the bread of Life.

Uniformity in the observance of the Monthly Concert seems now impracticable ; but if the *first regular prayer-meeting of each month* might be set apart to the consideration of the missionary work of the Church both at home and abroad, we should probably secure the nearest practical approach to substantial agreement and uniformity.

There is nothing that to my mind is so absolutely necessary as a revival of the spirit of prayer.

No amount of missionary lectures or missionary reports will supply the

place of supplication, and the main use of increased information is to give intensity to supplication ; and in order to such praying there must be higher living.

Whitfield says, " I pray to God this day to make me an extraordinary Christian." It is extraordinary Christians that make prevailing supplicators.

A low level of piety can never beget missionary zeal, and so the more exalted the type of piety preached and practised by a minister of the Gospel, the more abundant is likely to be the spiritual life developed among his people, and so the more far-reaching and self-denying the missionary spirit.

III.—WOMAN'S WORK IN THE CHURCH.

BY REV. JOHN F. HUMPHREYS, PERU, N. Y.

THE Christian Church, like its Divine Founder, is in the world not to be ministered unto, but to minister. This is the practical reason for its continued existence ; and the universal character of its mission was never more fully realized than it is to-day. In no period of its history were the prospects of success more encouraging, the imperative demand for laborers more urgent, or the consecration of its talented young people more general than at this very hour.

And yet, if the matter were carefully investigated, we might find in our churches many a young man with hidden talents, and foolish virgins with lamps untrimmed and without oil.

In view of this, it is encouraging to notice how, in the manifold activities of the Christian churches, the true position of woman is being recognized more and more ; and this is one of the hopeful signs of the times in which we live.

Under the Jewish economy woman occupied a conspicuous place and a very important position. She even sat in Moses' seat, and honorably filled the office of a prophet and judge. *Miriam* conducted the praise service of the Hebrew host after the triumphant crossing of the Red Sea ; and she was a prophetess of the Lord (Ex. xv. 20, 21). *Deborah* was also a prophetess, and, in addition to her multifarious duties as housekeeper, she found time to judge Israel ; and with Barak had the honor of leading an army of ten thousand men to victory (Judges iv.).

Huldah, in the sacred office of a prophetess, was consulted, in Jerusalem, by both priest and king (2 Chron. xxxiv. 22) ; and in the time of David we are told that the women who published the tidings were a " great host" (Ps. lxxviii. 11 [R. V.]) ; and at the dawn of the New Testament dispensation *Anna*, who served God night and day in the temple, had the honor of prophesying concerning Jesus to all them who looked

for redemption in Jerusalem (Luke ii. 36-38) ; and, in the apostolic times, we read that *Philip*, the evangelist, had four virgin daughters, all of whom did prophesy (Acts xxi. 9). In the early Church woman filled the office of a deaconess ; and that sacred office continued in the Eastern Church till the twelfth century.*

Phœbe was a deaconess, and was very highly regarded by the Apostle Paul, as the servant of the church at Cenchrea ; and she was very cordially recommended by the apostle to the church at Rome (Rom. xvi. 1, 2).

During the first centuries the office of a deaconess was considered very important, as is proved by their formula of ordination, which reads as follows : " O eternal God, the Father of our Lord Jesus Christ, the Creator of both man and of woman, who didst replenish with the Spirit Miriam, and Deborah, and Huldah, and Anna, who didst not disdain that Thy only begotten Son should be born of a woman ; who also in the temple didst ordain women to be keepers of Thy holy gates ; do Thou now, also, look down upon this, Thy servant, who is to be ordained to the office of a deaconess, and grant her Thy Holy Spirit, and cleanse her from all filthiness of flesh and spirit ; that she may worthily discharge the work which is committed to her to Thy glory, and the praise of Thy Christ, with whom glory and adoration be to Thee and Thy Holy Spirit forever. Amen." (The Apos. Constitutions, B. VIII., sec. 20.)

As now, the Christian women of the early Church were very numerous, and the names of a great many of them are honorably mentioned in the New Testament. Luke has a very interesting passage, illustrating how difficult it would be to give a complete list of their names. He tells us that Jesus went about through cities and villages, preaching and bringing the glad tidings of the kingdom of God : and the twelve were with Him ; and certain women, who had been healed of evil spirits and infirmities, Mary, called Magdalene, Joanna, and Susanna, and many others. Some of them are known simply by their heroic deeds of love and fidelity, which entitle them to an everlasting remembrance wherever the Gospel is preached.

We cannot forget " the woman of Samaria," who led the way for the missionary work among the Samaritans, as the herald of Christ the Messiah ; and the woman who touched the hem of His garment ; and the exemplary Christian giver, the widow of the two mites ; the Syrophenician woman ; the lamenting women on their way to Calvary, and the prayerful women of the upper chamber in Jerusalem.

This incomplete list shows that the Christian woman exerted a powerful influence in the Church of the New Testament ; and we have no account that she ever betrayed, denied, or doubted her Lord and Saviour.

And we know that Paul appreciated the work of the early Christian women as they labored with him in the Gospel ; but, notwithstanding all this, we are told that woman was not allowed to preach in the Apostolic

* Professor George P. Fisher's " History of the Christian Church," p. 103.

Church. Paul expressly said, "*Let the women keep silence in the churches, for it is not permitted unto them to speak.*" But in order to understand the spirit of these words, we must look at them in the light of those times in which they were uttered. We cannot explain them away, if we would. It will not do to say, with some interpreters, that these words imply that women may speak in the social meetings, but not in the regular assemblies of the Church. The words are a direct prohibition for the women to speak in the churches. Neither do they mean that women were not to speak with authority; nor were they uttered with regard to "speaking with tongues," as some claim. The apostle had already given rules how the men should speak, and he adds that the women were not permitted to speak. But why were they prohibited? Was it for reasons peculiar to those times and places, or for reasons which hold good in all places and for all times? There are only three passages in the New Testament where the question is discussed. Two of them are found in the First Epistle to the Corinthians, and the other in the First Epistle to Timothy.

The first is that of 1 Cor. xi. 5, 6. In this passage there is nothing said by way of permission or prohibition for women to pray or to prophesy. The matter is not stated in that form, for the subject is the impropriety for a woman to pray or to prophesy in public assemblies without a veil or a head covering. This, therefore, must refer to some Oriental custom, which, if not observed by the woman, would have been to her a great disadvantage. But we have no such custom. It was, then, a question of social propriety well known to the Corinthians, and should be limited in its application to those times.

The second passage is 1 Cor. xiv. 34, 35. This gives a more complete statement of the case, and it corresponds with the only other passage touching this question—viz., 1 Tim. ii. 12-14. These passages, then, may be briefly considered together. In these there are two questions involved, and they seem to be closely related in the mind of the apostle. The first is that of permitting the women to speak or teach, *λαλεῖν* and *διδάσκειν*, in the churches; and the second is the question of their subjection to their husbands.

The reason given for the first of these is of the same nature as the one we have just considered. It is the argument of indecency (*αισχρόν*). In the R. V. it is given as follows: "*For it is shameful for a woman to speak in the church.*" Of course this could not be ascribed to the nature of the work in itself. Neither can it be maintained that it was a shame for a woman, as such, to speak in the churches. Such a prohibition, then, must be attributed to the condition of woman in those times and places. Woman, in the opinion of the Gentiles, was to be at the command of man and under his subjection.

And for this subjection the apostle offers two reasons: First, the priority of man in creation; second, the priority of woman in transgression. And from other sources we learn that the subjection of woman was general

among the Gentiles at the time of the apostle.* In Greece and Rome she was not permitted to have anything to do with public affairs. In those times and countries the women were not allowed the common education of men. Therefore, when Christianity was introduced among them, it was not surprising that the women should be forbidden to teach in the churches. From the very nature of their environments the great apostle of the Gentiles could only give them the following direction as to their theological training: "And if they would learn anything, let them ask their own husbands at home." But no one can claim that this rule was meant for the women of all time and places. Therefore it must have reference to the women under the servile subjection of those times; and for the same cause woman was not permitted to speak in the churches. We have no more right to limit the one case to those times than we have the other; but the very spirit of Christianity has changed all this. The woman of to-day can enter some of the best universities and graduate with the highest honors; and the time may not be very far distant when she will be admitted to all our theological seminaries, where she may be trained to serve God and humanity by preaching the everlasting Gospel; and, then, if she so desires, she can consecrate herself to the Gospel ministry for the glory of God her Saviour; and when that time comes the question about women speaking in the churches, like many others of a limited nature, will be settled forever.

In the meantime let the woman develop all her talents and assert her own individuality in her own gentle way. We appreciate the grand work of woman in the home and foreign missions. We rejoice to see her self-sacrificing love and devotion in the various organizations of church service. Her living personality and influence is specially felt in the religious training of the young. Woman is always the queen of the home. In this little kingdom she reigns supreme; and in this sphere she can rule the world through her powerful influence over the children. They are naturally drawn toward her; and no wonder, for she is so accustomed to their ways. She knows how to sympathize with them in their little trials and difficulties. She can amuse them, hold their attention, and command their respects. This, then, is her first sphere of church work. Then comes the Sabbath-school, where woman is well known as the teacher and friend of children. Here she can by personal contact with them sow the seed of spiritual truths in their young hearts that will spring up into everlasting life; and the children soon respond to the charming influence of Christian women. If all the women of our churches would concentrate their energies, like Hannah, to train the young at home and in the sanctuary, how many more Samuels and less prodigal sons there would be in the world.

Some of the greatest and best teachers of the Church—men like Augustine, Chrysostom, and Gregory Nazianzen—were very much indebted for what they were to the spiritual influence of their devoted mothers.

* See Dr. R. S. Storrs's "Divine Origin of Christianity," pp. 94, 95. Also Professor George P. Fisher's "Beginnings of Christianity," p. 199, *seq.*

The woman of to-day should also be encouraged to take part in the meetings of the Church. Many a church has been thoroughly revived through the instrumentality of a few prayerful women. It is generally acknowledged that woman is naturally of a cheerful disposition, full of faith, hope, and love; and these are the very elements which are so indispensable to the interest and success of our religious meetings. Woman is gifted in conversational powers, and could employ them to the best advantage in the Church. What has been already accomplished in this direction is a guarantee of what she can do when the privilege is more generally and cheerfully granted. Let her again pray and prophesy for the spiritual edification of the Church. Let her again use her persuasive speech to win many a precious soul to the Saviour. Let her not be afraid of her brotherman, for he needs her help in every possible way in the service of Christ. She should not try to appear masculine in addressing public assemblies, for she has her own peculiar graces and refinement, which can be used to her great advantage. The religious experience of holy and intelligent women, who are now doing so much in their own quiet way, could not fail to be a source of comfort and inspiration in all the meetings of the church for the spiritual edification of the saints.

Another important department of church work which needs to be emphasized is the pastoral work among the women. This would involve a great deal of personal visitation among the sick, the poor, and the needy of our churches. It is sometimes claimed that the churches are not doing quite so much as they ought in this direction, and that a great deal of it is done by outside agencies, such as lodges and orders, etc. That may all be. Still, the Christian Church is the mainspring of all true benevolence. This has been her characteristic from the beginning, and in this kind of work the kind-hearted Christian women are pre-eminently faithful; and for this sacred service they do not need to be licensed, nor have they to wait till they are ordained as deaconesses. Oftentimes such work is all the more effective because it is unofficial. It is often not seen of men, but most precious in the sight of God.

The Christian women of to-day are specially called of God to sympathize with their less fortunate sisters, to reclaim the fallen, to strengthen and encourage the weak, to nurse the sick, to clothe the naked, and to bring them all into the kingdom. The best qualification for such service is a woman's heart filled with the love of Christ for the dying world.

Let our Christian women employ all their talents, use to the full all her opportunities, looking always unto Jesus for strength, encouragement, and inspiration, who will reward each one according to her work.

It is hard to begin to trust when in the grip of calamity, but feet accustomed to the road to God can find it in the dark.—MACLAREN.

IV.—EXTRA-BIBLICAL EVIDENCE OF THE PRIMITIVE SABBATH.

BY REV. JESSE W. BROOKS, PH.D., BROOKLYN, N. Y.

THERE is no question before our people to-day of greater importance than the Sabbath question, and there is probably no subject upon which honest men hold a greater variety of opinion than upon this. The saloon and the combined powers of darkness naturally are arrayed against the Sabbath, but while the children of this world are united in opposing, the children of light are not always united in defending it. At the one extreme there are those who hold that the fourth commandment, construed literally and requiring rest on the seventh day of the week, is binding upon the Christian now, no less than upon the Jew three thousand years ago. At the other extreme are those who would teach us that the Sabbath law is not binding upon the Christian at all, save as it may appear to him to be a law of expediency. Between these extremes is to be found every variety of view. Many certainly hold that the Lord's Day is a continuation of the original institution of the Sabbath, that it is entitled to be called the Christian Sabbath, and that it finds its authority in the fourth commandment of the Decalogue; while others would have us believe that "Christian Sabbath" is a misnomer, and that the Lord's day is an institution radically different in purpose, as well as resting on altogether different authority.*

If we inquire for the origin of the Sabbath, the Bible ought to bring us an unquestioned answer; but curiously enough, Bible students are not agreed. Was the Sabbath instituted first for man, the race, and then for the Jew? or was it first for the Jew and then for the race? In other words, was the Sabbath first made for man in Eden, or was it first instituted for the Hebrew people in the wilderness? Everything, it seems to us, depends upon the answer to this question. If the Sabbath was instituted at creation, and given to our first parents, then presumably it was intended for all their descendants, in all places and at all times. If, on the other hand, there was no Sabbath until the time of the Exodus, and the race existed for at least twenty-five centuries without a Sabbath, why, in all reasonableness, may the race not exist and prosper for another twenty-five centuries without a Sabbath?

Upon a question so vital as this there should be a concensus of opinion among devout scholars; but there never has been, and there certainly is none to-day.

That the Sabbath came from Eden was held by Philo and Josephus among the Jews, by Tertullian among the Fathers, and by Luther and

* Rev. O. P. Gifford in a recently published article (*vide the Arena* for January, 1893) begins with these rather striking sentences: "Jewish legislation is not binding upon the Christian Church. The Mosaic code is out of place in the American Republic."

Calvin among the Reformers. In support of this view, appeal is made (1) to the record of the institution in the second chapter of Genesis ; (2) to the existence of the week during the patriarchal period ; (3) to the form of the fourth commandment, "*Remember*," as of that which was already existing ; and (4) to the declaration of our Lord, "The Sabbath was made for man."

That the Sabbath dates back only to the Exodus is taught in many excellent works, including the articles in Smith's Bible Dictionary and in the *Encyclopædia Britannica*. As champions of this view may be instanced such names as Paley, Robertson, and Hessey in his celebrated Bampton Lectures. However much we may dislike their view, we cannot accuse such authors of ignorance or irreverence. Their greatest difficulty has been in explaining what seems to be the record of the original Sabbath, at the third verse of the second chapter of Genesis : "And God blessed the seventh day, and sanctified it." This is explained by their *proleptic* theory. The introduction of the verse in that place is assumed to be logical, but not chronological.

Thus our authorities are pretty evenly divided ; and the weight of modern scholarship, outside of America, is rather leaning toward the view so ably championed by the learned Bampton lecturer.

What light does comparative religion throw upon the subject ? You are at once surprised that we should attempt to make this a question of comparative religion, and you ask, "What light can comparative religion throw upon this subject ?" Can it give us any light ? Can this subject, which is narrowed down to be so much a battle-ground among the different thinkers of Christianity, possibly be lifted up, so that it will appear as a legitimate field for scientific study, when comparing the data of other religions ? Imperfect and meagre as our data may be now, we can see no reason why our subject is not a legitimate one in the field of comparative religion. If God revealed Himself to our first parents, we have a right to expect, in our study of comparative religion, to find, as we believe that we do, vestiges of a primitive theism ; and so if the Sabbath was instituted in Eden, as the natural interpretation of the second chapter of Genesis seems to teach, why may we not look for and expect to find some slight traces of it in other religions ? Do we find these ? Are they anywhere discoverable ? The affirmative seems to us the only answer to these questions.

In simply outlining our subject, we would suggest, first, the remarkable use of the number *seven*. Why is it that in the Orient and Occident, among peoples so diverse, there is everywhere such a remarkable significance attaching to the number seven ?

Dr. Henry M. Dexter well said : "He who goes through life missing the strange significance of the number seven makes a serious and sad mistake."

Again, the widespread use of the week among ancient nations as a division of time must be noted and examined. How did this originate ?

The year, the month, the day, are necessary divisions of time for all the inhabitants of the earth ; but the week, which is not dependent on any other period, but which cuts across the division lines of months and years alike, how is it explained ? The effort to explain it as a quarter of a lunar month (which it is not), or as containing a number of days corresponding to the sun, moon, and five then known planets may be ingenious, but they seem to us altogether fanciful. The true view seems to us to be briefly but well expressed in the *Century Dictionary* : "The week in general Jewish and Christian belief is founded on the creation of the world in six days (according to the account in Genesis), with a succeeding seventh day of rest, specially commemorated by the Jewish rest day or Sabbath, our Saturday. It has also been conjectured to represent a fourth of the lunar month, of about twenty-eight days ; but no people is known as having made or maintained such a subdivision of the month."

Proctor's view of the matter, though quite different from our own, is exceedingly curious and fanciful, as his title, "Saturn and the Sabbath of the Jews," would indicate. In his article in the *Contemporary Review* (vol. xxv., p. 610) he says of the Sabbath : "The observance was derived from an Egyptian, and primarily from a Chaldean source. . . . We have also historical evidence as to the non-Jewish origin of the observance of the seventh day, . . . for Philo Judæus, Josephus, Clement of Alexandria, and others speak plainly of the week as not of Jewish origin, but common to all the Oriental nations." Whatever force there may be in his article, by his admission that the week was common to these ancient nations, his argument goes to strengthen and not weaken our position.

But from these general suggestions let us look somewhat more closely at the data of two or three of the many literatures that might be examined. First, we will glance at Greece. Aristobulus, a peripatetic philosopher of Alexandria, made a collection from the Greek poets of passages which seemed to refer to the sacredness of the number seven and of the seventh day. The fact that the genuineness of some of these passages has been called in question by modern writers, who have not succeeded in finding all of them in extant works, indicates only that some of the writings of these ancient authors have been lost, which is not at all strange ; while, on the other hand, the fact that both Clement of Alexandria and Eusebius copied the collection from Aristobulus is the very best evidence that in their time the works existed from which all the quotations were made.

Rev. Thomas Hamilton, in his Prize Essay, written for the *Sabbath Alliance* of Scotland, says : "That a sacred seventh day was known to the Greeks at a very early period, a considerable series of quotations from Homer, Hesiod, Linus, and Callimachus can be adduced to prove."

Both Homer and Hesiod seem to have called the seventh day "a sacred day" (*ἑβδόμερον ἡμέραν*). Aristobulus discovered in their writings such passages as the following

"Then came the seventh, the sacred day."

"The seventh day (Ἑβδόμη) was sacred."

"It was the seventh day wherein all things were finished."

"The seventh again, the glorious light of the sun."

From Linus and Callimachus he gathered the following :

"The seventh day is among the good things and the seventh is the nativity."

"The seventh is among the chiefest and the seventh is the perfect."

"In seven all things were completed; in the starry heavens which appear in their orbs, in the rolling years." (Cf. also Cox, "Literature of the Sabbath Question," vol. i., p. 282.)

No doubt in some of these passages reference is made to the seventh day of the month, and not of the week; "but bating all this," in the words of Hamilton, "there still remains enough to show that in those very early times there was in Greece more than an inkling of the sacredness of the number seven and of the seventh day."

Crafts, in "The Sabbath for Man" (p. 528), gives a list of similar quotations and references collected by Macfie from other classic writers, including Tibullus, Ovid, Horace, Persius, and Juvenal. Taken together, they seem to justify the statement of Eusebius—viz., "Almost all the philosophers and poets acknowledge the seventh day as holy."

Turning next to Egypt, while there has been discovered no trace of a sacred seventh day, it seems probable that the week of seven days was an early division of time—earlier, indeed, than the decade. "Weeks are mentioned, in company with months, in some of the oldest hieroglyphics," says Trevor ("Ancient Egypt," p. 168). "It has been a question," says Wilkinson ("Manners and Customs of the Ancient Egyptians," vol. ii., p. 319), "whether the Egyptians had a week of seven days. Dion Cassius evidently shows that this was the case." Wilkinson further argues that the division of time into weeks was older than the division of time into decades, and continues: "That the seven days' division was known to the Egyptians seems to be proved by the seven days' *fête* of Apis, as well as by their seventy days' mourning for the dead, or ten weeks of seven days [with which we may compare the mourning customs in Genesis]. Indeed, the frequent occurrence of seven shows that it was as favorite a number with the Egyptians as with the Jews, and the Pythagoreans borrowed their preference for the hebdomadal division from Egypt." So Rawlinson in his Herodotus (vol. ii., p. 134), commenting upon Dion Cassius's statement that the practice of referring the days of the week to the seven planets began among the Egyptians, says: "The week of seven days is mentioned at the period of the creation, and it continued to be used in the time of the patriarchs [*vide* Gen. vii. 4, xxix. 27, etc.]. It was probably of very early use among the Egyptians also, judging from the seven days' *fête* of Apis and other hebdomadal divisions."

Another most important field of evidence is the Assyrian records as preserved on the clay tablets discovered by George Smith. He himself says ("Assyrian Discoveries," p. 12): "In 1869 I discovered, among other

things, a curious religious calendar of the Assyrians, in which every month is divided into four weeks, and the seventh days, or Sabbaths, are marked out as days on which no work should be undertaken." H. F. Talbot, F.R.S., on January 4th, 1876, read a paper on the "Chaldean Account of the Creation" (*vide* "Transactions of the Society of Biblical Archaeology, vol. v., p. 226, etc."), in which he said of the fifth tablet: "This fifth tablet is very important, because it affirms clearly, in my opinion, that the origin of the Sabbath was coeval with creation.* It has been known for some time that the Babylonians observed the Sabbath with considerable strictness. On that day the king was not allowed to take a drive in his chariot, various meats were forbidden to be eaten, and there were a number of other minute restrictions."

Sayce bears similar testimony in his "Babylonian Literature" (pp. 54, 55): "A week of seven days was also in use from the earliest ages. The days of the week were named after the sun, moon, and five planets; and our week—days may be traced back to the active brains of the long-forgotten people of Chaldea. The seventh, fourteenth, nineteenth, twenty-first, and twenty-eighth days of the month were termed 'Sabbaths,' or 'Days of Rest,' when the king was forbidden to eat 'cooked fruit' or 'meat,' to change his clothes or wear white robes, to drive his chariot, to sit in judgment, to review his army, or even to take medicine, should he feel unwell."

As we have no better authority than Professor Sayce, we may subjoin an extract from his introduction to the "Babylonian-Saints Calendar," which he translates (*vide* "Records of the Past," vol. vii., p. 157). Regarding the month, Elul, he says: "The curious hemerology of the intercalary Elul is interesting on many accounts. . . . But the chief interest attaching to it is due to the fact that it bears evidence to the existence of a seventh day, Sabbath, on which certain works were forbidden to be done among the Babylonians and Assyrians. It will be observed that several of the regulations laid down are closely analogous to the Sabbathical injunctions of the Levitical law and the practice of the Rabbinical Jews. What I have rendered Sabbath is expressed by two Accadian words which literally signify '*dies nefastus*' [a day unlawful to work upon]; and a bilingual syllabary makes them equivalent to the Assyrian *yum sulumi*, or 'day of completion of labors.' The word Sabbath was not unknown to the Assyrians, and occurs under the form of *sabbatu*, where it is explained as 'a day of rest for the heart.' *Sabbatu* is also explained to mean 'complete.' The calendar is written in Assyrian. The occurrence, however, of numerous Accadian expressions and technical terms shows that it was of Accadian and therefore of non-Shemitic origin, though borrowed by the Shemites along with the rest of the old Turanian theology

* From the fifth tablet, which is spoken of as "a kind of Heathen Genesis," we read:

"On the seventh day He appointed a holy day,
And to cease from all business He commanded."

and science. The original text must accordingly have been inscribed at some period anterior to the seventeenth century B.C., when the Accadian language seems to have become extinct." *

Of this ancient Sabbath, concerning which we learn from the cuneiform inscriptions, we may say, in the words of a popular writer: "Its recurrence every seventh day, its character, a day of rest for the heart, its very name, *Sabbatu*, are given in a way that leaves little to be desired, when taken in connection with other testimony, so abundant in our hands from other sources." The same writer adds: "It is a striking fact that the most ancient nations have views of the Sabbath so closely resembling or identical with those of the Assyrians, that nothing can account for the resemblance but a common origin or a common inspiration, either of which would prove it Divine" (*vide* "The Sabbath on the Monuments," in the *Catholic Presbyterian*, vol. v., p. 37, *et seq.*).

Space will permit us to give only brief extracts. The following passages are translated by Dr. Legge from Chinese classics:

"Seven days complete a revolution."

"On the seventh day all the passages [public roads and canals] are closed."

The Rev. James Johnstone (in the *Catholic Presbyterian* of January, 1881) says that in the Imperial Almanac of China, which is published annually at one of the government offices, there is a particular character found occurring throughout the year on every seventh day. The character, which is no longer in common use, is explained in their dictionaries as "secret," or "closed." "It has been there," he adds, "from time immemorial; but how it first got there, or what it indicates in that position, no one can tell."

Gilfillan has collected evidence of a weekly festival among the pagan Slavonians, and of the weekly rest day (on Friday) among the Saracens before Mohammed's time. He testifies that in the greater part of Guinea the seventh day (Tuesday) is set apart to religious worship.

The Persians also had a week (*vide* Hessey's "Bampton Lectures," p. 139). Philo speaks of the seventh day as "the festival not of one city or country, but of all the earth" ("Creation of the World," sec. 30). The oft-repeated words of Josephus (*Contra Apion*, Book II.), "There is no city, Greek or barbarian, nor one single people in which the custom of resting on the seventh day is not preserved," must not be forgotten. While it is not probable that the Sabbath of the Jews had been borrowed by other nations to the extent that Josephus would have us believe, it is evident that the fact of a widespread observance of the weekly rest day was unquestioned in his time.

* Mr. Smith says (*vide* "Transactions of the Society of Biblical Archaeology," vol. iv., p. 363): "The present copies of the Chaldean account of creation were written during the reign of Assurbanipal, B.C. 673-626; but they appear to be copies of much earlier accounts of creation, works the date of the composition of which was probably near B.C. 3000. The legends, however, existed earlier than this, and were in the form of oral teaching."

Crafts ("Sabbath for Man," p. 528) quotes from Porphyry: "The Phœnicians consecrated one day in seven as holy;" and from Selden's "Sacred Annals": "Sunday was the first day of the week in the East from all antiquity."

Grotius, as quoted by Dr. Dexter, says: "The memory of creation being performed in seven days was preserved not only among the Greeks and Italians, but among the Celts and Indians, all of whom divided their time into weeks."

William Armstrong ("The Christian Sabbath") quotes from Laplace: "The week is perhaps the most ancient and incontestable monument of human knowledge. It appears to point out a common source whence that knowledge proceeds." The fact that there is correspondence in the names of the days of the week among the nations constituting the Indo-European family, that the old Sanskrit names for the days of the week have their correspondents in Latin and in English, proves that the Aryan family had the week before its different branches migrated away from the Iranian plains of Central Asia, which was certainly as early as the seventeenth century B.C.

This kind of testimony might be greatly extended, but from what we now possess we may conclude, in the words of another, "We do not owe the Sabbath to the Jew, we owe it to God. It was thundered, indeed, from Sinai, but it was whispered to us from Paradise, when the heaven and earth were finished and God blessed the Day of Rest."

V.—LIGHT ON SCRIPTURAL TEXTS FROM RECENT DISCOVERIES.

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

V.

SYRIANS AND ASSYRIANS IN CILICIA.

SENDJERLI, or Zenjerli, is the site of an ancient mound, or *tel*, in Cilicia, about half-way between Aintab and the Gulf of Alexandretta. It is the site of an ancient city frequently mentioned in the Assyrian inscriptions under the name of Samal, attacked and captured by various kings of Nineveh. This site has been the field of careful explorations, made by Humann and Puchstein, German scholars, and their successor, Von Luschan, and imperfect accounts of their discoveries have been published from time to time within the past five years. The first part, however, of the full, official report has just appeared at Berlin. Its contents will be of considerable interest to biblical students.

Samal is mentioned in the Assyrian monuments first in the reign of Shalmaneser II., 859 B.C., as having a king, Hayyan, son of Gobbar, both good Semitic names. Next, in the reign of Tiglath-pileser III., it is mentioned in his campaigns of 738 and 734 B.C., as the seat of a tributary king, Panammu. In 681 B.C., the year of the death of Sennacherib, we learn that it was under an Assyrian viceroy. In 670 B.C. it was visited by Esarhaddon on his return from an expedition to Egypt. Finally, its name appears in a list of Syrian towns paying tribute to Assurbanipal,

about 630 B.C., after which its name disappears. It does not appear in the Bible, although its neighbor, Orpad, is mentioned.

Among the discoveries at Samal are two fine palaces, in one of which was a monolith commemorative of the visit of Esarhaddon, and inscribed in the Assyrian characters. Interesting as this is, with its statue, and the symbols of the gods about his head, it is less important for our purpose than the monuments of the native kings. It tells of Esarhaddon's ancestry, his dependence on the gods, and his victories, especially over Egypt.

Not in Sendjerli itself, but near by, at Gerjin, was found a statue of the Syrian god, Hadad, so often mentioned in the Bible, in composition of proper names, and on the statue a long inscription in Phœnician letters of King Panammu. The inscription is thirty-two lines long, with about fifty letters in a line. While there are fractures in the stone, the inscription is more than three fourths preserved.

The discovery of a long Phœnician or Syrian (Aramaic) inscription of this date is a very important event for the student of the language and writing of the Old Testament. This Panammu flourished in the reign of Tiglath-pileser III., whose reign extended from 745 to 727 B.C. This was in the time of Rezin, king of Damascus, and of Jotham and Ahaz over Jerusalem. The Moabite Stone is the only long inscription of an equal age in the Phœnician character previously published.

We notice, first, in examining the inscription, that the characters are almost precisely the same, in form, as those of the Moabite Stone. They are clear-cut, and, what is remarkable, *in relief*, after the style of the Hittite writing. It must be remembered that this is the region where the Hittites had ruled, and where their remains are found in the greatest number. It would seem as if the inscription was first painted on the stone, and then the remaining portion chiselled out about the letters, leaving them to stand out in relief. This engraving in relief is not properly a Phœnician style, and is not that of the Moabite Stone, and it indicates that the Syrian kings of this region followed an earlier Hittite dynasty, with their peculiar writing and art here in part imitated.

Again we notice that the words are separated by points. This was also the case in the Moabite Stone. We learn from this that in the earlier Phœnician writing the meaning was not left utterly undetermined by running the words all together, as has been supposed until lately. Indeed, it would seem as if the usual method of writing, in early times, was to divide the words carefully by dots.

This inscription begins: "I am Panammu, son of Karal, king of Yâdi, who have set up this statue to Hadad." One is immediately interested in the name *Panammu*, which means *face of Ammu*, and is of the same form as Penuel, which means *face of El*, or *God*. Here we have another indication of a Syrian god, Ammu, whose name, perhaps, appears in the name of the people of Ammon, and almost certainly in such names as Amminadab.

Another later Panammu, son of Bar-sur, has also been made known by a second large statue found in the same place, covered with a long inscription. This is a statue of Panammu, king of Yâdi, set up by his son and successor, Bar-rekub. In this eulogistic inscription Bar-rekub coolly mentions that Panammu murdered his father and seventy of his family and adherents. Mention is made of Tiglath-pileser, king of Assyria, to whom both he and his father acknowledge allegiance. Neither inscription has in it any matters of special historical importance, lying, as the territory of both kings did, somewhat beyond the immediate sphere of Hebrew acquaintance. The list of gods is of interest. Bar-rekub mentions Hadad, and El, and Rekub-el, and Shemesh as his ancestral deities. *Rekub* seems to be a god whose name enters into that of Bar-rekub, "Son of Rekub," and

Rekub-el is a fuller form, which allies this god with the god El. Shemesh is the Sun, whose name appears in the biblical Samson.

The great interest of these inscriptions lies in the fact that they indicate that Syrian culture had penetrated well into Asia Minor, succeeding at this early time a Hittite culture, and affording indication of another possible source, from which the Greeks got the Phœnician alphabet.

SERMONIC SECTION.

THE OLD LANDMARKS.

By DAVID J. BURRELL, D.D. [REFORMED], NEW YORK CITY.

Remove not the ancient landmark which thy fathers have set.—Prov. xxii. 28.

THE wisdom of the Mosaic code is nowhere more manifest than in its provisions touching the tenure of land. At the time of the Conquest an equitable distribution was made of about fifteen millions of acres; allowing for six hundred thousand heads of families, something more than twenty acres each, and still leaving above two millions of acres for the public domain. The land thus apportioned was to be held forever. Every man in Israel was a landlord, and what was more, he must remain so.

If through improvidence or misfortune he lost his possession it was expressly provided that it might be redeemed by a kinsman, called *goël*, or at the worst, in default of such redemption, the title reverted to its original proprietor in the fiftieth year—the year of jubilee.

We need not be disciples of Henry George to perceive the benefits of such an arrangement. It was impossible for a shiftless father to pauperize his posterity. A few rich owners could not monopolize the land. The lines could not be drawn between plebeian and patrician. Thus the danger which befell the early republics of Greece and Italy were averted by the Jewish agrarian laws.

It was customary to mark the boundaries of estates by corner-stones. To remove these landmarks, if an envious

neighbor was so disposed, was an easy matter.

A repetition of this offence would, in course of time, involve a complete disarrangement of proprietary rights; a severe penalty was therefore imposed for so doing. King Ahab lost his crown for depriving a poor subject of his patrimony in land. A violation of the sanctity of the landmarks was in the nature of *lèse majesté*; it touched the foundation of the commonwealth, for these landmarks were the guarantees of individual freedom and were necessary to the security of domestic life.

It is not with land tenure, however, that we have now to do. We have received of God a spiritual inheritance, handed down by our fathers as a rich bequest of truth and virtue. This is of more value than boundless acres, its title bears the image and superscription of the King of kings. It therefore behooves us to look well to its preservation. An attempt to remove the ancient landmarks of this inheritance is noted as one of the dangerous tendencies of modern thought.

I. One of the landmarks by which this spiritual inheritance is secured to us is our *belief in the supernatural*.

The vandal hand reached forth to remove this boundary is *agnosticism*, the popular form of unbelief.

The secret of spiritual wisdom is to be able to measure aright the relative value of things visible and invisible. The things which are seen are temporal, but the things which are unseen are eternal. We look toward the heavens and are impressed by what our eyes

behold ; but the law by which those multitudinous orbs are kept in their orbits with no perceptible perturbation for countless ages, this invisible law is more wonderful than aught our eyes can see. We open the pages of history and mark the procession of kings and thrones and dynasties, amid noise and dust arising, triumphing, succeeding one another, pausing as they pass long enough to write their epitaphs upon the overtowering cliffs, and vanishing like the baseless fabric of a dream. Far more imposing than all these visible powers is the philosophy of history, the spirit in the wheels a thousand-fold more real and persistent than anything which hands can handle or eyes perceive. So with personal character : men live and struggle and attain greatness, but at the last, here lies Cæsar at the foot of Pompey's statue so helpless that you may thrust him with your foot. But you cannot thrust aside the impalpable, imponderable, invisible thing that lingers after him. Influence never dies.

The truth thus outlined holds with tenfold emphasis in the province of spiritual things. We are environed by a world infinitely greater than our physical horizons. God and eternity are round about us. Now and then the nearness of awful verities comes to us as to weary Balboa and his troops came the sudden glimpse of the sea. A hand is reached down into our narrow lives as real as the hand that wrote upon the palace wall of Belshazzar. In the midst of our sorrows we see the ladder of light stretching from our stony bed to the invisible throne of God, or in our best moments we are caught up like Paul into the seventh heaven of visions, where we behold things which it is not lawful to utter. And notwithstanding our sordid lives, we believe in the unseen sublimities. The visible and tangible things upon which we set our hearts are passing away, but God and glory and our heavenly hope are sublimely real.

All this, however, is denied by the

agnostic. "Of your heaven," he says, "I know nothing. There may be a God and heaven and endless life, but I have never seen them. There are some things, however, that I know. My bread-and-butter life is a tangible fact, the cries of the suffering are ringing in my ears ; the duty which should engage my attention is that I should live an honest, earnest life, to do my best here and now, and make a livelihood, deal fairly and honestly with my fellow-men, relieve poverty and suffering, and make the world brighter and better. I know this world and propose to make the best of it : there may be another world, but I know nothing about it."

With this specious form of unbelief the philosophy of Jesus is at odds. It says this present life is real and earnest, but most of all because it is the preparation for an endless one. Live as a man should who is born in the Divine likeness. Live for eternity. Be diligent in business, fervent in spirit, serving the Lord. In all things be mindful of this hereafter. Seek first the kingdom of God.

II. A second of our spiritual landmarks is *revelation*. By this we mean the Holy Scriptures. All other views of the unseen are mere fragmentary glimpses ; for whatever communication there may have been in ancient times between this world and heaven through dreams and visions and angels' visits, the medium of intercourse to-day is the written Word. From the Bible we receive Divine direction as to our belief and the conduct of our daily life.

The enemy of Scripture to-day is *rationalism*, by which is meant any form of exalting the reason above a "Thus saith the Lord." We are told that the loss of Scripture or its impairment as an intrinsic oracle would be of little relative moment, since we might fall back on two co-ordinate sources of authority, to wit, the Church and the reason.

In this present controversy as to the trustworthiness of Scripture we have already sustained a twofold loss : *First*,

a loss of reverence. A theory of criticism which requires of us an absolute surrender of all prejudgments as to the sanctity of Holy Writ, to the end that we may pass a fair judgment upon its merits, could not result otherwise. It is not true that the Bible must, in fair criticism, be approached as we approach any other book. We cannot forget its divineness. "Take off thy shoes from off thy feet, for the ground whereon thou standest is holy ground."

Secondly, a loss of faith has been sustained. A theory of criticism which requires the exclusive use of the inductive process, the argument from tangible facts to conclusions, rules out the exercise of faith. Faith is the evidence of things not seen. The eternal verities lie within the province of the unseen. Faith takes God at His word. Rationalism in any form whatsoever must come in its last reduction to the position of Theodore Parker, who said, "I refuse to accept these things upon the authority of any such person as God."

We are oftentimes reminded nowadays that Christianity is not the religion of a book, but of a personal Christ. The truth is, however, that it is the religion of Christ and of the Book as well.

The landloris of old England held their titles under the seal of William the Conqueror. All those titles were recorded in what is historically known as the Domesday Book. There was not in all England a single proprietor who did not feel that his property was a royal gift; and yet there was not one who, when his title was questioned, did not fortify it by reference to the Domesday Book. This Bible is our ultimate authority as to truth and conduct, nor can any man be loyal to Jesus Christ without being also loyal to that Divine Word whereto Christ has affixed His hand and seal.

III. The third of the landmarks is *belief in Christ*; and is there indeed danger at this point? Ay, there is!

In the later writings of John the

Evangelist there walks a dim figure which he calls Antichrist. It has greatly bewildered exegetes to discover its identity. The fact is, however, that John himself declares Antichrist to be any form of philosophy whatsoever which denies the Divine personality and authority of the only begotten Son of God. It was his prediction that this Antichrist should come and exhibit his malignant powers with special vigor in the last days. We observe that influence in many forms of humanitarianism which are prevalent to-day. The arrogation of profound regard for Jesus and insistence that all true theology shall be Christo-centric, and sentimental claims of affection toward Him, are not sufficient evidence of real Christianity as long as there is a substantial denial of what John calls the "doctrine of Christ."

It is a true saying that straws show which way the wind is blowing. Twenty-five years ago the rationalistic wing of the Reformed Church of Germany was craftily engaged in controverting the authenticity of Christ's miracles and the inerrancy of Scripture. To-day the same school, led by Harnack, is demanding the elimination from the Apostles' Creed of everything that teaches the divineness of Christ. Ten years ago Andover theologians, having already disposed of the integrity of the Scriptures, were eloquently discoursing of the "larger hope." To-day they send forth their manifesto for a "re-statement of the doctrine of Christ." In these tokens of deviation among the professed followers of Christ we discover no safe omens.

As to the final outcome, it is quite beyond peradventure that truth and righteousness as represented in the Christian religion will triumph over all the earth. But it is well to be informed as to current modes of unbelief, and to be on our guard against them. In that wonderful Epistle which the aged John wrote to the "elect lady" he cautions her not to extend the hospitality of her home to such as were travelling at that

time disseminating false views respecting the Saviour : "Receive not such an one into thy house," he said, "neither bid him God-speed, for he that biddeth him God-speed is partaker of his evil deeds."

IV. The fourth of the landmarks is *tradition*, and here I am aware we impinge upon the popular prejudice, for there is a clamor in these times against all traditionalism. What is tradition? A handing down. Is a thing the worse for having been handed down? Yet we are in constant danger of running with the multitude who clamor against the thing that bears the seal of antiquity. The hand of Progress is laid upon this landmark of truth. When Madame Roland was being led away to her death, during the Reign of Terror, she looked toward an image of Freedom in the *Place de la Revolution*, saying, "O Liberty, what dreadful things are done in thy name!" In like manner we exclaim, O Progress, what dreadful things are being done in thy name to-day! Freedom of thought is a sacred thing; but free thought has come to be a hissing and a by-word; liberalism is a reproach to truth; and progress in the theological circles has come to mean a reckless abandonment of everything that age has sanctified with its holy seal.

Is a thing the worse for being well approved by age? Do we feel less kindly toward our President that in his recent inauguration he put aside the new imprint of the Scriptures that he might take the oath of office upon his mother's Bible? Were the truths in that Bible the less acceptable to a man abreast of the times because his mother had loved and cherished them?

This is the charge which is brought against dogma. It has forsooth "been handed down." This word is used for frightening timid people. In fact, a dogma is nothing more nor less than a formulated truth bearing the marks of age, long trial, and the warrant of venerable authority. Charcoal and diamonds are both essentially the same,

they are both carbon; they differ only in the fact that charcoal was burned but yesterday, while diamonds have been under pressure for ages. Current opinions are loose charcoal, a dogma is a solitaire. God forbid that we should refuse to welcome a new truth! But, by the same token, God forbid that we should part with the old without just reason for rejecting it! Let us sing with all our hearts,

"Ring out the old,
Ring in the new."

And with all our hearts let us add—

"Ring out the false,
Ring in the true."

The Jews lost their ancestral possessions because they gave no heed to the Divine sanctions which would have preserved them, and they were sent forth a nomad and bewildered race of peddlers and pawnbrokers. It is an easy thing to lose one's spiritual inheritance. Let us take heed to the landmarks.

That was wise counsel which the aged Paul gave to his son Timothy, "Continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; continue thou in the Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus."

O friend, let no man rob thee of thy patrimony of truth and virtue; let no man take thy crown!

AN ATTEMPT TO ACCOUNT FOR JESUS.

By ALEXANDER MACLAREN, D.D. [BAPTIST], MANCHESTER, ENG.

But when the Pharisees heard it, they said, This man doth not cast out demons, but by Beelzebub, the prince of the demons.—Matt. xii. 24.

MARK'S Gospel tells us that this astonishing explanation of Christ and His work was due to the ingenious malice of an ecclesiastical deputation, sent down from Jerusalem to prevent the simple folk in Galilee from being led

away by this new Teacher. They must have been very hard put to it to explain undeniable but unwelcome facts when they hazarded such a preposterous theory.

Formal religionists never know what to make of a man who is in manifest touch with the unscen. These scribes, like Christ's other critics, judged themselves in judging Him, and bore witness to the very truths that they were eager to deny. For this ridiculous explanation admits the miraculous, recognizes the impossibility of accounting for Christ on any naturalistic hypothesis, and by its very outrageous absurdity indicates that the only reasonable explanation of the facts is the admission of His Divine message and authority. So we may learn, even from such words as these, how the glory of Jesus Christ shines, though distorted and blurred, through the fogs of prejudice and malice.

I. I would have you note, then, first, the unwelcome and undeniable facts that insist upon explanation.

I have said that these hostile critics attest the reality of the miracles. I know that it is not fashionable at present to attach much weight to the fact that none of all the enemies that saw them ever had a doubt about the reality of Christ's miracles. I know quite well that in an age that believed in the possibility of the supernatural, as this age does *not*, credence would be more easy, and testimony is less valuable, than if it had come from a jury of scientific nineteenth-century sceptics. But I know, on the other hand, that for long generations the expectation of the miraculous had died out when Christ came; that His predecessor, John the Baptist, made no such claims; and that, at first, at all events, there was no expectation of Jesus' working miracles to lead to any initial ease of acceptance of His claims. And I know that there were never sharper and more hostile eyes brought to bear upon any man and his work than the eyes of these ecclesiastical triers. It would have been so easy

and so triumphant a way of ending the whole business if they could have shown what they were anxious to be able to show, that the miracle was a trick. And so I venture to think that not without some weight is the attestation from the camp of the enemy, "This man casteth out demons."

But you have to remember that among the facts to be explained is not only this one of Christ's works having passed muster with His enemies, but the other of His own reiterated and solemn claim to have the power of working what we call miracles.

Now, I want to dwell on that, for one sentence, because it is fashionable to put one's thumb upon it nowadays. It is not unusual to eliminate from the Gospel narrative all that side of it, and then to run over in eulogiums about the rest. But what we have to deal with is this fact, that the man whom the world admits to be the consummate flower of humanity, meek, sane, humble, who has given all generations lessons in self-abnegation and devotion, claimed to be able to raise the dead, to cast out demons, and to do many wonderful works. And though we should be misrepresenting the facts if we said that He did what His followers have too often been inclined to do, rested the stress of Christian evidence upon that side of His work, yet it is an equal exaggeration in the other direction to do as so many are inclined to do to-day, disparage the miraculous evidence as no evidence at all. "Go and tell John the things that ye see and hear." That is His own answer to the question, "Art Thou He that should come?" And though I rejoice to believe that there are far loftier and more blessed answers to it than these outward signs and tokens, they *are* signs and tokens, and they are part of the whole facts that have to be accounted for.

I would venture to widen the reference of my text for a moment, and include not only the actual miracles of our Lord's earthly life, but all the beneficent, hallowing, elevating, enno-

bling, refining results which have followed upon the proclamation of His truth in the world ever since. I believe, as I think Scripture teaches me to believe, that in the world to-day Christ is working; and that it is a mistake to talk about the results of "Christianity," meaning thereby some abstract system divorced from Him. It is the working of Jesus Christ in the world that has brought "nobler manners, purer laws;" that has given a new impulse and elevation to art and literature; that has lifted the whole tone of society; that has suppressed ancient evils; that has barred the doors of old temples of devildom, of lust, and cruelty, and vice; and that is still working in the world for the elevation and the deifying of humanity. And I claim the whole difference between "B.C." and "A.D."—the whole difference between Christendom and heathendom—as being the measure of the continuous power with which Jesus Christ has grappled with and throttled the snakes that have fastened on men. That continuous operation of His in delivering from the powers of evil has, indeed, not yielded such results as might have been expected. But just as on earth He was hindered in the exercise of His supernatural power by men's unbelief, so that "He could do no mighty works, save that He laid His hands on a few sick folk," here and there, "and healed them," so He has been thwarted by His Church, and hindered in the world, from manifesting the fulness of His power. But yet, sorrowfully admitting that, and taking as deserved the scoffs of the men that say, "Your Christianity does not seem to do so very much after all," I still venture to allege that its record is unique; and that these are facts which wise men ought to take into account, and have some fairly plausible way of explaining.

II. Secondly, note the preposterous explanation.

"This Man doth not cast out demons but by Beelzebub, the prince of the demons." That is the last resort of prej-

udice, so deep that it will father an absurdity rather than yield to evidence. And Christ has no difficulty in putting it aside, as you may remember, by a piece of common sense: "If Satan cast out Satan, he is divided against himself, and his kingdom cannot stand." There is an old play which has for its title "The Devil is an Ass." He is not such an ass as that, to build up with one hand and cast down with the other. As the proverb has it, "Hawks do not pick out hawks' eyes." But this plainly hopeless attempt to account for Christ and His work may be turned into a witness for both and yield not unimportant lessons.

This explanation witnesses to the insufficiency of all explanations which omit the supernatural. These men felt that they had to do with a Man who was in touch with a whole world of unseen powers; and that they had here to deal with something to which ordinary measuring lines were palpably inapplicable. And so they fell back upon "by Beelzebub;" and they thereby admit that humanity without something more at the back of it never made such a man as that. And I want you to lay that to heart. It is very easy to solve an insoluble problem if you begin by taking all the insoluble elements out of it. And that is how a great deal of modern thinking does with Christianity. Knock out all the miracles; pooh pooh all Christ's claims; say nothing about Incarnation; declare Resurrection to be entirely unhistorical, and you will not have much difficulty in accounting for the rest; and it will not be worth the accounting for. But here is the thing to be dealt with, that *whole* life, the Christ of the Gospels. And I venture to say that any explanation professing to account for Him which leaves out His coming from an unseen world, and possession of powers above this world of sense and nature, is ludicrously inadequate. Suppose you had a chain which for thousands of years had been winding on to a drum, and link after link had been rough iron, and all at

once there comes one of pure gold, would it be reasonable to say that it had been dug from the same mine, and forged in the same fires as its black and ponderous companions? Generation after generation has passed across the earth, each begetting sons after its own likeness; and lo! in the midst of them starts up one sinless Man. Is it reasonable to say that He is the product of the same causes which have produced all the millions, and never another like Him? Surely to account for Jesus without the supernatural is hopeless.

Further, this explanation may be taken as an instance showing the inadequacy of all theories and explanations of Christ and Christianity from an unbelieving point of view. It was the first attempt of unbelievers to explain where Christ's power came from. Like all first attempts, it was crude, and it has been amended and refined since. Earlier generations did not hesitate to call the apostles liars, and Christ's contemporaries did not hesitate to call Him "this deceiver." We have got beyond that; but we still are met by explanations of the power of the Gospel and of Christ, its subject and Author, which trace these to ignoble elements, and do not shrink from asserting that a blunder or a hallucination lies at the foundation.

Now, I am not going to enter upon these subjects at any length, but I would just recall to you our Lord's broad, simple principle, "A corrupt tree cannot bring forth good fruit; neither doth a good tree bring forth evil fruit." And I would apply that all round. Christian teachers have often made great mistakes, as it seems to me, by tracing the prevalence of the power of some heathen religions to their vices and lies. No system has ever had great moral power in this world but by reason of its excellences and truths. Mohammedanism, for instance, swept away, and rightly, a mere formal superstition which called itself Christianity because it grasped the one truth: "There is no God but God;" and it had faith of a

sort. Monasticism held the field in Europe, with all its faults, for centuries, because it enshrined the great Christian truth of self-sacrifice and absolute obedience. And you may take it as a fixed rule, that howsoever some "mixture of falsehood doth ever please," as Bacon says, in his cynical way, the reason for the power of any great movement has been the truth that was in it, and not the lie; and the reason why great men have exercised influence has been their greatness and their goodness; and not their smallnesses and their vices.

I apply that all round, and I ask you to apply it to Christianity; and in the light of such plain principles to answer the question: Where did this Man, so fair, so radiant, so human and yet so superhuman, so universal and yet so individual, where did He come from? and where did the Gospel, which flows from Him, and which has done such things in the world as it has done, where did it come from? "Do men gather grapes of thorns, or figs of thistles?" If it be true that Jesus Christ is either mistakenly represented in the Gospels, or that He made enthusiastic claims which cannot be verified, and if it be true that the faith in a Resurrection on which Christianity is suspended, and which produced such fruits as we know have been produced, is a delusion; then all I can say is that the noblest lives that ever were lived in the world have found their impulse in a falsehood or a dream; and that the richest clusters that ever have yielded wine for the cup have grown upon a thorn. If like produces like, you cannot account for Christ and Christianity by anything short of the belief in His Divine mission. Serpents' eggs do not hatch out into doves. This Man, when He claimed to be God's Son and the world's Saviour, was no brain-sick enthusiast; and the results show that the Gospel which His followers proclaim rests upon no lie.

Again, this explanation is an instance of the credulity of unbelief. Think of the mental condition which could swallow such an explanation of such a work-

er and such work. It is more difficult to believe the explanation than the alternative which it is framed to escape. So it is always. The difficulties of faith are small by comparison with those of unbelief, gnats beside camels, and that that is so is plain from the short life of each. One can remember in the compass of one's own life more than one assailant taking the field with much trumpeting and flag-waving, whose attack failed and is forgotten.

The old story tells of a giant that determined to slay his enemy, and belabored an empty bed with his club all night, and found his foe untouched and fresh in the morning. The Gospel is here; what has become of its assailants? They are all gone, and the limbo into which the scribes' theory has passed will receive all the others. So we may be quite patient, and sure that the sieve of time, which is slowly and constantly working, will riddle out all the rubbish, and cast it on the dunghill, where so many exploded theories rot forgotten.

III. And now, one word about the last point; and that is, the true explanation.

Now, at this stage of my sermon, I must not be tempted to say a word about the light which our Lord throws, in these declarations of the context, into that dim unseen world. His words seem to me to be too solemn and didactic to be taken as accommodations to popular prejudice, and a great deal too grave to be taken as mere metaphor. And I, for my part, am not so sure that apart from Him I know all things in heaven and earth as to venture to put aside these solemn words of His—which lift a corner of the veil which hides the unseen—and to dismiss them as unworthy of notice. Is it not a strange thing that a world which is so ready to believe in spiritual communications when they are vouched for by a newspaper editor, is so unwilling to believe them when they are in the Bible? And is it not a strange thing that scientists, who are always taunting Christians with the importance they attach to man in the

plan of the universe, and ask if all these starry orbs were built for him, should be so incredulous of teachings which fill the waste places with loftier beings? But that is by the way.

What does Christ say in the context? He tells the secret of His power. "I, by the Spirit of God, cast out demons." And then He goes on to speak about a conflict that He wages with a strong man; and about His binding the strong man, and spoiling his house. All which, being turned into modern language, is just this, that that Lord, by His incarnation, life, death, resurrection, ascension, and government at the right hand of God, has broken the powers of evil in their central hold; and He has crushed the serpent's head; and, though He may still, as Milton puts it, "swinge the scaly horror of his folded tail," it is but the flurries of the dying brute. The conquering heel is firm on his head.

And so, brethren, evil is conquered, and Christ is the conqueror; and by His work in life and death, He has delivered them that were held captive of the devil. And you and I may, if we will, pass into "the liberty wherewith Christ has made us free."

That is the only explanation of Him—in His person, in His character, in His work, and in the effects of that work in the world—that covers all the facts, and will hold water. All others fail, and they mostly fail by boldly eliminating the very facts that need to be accounted for. Let us rather look to Him, thankful that our Brother has conquered; and let us put our trust in that Saviour.

For, if His explanation is true, then a very solemn personal consideration comes to each of us: "If I, by the Spirit of God, cast out demons, then the Kingdom of God is come unto you." It stands beside us; it calls for our obedience—Jesus Christ, and Jesus Christ alone, can cast the evils out of our hearts. It is the Incarnate Christ, the Divine Christ, the crucified Christ, the ascended Christ, the indwelling Christ, who will so fill our hearts that there

shall be no aching voids there to invite the return of the expelled tyrants. If any other reformation pass upon us than the thorough one of receiving Him by faith into our hearts, then, though they may be swept and garnished, they will be empty; and the demons will come back. With Jesus inside—they will be outside.

THE GLORIOUS EVOLUTION OF THE CHRISTIAN.

BY REV. D. K. TINDALL [METHODIST],
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Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is.—1 John iii. 2.

1. *Man, his nature and destiny, his past, present, and future being, will ever be the chief study of man.* This subject has busily engaged alike the thought of the scientist, historian, and theologian. The problem of man is more or less interwoven with all things, beings, laws. To us this morning the question of greatest concern is not the future of our great city, Omaha, or of our vast and fertile plains in Nebraska, or how many people there will be in the United States a century hence, or what of ultimate America or of the final civilization of the world. It is an individual question of a different character. It is, What am I now, and what am I to be forever? What a momentous question! Man is a moral and religious being, and his moral and religious character is more to him than any other consideration. It is not where I am, what I possess, or that I am, but *what* I am, that is of most importance to me. Everything hinges on the character. We must be in harmony with God and ourselves. The problem, then, is not "to be or not to be," but what we be.

2. *The Christian is already a child of God.* He is not such by nature and growth, but by grace and the new birth. The Christian is born, not evolved. In

speaking of the evolution of the Christian, we mean not that he became such by a natural process of growth or evolution, but that once a Christian by the new birth, he is then under the law of the evolution of grace. There is no standstill in the Christian life. But the Christian is born—born from above—of the Holy Spirit. As in nature, so in grace, different kingdoms do not mix one with the other, but ever remain distinct and separate. There is the "great gulf fixed" between them; and the lower kingdom cannot rise to the higher, only as it is lifted up by the higher and more powerful. It is true of the inorganic and organic, the vegetable and the animal kingdoms. It is true of the spiritual kingdoms—of sin and holiness, death and life. Evolution, neither in nature nor grace, can take its subject across the "great gulf fixed" between the different and distinct kingdoms. This can be only by the special interposition of Almighty God. Nothing can be evolved which was not first involved. Nothing infolded—nothing unfolded. Evolution is not a creation, but a process. It is simply a method or law by which God accomplishes certain things. This understood and settled, evolution as a fact is simple and plain; this denied or misinterpreted, and bald atheism, materialism, and chaos reign in the realms of thought. As over matter at the beginning of the material universe, so the soul at its birth into the kingdom of heaven, the Holy Spirit broods, imparting the life germ and giving formative tendency, bringing light out of darkness, order out of confusion, beauty out of ugliness, life out of death, joy out of sorrow, heaven out of hell. "Now are we the children of God." We are new creatures in Christ. Old things have passed away, and all things have become new. We are begotten again by the Holy Ghost unto a lively hope. Being pardoned, we sustain a new relation to God; being regenerated, we enjoy a new nature, and are therefore the children of God.

Being children of God, we are heirs of all God has and is. He is ours, and we are His. Christ is ours and all is ours. We are not simply children of a great merchant prince and heirs to a great material wealth, or children of an earthly king and heirs to a temporal kingdom; but are children of the King of kings and Lord of lords, and heirs to all things in heaven and earth. All that is calculated to enrich and make joyous and glorious the redeemed soul is ours. We have Christ enthroned within us, and with Him everything else of worth is included.

3. *The Christian is to be like Jesus.* "It doth not yet appear what we shall be, but we know that when He shall appear, we shall be like Him." It seems almost too much to expect and too good to believe, but such is the promise of God. It is now too much for us to understand and fully to appreciate. Our minds cannot grasp it. Perhaps God has no method by which in this life He is able to reveal to us the glorious future of our being. Colors have no attraction to the blind, sweet sounds no charm for the deaf. We are doubtless too dull of apprehension in this life to understand adequately and to appreciate the glories which await us, though God in His Word tells us of them. Paul had no medium by which he was able to communicate to his fellows the things he saw in his third-heaven vision. John, the revelator, exhausts the figures and symbols of speech and stretches his inspired imagination to the greatest possible extent in trying to convey to us what he saw on Patmos. Many things are better known than told. As to our future being in Christ, the half has never been told and cannot be in this life. If such was true of Solomon's glory in this world, how much more so must it be of our glory in heaven! Tongue has no word, earth no symbol that can adequately express the glory which awaits a redeemed soul. Such is our present inability to grasp these great things which God has in store for us, that they must until the

future be to us as sealed volumes. "What I do thou knowest not now; thou shalt know hereafter." In patience and well-doing we must wait and see. "No man can see God and live." But we are to be like Christ, and shall see God's glory and live and enjoy it forever. We now have the "mind that was in Christ." Our bodies also are to be like His. Immanuel is His name and nature forever. He is God with and in us forever. He now wears our humanity, and in and by it represents us on the throne of the universe. Our Elder Brother is on the throne; it is He that is King of kings—King of all worlds both of time and space. He lifts our entire human nature—soul and body—from sin and death to holiness, life and glory in heaven. Whether our future body be a new creation, or an evolution of some indestructible germ of the old one, or the identical body raised, changed, spiritualized and glorified, it matters but little; we are assured that it is to be like Christ's own glorious body. We are redeemed in entirety. The body sown in corruption, weakness, dishonor, and a natural body will be raised in incorruption, power, glory. So long as the resurrection of the body rests with the "Scriptures and power of God" we are safe.

This renewing, revolutionizing, and transforming work of grace is to go right on, taking the Christian from glory to glory while Godhead lasts and eternity endures! "It doth not yet appear what we shall be."

No wonder Paul with his present rich Christian experience and inspired vision of the future of grace should say, "I am not ashamed of the Gospel of Christ."

4. *But we are also to see Jesus as He is.* We are not to see Him as our weak and feeble minds now conceive of Him from what we are able to grasp from the Scriptures, or as we behold Him in the imperfect lives of His professed followers. We are to "see Him as He is." And this is the desire of the race. The Greek said, "We would see Jesus."

We sometimes think we see in Grecian mythology, in which deity is humanized and humanity deified, that those ancients were trying to picture to their minds the Incarnate Son of God. In the idolatry of the world there is manifested the same feeling after God and the attempt to see Him with the natural eye. Philip voiced the desire of the race when he said: "Show us the Father and it sufficeth us." Christ shows us the Father, and to see Him is the great boon! "Abraham saw his day and was glad." Moses endured as seeing Him who is invisible. Old Simeon was so rejoiced at seeing the infant Jesus that he was then ready to die; while the same privilege so greatly thrilled the heart of old Anna that she, too, burst into prophecy. What a privilege it would be to see the holy angels of God who have encamped about us and guarded us ever since we have been in the world! But would we not rather see Jesus? He it is who bought us with His own blood, sought us by His Spirit, saved us by His grace, and still keeps, comforts, and cheers us by His presence. Glory to His name forever! We shall see Him as He is! Hallelujah forevermore! Amen.

JUSTIFICATION THROUGH FAITH.

BY C. O. BROWN, D.D. [CONGREGATIONALIST], SAN FRANCISCO, CAL.

How shall a man be just with his Maker?

—Job ix. 2.

THIS is the great question which is ever returning after all other questions are answered. To its solution the awakened soul turns with more urgency than to any other. The heart that is opened skyward asks after God. The conscience that is roused to see the ineradicable distinction between right and wrong seeks after the law of God which embodies the elements of eternal truth. It is inevitable. Talk of business to a man whose spiritual sensibilities are thus excited. He may listen awhile, but he feels all the while that a greater

matter presses on his thought. Talk to him of pleasure, of the ambitions and prizes of life; discourse, if you will, on science, literature, and the broad field of culture, with its connected and inviting themes, he may hear you patiently, but, after all, there comes back the old unrest, and the question remains uppermost, "How shall a man be just with God?"

A year ago I was in Alaska and saw the fall of an avalanche. A moment before there was no apparent movement. All was quiet. All seemed fixed. The next instant came the sudden and irresistible crash and plunge, sweeping away rocks like straws. Every obstruction was hurled aside before the mighty momentum of that moving mass. There are, my friends, materials of an avalanche in every one of you. Moral forces are silently at work. May God quicken their activity. With some of you the desire for a better life is but faint and weak. With others the growing impulses are almost strong enough to impel you to immediate and decisive action. You see that a soul untouched by grace is not right with God. Oh, listen and obey the voice of conscience without delay!

A fellow-student in college, conscious of growing indolence in the matter of sleeping, bought an alarm-clock and placed it by his bed. It roused him at the hour he had fixed for rising. He started up and looked at it, but instead of heeding its call he compromised the matter by determining to yield one half of the hour which he had intended to snatch from slumber. He went to sleep and took the whole hour. The next morning the call found a dull ear, and the next was wholly lost. The expedient was a failure. So when conscience is silenced and outraged it goes to sleep. Beware of the awful consequences. Train yourself to detect its faintest whisper. I have known of skilled nurses who were so alert that not the slightest movement of a patient, not even the faintest respiration, escaped their notice. A mother's anxiety for

her suffering child makes her senses painfully acute. Did we but listen to God, the air would be full of voices. Did we but obey the voice of conscience, the world would be renovated and peace among men would everywhere prevail. Nothing else can bring true quietness. You may burn and blacken the earth, you may—as was said of the armies of Rome—“make the land a wilderness and call it peace,” but it is not peace. The work of righteousness alone is peace, and its effect quietness and assurance forever. You may awhile suppress a clamoring conscience, but it will some time reassert itself. Francis the First bitterly persecuted the saints of God and felt no fear, but on his death-bed it seemed to him that their spirits had returned to torment him. He was a victim of shame and remorse. “Who are they?” cried the delirious king; “why will they not depart and let me die in peace?” On the other hand, conscience obeyed and honored becomes, as it were, a smiling angel, bringing joyful rest to the soul.

A dying nobleman whose sin had worn his body out and alienated from him all his friends, was dying alone in his palace, only attended by his servants. The Evangelist Rainsford gained access through the mistake of an attendant who thought he was a physician. He talked to him about his soul and read to him from the Word of God. With mingled indifference and disgust the wretched man turned his face to the wall and would not speak a word. The next time the same apparent rejection of the message of mercy was seen. So also on the third visit. But on the fourth day the servant said, “He has called for you. He would hear you now.” Pride of heart, unwillingness to confess his sin, all obstructions had been swept away. Conscience was awake. The man of God now told him how God loved him. “Can it be true? Does God love me, and will He have mercy?” Tears of penitence and joy filled his eyes. He was a sinner saved by grace divine.

Justified by faith he had peace with God.

Christ alone is the Way, the Truth, the Life. In all ages sacrifices, even among heathen, show that man’s heart is not right with God. The Scriptures teach us that without the shedding of blood there can be no remission of sin. In the fifty-third chapter of Isaiah prophecy seems almost biography. Christ has borne our griefs and carried our sorrows. The chastisement of our peace was laid upon Him. Through Him alone we find access unto the Father. A sick soldier once tried to get a furlough from President Lincoln, but was refused admission again and again. Little Tad one day saw the sad face of the man as he hobbled off and asked him about the matter. He then said, “Come with me, I’ll get you in.” But the son was refused, as others had been. “I *will* go in,” he answered the doorkeeper, and cried aloud thrice, “Father, *Father*, FATHER!” The kindly face of Mr. Lincoln appeared. He asked his errand and at once admitted both. The request was granted. In a far nobler sense Christ is the way and He our Advocate with the Father, as John says; but it is indispensable that we confess our sin with genuine penitence. We must also exercise trust in the Lord Jesus without a quiver of doubt in His willingness or power. John insists on this point. His is a gospel of faith as truly as of love. “Whosoever believeth shall not perish,” he says. Again, “Whosoever seeth the Son and believeth;” and “If ye believe ye shall see the glory of God.” He says that he who thus heartily puts his soul in Christ’s keeping hath eternal life, not will have it in the city above whose streets are gold, but has it *now* in this city of San Francisco, whose streets are paved with cobble-stones.

There are those who belittle faith and say that if one’s conduct is correct, it matters little what he believes. This is illogical. Some of you are lawyers. When a man becomes your client and entrusts you with a case, you insist

that he shall put implicit trust in you as a person and put you in possession of all the facts without reservation. He must make a clean breast of it. He must exercise the fullest confidence in you. It makes all the difference in the world whether or not he exercises faith in you as his advocate. So with Christ your Saviour and Advocate. He is to be received with absolute faith. He reveals Himself as Intercessor. Believe it. He is the Resurrection and the Life. Believe it. He is your Judge, and promises that if you truly trust Him you "may have boldness in that day." Believe it, and it shall be well with you. God is just, but the Justifier of all them who put themselves in the hands of Jesus. Hearty confidence will lead to right and resolute action.

During a review of the French Legion, the horse of Napoleon became restive and broke into a gallop. A private stepped from the ranks, caught the reins and soon put them in the hands of Napoleon, who exclaimed, "Well done, captain!" "Of what company," replied the soldier, without showing the least surprise or hesitancy. The Emperor indicated the company in which the soldier had been a private. The latter at once returned to it and assumed command. They thought him crazy and demanded why he dared to issue orders as captain. Pointing to Napoleon he simply answered, "*He said it!*" That was a complete and sufficient reason. The assurance of Christ to us, His servants, is to be received with the same complete and unquestioning faith. All power is Christ's. He is faithful who has promised. Justified, sanctified, and glorified shall all those be who accept Him as their wisdom, righteousness, sanctification, and redemption.

ERAS of great culture and material prosperity may have a very seamy side, which eyes accustomed to the light of God cannot fail to see.—MACLAREN.

THE LORD OUR DWELLING-PLACE.

BY REV. S. GIFFARD NELSON [BAPTIST], BROOKLYN, N. Y.

Lord, Thou hast been our dwelling-place in all generations.—PS. XC. 1.

THIS psalm is called a song of Moses. It is a heart utterance of the world's prime minister—the greatest man, save the Man of Nazareth, that earth hath seen. How regal his part, and how magnificent his attitude in the drama of history. He stands before our thought as the embodiment of power and purpose. The huts and palaces of Egypt lie behind him as a background, and the Arabian desert is his stage. We listen with profound reverence to his lofty, inspired utterances as law-giver and leader. We behold him as he descends gray, granite Sinai, canopied by flame—fitting pulpit for such a preacher—and from its rugged sides still resounds the voice that rose above the thunder and rived the rebellious hearts of Israel. But the bravest, we are assured, are the tenderest. Love is the well-spring of power and purpose. No one was ever truly great without it. The hero must be, first of all, a lover. So we rejoice that these songs or psalms of Moses have been preserved, for they are revelations of his heart, streams from the fountain of affection that, like springs beneath the sea, welled up in the depths of his soul. We do not know when he wrote this psalm. Its language is that of age, chastened by experience and ripened by sorrow. It is an address to Jehovah—to his father's God and his own God—written, probably, in the last years of life, when with calm and steady gaze he could survey the past. It begins with the assuring and comforting words of our text: "Lord, Thou hast been our dwelling-place in all generations." Abraham, Isaac, Jacob—the line of the patriarchs and the generations of the bondage lay behind him in review. His own life—Prince of Egypt, shepherd of Horeb, leader of the Exodus—flitted swiftly before him on the moving can-

vas of memory. But under all circumstances, adverse and prosperous, God had been the supreme, unfailling dependence of himself and his people. He, therefore, renders Him ascriptions of praise.

We look down a longer vista ; and, lo, the pavilions of Providence stretch all along the line of history ! In the vast period since the days of Moses God has been the sanctuary of His true Israel, the Church. Since then she has witnessed the advent of His Son, by whom she has been habilitated in spiritual splendor and power. No longer cribbed and confined within the narrow limits of an insular theocracy, she has been enlarged to embrace the family of man and minister to universal need. Grown from a little band of twelve disciples to a spiritual commonwealth of millions ; sustained amid the storms of persecution and the ravages of error ; led by the power of His grace through a thousand years of mediæval darkness ; delivered from a harsher bondage than that of Egypt ; upheld upon a pilgrimage that modifies into mildness the rigors of the desert, well may she exclaim : "Lord, Thou hast been our dwelling-place in all generations."

Retrospect convinces us, also, that the words of Moses are appropriate to us as individuals. God has been the guide of our ancestors. He has sheltered them under the old roof-tree. He has sustained them amid the sorrows and vicissitudes of the common lot, and has been with us from infancy till now, so that we, too, have had Him for our dwelling-place.

It is to the figure employed by Moses, the figure under which he represents God, that we desire to call attention. There are comfort and consolation in it, such as cannot fail to make life sweeter to the trustful and more tolerable to the tried.

The figure is significant of shelter. That is one of the chief advantages and comforts of a dwelling-place. The rudest savage finds shelter necessary. The traveller in the desert hails with

joy the sight of the palm shading the oasis. The mariner, who has been buffeted by the tempest, feels his pulses throb with delight at sight of land, for there he knows is one spot beneath whose roof he will rest securely. In the long vigils of the camp there were moments in the lives of our soldiers when the unbidden tear would start as the boys sang of "the bright and happy homes, far away." So man longs, also, for spiritual shelter. He is universally conscious of his exposed condition. He feels, instinctively, his relation to a power above him with whom he is unreconciled. The heathen would placate his deity by hideous sacrifices, and with dim perception that the Omnipotent dwells in light he prostrates himself before the setting sun ; but the unrest of homelessness still haunts the heathen mind. . . . Nor can the arts of civilization dispel the apprehensions of the unregenerate heart. The telescope may carry the vision billions of miles and reveal to us the flashing orbs that hang upon the rim of space, but amid the wilderness of worlds we get no glimpse of God. The lightnings as they speed beneath the eaves of our houses, bearing messages from land to land, but speak of unseen power and tell how swiftly He acts who maketh the clouds His chariot. Nature reveals to us that we are pitifully weak, defenceless, imperilled. There are no ladders in the mountain-sides whereby we may climb to God. Nature provides no shelter from the storm of wrath that we feel must burst on all ungodliness. We know of no shelter—nay, there is none revealed unto men whereby they may be secured—but the cross of Jesus Christ overarched by the wings of mercy.

Again, the dwelling-place is a place of resort for sustenance. . . . Man cannot live by bread alone. He has a heart-hunger. Made in God's image he must love, and love is infinite ; it is the immortal affection of the soul, and being infinite it seeks infinite reciprocity. It must be nourished from an infinite

fountain, failing which it does not die, but turns to hate, making the life first miserable and gradually imparting to it the characteristics of a fiend. It was love turned to hate that made the devil.

Again, the dwelling-place is significant of rest. All things are changing here. You are not the same man you were yesterday. We cannot rest if we would; but there is a pavilion in the secret of which Jehovah hides His own where peace may be found. . . . When Humboldt was in South America an earthquake convulsed all nature. He looked in vain to the hills; they reeled like drunken men. The houses crumbled and fell; even trees were uprooted. He thought of the sea, and, lo, it had fled! Ships that some moments before rode securely at anchor were rocking in the sands. In his despair he looked toward the evening heavens and beheld the serene and unimpassioned stars that typified the repose of God, trusting in whom man need not fear, though the mountains be cast into the midst of the sea. "I rest in Thee."

In the dwelling-place our treasures are kept. . . . But earthly treasures may disappear in a moment. Fire may consume or flood sweep them away. They alone are wise who put their treasures where they are absolutely safe. In the keeping of Christ the elements cannot destroy our most precious things, nor moth nor rust corrupt, nor thieves break through and steal.

Finally, the dwelling-place—the home—is a spot dear to the absent. Those who once knew God and who have wandered away from Him, know well how the heart turns with infinite desire to the old days, the happy days, when they walked in His paths. Return, now, for to-day, as heretofore, the Divine dwelling-place is open.

WE must make very sure that God's cause is ours before we can be sure that our cause is His.—MACLAREN.

THE APPREHENDING NATURE OF SIN.

BY DANIEL ROGERS, D.D., MORRISON,
ILL.

His own iniquities shall take the wicked himself, and he shall be holden with the cords of his sins.—Prov. v. 22.

NOTHING is so deceptive as sin. Nothing is so cruel and unrelenting as sin. Nothing is so ruinous and destructive as sin.

We sometimes see a warning posted in a public place, "Beware of pick-pockets." In a New England city I have seen this notice in different places, "This street is dangerous." Beware of sin. It is dangerous.

Some seem to think that sin is a single act, and that it passes away with the doing. Fatal mistakes are made here. Sin is not done with the sinner when he is done with it.

The words of our text appear on the background of a sinful life. "His own iniquities shall take the wicked himself, and he shall be holden with the cords of his sins." These words teach us the apprehending nature of sin.

I. Sin will surely find out the sinner. It dogs his steps with a keener scent than that of a bloodhound.

Conscience is one of its officers. How it searches the guilty one!

The consequences of sin lay hold of the sinner. No man can escape from himself. Memory is active. Often it may seem to be extinct, but not so. Something revives it, and the man and his act are again identified. The soul's retrospect of a sinful life must come some time.

"Be sure your sin will find you out" are the words of Divine inspiration. These words are being fulfilled in every sinner's experience. An imperfect illustration of this is found in the detective system of the present day. The law-breaker can always be assured that some one is looking for him, and looking sharply, too. Possibly a criminal may escape, though it is an exceedingly difficult thing. But the detective forces

organized under the laws of our nature are perfect in their working.

II. Sin will surely *bring the sinner to judgment*. He must answer for his wrong-doing and wrong thinking. Sin may seem to be a sweet morsel at first, but it changes to the bitterness of gall.

In his *personal experience* something declares against the sinner.

It causes a *disharmony of one's nature*. That is something to greatly be deplored.

At the bar of judgment a *penalty is declared*. Shall we say that the holy and righteous God arbitrarily declares and enforces the decision? No. The judgment is a self-consciousness of the natural effects of sin. These consequences were involved in the doing. Sin works its own ruin. Its destroying power is in itself. It is not something that God afterward decrees and prepares to torment the sinner. He who takes a dose of strychnine must suffer an agonizing death. Its nature is to kill. Just so with sin. The wages of sin is death. God declares this fact as a warning. That warning is repeated again and again. God says beware of sinning; there is death in it.

The judgment is a *self-condemnation*. There is no excuse that can be rendered. "Out of thine own mouth will I judge thee, thou wicked and slothful servant."

This fact will *again* be stated at the judgment bar of God *at the last day*, when time shall end, as eternity rolls on.

The nature of sin is such that the *penalty will enforce itself*. It requires no Divine interposition to bring this about. The ball has already been set rolling down the inclined plane. The poison itself is working death. His own iniquities shall take the sinner himself. They will bring him before the court from which there is no appeal. He will hear the voice of reason, of truth, of righteousness declaring what exists in the very nature of sin. God's judgment-seat is veiled beyond the mists of this life, but it is there. Nothing is more certain than this. The

judgment of that day will be in harmony with facts which existed long before and which again and again asserted themselves.

III. Another fact which we learn from our text is this, *the cords of sin will hold the sinner*. He cannot free himself from them. His very being is bound and fettered with an adamant chain. He is brought into captivity to the law of sin and death. His own wicked actions have forged his chains, and his continual sinning constantly make them stronger.

One may fancy that when he is old, lusts, cravings, and passions will become weaker and the deadly fascination will lose its power. Not so. Have you not, many a time, seen an old man in his sins? How hardened he is! His very countenance bears the marks of his wicked life. The sins to which he yielded have become his master now, and have hardened his heart against good and pure and holy impressions. He cannot shake them off. Ah! it is a sad thing to be left to one's self, to be borne alone in his boat by the strong current of his sins, and which he has not the power to stem. Peering into the darkness before him, with no light, no hope, he hastens on to his fearful doom.

Sin can never exhaust itself. Its power ever impels onward to greater sinning and greater condemnation. And this is an eternal process.

Continual sinning involves continual penalty.

Thus we see how the threads that are twisting are forming the strong cord, the rope that ever binds the tighter.

Our analysis has led us to see the fearful strength of sin. We have seen the impotence of man to get rid of his sins. We have noticed the inevitable consequences of sin.

Think not, then, that sin is an insignificant thing. It holds time and eternity in its grasp. It never will and never can, from its very nature, exhaust itself. The great Teacher, He who spake with the wisdom and au-

thority that never man spake, says of impenitent sinners, "Their worm dieth not and the fire is not quenched." It is no act of kindness for any man to spread a cover over the pit. It is there, an awful reality, all the same. When God's word says, "The wicked shall be cast into hell and all nations that forget God," it does not become me nor any other man to say and teach that this is not so, that one need to entertain no fears about being forever lost.

Sin, then, presents only a *hopeless aspect*.

Turning to himself, man turns only to despair.

Can the law save him? No, for by the law is the knowledge of sin. On every side man is confronted by broken laws. He cannot make an atonement for his sins.

What are the practical lessons from our text?

1. *We should not cherish sighting views of sin.* Call it not an error of the head, merely, and not of the heart. Call it not something that can be easily disposed of. Do not sneer at it as an antiquated doctrine that has now no force.

2. Should it not lead us to *heartily loathe and detest it*? What should we more despise? Yet are we not cherishing it in some form?

3. Finally, should it not lead us to *humbly resort to the only, the Gospel remedy for sin*? Christ is the *only emancipator* from its terrible power. "He became sin for us who knew no sin, that we might be made the righteousness of God in Him." "He bore our sins in His own body on the tree, that we, being dead to sin, should live unto righteousness; by whose stripes we are healed." "Behold the Lamb of God which taketh away the sin of the world." Thank God, there is then a way of escape.

Only through personal faith in Christ can any guilty soul realize salvation.

Thus between us and the pit stands the cross, on which are inscribed the significant words, "He that believeth

on the Son hath everlasting life; he that believeth not the Son shall not see life, but the wrath of God abideth on him." In the Gospel of our Lord and Saviour Jesus Christ are comfort, peace, and power. "Come unto Me, all ye that labor and are heavy laden, and I will give you rest."

GOD'S HOUSE.

BY REV. WALCOTT FAY [CONGREGATIONALIST], WESTBOROUGH, MASS.

The Lord is in His holy temple.—Hab. ii. 20.

Woman, believe Me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.—John iv. 21.

What! Know ye not that your body is the temple of the Holy Ghost?—1 Cor. vi. 19.

HERE we have three distinct ideas of God and God's worship. 1. The popular idea, that God is to be found in some particular building erected for that purpose. 2. Christ's idea, that God is confined to no one spot, but being everywhere can everywhere be worshipped. 3. Paul's idea, that God is to be especially found and worshipped in man.

These fundamental conceptions do not of necessity conflict. They are three sides of one precious fact.

The first idea is not that of the prophet from whose mouth the words are taken. When Habakkuk said, "The Lord is in His holy temple: let all the earth keep silence before Him," he did not mean that God was in a temple made of stone or wood, but in the temple of His holiness, heaven. The Lord is in heaven: let the earth keep silence. The contrast is between God and man, heaven and earth. But the way in which the words are used in liturgies and commonly understood is very different, and it is in that sense that I take them now. "The Lord is in His holy temple," says the priest in solemn tones, and the people bow their heads with a

sense of God's presence, feeling that there in His house they are before Him as they are not elsewhere.

The conception is partly Christian and partly pagan, partly true and partly false. We find it in the religions of ancient Greece and Rome. For every god there must be a temple or shrine, where that god would be sure to hear the prayers of his suppliants. Even in the purer worship of Israel the same idea prevails, God makes His dwelling in the tabernacle and especially in the awful holy of holies. To the unspiritual the thought would be narrow and misleading. If it lead men to suppose that God was a person like themselves, a sort of gigantic man, who could be in only one place at a time, then it was false and harmful. Or if it made them think that God was arbitrary and would bend His ear to listen only in some designated place, then it gave them a scarcely less misleading conception. Or if they thought that God was hard to reach and needed to be propitiated by a stately, costly edifice, where incense might burn in golden censers, and sacrifice be offered and prayers intoned by priests in gorgeous vestments, and worship be rendered in elaborate ritual—then again their idea of God was clouded and narrowed. Even in this nineteenth century there are many, I fear, many rejoicing in Gospel light, calling themselves Christians, and really loving Christ, whose thought of God and God's worship is scarcely more true. It behooves us to take heed lest the very aids to worship shut in our thought of God and make it small and mean. If the builder's hammer and weaver's shuttle and artist's brush seem needful to find God or let God find us, then it were better to have no temple save the forest, whose waving hands point direct to Him, no roof save the blue heaven whose passing clouds are His garments, no music save the wind on whose wings He rides. Velvety carpet and cushioned pew and frescoed roof are helpful only as they express the thought that the best we have should

be given to God, and that His house should be as beautiful as man can make it. For the sake of convenience, that we may together in the great congregation offer united worship, do we erect buildings to Him whose true house is not made with hands, but is the universe. "Lord God of Israel, there is no God like Thee, in heaven above or on earth beneath. Behold, the heaven and heaven of heavens cannot contain Thee; how much less this house that I have builded?"

And yet there is a sense in which the first thought of our text is true and spiritual, a thought that should always come with us when we come hither. The common idea that God is to be found especially in some building sacred to Him is right, after all. No idea can be universal in which there is not something good. This one, of special access to God in special places, found in every religion of mankind, must contain some truth. While God is alike everywhere, practically to us He is most present where the soul can most feel Him. We know the power of association. There is the home of our childhood, far away perhaps, but to which we occasionally make a loving pilgrimage. Each room has a history. There is the old nursery, its walls and doors defaced by childish fingers, and as you look around the familiar room faces of long ago come before you—some of brothers and sisters grown to life's cares and fighting life's battles, others of little children who went to the Saviour before they had learned to speak His name, and you feel that there, in that room, you are nearer to them than you can be anywhere else on earth. Across the hall is mother's room. You open the door softly and look in. The rocking-chair is empty, but you can seem to see in it the dear old form, bowed and bent in caring for you, and the face with gentle eyes and the gray hair and the loving look you know so well—even the sweet voice that taught you to say your first prayer is heard again—and a thousand pre-

scious memories that come nowhere else sweep over you, while you turn aside to hide your tears. How is this? Is your mother's pure spirit really there? Or do you because of the associations that cluster around that hallowed place find yourself able to feel her there? It is the power of association. You have always associated your mother with that room—it was her room. Here is God's house and God's room. Many of you from earliest childhood have linked the thought of God with this building. Here you were baptized in God's name, here you studied God's Word, here you opened your heart in prayer to God, here you sung God's praises, here you heard God's Gospel preached, here you publicly gave yourself to God. Is it not therefore true for you that here, as nowhere else, God is present? Here most He manifests Himself. Here you behold His glory and His joy fills your soul and His life quickens your life, for "the Lord is in His holy temple."

Thus also it is, for other reasons, with those of us whose acquaintance with these walls did not begin with earliest consciousness. The experiences which rendered sacred to us some other church make every church sacred. We gather here from Sabbath to Sabbath expecting to meet God. We come, if we come rightly, not because it is considered in social usage the correct thing, not because our neighbors come, not merely from the force of habit, but because it is both a duty and a privilege to come, because God tells us to come, because God comes. We want to be where we know we can see our Father's smile, hear His voice whispering forgiveness and peace, and bask in the sunshine of His love. There is a great help, too, to worship, in the mysterious magnetism of a company of souls, in the knowledge that in the hearts of those beside us throbs the same impulse, that others all about us are being lifted by holy song to heaven's heights or stirred by the preacher's words to a nobler, fuller life. The very atmosphere

of a true church suggests God, the silent walls speak His praise, the solemn hush testifies to His presence. "The Lord is in His holy temple."

But though all this we have found true countless times, and though in it we rejoice and trust, yet we are not to blind ourselves to the other truth that God is confined to no particular spot, but can everywhere be found. This is the lesson that Jesus taught to the woman at the well: "Woman, believe Me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father." The Samaritan said that Gerizim, where Abraham went to offer Isaac, was the only place to worship, and the Jew said that at Jerusalem in their magnificent temple was the only place; but Jesus said, No. Jew and Samaritan, you are both wrong. God can be worshipped anywhere. The time is coming, said Jesus, when this will be accepted. Neither on the height of Gerizim nor in the temple of Jerusalem, but wherever the human heart cries out for the living God there it will find Him.

Not now on Zion's height alone
The favored worshipper may dwell,
Nor where at sultry noon thy son
Sat weary by the patriarch's well.

From every place below the skies
The grateful song, the fervent prayer,
The incense of the heart may rise
To heaven and find acceptance there.

The place, the forms and times of worship, are matters of comparatively small importance. It is important that we know what we worship, that our worship be not superstitious, but intelligent. It is important that we really worship, not merely go through the forms of worship.

This is the message I would bring you to-day. Vain and worse than vain all effort, all gifts, all the skill and taste expended, if we depend upon a place to draw near to God.

But, beloved, I am persuaded better things of you. These outward adornments are but symbols of the love and faith that in them find expression, and

the beauty of the Lord's temple but lifts our thought to the spiritual beauty of the Lord Himself. The temple is holy, not because it has been made so by the skill of man, but because the Lord is in it.

No less holy should be the home of every Christian. If this is truly to us God's house, then the house where we eat and sleep, where our children are born, our sick are nursed, and our dead robed for final rest, must also be God's house. We cease to seek God only in some particular place; we find Him in all places. In the glad sunshine, in the dim starlight, in the midnight darkness or the silver light of the moon, beside the sounding sea or amid the silent majesty of the everlasting hills, even in the busy haunts of men, in the din of traffic, wherever we are, there we know God is, there we feel His presence and hear His voice.

But besides these two ideas, so important to the right use of our new edifice, there is a third, no less essential—Paul's idea: That God is especially to be found in man. What! Know ye not that your body is the temple of the Holy Ghost?

God in man! That was the glad tidings of great joy that came to the shepherds two thousand years ago. That it is that has lifted the earth toward heaven and brought heaven down to earth. No longer God afar, God unapproachable, God dread and mysterious, but God in man, bone of our bone and flesh of our flesh, the glory of God shining in the face of Jesus, and therefore transfiguring the face of every man who hears the news and believes it—wonder of wonders, too good to be true, yet true, indeed, it is not strange that the angels sang and that the burden of their song was this, Glory to God and peace to man! God and man, no longer separated, but coming close together; nay more, God in man, so that the two are forever one—not a God outside of the world which He has made, standing without, having set it in operation and watching it go—but a God in His world

and a part of it, and most of all in that highest part of His world, that supreme intelligence, man. More even than this, God not a cold, heartless monarch ruling from some lofty throne the puny creatures who tremble beneath His frown, but God a father, loving and caring for and dwelling with and in His children. Thus the real temple is not the stately church, however beautiful, nor even the ancient cathedral, "whose hoary walls and massive arches have heard for centuries nothing but holy music and words of prayer, the solemn vows of life's most sacred moments, words of hope for the dead, and exhortation and comfort for the living"—even this is not the real temple where God most certainly dwells, but the real temple is man himself!

Only as we reverence man, then, can we worship God. In one sense worms of the dust, in another no less true we are only a little lower than the angels. Redeemed by Christ the worm becomes a man. Because of the life and work and death of the Son of Man, who was also Son of God, every son of man is to know himself a son of God. And we are to look for God not alone in the temple which our willing hands have raised to Him, but in that more glorious and more sacred temple which He has made and which is ever with us and from which only death only can part us—our own body. I am to look for God not without but within, to find Him not in star or sun, but in my soul, of which He is a part. My body is His temple, and in that temple, wherever circumstances may carry it, though it be the pathless wilds of Africa, I can worship, for God is there.

Does not this make all life sacred? How can I commit a sin against the body, which is the temple of the living God? If I would not willingly offer the slightest disrespect to this building because it is God's house, how can I treat lightly this body which is no less, but more truly, His house? Let me hold it in honor as the very abode of God, remembering that if any man de-

file the temple of God, him will God destroy.

The value of man—it is because of that, after all, that we build churches and gather in them for worship. It is because of that that we organize into various societies for helping our fellows—it is because of that that Christ organized a church upon earth and gave it the great commission. It is because we believe that man, every man, not a few elect, but all the millions of mankind are capable of a future endless, noble, with infinite possibilities, that we raise thousands upon thousands of dollars to preach the Gospel at home and herald it in heathen ears. It is because the body of man is the temple of God that we are here to-day, rejoicing in this completed house of worship.

Recognizing then as the basis of all worship these three truths, the popular idea, the idea of Christ, and Paul's idea, what principles are to guide us as worshippers here?

I will suggest two.

1. That all men are brothers. Let there be one place, if only one, where the distinctions of society are unknown. In God's house let all be alike; no rich and no poor, no plebeian and no aristocrat, no upper crust and no laboring class. Here we are all aristocrats, for all are children of a king. Here we are all rich, for we are heirs of God, joint heirs with Christ. In this church will be found the same welcome for poor Lazarus as for him who is clothed in purple and fine linen and fares sumptuously every day. The soul of the woman whose dress is calico is as precious as the soul of the woman whose attire is silk. There are no "sets" here. I greet you as brother-men and sister-women, and as the servant of God declare that if our worship is to be acceptable to Him we must constantly realize and by our conduct show that we realize the blessed fact that in the sight of God all are equal.

2. That we come hither seekers for the truth. It is the truth we want, the truth at whatever cost. We are to ask,

not what do others believe, what is it politic to believe, what did former generations believe—but what is the truth? What is God's revelation of Himself to-day? How does He reveal Himself to my soul? What will bring me nearest to Him? I do not say that the past has no claim and no authority. It has both. Let us thankfully accept all that is good in it, all of real value, often purchased at such a cost by noblest men; let us cherish and glory in all that is genuine in the beliefs of the past. I thank God for our fathers, I am proud of what they did and honor their bright example; but I am not to make myself a slave to their views, nor think that God's revealing of His ways and will was only in bygone times. I believe that the God with whom Enoch walked will walk with me if I ask Him to, and that His voice was to be heard not only by the first man, but by every man who will listen for it. The bush flamed with fire and Moses took off his shoes because the spot was holy ground, but to the Christian every bush is ablaze with the glory of God and every place is holy ground. The same Christ who talked with the two disciples and made their hearts burn within them, even when they knew Him not, keeps company with every loyal soul. When the waves of temptation are engulfing me and I cry for help, He reaches out His hand just as He did to Simon. He who transfigured the life of the fisherman John will transfigure mine if I can only love as John loved. He who inspired Paul can inspire you. The present is better than the past. Greater even than the miracles of Jesus are the miracles of to-day. Where in the time of Christ a few sick folk were healed, thousands and tens of thousands are healed in Christian hospitals. And still evermore new truth breaks forth from God's Holy Word. The world's long night is over. The day is breaking. Let us face toward the rising sun!

THE beginning of truth is amazing. Wonder then at what you see.
—SALTUS.

GODLINESS NECESSARY TO INSPIRATION.

BY REV. JAMES MILLAR [PRESBYTERIAN], DEMERARA.

The faith once delivered to the saints.—
Jude iii.

INTIMATE acquaintance with God, or a satisfactory knowledge of Him, depends more on a certain condition of heart than on a certain standard of general education. When God speaks it is to those who have been prepared, schooled, in their disposition rather than in intellect for His message; and without this heart-preparation the revelation would not (one might almost say *could not*) be given. It is "the saints" that are chosen for receiving it when God would deliver "the faith"—that is, His message—to men. And so the apostle, writing to "them that are sanctified" of their common salvation, finds it necessary to exhort them to keep themselves in the love of God, building themselves up on their most holy faith, separating themselves from those who were sensual, lacking the Spirit, and who walked after their own lusts. The striving for the faith once delivered to the saints becomes a striving for the disposition that the saints possessed, that made it possible for God to reveal Himself to them.

Do not think that I have a word to say against education, or against the attainment of knowledge of things in general; or that I would hint that the ignorant person is a better saint than he would be if he were educated. Not so. God puts no premium upon ignorance. "Book-learning," as it is sometimes called, need not spoil any person's godliness; but it should rather increase his admiration for God, whose greatness, goodness, and wisdom are better understood by the learned than by the ignorant person. And, further, God will be able to reveal to an intelligent, learned person things that a stupid or ignorant person could not comprehend.

But the first condition of receiving the faith is not learning, but something

else; that something which allows the person possessing it to be spoken of as a saint. This that I have called godliness is the first requisite for an intimate knowledge of God. God can only make Himself known to those who are like-minded with Himself. This is a truth that lies at the base of all inspiration; not merely inspiration of Scripture, but inspiration of the believer.

When the Apostle Peter speaks of Scripture being reliable, he does so on the ground that it is the message of God; and that message, he says, came to good men—men who were able to understand the will of God, because they were themselves in harmony with it; men who had ceased to think of themselves first, but had learned that what God intended was the best to be done, and the first to be sought after; men whose thoughts were pure and whose lives were being spent for that same thing for which God was working; men who were, in a word, God's men—that is, holy men. Such men were moved by the Holy Ghost.

Jesus, Himself the highest medium of communication between God and men, expressed this in a sentence when He said, "The Word which ye hear is not Mine, but the Father's which sent Me." So much was He in sympathy, in harmony with God, that the faith (that is, God's message) was always being delivered to Him.

And my contention is, that before there can be any revelation of God to man or woman there must be this same disposition; and that, let the general intelligence be what it may, there are spiritual truths that will remain mysteries until that disposition has been acquired. "Holy men of old spake as they were moved by the Holy Ghost;" but they were, with a rare exception, in sympathy with the truth revealed to them. And they learned the truth as they were in sympathy with it. The measure of the person's godliness was the measure of his inspiration. And the capacity to understand the truth once delivered to them is the same in

kind still. Spiritual truths are for spiritually-minded persons. "As is the earthy, such are they that are earthy; and as is the heavenly, such are they that are heavenly." Where there is a holy man or woman the holy God can make Himself known; the person is still moved by the Holy Ghost.

This truth is emphasized by our Lord in different ways; as, for example, when He says that the pure in heart shall see God. The pure heart sees Him always. Where the pure heart is, there God is. The degree of our fellowship with God is measured by the holiness of our disposition—the purity of our heart. On another occasion Jesus said that doing the will of God would lead to knowledge of the doctrine. And the promise was literally kept in the experience of His personal friends. He who was most Christlike understood Christ best. It is the gentle John, the disciple whom Jesus loved because most like to Himself, that gives the clearest insight into the love of God. Contentions had darkened the vision of Peter and Matthew, as they afterward did that of Paul; but, like-minded to his Lord, John caught the meaning of those truths that seem to reveal themselves in the very heart, soul, and life of the believer. And the love and the life of God stand out with a world of meaning in them, and yet with a simplicity that an unlearned person can easily grasp, when they are looked at out of a pure heart—such as that which first comprehended the grace and truth which came by Jesus Christ.

And if you, or I, or any one would know what God is, and what are the spiritual things that He has to reveal; that knowledge can only come to us, as it did in old times, by the will of God, when our hearts are right and our wills in harmony with His. Knowing God means a great deal more than familiarity with the principal events in the history of the Jews; a great deal more than acceptance of the articles of a creed. To know Him we must be like Him; we must be in sympathy with Him. Our

desires must be for such things as He wills. The things that are vicious, or unkind, or untrue we must be willing to be free from, even as He desires them to be destroyed. The things that are pure, and noble, and true we must desire, even as He wills that these things should abide and stand fast forever. Love will understand love; holiness will understand holiness; and with these searching the heart we shall find what is the mind of the Spirit.

As we think of the many opportunities that we have of knowing God, and of receiving illumination from Him, we are sometimes surprised as well as disappointed that the light comes so seldom. We have read the Book which is His Word, but how rarely has it spoken to us! We have listened to preacher and teacher, but how seldom had these any inspiration for us! Why? There were many reasons of which I shall not take account just now; but there was one that effectually barred the way. There was nothing in common between us and the Word, or between us and the teacher, between us and God. When we brought the thoughts of yesterday, the cares of tomorrow, the business of the field, the market or the workshop, or the worries of the family, or the engrossing pleasures of youth, with us to the house of worship, or to the reading of the Bible, it was only in the nature of things that the message of faith was not delivered to us. These thoughts were as so many footsteps beating hard the soil of the mind, upon which the seed of truth fell, but in which it found no lodgment. Or, they were as weeds that, taking possession of the field, gave no room for the good seed to take root. Where the treasure is, there will the heart be also. Our heart was with the things of the earth; and when the Word or the preacher said, "I am come that ye might have life," "The gift of God is life," "He that believeth on Me hath life," the spiritual meaning of the Word never reached us. When we read Christ's promise, "I will come

again and receive you unto Myself, that where I am there ye may be also," we were not thinking of present but future happiness, and so the grandest portion of our heaven slipped from us because we had not the godliness to lay hold of it. "He came to His own and they received Him not." He has come to you every day, and how seldom have you received Him, because your hearts were evil, or at least because they were not in sympathy with Him.

It is the same story all through the centuries. God is speaking, always speaking; but not many have an ear for His message. Many journey with Him, as did the two disciples from Jerusalem to Emmaus, without recognizing the Lord in their companion, or His Word in the message. Mary, thinking of the dead body of Jesus, did not recognize the living man. Martha, busy about the laying of the table and the preparation of Christ's dinner, missed the better thing, which Mary chose. And so it always is; otherwise it cannot be. The spirit that would know God must wait upon Him. There is this one condition laid down, and it is absolute. Sincerity of heart, oneness of purpose, readiness to submit to God, desire to be as He is—these and such virtues and graces as go to make a godly person must ever be and abound if we are to grow in the knowledge of our Lord Jesus Christ. Where these are God is, and God can make Himself known; and where these are He does make Himself known. There is an inner knowledge of Him that is more precious than anything that we ever learned from books. Sitting at His feet we have learned things that were concealed from the wise and the cautious. The faith that was once delivered to the saints is understood by us in proportion as the mind that was in them dwells also in us. The saintliness that first touched the Eternal and drew forth the spark of inspiration, enables us to rise to the same source of light and knowledge and understanding.

As you wish to grow in the knowl-

edge of the unseen, the spiritual things strive to attain to this condition of heart and life. As you would sound the depths of spiritual truth strive earnestly for this godliness. As you would rise in your attainment in heavenly things, contend for the one condition of heart and will under which that attainment is possible. And believe that never did any one knock in that frame of mind to whom the door was not opened. To those who thus seek, the promises shall be fulfilled—"We shall come unto Him and make our abode with Him," "The pure in heart shall see God," "Ye shall know the truth," "Where I am there shall ye be also."

STRIKING THOUGHTS FROM RECENT SERMONS.

Look back two hundred years and see the object lesson presented in English history. In Bedford Jail lies a dreaming tinker, on the throne sits Charles II. To the royal sensualist this life was the only life worth living. "I cannot think," he said, "God will make a man miserable for taking a little pleasure out of the way." And with the decay of any sense of God or immortality came the death of virtue. Of either gratitude or shame he was destitute. Troops of profligates passed through his court, his minions were honored to the sky, and the partners of his vices clad in purple and gold. Godness was to him pretence, and honor but a trick of clever men.

Meanwhile in Bedford Jail, in the prime of life, at the age of thirty-two, lay the immortal tinker. "The parting with my wife and children," he says, "has been to me as the pulling of flesh from my bones, especially my poor blind child, who lay nearer to my heart than all besides. . . . Poor child, thou must be beaten, must suffer hunger and a thousand calamities, though I cannot now endure the wind should blow upon thee." But there opened on his simple eyes the vision of the Holy City. Across the Slough of Despond, and the grim terrors of Doubting Castle, and the snares of the Enchanted Ground, he saw the gleaming gates of gold, he saw the shining ones sent forth, he heard the bells of the city all to ring; and Bedford Jail was no longer a prison, the mandates of the royal cynic had lost their power. He who saw this life as but the first stage in an endless journey has shaped the thinking of English-speaking nations, while the epicurean Charles is execrated by all who read the story of his pleasure-loving life. If there were time I would contrast in the same way the contemporary lives of Lord Chesterfield and John Wesley, or the contemporary lives of Mme. de Maintenon and Mme. Guyon. But we need not search history—each one of you in your own task sees daily the contrast between a life lived only for the things which are seen, and a life of steadfast faith in God, in Christ, and in eternity.—*Faunce.* (1 Kings vii. 22.)

A CHRISTIAN is not a perfect man. He only has his face turned toward God, asking the help of the Holy Spirit to enable him to push on. You are also looking through the telescope of a false discipleship. I grant there are men and women who sing poetry and live prose; wheelbarrow Christians, who never go without being

pushed, and are very easily upset. But, because there are some meteors, will you deny the existence of the stars? Because there are some dead blossoms, will you deny the existence of all fruit? There are some men who are so critical of Christians that they are like the man who could see a fly on a barn door a mile away, but could not see the door. But the worst of all telescopes through which to look is not that of bad discipleship or bad education, but that of a bad heart. You know that what you urge against becoming a Christian is not a reason, but an excuse, and an excuse is often the worst kind of a lie, because it is a lie guarded—at the best a white lie, and a white lie is only a black lie white-washed. You know that the spots on the sun are as nothing compared with its glory. You cannot judge of the orchard while simply standing on the outside stoning the fruit. A gentleman in England owned a fine orchard. He invited a friend many times to come and taste the fruit. At last he said: "I have asked you frequently to come, and why have you never done so?" His friend answered: "I will be frank and tell you. I was once passing by your orchard and picked up one of the apples that fell over the wall, and it was the worst fruit I ever tasted." "Why," said the gentleman, "you can't judge by the apples that fall over the wall. I planted those for the boys. Come inside." And to you, I say, who are standing outside with stones in your hands, lay them down. The Master is ready to welcome you inside the orchard. Come in, come in. Taste and see that the Lord is good, Blessed is the man that trusteth in Him.—*Dowling*. (Luke xvi.)

Love is sometimes spoken of as if it were a windy, whimsical, unimportant thing, and it is possible that there are manifestations of it which deserve to be spoken of in that way; but what man who has been fortunate, or, for that matter, what man who has been unfortunate in the bestowal of his affections would talk about love as unimportant? Is it not, on the contrary, all-important? Take Love out of Life, and how much is left? Take Love out of the home, and how much is left? Home with Love in it is a kind of Paradise; I suppose with Love out of it, it is a kind of Pandemonium. The sweetest hours of life are those when the heart is full of love, and these hours are almost as sweet in the recollection as in the present experience. In the dead of night and in time of reverie we recall every look, every gesture, every word by which Love was confessed to us, and I suppose even in extreme old age the heart never forgets the scenes and the memories of Love's young dream. Such is the heart of man. These are experiences known to all. There is not one hearing me who does not know something at least of that of which I am speaking; and there are many of you who know it in all its heights and depths.—*Stalker*. (John xxi. 17.)

CERTAINLY in Christian history the Lord has always been running the beliefs of His people through His providential sieves. I will not be anxious concerning God's sieves for our ideas, for as the prophet of old said, "Not the least grain shall fall upon the earth." Not, indeed, that we are to fall into the easy indifference of those who would hold all beliefs in solution in their minds without any crystallization of pure dogma. There is a prevalent contempt in our literature for dogma which is itself intellectually contemptible. It seems to be regarded in some quarters as a mark rather of intellectual supremacy to have no fixed ideas on any important subject.

If dogmatism has been compared to the dry beef of theology, there may yet be some nutriment left in it, however unpalatable; but much of our magazine liberalism has not substance enough in it to make so much as a dish of soup for a famishing soul. The point, then, that I am urging is not that we should go without doctrinal beliefs, or even without religious opinions, but

that we should hold all our beliefs subject to God's law of loss and gain in the history of the true faith; that we should suffer ourselves to be despoiled with joy of anything in our ideas of God or of the Word, or of His methods of revelation and redemption, in proportion as we know or ought to know, that we have in God and in His Christ a still better and abiding possession.—*Smyth*. (Heb. x. 34.)

Oh, I have seen some very battered hulls making heavenward! There are some in this church to-night—the Salvation Army could show you thousands of such—who have been roughly torn by drink, bruised and beaten by vice; battered hulls, who have now got magnificent engine power, the power of Christian love, the power of an endless life, and they are now going home, going home, making a faithful voyage to the land of the Redeemed. The Lord is bringing them to their "desired haven." It is often stormy, often rough sailing. But they are no longer drifting. Each evening sees them nearer home. Some day they will enter the harbor, and the storms will be left behind. No more striving, no more fears. When Charles Kingsley was dying he was heard to murmur repeatedly, "No more fighting! no more fighting!" He was entering the harbor. Charles Kingsley had loved his Lord. The meeting was to be one of perfect peace. Brethren, keep the Lord Jesus before you, and you will weather the storm.—*Jowett*. (Heb. ii. 1.)

THEMES AND TEXTS OF RECENT SERMONS.

1. Our Debt to God. "So he called every one of his lord's debtors unto him, and said unto the first, How much owest thou my lord?"—Luke xvi. 5. Albert J. Lyman, D.D., Brooklyn, N. Y.
2. Is it I? "And they were exceeding sorrowful, and began every one of them to say unto Him, Is it I?"—Matt. xxvi. 22. Rev. Frank Hyatt Smith, Cambridgeport, Mass.
3. Preacher and People. "Therefore came I unto you without gainsaying, as soon as I was sent for; I ask therefore for what intent ye have sent for Me?"—Acts x. 29. Rev. E. G. Gange, London, Eng.
4. The Right Word. "A word fitly spoken is like apples of gold in pictures of silver."—Prov. xxv. 11. Peter Stryker, D.D., New York.
5. The Secret of Success in the Lives of All Great Men. "Let thine eyes look right on, and let thine eyelids look straight before thee."—Prov. iv. 25. Rt. Rev. Llewellyn Jones, D.D., Concord, N. H.
6. Christian Embezzlers. "He was a thief."—John xii. 6. George T. Dowling, D.D., Brookline, Mass.
7. The Unconquerable Faith. "The gates of hell shall not prevail against it."—Matt. xvi. 18. Bishop E. G. Andrews, D.D., L.L.D., Brooklyn, N. Y.
8. Christ's Kindred. "There came then His brethren and His mother, and, standing without, sent unto Him, calling him. And the multitude sat about Him, and they said unto him, Behold, Thy mother and Thy brethren without seek for Thee. And He answered them, saying, Who is My mother, or My brethren? And He looked round about on them which sat about Him, and said, Behold My mother and My

- brethren! For whosoever shall do the will of God, the same is My brother, and My sister, and mother."—Mark iii. 31-35. Alexander Maclaren, D.D., Manchester, Eng.
9. Not Weary in Well-Doing. "And let us not be weary in well-doing, for in due season we shall reap if we faint not."—Gal. vi. 9. Dawson Burns, D.D., London, Eng.
 10. Love for Jesus. "Lovest thou Me?"—John xxi. 17. James Stalker, D.D., Glasgow, Scot.
 11. Prayer and Fasting. "This kind goeth not out but by prayer and fasting!"—The Ven. Archdeacon Colley, Natal.
 12. Mercy; its Quality and How Obtained. "Blessed are the merciful, for they shall obtain mercy."—Matt. v. 7. Henry M. Gallaher, D.D., Brooklyn, N. Y.
- Suggestive Themes for Pulpit Treatment.**
1. A Danger of the Present Age. ("Lovers of pleasure more than lovers of God."—2 Tim. iii. 4.)
 2. Christ the Supreme Revelation of God. ("All things are delivered unto me of my Father; and no man knoweth the Son but the Father; neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal Him."—Matt. xi. 27.)
 3. Christian Principle in Business Pursuits. ("Seest thou a man diligent in business? He shall stand before kings; he shall not stand before mean men."—Prov. xxii. 29.)
 4. The Enslaving Power of Habit. ("His own iniquities shall take the wicked himself, and he shall be holden with the cords of his sins."—Prov. x. 22.)
 5. The Soul as an Attorney. ("Produce your cause, saith the Lord; bring forth your strong reasons, saith the King of Jacob."—Isa. xli. 21.)
 6. A Hidden Life Manifested. ("Your Life is hid with Christ in God."—Col. iii. 3. "The life was the light of men."—John i. 4. "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.)
 7. Self-Protection. ("Keep thy heart with all diligence, for out of it are the issues of life."—Prov. iv. 23.)
 8. Participation in Joy. ("Rejoice with me, for I have found my sheep which was lost."—Luke xv. 6.)
 9. The Habit of Church Attendance. ("He went as his custom was into the synagogue on the Sabbath day."—Luke iv. 16.)
 10. The Mental Factor in Acceptable Charity. ("If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not."—2 Cor. viii. 12.)
 11. The Duty of the Church to the Stranger. ("And if a stranger sojourn with thee in your land, ye shall not vex him. But the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself."—Lev. xix. 33, 34.)
 12. Wearing out God. ("Is it a small thing for you to weary men, but will ye weary my God also?"—Isa. vii. 13.)
 13. The Divine Cure of the Despondency of the Overworked. ("But he himself went a day journey into the wilderness, and came and sat down under a juniper-tree; and he requested for himself that he might die; and said, It is enough; now, O Lord, take away my life; for I am not better than my fathers. And as he lay and slept under a juniper-tree, behold, then an angel touched him, and said unto him, Arise and eat."—1 Kings xix. 4, 5.)

HELPS AND HINTS, TEXTUAL AND TOPICAL.

BY ARTHUR T. PIERSON, D.D.

The Fulfilment of Prophecy in the Death of Jesus.

And when they had fulfilled all that was written of Him, they took Him down from the tree, and laid Him in a sepulchre.—Acts xiii. 29.

THESE the words of a man who, but a few years previous to their utterance by himself, would have dragged to prison any who had voiced them in his hearing. Now he who had persecuted prayed. He who had resisted assisted. Evidence that had long been unconsid-

ered was become overwhelming in its convincing power. Unbelief is born of an unwillingness to consider evidence. When Paul had taken time to consider the evidence as to the truth of Jesus, he found that the historic fact fitted exactly into the prophetic forecast. Here is some of the evidence which he found irrefutable:

I. More than five hundred years before Jesus was born in Bethlehem of Judea, the prophet Zechariah, writing under the inspiration of the Holy Spirit, recorded these words: "I said unto

them, If ye think good, give me my price; and if not, forbear. So they weighed for my price thirty pieces of silver. And the Lord said unto me, Cast it unto the potter; a goodly price that I was prized at by them. And I took the thirty pieces of silver and cast them to the potter in the house of the Lord."

The days of Jesus were drawing on to their close. Covetousness had taken the place of whatever conscientiousness there might have been in the heart of the traitor. Secretly he went to the enemies of his Master and said to them, "What will ye give me, and I will deliver Him unto you? And they covenanted with him for thirty pieces of silver," the exact price named by the prophet. It was accepted. Remorse, working upon the feelings of the traitor, forced him to return to those with whom he had contracted to do the devilish deed, and seek to undo it. "He brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? See thou to that. And he cast down the thirty pieces of silver in the temple, and went and hanged himself. And the chief priests took the silver pieces and said, It is not lawful for to put them into the treasury, because it is the price of blood. And they took counsel, and bought with them the potter's field to bury strangers in." Thus his story fulfilled prophecy.

II. Seven hundred years before Jesus was born Isaiah prophesied in these words: "He was numbered with the transgressors, and He bare the sin of many, and made intercession for the transgressors." Upon the hill without the city's walls He who had done no sin was crucified between two malefactors, and while life was ebbing fast He cried, pleading especially for those who in ignorance were joining in the revilings of those who passed by, wagging the head and taunting, "Father, forgive them; they know not what they do." Here again history fulfilled prophecy.

III. Ten hundred years and more before Jesus was born, David wrote his Messianic Psalm—the twenty-second—in which these words are to be found: "All they that see me laugh me to scorn; they shoot out the lip, they nod with the head, saying, He trusted on the Lord, that He would deliver him; let Him deliver him, seeing he delighted in Him;" and a little farther on, these: "They parted my garments among them, and cast lots for my vesture." Look again at the scene of crucifixion. Without the faintest pulse of sympathy in their sin-hardened hearts, crowds of priests and rulers and people pass by, railing and wagging their heads at the dying Son of man, while they cry, in words that almost seem to echo those of the prophet, "He saved others; let Him save Himself if He be the Christ, the chosen of God." And down at the foot of the cross where hung the Christ, the soldiers who crucified Him "took His garments and made four parts, to every soldier a part, and also His coat: now the coat was without seam, woven from the top throughout. They said, therefore, among themselves, Let us not rend it, but cast lots for it, whose it shall be. These things, therefore, the soldiers did." Were these harmonies of history and prophecy chance harmonies? As well say that the entrancing blendings of sound in the composition of some master of music are chance harmonies; the exquisite blendings of color in the work of some master of painting are chance blendings; the perfect blendings of parts in the building erected by some master of architecture are chance blendings. Nor is it possible of belief that the actors in the history were consciously fulfilling prophecy. A million chances to one the soldiers had never heard of the prophecy.

IV. Perhaps ten hundred years and more before Jesus was born one had written prophetically these words: "They gave me gall for my meat, and in my thirst they gave me vinegar to drink." A cry sounds out from Calvary, the cry of Him who had been led

as a lamb thereto; and as a sheep before his shearers is dumb, so opening not His mouth. "I thirst." It was the last appeal for pity. "I looked for some to take pity, but there was none; and for comforters, but I found none." One of the soldiers, hearing that cry, with a heart hard as adamant, running, dipped a sponge in vinegar, and held it to His lips. Having tasted, He refused it. It was the last proof of human forsaking before the Divine forsaking should come. That this act of the soldier was not an act of mercy Luke's assertion makes plain: "The soldiers also mocked Him, coming to Him and offering Him vinegar." "They gave Him to drink," says Mark, "wine mingled with myrrh"—the gall of which the prophet had written—"but He received it not." Are not these coincidences worth regarding as most direct evidence to the truth of Jesus?

V. Under the old dispensation the law in regard to the paschal lamb was, "Ye shall not break a bone thereof." That the sacrificial system was prophetic or typical need not be argued at this time. Jesus of Nazareth was heralded as "the Lamb of God, that taketh away the sin of the world," by His forerunner, John the Baptist. He was set apart for sacrifice from His birth. He went as a lamb to the slaughter. And in His death there was the preservation of the physical wholeness, which was a symbol of His spiritual perfectness. "The Jews . . . besought Pilate that the legs" of the crucified might be broken, that death might be hastened. Pilate so ordered. But when the soldiers came and broke the legs of the first and of the other who was crucified with Him, they saw that Jesus was dead already, and His legs were not broken. Here also was prophecy unconsciously fulfilled.

VI. Centuries before Jesus was born Zechariah had prophesied: "They shall mourn for Him, as one mourneth for his only son, and be in bitterness for Him, as one is in bitterness for his firstborn. In that day there shall be a great mourn-

ing in Jerusalem, as the mourning of Hadadrimmon, in the valley of Megiddon." Again the historian records: "The people who came together to that sight, beholding the things that were done, smote their breasts and returned." They who had cried for His crucifixion now cried over it.

Then, having fulfilled all that had been written as to His death, they took Him down from the cross and laid Him in the tomb of Joseph, thus fulfilling the prophecy that He should make His grave with the rich. And in that grave, though He remained there a part of three days, in accordance with prediction, yet did He see no corruption, even as had been declared long before, "Thou wilt not leave my soul in hell, neither wilt Thou suffer Thine Holy One to see corruption."

Need it be said that such a weight of testimony cannot be slighted without laying one's self open to the charge of prejudice? The fulfilment of prophecy in the death of Jesus, even though there were no other evidence to substantiate His claims, would be sufficient to demand the recognition of them as true.

The Justified Publican.

And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.
—Luke xviii. 13.

I. THE condition of the publican. Symbolized in the choice of his place, "Stood afar off."

1. His business had separated between himself and his fellows. Outcast from society.

2. His sins had separated between himself and his God. Exiled from hope. He was, therefore, a *lonely* man.

He had doubtless accumulated much wealth in his occupation. The world would have called him a rich man. But inasmuch as a man's wealth is no greater than his satisfaction, he was really a *poor* man.

II. The conviction of the publican.

Manifested in his coming to the temple. It is one thing to be in a certain condition, and another to be cognizant of the fact. A man may be poor and not know it—sick, dying, dead. He had been before the tribunal of his own conscience, and received sentence of condemnation. How he had been brought to this conviction we cannot say. He may have been one of those who had come to John the Baptizer, and heard his words addressed to the consciences of his hearers. He may have been one of those who had asked, "Master, and what shall we do?" To whom the answer had come, "Exact no more than that which is appointed you." Or he may have been a witness of the wondrous life of Him who was the friend of publicans and sinners, and heard His gracious words. As he realized his loneliness, and found the first stirrings of hope that he might know friendship with man and with God, he came up to the temple to proffer his request.

III. The contrition of the publican. Indicated by his action. "He smote upon his breast." His heart was in trouble, and this action showed that he was well aware what the seat of the trouble was. His heart was not right. Now he forgot all about the indifference of men in the thought that God was displeased with him, and rightly. He was in favor with the court at Rome, but not with the court of heaven.

IV. The confession of the publican.

1. The confession in act. "He would not lift up so much as his eyes unto heaven." It was the attitude of self-depreciation that he assumed, as with loudest utterance it proclaimed, "Not worthy." Contrast with the Pharisee.
2. His oral confession. "The sinner." As though there were no other, so base he seemed to himself. Chief of sinners. He did not specify his sins. Probably he recognized the truth that he could not number them, much less describe them. It was enough that he was *sinful*. That covered everything.

V. The cry of the publican. "God be merciful," propitiated. Note the

form of address. Indirect. The same spirit that kept him from lifting up his eyes led him to keep from saying, "O God," or, "My God." No sense of possession as yet. No praises. No thanks. He was one great need. God's favor was all that he sought, that favor which he knew he had forfeited. He used language that indicated his conviction that God must be propitiated, if propitiated at all, by something apart from himself. There is no indication of his knowledge that Jesus alone is the propitiation for sins—that God had set Him forth to be a propitiation through faith in His blood—but only that there was no reason to be found in himself for making such a request. He was simply ready to lay hold upon whatever God might indicate to be essential.

VI. The consequence of what he did. He "went down to his house justified." That was the Saviour's own declaration. Justification—the act of God's free grace, etc.

Heathen Liberality.

AMONG the objects of most striking interest which the traveller sees in the ancient city of Kioto, Japan, are the temples of Hon-gwan-ji—"Eastern" and "Western," so called. One of these temples is quite new—in fact, it is yet building. To those sanguine souls who are inclined to think that the force of idolatry in Japan is spent, that idolatrous shrines generally are in the last stages of decay, and that no more will be built, we commend a few facts concerning the present building of this new Hon-gwan-ji structure. It is built entirely from the free-will offerings of the people of the Buddhist sect which it represents, from all parts of the empire. These contributions are of costly jewels, metals, woods for the building, human hair, and money without stint.

On one of the platforms of the temple are twenty-four coils of rope from three to four inches in diameter made of this human hair. Attached to one of the coils is a placard with this inscription :

“ Since the thirteenth year of Meiji (1880), when the rebuilding of the two halls of the Eastern Hon-gwan-ji was begun, the faithful laymen and laywomen of every place have been unanimous in presenting to the principal temple, Hon-gwan-ji, strong ropes made of their own hair, to be used for the work of erection. The number of these ropes reached fifty-three. Twenty-nine of them became worthless from use. The total length of the remaining twenty-four is 4528 feet, and the total weight 11,567 pounds.”

Besides these ropes were several large coils of hair, several of them gray, the gifts of the aged, which came in too late to admit of being used. The total cost of this temple is to reach the enormous sum of \$11,000,000. The offerings of devotees in Kioto, apart from gifts for erecting the temple, to these two shrines, during the year 1889, amounted to the sum of \$367,000, Mexican.

Gordon.

MRS. CHARLES SAYS of Charles George Gordon, “ Not that he tries to renounce the poor prizes of this world ; like Joan of Arc, he simply does not value them.” Prince Kung visited Sir Frederick Bruce, the Minister of China, when Gordon was coming home after putting down the Taiping rebellion, and said, “ We do not know what to do. Gordon won't take money from us, and we have already given him every honor the empire can bestow ; but as these have little weight with him, I have come to ask you to give this letter to the Queen,

for her to bestow upon him something which will be valuable in his eyes.” But the Queen could do no more than the emperor. Gordon hated demonstrations, despised money, fled from the praise of men, or valued these things rather only as the current coin of the country he had lived in to purchase the eternal things he did value—to do the will of God and to serve and succor the weak. He could not care for its rewards or notices. He belonged not to a conventional society, but his citizenship was in heaven.

SERVICE is necessary to the development of Church life, and, in fact, essential to its continued existence. To say “ Saviour” is to acknowledge Christ as the source of my salvation ; to call Him Lord or Master is to acknowledge Him as controlling my service. There is no true, no normal life without missions. Believing implies witnessing ; love seeks outlets rather than inlets, but especially rather than limits ; and what Paul said is still pertinent to the whole Church of God : “ Some have not the knowledge of God ; I speak this to your shame.”

As to burdens, the Old Testament, literally translated, bids us roll over upon God three things : first, our way ; second, ourself, and third, our load ; or, as the literal Greek in Matt. xi. 23 reads, we are to reckon on the faith of God—that is, on the Divine faithfulness.

THE substance of the Gospel has been expressed in four words : we are to submit, admit, commit, transmit.

THE PRAYER-MEETING SERVICE.

BY WAYLAND HOYT, D.D.

JUNE 4-10.—MORAL ONWARDNESS.—
Phil. iii. 14.

I press toward the goal unto the prize of the high calling of God which is in Christ Jesus (R. V.).

High calling—that is, literally, upward calling : a calling from God in Christ Jesus, and a calling to God in Christ Jesus.

For the Christian there is a great idea

—a high calling. "Give me a great thought," cried the German poet, "that I may live upon it."

For the Christian there is such a great thought—a thought well able to supply the needs of the noblest sort of life.

This high calling has necessarily two sides. It is a high calling from somewhat; it is a high calling to somewhat.

Our high calling is a calling from somewhat.

(a) It is a calling from low ideals. Not as though I had already attained or were already made perfect, exclaims the apostle.

Nothing is more important for any true and lifted living than the ideal. Forevermore it is the highest thought of things which turns the thought into the highest fact of things. It is always men who think high who do high.

Take it in the lower realm of a merely material getting. A great business man said recently, "I believe that God calls us to business. I believe that it is right for a man to be diligent in business, not slothful, but fervent in spirit, serving the Lord. Business men are needed to gather money, if they are to make those gifts by which we build branches for the street-car men. They are needed to sit in their counting-rooms and watch the wheels of their business that there may come to them the product of their toil and the investment of their capital. Mr. Childs, the great newspaper man of the city of Philadelphia, said, when a boy, walking by the building where the *Ledger* was printed—poor boy that he was—'When I get to be a man I am going to own that building.' I like that. It is right for a boy to say, 'God helping me, I am going to a certain point.' Each one is the architect of his own fortune largely. I do not believe in that faculty which says, 'Fortune is against me, and I cannot succeed.'"

Take it in the higher realm of art. As I have read descriptions of it, I have come to understand that there has never been fashioned in material form a rep-

resentation so perfect, at once so sweet and grand, so august and at the same time so welcoming, of Him who bore our griefs, carried our sorrows, and hung upon the cross for our redemption, as is that marble statue of the cross by Thorwaldsen, standing in the church at Copenhagen, the capital of the artist's native land. Men say, when they see it, that it is as though from the still marble there streamed down upon them, in concentrated rays, the whole of the gracious light of the Gospel story. No other hands touched that statue, save the artist's own. Preliminary sketches for it filled a long time with the most consuming toil, and so many were destroyed as utterly unworthy, that the artist often quite despaired of in the least actualizing his ideal; but at last the exquisite and eluding conception was caught and imprisoned in the marble. It was because a great sculptor had thought so loftily he did so loftily.

Now, our calling is a calling from low ideals. Do you know the poem of Carcassone? For years he had sought to reach the place. And now life was well behind him, and yet he never had seen Carcassone; so he told his sorrow to himself one day, close by the village of Limoux. But he could not still his longing; he could not give over the attempt. With his face toward the fair city he must keep travelling on, and he died upon the road. Yes, it is a poem of the unattained, but still the ideal must call and fascinate. Our high calling is a calling from all low, mean, and grovelling ideals.

(b) And, also, our high calling is a calling from things behind—forget those things which are behind. Some one said of another, "She has a good forgettery." It is a right thing, and a wise, to have a good forgettery. In order to our moral onwardness, it is needful that we forget.

Our sins:

We may forget them, because God has forgiven them, if we have trusted in Christ Jesus.

Our mistakes :

We should steadily make distinction between sin and mistake. A mistake is only an error of judgment ; a sin is a conscious violation of God's law.

Our failures we should forget :

Not in a low, mean, listless, and careless way. Not so that out of them there shall not be born the ability to achieve in the future, but as Tennyson sings, " Men rise on stepping-stones of their dead selves to higher things."

Our sorrows we should forget :

" It is good that the merciful Father's hand gradually draws the veil of oblivion over many experiences, that fall to our human lot, and opens the door of hope into the untried future again."

So our high calling is a calling from such things which are behind us, as these—our sins, mistakes, failures, losses.

Our high calling is not only a calling from somewhat, it is as well a calling to somewhat. Think of that to which our high calling solicits us.

(a) It is a calling to the highest possible moral ideal—I press toward the goal unto the prize of the high calling which is in Christ Jesus. Or, again, as the apostle says—not that I have already attained or am already made perfect ; but I press on, if so be that I may apprehend that for which I am apprehended of Christ Jesus.

(b) Also, our high calling is a calling to instant and strenuous endeavor. I press, exclaims the apostle. Look upon that racer in the arena. He has gone through a long course of the most laborious training. All superfluous flesh upon him has been trained away. Every muscle has been developed into strength and toughness. He has practised for weeks and months beforehand the safest and least exhausting way of running. Now the time for trial has arrived. See him there. The word has been given, the race has begun. Watch how all his energies are tasked. See how all his strength is skilfully expended. How the muscular feet grasp the ground, how the body gathers itself for each forward spring, how the per-

spiration beads the brow, how the breast heaves, how the face is livid with exertion ! That is the picture in that word press.

(c) Notice, also, that this endeavor is immediate. I press. The tense is present.

(d) Also, our calling is a calling to high endeavor. The goal is in Christ Jesus, and we are to seize it for the sake of Christ Jesus.

(e) Also, our high calling is a calling to high views—in Christ Jesus. Again, look at that racer in the arena. He must sacrifice much and do much, but he measures all by the goal he seeks to reach. So when pain, sorrow, trial come, we are to have high views of them. We are to measure them by the goal we seek—likeness with the Lord.

And there is comfort for us. I remember when I was a timid, shrinking boy in the presence of my mathematics. They were a tangle to me and a darkness. I must struggle through them or fail in my college course. Shall I ever forget how one of the noblest teachers I have ever known apprehended me for mathematics? He laid hold of me and said, " You shall struggle through, and see, and unravel them." He gave me extra tuition. He was tender and patient, and clear in his explanations. He went over the ground with me again and yet again, and I am sure I shall never forget how I began to apprehend that for which he apprehended me. The light began to come, the tangle to straighten. I do not think I could have done it for myself, but when he laid hold of me for that thing, through him I began to lay hold of that for which he had laid hold of me.

For even the celestial purity Christ Jesus has laid hold of us. Therefore we too shall lay hold. Surely here is immense encouragement—when we struggle we shall not fail. We are struggling on toward the sure shining of the victory.*

* I have used in this study some thoughts from a chapter in a book of mine—" Gleams from Paul's Prison."

JUNE 11-17. — LOOKING FOR THE BLACK SIDE.—1 Sam. xviii. 9.

And Saul eyed David—that is to say, cast an askance vision at him; thought mean things of him; was sure there was a black side in him, and steadily looked for it.

A little before David had wrought a vast deliverance for Israel. Saul's kingdom was in bad, discouraged shape. Renewed hostilities had broken out with the Philistines. With a narrow valley between them, the army of the Israelites on one side, and the army of the Philistines on the other lay encamped. Challenges to single combat, by champions representing each army, were common in those days. And the Philistines had a mighty champion, one of the gigantic Anakim; nearly ten feet in height and with bulging muscles in proportion, he wielded easily a spear like the weaver's beam, with sharp and weighty spear-head, and his head and breast and legs were covered with thick and shining and impenetrable armor. No Hebrew dare attempt a combat with him, to which he had hoarsely and insolently invited for forty days. Fear perched upon the banner of the Hebrews. Boastful hope and courage screamed from the banner of the Philistines. There is no need that the story be rehearsed—how David, a stripling only, coming from the Bethlehem sheepfold, went to his brothers, who were soldiers in the Hebrew ranks, and hearing the blatant challenge of the Philistine, at once accepted it, and felled him with a whizzing stone, hurled with straight aim from his shepherd's sling; how then courage came to the Hebrews, and a craven fear hissed in the ear of the Philistines, and how the Hebrews won vast victory over their ancestral enemies that day. In the war which followed this victory, till peace came, David went out whithersoever Saul sent him, and behaved himself wisely; and Saul set him over the men of war, and he was accepted in the sight of all the people, and also in the sight of Saul's servants. Then followed the triumphant

home-coming (1 Sam. xviii. 6-9).

And Saul eyed David from that day forward. Notice—from that day forward. Saul allowed this looking for the black side in David to become a settled habit of his life. How sad the habit! And the seat of it was a mean, miserable envy. Remember those wise words which the wise Lord Bacon said of envy: "Envy is the worst of all passions, and feedeth upon the spirits, and they again upon the body; and so much more because it is perpetual, and, as it is said, keepeth no holidays."

And this looking upon the black side is not an altogether ancient failing.

1. Some people steadily look for the black side in other people. This, as we have just been saying, became Saul's way. Saul therefore perpetually misinterpreted David. One is pretty apt to see what one is bound to see. "I have been in India for many a year, and I never saw a native Christian the whole time." So spoke a colonel on board a steamer going to Bombay. Some days afterward the same colonel was telling of his hunting experience, and said that thirty tigers had fallen to his rifle. "Did I understand you to say thirty, colonel?" asked a missionary at the table. "Yes, sir, thirty," replied the officer. "Because," pursued the missionary, "I thought perhaps you meant three." "No, sir, thirty." "Well now, that is strange; I have been in India twenty-five years and I never saw a wild live tiger all the while." "Very likely not, sir," said the colonel, "but that is because you did not look for them." "Perhaps it is so," admitted the missionary; "but was not that the reason you never saw a native convert?" So it is, one sees pretty generally what one is bound to see, tigers or Christians; and if one is bound to see a tiger, even though there may be no tigers in his country, he can imagine one easily enough, and that, so far as he is concerned, amounts to the same thing. Saul was bound to see

a tiger in David, and so, of course, he saw it and so he misinterpreted him.

Also, Saul looking thus steadily for the supposed black side in David, could get no good for himself out of David whatsoever. He bereaved himself of all the help David yearned to bring him (vs. 10, 11).

Also, Saul, bound to see the supposed black side in David, was prompted to all meanly strategic and tripping courses toward him. (See the story of Merab and Milchal in this chapter.) And are there not many modern Sauls, bound to see the black side in people around them or at least imagine it, which they are able to do, how sadly easily.

(a) Here is a man who, under God's blessing upon his work and foresight and persistence, has achieved a fortune. He gives largely and nobly to some good cause. Then these black-side-seeing people stand by, and, preciously careful not to give themselves, sputter and sneer and say, "Oh, yes, he gives, but just because he wants the glory of it." Or, on the other hand—as though they themselves had the most accurate information of the exact amount of the man's real resources and liabilities, and the number of others dependent upon him, and how much he may see fit to give in a Christian way and to other objects—turn among themselves to growl and mutter, "Why don't he give more? If I were only as rich as he you wouldn't see me so mean and niggard and close-fisted."

(b) Here is a young Christian doing his best in the church. "Oh," such say, "how he loves to put himself forward!"

(c) Here is a noble Christian man or woman. "Oh, yes," such black-side-seeing people say, "he is a good man, she is a good woman, but—"

2. Some people steadily look for the black side in circumstances.

"In palaces are hearts that ask,
In their disdain and pride,
Why life is such a dreary task
And all good things denied."

3. Some people steadily look for the black side in daily duty. Epictetus, the wise slave, has a parable of the two handles. "Everything," he says, "has two handles; by one it can be easily carried, by the other not at all." Thus, if your brother has injured you, do not take hold of this event on the side of the injury, for that handle will not support it; but take hold of it by the other handle, and say, "Well, he is my brother after all, we were brought up together in the same house." There are multitudes of people who steadily take hold of daily duty by the wrong handle, and will never lay their hand to the other handle. For example, they say, "It is distasteful," or, "It is hard," or, "One would rather be at something else."

4. Some people steadily look for the black side in providences. They steadily refuse to remember that a providence which looks dark may nevertheless be the most benignant gift of the Heavenly Father.

The cure of this common failing of looking for the black side.

(a) As to persons.

Wherever possible, attribute the best motive rather than the worst.

(b) As to circumstances.

The hardest circumstances cannot keep you from being what you ought amid such circumstances, though circumstances bring great chance for noble being.

(c) As to duty.

Difficult duty even, done for the sake of Christ, will become, urged on by such motives, strangely easy.

(d) As to providences.

"All are not taken; there are left behind
Living beloveds, tender looks to bring,
And make the daylight still a happy thing,
And tender voices to make soft the wind."

"Some murmur when their sky is clear
And wholly bright to view,
If one small speck of dark appear
In their great heaven of blue.

JUNE 18-24.—THE PROSPEROUS LIFE.
—Ps. i. 3.

The first Psalm is the song of the prosperous life.

Each of us has, in this world, but one life. Surely it is the vilest concern to any man that he make no failure of his one life; that he make his one life, in all high senses, prosperous.

According to our Scripture three elements enter into the prosperous life—refusal, reception, results.

Consider, first, the prosperous life is a life made prosperous by refusal. The man who is blessed—prosperous in highest senses—will refuse to do certain things.

(a) He will refuse to *think* wrongly. Blessed is the man that walketh not in the *counsel* of the ungodly. Counsel—that is, the thought or creed of the ungodly. It is really a great and concerning matter, the way in which a man allows himself to think; for, allowing himself steadily to think in one way a man may get into the condition of inability to think in another way—*e.g.*, "The consummation of all perfection as an instrument," says Sir Charles Bell, "is the human hand." The hand is the executive member of the body; it is that with which one does. To what multitudinous uses can man put it. Did you ever wonder at the curious machinery by which, when a pencil is laid across the palm and the fingers are brought down upon it, though the fingers are of unequal lengths, yet fore-finger and middle-finger and ring-finger and little finger all come down upon the pencil with tips exactly parallel? Did you ever notice what ability for grasping is furnished you by the sturdy and short and facile thumb opposed to four fingers of unequal length? But at Benares you shall see certain devotees who, by holding the hand steadily and for long in one position, have lost the power to hold it in any other way; for the multitudinous other and various possibilities of using the hand, the hand has become atrophied.

It is precisely so with the power of thought. Non-use of thought in certain directions results in inability of

thought toward those directions. Mr. Darwin confessed himself "atrophied" toward music, painting, poetry, etc., through the so constant using of himself in ways simply scientific.

And this atrophy of thought, this inability of it, is just as possible in religious directions. A man who will not take counsel toward God cannot at last; and there is a vast amount of what may be called ungodly thought—a style of thinking which simply ignores God—about in these days. But the man of the really prosperous life will not walk in such counsel of the ungodly; he will think toward God.

(b) The man of the really prosperous life will refuse to *practise* wrongly. Nor standeth in the *way* of sinners. Way—that is the usual Scripture word for sort and general practice of life. Though other men practise wrongly, he will refuse. At the battle of Alma, in the Crimean War, one of the ensigns stood his ground when the regiment retreated. The captain shouted to him to bring back the colors; but the ensign replied, "Bring the men up to the colors." So this man of the prosperous life will maintain high and brave practise of the right, whoever may retreat from it.

(c) The man of the really prosperous life will refuse to *speak* wrongly. Nor sitteth in the seat of the scorners. Those who openly scoff at religion and make mock of it, unto their sort of speech the man will in no wise enter.

Thus the man of the really prosperous life is a man who dare refuse.

Consider, second, reception.

This man of the genuinely prosperous life has another side to him than one merely negative and refusing. He will positively and joyously receive.

(a) He will receive all ennobling and uplifting objects of affection; but his delight is in the *law of the Lord*. This is the mightiest need for a life, in all best senses, prosperous—some imperial and holy object which shall grapple and keep and rule the love; for the controlling thing, after all, in a man is his topmost love.

(b) Also this man so lovingly receives this highest and ennobling object of affection that he *loves to think* of what he loves; and in this law doth he *meditate* day and night. What defence here from the various unprosperity of sinfulness. "Hang this upon the wall of your room," said a wise picture-dealer to an Oxford undergraduate, as he handed to him the engraving of a Madonna of Raphael, "and then all the pictures of jockeys and ballet-girls will disappear."

Third, results.

Glance at what results of lofty prosperity come to a man thus refusing and thus accepting.

(a) Result of *noble growth*. He shall be like a tree.

(b) Result of *propitious placing*. He is like a tree *planted*; he is not like a chance tree growing wild. There is a high and holy meaning in his life.

(c) Result of *sustenance*. He is like a tree planted *by the rivers of water*. Water is the frequent figure in the Scripture of the Holy Spirit. This man is not left alone; he is fed and sustained by the very help of God.

(d) Result of *fruitfulness*. That bringeth forth his fruit in his season. "But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, temperance; against such there is no law."

(e) Result of *beauty of character*. His leaf also shall not wither.

(f) Result of *real prosperity*. And whatsoever he doeth shall prosper.

Consider the contrast in the Psalm. The ungodly are *not* so.

JUNE 25-30.—GOD BETTER TO US THAN OUR FEARS.—Gen. xlviii. 11.

It is a gracious scene which opens here.

"The marble—as pure and white,
Though only a block at best;
But the artist with inward sight
Looked further than all the rest,
And saw in the hard rough stone
The loveliest statue that sun shone on.

"So he set to work with care,
And chiselled a form of grace—

A figure divinely fair,

With a tender, beautiful face;
But the blows were hard and fast
That brought from the marble that work at last.

"So, I think that human lives
Must bear God's chisel keen,
If the spirit yearns and strives
For the better life unseen;
For men are only blocks at best
Till the chiselling brings out all the rest."

And the poem quite precisely tells the story of Jacob's life.

Faithless, scheming, self-confident, tricky, mean, pushing for the main chance, even along forbidden ways, he was.

Trustful, self-surrendering, benignant, joyfully recognizing his dependence upon God, he became; one of the most shining saints in the Scripture roll of them.

But between the Jacob—that is, to press the meaning of his name, the supplanter, the tripper-up, the self-seeking one, he was; and the Israel—that is, the Prince of God—he became, how many cutting blows from the chisel and the mallet of the Divine Sculptor!

And the worst of all, I think, was that strange black trouble about Joseph. The coat of many colors drenched in blood; the bewailing mourning for the son of his best love for many days; all the long, sad years of separation, while the father thought him dead.

But now, an aged patriarch, cushioned in the comfort of the land of Goshen; with all his prosperous family around him; and Joseph standing there before him—not alive only, but the ruler of Egypt, and bringing his two sons that his father's aged eyes might be filled with the vision of them, and that they might receive the patriarchal blessing.

How much better had God been to Jacob than his fears! It is all in our Scripture.

Generalize from this scene and notice some directions in which God is better to us than our fears.

(A) God is better to us than our fears in the direction of the *forgiveness of our sins*.

The Rev. James Scott says: "A woman was very anxious about her soul, and applied to a man for guidance. He was a Unitarian, and spoke to her about education, culture, the gradual improvement of our species, and so on. She did not at first understand what he was saying, but when a glimpse of his meaning reached her mind she indignantly said, 'Gae awa hame, mon, your rope 's na lang enough for a.'" The poor body was down in the depths of sin, and knew it. What were education, refinement, and culture (good things in their place) to her? It was a mighty Saviour she wanted, to save her at once from sin and the grave, and to such a Saviour—who died, the just for the unjust—the Unitarian could not direct her."

One said, some time since, in Boston, "We are not God; somewhere there is a line between man and God; did Jesus Christ cross that line from below or did He cross it from above?"

Quick and strong, as was the answer of the gentleman who asked the question, is our answer. Jesus Christ crossed that line, separating God and man from above. He was God manifest in the flesh. He was God descending into our nature to bring us, through His atoning sacrifice, forgiveness for our sins.

And when, by faith, you have laid hold of the Divine-human Saviour, then the forgiveness of sins conferred upon you is vastly wealthier and ampler than we are apt to think.

(a) Forgiveness of sins *is* justification. It is the putting one in such relation to the broken law that the law has no further condemning claim upon him. But,

(b) Forgiveness of sins is also *restoration to favor* and reinstatement in sonship.—John 1-12.

And also,

(c) Forgiveness of sins is *regeneration*. The momentum and direction of the forgiven man's nature are changed.

And also,

(d) Forgiveness of sins is the reception of *heavenly help*. In the forgiven man there enters and dwells the Holy Spirit.

So ample is God's forgiveness. Do not fear; accept.

(B) God is better to us than our fears in the direction of our *trials*. We have seen how true this was in the case of Jacob.

(C) Also, God will be better to us than our fears in the direction of our *dying*. Accepting Jesus Christ, we enter the domain of death as one does a captured territory. Our Christ is He who conquered death in the resurrection.

EXEGETICAL AND EXPOSITORY SECTION.

The Formation of the Decalogue.

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

THE announcement of such a theme will strike many with surprise. All the circumstances connected with the proclamation of the Ten Words and with the record made of them indicate that the summary of human duty was given at once, *totus, teres et rotundus*, and not at all by degrees, and attaining completeness only by the lapse of time. But there have been and there are those

who are not satisfied with so simple a view of the matter, and insist that the formation of the Decalogue was gradual; that at first certain brief precepts were given, to which were subsequently added explanations and enlargements the nature and extent of which can be determined by critical analysis. It is maintained that all the precepts had the same terse and simple form which we observe in the first, sixth, seventh, eighth and ninth commandments. They accordingly may be represented in this way:

FIRST TABLE.

1. Thou shalt have no other gods before Me.
2. Thou shalt not make to thee any graven image.
3. Thou shalt not take the name of Jehovah, thy God, in vain.
4. Thou shalt remember the Sabbath day to keep it holy.
5. Thou shalt honor thy father and thy mother.

SECOND TABLE.

6. Thou shalt not kill.
7. Thou shalt not commit adultery.
8. Thou shalt not steal.
9. Thou shalt not bear false witness.
10. Thou shalt not covet.

To these simple precepts all the rest that we now see in the Decalogue was afterward added.

An orderly statement of this view is found in Ewald's "History of Israel"* (vol. ii., p. 159, note), where he claims that it is perfectly justifiable to separate between the original text and subsequent additions. "First, because in these comments, and in these only, the two existing versions exhibit important variations, while the actual commandments themselves agree together in the two versions in a far more striking degree (for in the tenth commandment only the words are gratuitously misplaced by the Deuteronomist through the interpolation of the comment)." He adds to this the fact that all old charters and other records, more especially those inscribed on stone, are always restricted to the most necessary words. It is, therefore, fair to presume that this was the case with the statement of the law, given through Moses, which lay at the basis of all the subsequent legislation. Another consideration bearing in the same direction is the fact that if the tables were originally written as we now have them, the first table, with its five commandments, must have contained incomparably more words than the other, whereas we would naturally expect a certain uniformity,

* English translation, London, 1876.

even in outward appearance, between the two tables.

Nor is it to be denied that there is a certain degree of plausibility in these considerations as tending to make our explanation of the differences easier. Hence we find it adopted by conservative critics, such as the Speaker's Commentary (i. 336), and Dr. M. S. Terry in Whedon's Commentary (i. 478). And it must be admitted that either view can be held *salva fide*, if only the divine origin and authority of the subsequent additions be maintained. Yet it seems to the writer every way more reasonable to hold the ordinary view, the *prima facie* opinion which any intelligent reader would form on reading the narrative in Exodus or in Deuteronomy.

1. This is the plain sense of the account given by the sacred books, whether the earlier or the later. Neither contains a suggestion to the contrary. In each the Decalogue appears as a whole, and not a hint is given that it is the result of successive enlargements introduced from time to time. God is distinctly represented as announcing all these words "out of the midst of the fire, of the cloud and of the thick darkness with a great voice" (Deut. v. 22), and then writing them upon two tables of stone. The fundamental law, the great statute of human duty, the admirable summary of piety and morality, was set forth at once in its completeness. This, I say, is the obvious purport of the sacred narrative in its twofold form, and there ought to be very good reasons to induce us to surrender this natural force of the accounts.

2. The reasons for a contrary view are not sufficient. One is the fact that if five commands were inscribed on one table and five on the other there would be a great inequality between them. But who is warranted in saying that just this division was made, for it is still a contested question whether the proper division is three and seven, or four and six, or five and five. And even supposing that the last-mentioned division were the true one, what reason is there

for insisting that one pentade was on one table and the other upon the other? Not a word is said in the text of either Exodus or Deuteronomy as to any division of the precepts. All were given together as resting on the same authority and having equal validity, and any distribution of them between the two tables must rest simply upon presumptive inference. Nor can the fact that ancient charters and the like were usually confined to the most necessary words be pleaded here against the face of the narrative, because it is expressly said (Ex. xxxii. 15) that the tables "were written on both their sides, on the one side and the other," as if to indicate that the entire contents of the ten words were thus engraved. It is not uncommon in our own day to see the Decalogue inscribed on the walls of Christian churches, and they who are concerned in this species of mural decoration do not seem to find any trouble in putting the whole series of precepts within appropriate limits.

Nor is it exactly correct to say that the theory of the gradual formation of the Decalogue accounts for the variations of the version in Deuteronomy from that given in Exodus. For the differences occur as well in the opening portions of the commandments as in the closing. Thus in Deuteronomy there is a variation in the first word of the fourth command (*observe* instead of *remember*), and in the first clause of the tenth (*wife* instead of *house*), and the copula is prefixed to each of the last four in Deuteronomy, while it is altogether wanting in Exodus. These differences are certainly not serious, but they are inconsistent with the notion that the preceptive portion of the Ten Words was all that was given originally, the rest having been afterward added, for in that case one would look for literal and absolute identity in the short original series engraved on the tables of stone.

3. The supposition seems to transfer to God what is peculiar only to man—*i.e.*, the law of growth and develop-

ment. Human beings are accustomed to improve by experience, for rarely is completeness in any work, material or intellectual, attained at a bound. And if the Decalogue were of earthly origin, it would be natural to find in it stages of progress, but quite unnatural if it were a gift from heaven. There is no afterthought in the Infinite Mind. The Most High sees the end from the beginning. True, His self-revelation was gradual, and we see an advance along the whole line of the Scripture, but this was due to the historic character of the Hebrew religion and the need of adapting its disclosures to the mental and moral condition of those who received them. No such need exists in the case before us. The people who were able to receive the Ten Words were equally able to receive the reasons upon which they rest or the sanctions by which they were enforced. Nor can any one assign a cause why the second, third, fourth and fifth commandments should have been given apart from the weighty considerations which we now find attached to them. These considerations always existed, and it was just as important that the people gathered at the foot of Sinai should hear them then as that they or their children should hear them at any subsequent period. These words are not superfluous addenda, but have intrinsic weight, and whatever reasons justify their subsequent introduction will equally justify their utterance at the beginning as both true and appropriate in themselves and of service to the people.

4. Another and still more important consideration is that the parts supposed to have been added to the original draught contain the sanctions of the law. The latter part of the fourth command gives the reason of its enactment (one part of the reason stated in Exodus, the other in Deuteronomy); the second portion of the fifth command contains a promise to the obedient; the corresponding part of the third and the second gives in each case a sanction. This is found most express and detailed

in the second, perhaps because image-worship has been from the beginning, even as it is now, the most widespread and persistent form of religious error. But be that as it may, the sanction is by no means limited to the transgressors of this particular precept, but is couched in such terms as take in all men without exception. God visits the iniquity not simply of image-worshippers, but of them that hate Him, to the third generation and the fourth, but He shows mercy to them that love Him and keep His commandments to the thousandth generation (cf. Deut. vii. 9). With the greatest propriety, therefore, did Luther, in his "Kleine Catechismus," put this part of the second command at the close of the whole as furnishing the one comprehensive reason upon which they all are grounded. If this be so—and it is not easy to see how it can be denied or even doubted—it is surely natural and rational to suppose that it would be given to men at the same time as the law it was designed to support. Why should precept and sanction be separated? Why was one given at one time and the other after an interval longer or shorter? Surely there is no answer possible to these questions. Only the exigencies of a needless theory could have suggested such a violent sundering of closely related parts.

5. The supposition against which we are contending detracts much from the weight and force of the Decalogue as it stands. As it has been accepted from the beginning it has all the completeness of a great statute for the whole race of man. It is definite, clear and cogent, and has that which distinguishes it from opinion or advice, and makes it LAW. An enactment of a human government which, whether by design or by accident, omits to add a penalty for transgression is wholly inoperative, and, in fact, void. It does not seem fitting that the Most High, in announcing the supreme rule of duty for the children of men, should omit the characteristic feature and leave it to be supplied at a future time. It is far more accordant

with the Divine nature and with the solemnity of the occasion that the Ten Words, when announced from the blazing mount, contained the complete summary alike of precept and penalty.

6. If the reasons and sanctions of the Ten Words were added subsequently to the delivery from Sinai, why is there no trace of such addition? We scan the Pentateuch in vain to discover the place where or the time when any accretions were gained to the original draught. One narrative of the event on the flaming top of Sinai dates from the commencement of the error in the wilderness, the other from the termination of that error; and while the two have curious diversities in words, clauses, and, in one case, in an entire sentence or paragraph, yet both agree in setting forth not only the mandates, but also the accompanying specifications, reasons, or sanctions. Nor can the closest scrutiny of the narrative detect any occasion in the history of Israel which seems naturally to have suggested the enlargement of the ten precepts.

It seems, then, reasonable to conclude that there is no foundation for the modern notion that the Decalogue, instead of coming in its completeness from the mouth of Jehovah, was a growth beginning with the simplest possible declarations of duty, and then gradually taking on details and specifications from time to time. The Ten Words are not a piece of patchwork made at sundry times and in divers manners, but a single utterance of the Most High, so perfect and comprehensive as to well deserve the unutterable solemnity and grandeur of the circumstances in which it was made. Man's words often need supplementing and enlarging, but Jehovah's never.

"The Sons of God."

BY TRYON EDWARDS, D.D., DETROIT, MICH.

Then began men to call upon the name of the Lord.—Gen. iv. 26.

THESE words have been variously

understood by different commentators : (1) As signifying that then, for the first time, men began to call upon God in public prayer, or by formally organized public worship ; (2) that then men began making a profane use of the Divine name in the institution of idolatry—for so Onkelos, Jonathan, and Josephus suppose ; and (3) that then men began to call themselves by the name of God, either as claiming to be His followers or as partaking of the Divine nature in which man was originally created.

No one of these explanations, however, is satisfactory, or meets what is believed to be the true meaning of the declaration, which is to be sought, as it seems to be plainly given, in the context and the original of the text itself.

The context is speaking of the descendants of Seth, who were the acknowledged worshippers of God. And the expression of the Hebrew is, *not* that *men* began to call *on* the name of God, but "Then *it was begun* to call men (*i. e.*, good men), *not on*, but *by* the name of God." And as in the family and the community, the *son* is called by the name of the father, so here the plain sense of the expression seems to

be, "Then it was begun to call men (the good men who acknowledged and worshipped Jehovah)—to call them the sons of God or God's sons."

And that that is the true meaning of the expression is confirmed by the language of the next chapter but one (vi. 2), where it is said that "*the sons of God*"—*i. e.*, his professed worshippers—married the daughters of men—*i. e.*, irreligious and worldly women, and as a consequence (as mothers so influence the character of their children) a race of *giants* sprung up ; not giants in *size*—the word has no such meaning—but giants in wickedness, outbreking men, *violent men* ; the same Hebrew word that is used where it is said the world was so filled with their *violence* that God destroyed it by the flood.

Just as, in the New Testament, we are told that at Antioch the disciples were first called (and as the Greek word shows, were *divinely* called) Christians—*i. e.*, Christ's sons—so here, in the Old Testament, good men—the worshippers of Jehovah—were first called (probably *divinely* called) God's sons, as we find that name is next used in the inspired words of chapter vi., verse 2.

SOCIOLOGICAL SECTION.

Sociology and its Bearings.

By REV. J. H. HARTMAN, PH.D.,
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WEBSTER defines sociology to be : "That branch of philosophy which treats of human society."

Sociology, however, is not one of the social sciences, as might be inferred from the above definition, nor is it the sum of all of them.

A definition that would make this youthful science generic to ethics, economics, social or political science, would unjustly restrict it ; and one that would sever it from all connection with these would make it too abstract.

Indeed, a science that is only formulating cannot be defined as you would a triangle with the essential parts given. We have here yet only a part and an insufficient one, and we must patiently abide the slow processes of constructive thought when, all the parts discovered, sociology will receive definition.

The student of this progressive science finds himself, however, as he advances, delving into fundamental principles that lie beneath and behind all the social sciences ; the ethical, mental, and theological, as well, where God dwells and in whom is found the origin of all things and their meaning.

From a contemplation of God as the

interpretation of all nature, he comes to man, the unit; and then to men—that is, society; and then to men in a civil organism—that is, the State.

From the nature of the unit he determines the nature of society and the functions of the State, and seeks in the long plodding processes of social evolution to adjust the inarticulate parts of the great organism by the aid of all sciences and knowledge that can be made to contribute to the purpose.

With but one side of the triangle given, we would offer this as a partial definition: Sociology is the science that gathers from the whole orbit of knowledge, facts, principles, maxims, moral, political and religious; and so classifies and applies them as to secure to each person the realization of his highest individuality as a rational and terrestrial being.

In this partial definition, which, perhaps, indicates only the object of the science, we have also the perspective of its bearings, which are twofold—viz., scientific and practical.

I. *Its Scientific Bearings.*

Its very first question is a theological one, determining the nature and character of God as the source of all things, the foundation of all being, and author of all the laws by which spirit and matter are affected.

God is one God, infinite in holiness, wisdom, power, and love. He is the Creator and upholder of the universe, and He made man "in His own image."

God's image in man is the solution of his nature, and the key to his relationships Godward and manward.

The sociologist passes from a contemplation of the Creator to the creature, man, and discovers him to be a self-conscious, self-determining being; and, therefore, a person. He finds him capable of distinguishing between things, and of pronouncing judgments; he is, therefore, an intellectual person. He finds him able to differentiate right from wrong; he is, therefore, a moral person. He finds him exercising a sense of dependence upon a higher pow-

er, and a feeling of reverence for the perfections of the Absolute Being; he is, therefore, a religious person. He discovers in him a moral sense, commending him for right action and upbraiding him for the wrong; he is, therefore, a responsible person. He discovers in him intuitions which, supplementing his reason, assure him of the existence of God as his Creator and law-giver; he is, therefore, a person morally responsible to God for his conduct. Thus has God made man in His image. This self-conscious, self-acting, intellectual, moral, religious, and responsible person is God's creation; and in order to secure his individuality and conserve his personality, God has endowed him with rights which are a part of him and as essential to his being as the protoplasm in the cell is to the life. The generic characteristic of man is personality, which in the very nature of the case necessitates personal rights. God Himself could not construct human life into persons without planting each in a centre all his own, and circumscribed by personal rights, sacred and divine.

These rights determine his relationship to his fellow-man, while his nature determines his relationship to his Creator. Both relationships grow out of man's nature as the creature of God, and man is reminded of them by the very constitution of his nature, and also by the first and second commandments, which are an epitome of the moral law. Conscience is God's voice in the soul, and is with God on all the fundamentals of ethical law—erring, if at all, only in the application of moral principles. The general requisition of the first and second commandments meets the approval of the universal conscience of man in the abstract. It is only in the concrete that differences obtain. The moral law, operating through the conscience and the higher organism of the State, is the provision divinely made for the realization of man's highest individuality by the development of his personality.

Now, personality being from God, personal rights must be. Personality being conserved by moral law operating through the conscience and the State, personal rights must be. A person being bound by the law of his being to protect his personality is by the same law bound to protect his rights. A person under obligation to develop his personality is under like obligation to exercise his rights as a means to the end.

But a person exercising his rights and thus developing his personality under the restrictions of moral law becomes a producer, greater or less as he uses intelligence; and what he thus produces grows out of his personality in exercise and is his own. Proprietorship is, therefore, the legitimate product of personality, and man's title to the fruits of his toil is divinely sacred.

But the duty of one person to exercise his rights in the enlarging of his personality is the duty of every other person to do so; for all being created *persons* under the same moral law, rights are equal and cannot conflict; and what is one man's personal right cannot be another's at the same time, any more than one person can be another.

Then, again, the law which lays an obligation on one to claim and exercise his rights lays an equal obligation on him to grant others their rights, with the privilege of their exercise.

It is in the free and unmolested exercise of one's rights that man realizes his individuality and improves it to the limits of his natural faculties.

Man's moral nature being made in the image of God, and God's moral law written in man's nature and discovered to him through the conscience, constitute man's fitness for society, and keep him within the circle of his personality, and from trespassing upon others' rights. All accumulations gained as the legitimate product of personality exercising itself thus under the moral law are sacred and immaculate as the moral law itself, and man's title to such accumulations is from God.

These gains will necessarily vary with the capacity and opportunity of each person; but as capacity is inborn and opportunity a providence, inequality of possessions, whether of mind or material, follows by a law which is also eternal and divine.

Now, if persons in activity never stepped beyond the circle of their rights and the limitations of moral law, all possessions, though unequal, would be legitimate; but such is not the case, for much gain is wrongly gotten and is held by legal but not by God-given title; and inequality of conditions is not always the result of native capacity or providence, but of dishonesty and immoral methods. Here is found the element of confusion and discord. The moral sense single-handed is insufficient to correct trespass and wrongdoing. God has therefore provided for the combination of the whole into the higher organism of the State.

The State is the instrument of God as much as is the conscience, and it has its origin in Him as much as man's capacities have. The State has its unity in the Divine purpose, and its continuity in the combined interests of the generations. Man's moral nature is his aptitude for government. The State defines his rights and protects them. It fixes his relations as a *person* in the political organism and as a part and parcel of it. Sovereignty is from God to the people through the organism of the State. The State, therefore, has superhuman power (it being delegated from God) to make laws, enforce moral conduct, restore and protect rights, punish crime, administer justice between men and men, capitalist and laborer, settle all differences where the weal of the whole or a part is affected, and realize to each person the eternal right to be himself under the moral law, and to possess his own.

Such, then, are some of the scientific bearings of sociology as discovered in the various sciences, ethical, metaphysical, psychological, and social, which this generic science involves. What now are

II. *Some of its Practical Bearings?*

They are the application of sociological science to man, to society, and to the State, in a way to secure man's highest individuality as a rational and terrestrial being.

Ideals, however, are always higher than realities. Sociology takes cognizance of this fact, and ever seeks by peaceful measures to place the practical goal as near the ideal as possible. It proceeds with confidence in the moral nature of man and in the efficacy of the moral law as operating through the conscience and the State. It believes in the presence of a principle of life in human society, that ever tends toward liberty and justice. Sociology is, therefore, optimistic. Its methods are instructive, and thus constructive and eliminative. Where its knowledge is classified and scientific it speaks categorically; where unclassified, as many of its facts are, it is reticent and cautious.

The chafing question of equality and inequality, nihilism would dispose of by summary departure from accustomed ways which always head toward disaster. Socialism would correct the evil by placing such limitations on the individual as to destroy his personality, and thwart God's purposes regarding him. Sociology comes to relieve the situation in the use of all the knowledge and wisdom it can command. It would act through the conscience when possible, and through the strong arm of the State when necessary. It would protect the equality of rights against abuse, aid impeded activity in all classes, and constantly so renew the conditions as that no class may fall so hopelessly behind in the race as to cease running at all. It would by equitable laws so limit power as to transmit to posterity a more just equilibrium of conditions and keep more equal the motives for activity in all classes. It would legislate more justly on the diffusion of the fruits of industry. It would so limit combination as to protect the weak against the over-reaching hand of the strong, and

insist on the maxim that legitimate wealth is the product of personality, exercising itself under moral law.

It is true that wealth is the condition of national prosperity, but when concentration becomes the condition of wealth personality among the unwealthy becomes so circumscribed as to deprive of opportunity and stunt development which are the sources of wealth. Opportunity is a right of personality, and related as it is to the thrift and development of the individual, it must be protected by the organism of the whole of which the individual is a part. Thus would practical sociology seek a pivotal point or balanced movement between equality and inequality, correct many crying wrongs, hush much complaint justly made, lessen the number of almshouses, asylums, and prisons by a more general diffusion of the necessaries of life.

The practical bearings of sociology are not only political and social, but also religious.

The kingdom of heaven is the true synthesis of the physical, moral, and spiritual universe. In it are found the purposes of Almighty God and the energies of His presence, which are the origin, condition, and final completion of social order.

The kingdom is a system of spiritual affections, because the King Himself is love. Those affections, active in all the subjects of the King, will in the course of their strengthening and enlarging become current with all cosmical movements and unfold into the perfect harmony of society. Here benevolence, set forth as a duty under Christ's law of neighbor-love, and as a joyful privilege under the impulse of the indwelling Christ, finds noblest opportunities for the fulfilment of its mission in relieving human want and suffering, and of testifying to the utility of wealth, and its right to be.

The kingdom is the embodiment of sociology and holds the even balance between the conservation of what is old and effete and the progress into what

is new and better for society ever evolving into higher forms. It advances civilization without destroying it. It reforms by constructive methods. It feeds the social organism on organism, ever eliminating the old and appropriating the new by natural processes. Its principle of life is the same Divine Spirit that once brooded over chaos and transformed it into cosmos. It is the burden of sociology to infuse that transforming Spirit into all the spheres of life, that the industries may glow with fair dealing; literature may breathe forth the spirit of benevolence; art exhibit the example of true sacrifice; the

natural sciences testify to the presence of an overruling Deity, and the second commandment and golden rule solve all social problems, close up all breaches, and make all men brothers in the one family of the race. "Thy kingdom come," is not the prayer of a sect or of sects, but of the philosopher, the philanthropist, and the statesman. Kneeling at the shrine of all the sciences that touch on human conditions is Sociology, giving her voice to each in utterance of that prayer. That prayer answered, the burden of her heart disappears; and the mission in which she has wrought is completed.

MISCELLANEOUS SECTION.

The Present Aspect and Liabilities of the Christian Endeavor Movement.

BY REV. GEORGE H. PAYSON, RAHWAY, N. J.

1. THE present aspect of the Christian Endeavor movement is inspiring.

Its growth has been marvellous. This youngest child of the Christian Church has in eleven years reached the sturdiest manhood. Its influence belts the globe to-day. Upon its standard the sun never sets. Under the impulse of the great convention in New York a thousand new societies were started within a month. Its vast size and swift growth are the first characteristics of the Christian Endeavor movement which attract our attention. But this of itself is nothing. Mere bigness is a poor criterion of worth. Rapid growth is not necessarily a test of merit.

For what does Christian Endeavor stand? In the answer to this question is its present aspect disclosed and its future efficiency foretold. It stands for Christian organization.

Everything is organized to-day. It is one of the characteristics of our civilization. There are organizations secular and religious, social and literary, of

science and art, philanthropy and charity, for recreation, study, and work.

Co-operation for evil is found as well as for good. The devil is a great organizer. His forces are always in line. When bad men conspire, good men must combine.

Destructive forces are joined. Union of the constructive forces is demanded. They are coming together.

In this respect the Christian Church is in touch with the spirit of the times. It is a practical age. We need applied Christianity as well as the application of any other force. Now, Christian Endeavor presents a compact organization with its individual societies, its local and county unions, its State and national conventions. It is a Christian organization. Its aim is religious, its motives and methods religious. All other features are theoretically at least secondary to this. The name and motto, the original platform of principles, and the revised constitution voice its spirituality. Its noble aim is the development of Christian character and the enlargement of Christian influence among the young.

2. Again, this movement stands for Christian loyalty. Its motto is worthy

of inspiration, "For Christ and the Church." There may be instances of exalting the society above the Church, or of conflicting claims and interests, but they are inconsistent with the principles of Christian Endeavor. The revised pledge makes them impossible.

The present aspect of this vast organization is that of hundreds of thousands of young Christians earnestly endeavoring to live loyal to Christ, their Lord and Saviour, and to the Church which He has purchased with His own precious blood.

3. Christian Endeavor stands for Christian faith. Belief in the Lord Jesus is the condition of active membership. It is the sole distinction between the active and associate members. The line is distinctly drawn. The "religiously resolute and the religiously irresolute" are brought face to face.

4. Once more, Christian Endeavor stands for Christian service. It believes that "faith without works is dead." It gives the young Christians something to do at once. And work is just as essential a means of grace as "the Word, sacraments and prayer." This service has several characteristics.

(1) It is voluntary. There is no compulsion in Christian Endeavor. Its members are volunteers.

(2) It is a pledged service, however. This is its salient characteristic, and is consistent with the one just mentioned. For while no one is obliged to sign the pledge or to join the society, yet once having joined and signed, a solemn obligation is assumed. This constitutes largely the genius of the organization. It gives it staying qualities. The pledge is essential to success.

(3) It is delegated service. The society works through committees. Three are constitutional—the Prayer-meeting, Look Out, and Social. Others may be added indefinitely.

(4) The service is accountable. Monthly reports are required, when each committee tells what it has accomplished. The monthly consecration

meeting serves the same end, in theory if not in practice, calling for individual account for spiritual progress, and reminding all of the final reckoning for pledge and promise, privilege and duty.

Such, in brief, is the present aspect of the Christian Endeavor movement.

I. Now, what are its liabilities or tendencies? Let us try to forecast the outcome of this magnificent movement. There are some perils.

1. One is over-organization. To substantiate this I need only refer to the colossal convention of last July. It roused the deepest emotions of the soul. As those in attendance came trooping in by the hundreds, by the thousands, a vision of heaven seemed to break upon the soul. This appeared to be the multitude that no man could number, who had washed their robes and made them white in the blood of the Lamb, and were singing the new song of redeeming love. The presence of that host of young people in New York, dominated by their consciences and consecrated to Christ, was a tremendous rebuke to the materialism and pessimism of the age, and a timely proof that sincere Christian faith and sterling Christian manhood are more real and vital to-day than ever before.

So far, so good; but when we look at the thing as practical men we are compelled to say, "It was magnificent, but not war."

The liability of this movement to over-organization cannot be over-estimated.

2. Growing out of this and closely connected with it is the danger of over-estimation.

The undue emphasis placed on numbers illustrates this. It is a fault of the age. We are gone stark mad with statistics. Yet figures do lie outrageously, even religious figures.

Now, considering its size, the Christian Endeavor Society has not accomplished so very much whereof it should glory. The principal thing it has done is to grow. It has surely spread itself. Yet there is a great deal of self-adula-

tion in regard to its work that is disproportioned to the facts and inconsistent with the teaching of the Word, that we are at the best "unprofitable servants." It needs less of the spirit of the haughty Jehu who shouted, "See my zeal for the Lord," and more of the spirit of the lowly Jesus, "who opened not His mouth."

There are other dangerous tendencies in this great movement common to every organization. Among these are formality, insincerity and superficiality, to which even the Church and every Christian is liable. One more deserves special mention—to wit, the lowering of moral tone engendered by the violation of the pledge. Its solemn obligations are too lightly assumed and too easily broken. It is not a bold assertion to say that in almost every society the pledge is violated continually, and each violation is disastrous to the individual and to the work. There is a peril here to Christian manhood that cannot be exaggerated.

The interdenominational mission of the Christian Endeavor work is self-evident. Like the Young Men's Christian Association, the Woman's Christian Temperance Union, the Sabbath-school, the Evangelical Alliance, and the Brotherhood of Christian Unity, yet perhaps more than any one of these the Christian Endeavor movement is uniting the different churches in closer fellowship and stronger service.

But what is the liability in regard to the individual denomination? Greater loyalty than ever, according to Christian Endeavor principles and consistent with interdenominational fellowship just mentioned. The example of our Methodist brethren, in establishing sectarian Epworth Leagues, will not be largely followed. But there is a principle involved in this departure of the Methodist Church that means something. The strong point about the individual Christian Endeavor Society is that it belongs to and is controlled by the individual Church. But the weak point in the general movement is its

irresponsibility. Here is a powerful organization of young people in annual or semi-annual conventions assembled, belonging to the Church, and yet not amenable to its authority in the least degree. Who can fail to see a liability to danger in this freedom from ecclesiastical control?

The next tendency of this movement to be noted is in reference to children. The Junior Department is coming to the front. The promised result is most hopeful and gratifying to every one who believes that too much emphasis has been placed on "total depravity" and not enough on the Divine possibility in every child; too much stress on the little one's being a "child of wrath" and an "heir of hell," not enough upon its being a "child of God" and an "heir of heaven."

In brief, the Junior work is teaching the children to love Christ with their childish affections and to serve Him with their youthful zeal according to Divine command.

The influence of this movement upon the Church is not to be lightly esteemed. It is liable to increase more and more.

Especially will it be felt in the Church prayer-meeting. The members of the Endeavor Society are bound to attend the midweek service. If loyal to their pledge, it will take precedence of their own. And now it is high time that the influence of their live meetings should be felt in our dead ones. It is liable to be increasingly felt in more spontaneity and less formality.

Men will pray and speak with some better motive than, "to fill up the time." Women will take some simple part in the service and not "be ashamed." And the time is not far distant when the Church prayer-meeting will be rescued from its present condition of suspended animation and take on new life and power.

But, in passing, we note a dangerous tendency in laying too much stress on "taking some part in every meeting aside from singing." This is not a saving grace, and may become a sancti-

monious habit. It sometimes cloaks base hypocrisy. The glibbest talkers and most unctuous prayers are not seldom conceited, disagreeable people. The *Ram's Horn* says truly, "If a man's walk don't correspond with his talk, the less he has to say in prayer-meeting the better."

To exalt the life and work, therefore, above speech, or prayer, or song should be the aim of the Christian Endeavor. It is. Though centring in the prayer-meeting, it sweeps a wide circumference of Christian activity. The most significant feature of the movement to-day is its tendency to reach out on all lines of helpful service.

A new impulse is being given to Bible study. This is the source of power and life through the Holy Spirit, and therefore the first essential to the proper development of Christian Endeavor.

This suggests a wide scope for Christian Endeavor work in connection with the Sabbath-school, not only in the study of the Bible along inductive and systematic as well as international lines, but through the proper committees as well, in the practical development of Sunday-school work.

The Christian Endeavor Society is also consecrated to systematic beneficence by a covenant and pledge to give not less than one tenth of the income to benevolent and religious purposes, also by the two-cents-a-week plan for foreign missions. The young people are at the front in the revival of Christian stewardship which is breaking upon a selfish world.

By a natural transition, we consider next the relation to the great work of missions. The testimony evoked by Mr. Speer, that only a handful of the fifteen thousand he addressed had ever read a single missionary book, was humiliating. Possibly a showing of hands among the officers and adult members of our churches would not prove much more inspiring. But an interest in missions is fast developing among the young. Says Secretary Baer, "More and more the Christian

Endeavor societies are becoming missionary forces." In the world-wide field there is unlimited opportunity for the evolution of intelligent, self-sacrificing, faithful service in the execution of Christ's marching orders to His army: "Go ye into all the world and preach the Gospel to every creature."

The need of earnest, zealous evangelistic work in local fields is just as urgent. Through this great, live host of young Christians the supply of workers should be equal to the demand. The most salient and significant feature of the Christian Endeavor movement to-day is its alliance with temperance and Sabbath reform, with philanthropic and charitable work—in fine, with every form of Christian service that helps to save men now from unbelief and sin, and to crown them with faith and righteousness forevermore.

Figures and Illustrations in Public Speech.

BY REV. GERARD B. F. HALLOCK,
ROCHESTER, N. Y.

"I was glad to hear you give that solemn *personal incident* in your discourse last night. Ministers nowadays are getting above telling a story in a sermon; but I like to hear it." So said Judge McLean to Dr. Cuyler. Christ's teaching was pre-eminently illustrative, imaginative, anecdotal. It is one of the strange ironies of our day that those who profess to follow His doctrines should so largely ignore the method He so continually used to enforce those doctrines. More especially is this strange when we see that that method has proved itself so profoundly successful, so completely adapted to the end in view, and when, moreover, it is as philosophical as it is simple. Lord Bolingbroke well says, "Abstract or general propositions, though never so true, appear obscure or doubtful to us, very often, till they are *explained by examples*." And it is to "Truth embodied in a tale," Tennyson gave the palm, "Where truth in closest words may fail."

Illustrative or figurative speech is well used more effectively to persuade or for the purposes of elucidation. It is not to be used for its own sake, nor merely to increase the elegance of rhetorical composition. "Every figure, however beautiful," says Quintilian, "unless it tend to gain the cause, is superfluous." It is always legitimate to use an illustration to give lustre to thought, but not when the purpose is simply to give lustre to language. Excess is to be carefully avoided. The picture, in proportion to its vividness, should reflect a harmonious light chiefly upon the leading idea of the discourse. There is one central light in every perfect sentence or discourse. To be legitimate all illustrations must steadily add to its intensity. But when spontaneous and vivid they add wonderfully to any speaker's power.

Whitefield once compared the case of a sinner, while groping in sin, to that of a blind man led by a little dog fastened to him by a little string. The string broke at last, and the man, left to grope his way alone, came to the verge of a precipice; he put out his staff, it fell over the edge. He, supposing it had fallen on level ground, and stooping to pick it up, fell down the steep. This illustration was presented with such effect that Chesterfield, who was in the congregation, springing from his seat, exclaimed, "Good God, he is gone!"

Nettleton's famous illustration of gamblers in a burning house is another case in point, as well as many of those so unusually forcible and vivid used by Father Taylor.

Some years ago a preacher in Newburyport, Mass., while describing the perils of an impenitent sinner in the voyage of life, compared him to a vessel under a gale drifting rapidly toward the adjacent breakers of Newburyport. At the climax of the elaborate figure, the preacher shouted, "How—how shall the poor mariner be saved?" An old veteran of the sea, absorbed with the vivid and skilful presentation of the preacher, sprang to his feet and screamed, "Let him put his *hel-um* hard down, and bear

away for Squarm!" Possibly the impenitent sinner was no longer thought of, but where a deep solemnity pervades the assembly usually the impression is salutary and most fruitful of results.

One other instance will show the inspiring and uplifting power of a well-chosen illustration. Some fifty years ago a Methodist local preacher named William Dawson was preaching in London. On one occasion he had as his topic "The Divine Offices of Christ." He was a very extraordinary character, even in a denomination which has furnished strange examples of originality and eccentric power. He came from Yorkshire, and was only a plain farmer, yet his vivid and audacious imagination enabled him to sway the largest audiences, and to avoid by its own tremendous momentum the vulgarity and irreverence which would have otherwise crippled his influence. "Billy Dawson," as he was familiarly styled, was a man of genius, and in his sermon on the offices of Christ he showed it. He had portrayed the Saviour as teacher and priest, and he proceeded to set forth His glory as King in His own right over saints and angels.

Kindling at the thought, he drew the picture of a coronation pageant. The great procession was arrayed. Prophets and patriarchs, apostles and martyrs, moved grandly on. The vast temple was filled, and at the climax of the thought the preacher suddenly broke from his ordinary tone, and sang, with startling effect:

"All hail the power of Jesus' name,
Let angels prostrate fall;
Bring forth the royal diadem,
And crown Him Lord of all!"

The effect was overwhelming. The crowd sprang to their feet and sang the hymn with a feeling and a power which seemed to rise higher and higher at every verse.

Such was the grand result of a well-chosen illustration applied to a really great theme. Fellow-teachers and preachers of the Gospel of Christ, let us not hesitate to make good use of illustrations.

The Great European Cathedrals.

BY J. B. REMENSNYDER, D.D., NEW YORK CITY.

IN making a tour through Europe, nothing impresses one more than the prominence of religious edifices. In the little village it is the church spire that first catches the eye; and as we near the great city, far above every other object, in a loftiness quite unapproachable, rises the tower of some majestic cathedral. This, to the pious observer, is a pleasing fact, for it naturally makes the impression that religion has a strong hold upon the minds and consciences where pains are taken to give such supreme embodiment to its idea. And it cannot but turn the thoughts of even the unbelieving in the same direction.

In approaching, however, more closely these cathedrals, we find that they are very much more than merely massive edifices. They are storied architecture, shrines of the past, treasuries of art, sepulchres of the mighty dead, memorials of the genius and sacrifices and virtues of the leading spirits of the departed centuries. Thus they are great moral forces, silent, august teachers whose eloquent lessons are moulding the thought and framing the spirit of the peoples in whose midst they stand. Our experience in travelling is that one soon grows weary of inspecting fine streets, public gardens, museums with their endless succession and repetition. But the great cathedral you never miss. Of its view you never tire. It draws you with an attraction quite unique. It has lessons which are ever new. Each one represents a supreme effort of successive master architects and a munificent outlay of consecrated riches, as well as of the growth of different styles of architecture, and is a distinctive mausoleum of sainthood and heroism. Thus each one has attractions, lessons, and influences all its own.

The Cologne cathedral is generally conceded to be the finest building of this character, or, indeed, of any character in the world. Having just pre-

viously visited the principal European cathedrals, the writer was the better able to form an opinion of it. It is, in its stupendous size, its unbroken unity of idea the harmonious symmetry of all its vast members, and in its superb illustration of the Gothic form of architecture, that it surpasses all others. Walk about it, go round about it, tell the towers thereof, mark well its bulwarks, and there is not one feature which seems open to the charge of defect. How such a colossal pile, with such an endless variety of individual designs, could have been so blended as to produce this single expression, this sublime unity, this perfection of symmetrical art, cannot but excite our astonishment and admiration. In the Cologne cathedral it would really seem as though the constructive genius of man had attained its height, to attempt to vie with or surpass which were hopeless. It is the sentiment of religious adoration embodied in matchless stone.

Yet it by no means surpasses other cathedrals in *all* respects. Its beautiful façade is still not ornamented with such exquisitely wrought or richly varied figures, nor is it as effective on the whole as the splendid façade and chief portal of the Strassburg cathedral, designed by Erwin. Nor is it by any means as richly endowed with sculptures, tombs, and historical monuments as is the Westminster cathedral. In fact, it is quite barren in this respect, as it is without crypts, and has only its seven chapels about the choir. And while this emptiness no doubt assists to set forth the vast size of the interior, it yet gives to it a naked and somewhat meagre appearance; and despite the fact that its earliest portions date from the thirteenth century, there is no such aspect of august antiquity about the Cologne as the cathedral of Aix-la-Chapelle, where, in the central octagonal portion, erected by Charlemagne in the eighth century, a thousand years look down upon the beholder, and the Byzantine architecture is joined most curiously with the later Gothic. Thus,

each of these great cathedrals has its own individual excellence, charm, and interest.

But what impresses one very forcibly in continental Europe is the fact that these cathedrals are in the hands of the Roman Catholics. There are a few exceptions, notably the great Lutheran cathedral at Ulm, accommodating 30,000 worshippers—a magnificent work of art, and, as is not generally known, the highest in the world, 528 feet, whereas Cologne is 515 feet, the Strassburg cathedral, 465 feet, and St. Peter's, at Rome, 435 feet. Even in Germany it is a conspicuous fact that the great cathedrals are in the hands of the Romanists. We speak of *Protestant* Germany, but a traveller would not suppose Protestantism to be the prevalent faith. At Cologne, Strassburg, Frankfort, Mayence, Aix-la-Chapelle, Dresden, etc., it is the spires of the Roman cathedrals that at once attract the eye, and their churches that are invested with the chief historic interest. And even in North Germany, as in Berlin, in the imperial Lutheran Church, where the emperor and royal family worship, the Roman Catholic cathedral across the Platz is superior. This fact is doubtless owing to the generosity of the Protestants in not confiscating to their use the sacred edifices had in possession by the Papal Church. And as these great cathedrals have been many centuries in building, and colossal sums were spent upon them, their rivals cannot be produced at command.

Still this paucity of Protestant cathedrals is also largely owing to the mistaken attitude of Protestantism toward sacred art. The rebound from the excessive symbolism and ceremonialism of the Catholics led it to the other extreme. But an extreme is never justifiable, and is always as injurious in practice as it is indefensible in theory. Luther had every temptation to go to extremes, but his rare balance of judgment saved him from this great error, as it did from so many others of an injudicious radicalism. When Zwingli objected to paintings and religious symbols in the

churches, and Carlstadt broke the crucifixes in pieces, Luther used this argument in opposition: "The Gospel," he said, "tells me that I must bear daily about with me Christ crucified. Now, to do this I must have the image of Christ hanging on the tree in my heart; and if in my heart, why not, then, in my eye, since the heart is of more importance than the eye?" In this answer, says Dorner, Luther struck the keynote of the true relation of Christianity to art. And it will be no light error if Protestantism disregards this teaching of her great founder. When one looks at the notable cathedrals in Roman Catholic countries, such as those at Rome, Paris, Rouen, Milan, Vienna, etc., and then sees that even in Protestant countries, England and Scandinavia excepted, the same rule holds true, the tendency of the unprejudiced observer is to think that Christianity, after all, finds in Romanism its chief visible shrine. Wherever one goes in Europe he finds the old, the vast, the costly, the artistic, the historic cathedrals, Roman. If he wishes to enter he also finds that they are open and access free (except, of course, to crypts, etc., where a guide is required). Whereas, how different is the case with the Protestant edifices! At the famous watering-place, Wiesbaden, I was glad to find so fine a Lutheran cathedral church, with towers 300 feet in height; but to get in I had to be directed where to pull a bell, and then, after waiting some time, a boy appeared, unlocked the door, and charged me fifty pfennigs for the privilege of peeping in. Exception should be made of the magnificent St. Lawrence cathedral at Nürnberg (Lutheran), with the unique tabernacle by Kraft, which is always open and crowded with admiring visitors. But the rule is as stated above. And as a result, the traveller naturally loses interest in looking out the Protestant churches. They more or less fall out of his view, and every day his impression of the prevalence and identification of Romanism with Christian architecture gains confirmation.

This is a fact which we have not anywhere seen remarked and commented upon. Certainly it is one deserving the earnest attention of Protestants.

In an age when art is attracting such great interest—when dramatic art, for example, is such a powerful educational force upon nearly all cultivated people—we cannot afford to allow Romanism to monopolize this potent instrumentality. Protestantism, too, should have the piety, the generosity, the sacrifice, and the tact requisite to build edifices to the glory of God, such as will thrill the beholder with awe, prove a stepping-stone to worship, and stand an instructive memorial to future generations.

The objection is raised that these vast edifices are not suitable for the chief element in a Protestant service—viz., the preaching. And it is, indeed, difficult to hear distinctly the voice. Nevertheless, Canon Liddon made himself heard to five thousand hearers in St. Paul's, and the echoes of his cathedral pulpit went throughout the world. And Protestantism is gradually but surely reaching the conclusion that worship is a far more essential element in a Christian service than it used to regard it. In all quarters more attention is being paid to the worship of God in His house of prayer as the chief office of religion. It is easy to say that all is lifeless ceremony in the worship in these great cathedrals; but constant observation of it does not justify that impression. One cannot travel from city to city in Europe and find the Roman Catholic cathedrals conducting not only daily but almost hourly religious services, and observe the devout worshippers at every service, without the feeling that it must be more or less of a genuine, fervent, spiritual life which alone can sustain all this. I believe that I speak the universal sentiment when I say that it is the religious symbols and services constantly brought before the traveller's eyes by the great Roman Catholic cathedrals of Europe, which every day remind him of his relation to an invisible Power, and keep be-

fore him the vision of the Crucified One.

A great difficulty in the way of Protestantism here lies in its divisions. It takes a united Church to erect a cathedral. One can scarcely form an estimate of the labor and expenditure requisite to this end. The Cologne cathedral is the result of one great attempt after another in successive centuries. And its last revision and final completion within the last half century, which, it is worthy of note, were effected by means of three Lutheran kings of Prussia, alone cost \$5,000,000. It is evident, therefore, that until Protestantism exorcises this fatal evil of schism, division, and strife, building a half-dozen rival churches in every little village, it will never be able to erect a cathedral church such as is found in every European city of any size, and which edifices are the glory of the Old World.

For let no one think that this vast outlay is in vain. Said a professor in one of our most prominent American colleges to the writer, as we left the Catholic cathedral in Berlin: "Well, I have had my eyes opened. Before I came to Europe I thought that the burden and curse of the people here were the immense sums of money lying useless in palaces, cathedrals, etc.; but as I have visited them and found them a thesaurus of instruction, wherein the great deeds and spirits of the past continued to live and speak, and as I have seen the multitudes of youth every day coming to gaze reverently upon them, I have said to myself, These are the true nurseries of patriotism and religion; here more inspirations are imbibed and more incentives given to develop reverence for God, regard for authority, and the emulation of individual heroism, than in all the schools of the land." These are true words. America here is lacking in Europe's most potent force. We have no past behind us such as has the Old World. And while this happily shuts out from us a history of blood, rapine, and tragedy such as looks down upon one from the war-shattered castles of

the Rhine, it also deprives us of one of the most essential factors in the formation of heroic character. Let America here, then, be willing to learn a lesson from European example; and let Protestantism exhibit its strength not only by a pure faith, but by practical wisdom and great visible works that shall speak for it in order that it may not one day awake to the startling fact that while it has been sleeping Roman Catholicism has been stealing away the hearts of the people and been making an onward stride toward the sceptre of Christendom.

The Salvation Army's Music.

BY CH. CROZAT CONVERSE, HIGHWOOD,
N. J.

SIR JOHN HARINGTON, an irregular grandson of Henry VIII. of England, said :

"The readers and hearers like my books,
But yet some writers cannot them digest;
But what care I? for when I make a feast,
I would my guests should praise it, not the
cook."

The Salvation Army's guests praise its music, for they are neither its cooks nor some would-be rival cooks, with pieces of their own composing, which would

"roar ye,
An' 'twere a nightingale."

The Salvation Army's music meets its musical wants, meriting its guests' praises withal. The same writers of Sir John Harington, who cannot Salvation Army music digest, are, doubtless, those who have not tried to digest Salvation Army music, but have instead set up an imaginary melodic Salvation Army man of straw, and then incontinently set at demolishing, non-digesting him. Several psalmodic cooks have gotten the public mind awry touching Salvation Army music.

Salvation Army music is, in a word, battle music. Words which breathe of conflict and victory, and which urge singer and hearer to aggressive action;

words dominated by battle imagery are those which lead in the Army's hymnology. Let us note some of them :

"Forward go, 'gainst the foe,
Onward to the conflict."

"Our Captain, He is gone before;
When the general roll is called
We'll be there."

"Though the fighting may be tough,
Let our motto be—
Go on to victory."

"With sounding of trumpets and rolling of
drums,
And Blood and Fire colors displayed,
The Salvation Army to victory comes—
The devil's strongholds to invade."

We will not apply any rule of classic poetical form to these words. Their writers did not attempt it, and their users are soldiers who want plain thoughts plainly expressed, as in the old days of itinerant minstrels.

This music, on its tonal side, does not pretend to be other than Salvation Army music; nevertheless it is not inferior, musically, to most of the music which the churches approve for the people's use. It abounds, in a rythmical regard, largely in the martial, much of it being composed by band-master members of the Army, whose favorite form of composition apparently is a march movement concluding with a waltz. This martial excess may be condoned because of the Army's musical exigencies. Sullivan's "Onward, Christian soldiers," is not monopolized by the dignified, prelatial, Established Church militant, but its use is eagerly shared in by the straggling Salvation Army forces, its martial character making of it an especially grateful morsel for them. This Army does not, however, stop at Sullivan in its melodic foragings. The contents of one of the volumes of the "Musical Salvationist," emanating from the Army's publishing department, comprise tuneful adaptations from Bach, Handel, Haydn, Mozart, Beethoven, Weber, Rossini, Schubert, Mendelssohn, Chopin, and Wagner.

What decorous church tome can present a grander array of tone masters than

this? Where are Sir John H. Harington's non-digestive music-writers now? It must be confessed that the word parts quoted above and others of Salvation Army music might be materially refined in expression and stanzaic make-up; and doubtless will be, as this Army goes marching on. This Army found so few pieces like "Onward, Christian soldiers," in the hymnologic repertoires of the churches that it had to detail its privates, lieutenants, generals to the work of preparing marching hymns for its battle use. Their prolific responses to its demands doubtless will be duly sifted by public use and learned hymn-book makers, quite as the church at large's similar productions are, leaving a valuable remainder of usable psalmody which will have a permanent niche in its hymnology.

As this body of Salvation Army song now stands, it will, in its entirety, compare favorably, even in poetic merit, with the average Sunday-school, prayer-meeting, evangelistic Gospel hymn and tune book; and in its adaptations of sacred words to secular airs, it is simply following the Psalmist David's example, he not shrinking from setting one of his noblest songs to the, in his day, popular melody of "The hind at dawn;" and clearly the Salvation Army man could find a good precedent for his joyous out-door quickstep to the stirring fife-and-drum recital of some ringing Salvation Army hymn in David's devotional dance to a Hebraic tune so thrilling in its measures as to cause him to tuck up the skirts of his garment for the untrammelled action of his nether limbs.

"I would my guests should praise it, not the cook," exclaims the Salvationist, in the words of King Henry's natural grandson; the guests from the highways and hedges and slums of life. That they do praise it and find it wonderfully uplifting is evidenced daily by the beaming faces of the Salvationists on the march, in the Army meeting, and through its solid moral results.

The Salvation Army's musical taste is to be especially commended for its

catholicity; the feast—not the cook—is praised, whether it be of English, German, or American origin, or of all three origins combined. No dinner is complete if made up of but one kind of food; "why should a music feast be thus limited?" asks the Salvationist. This question might properly be put to those cooks who prepare public concert *menus*, and who are far more chary—to say the least—of American music in them than are the Salvationists touching the use of this music. The Salvationist seizes upon and harnesses to his religious sentiments every passing melodic Pegasus, and mounts upward therewith till its heart-hold wanes, then wisely discarding it for some fresher wing. Too much of "Old Hundred" is too much. A certain youth fell asleep under the sound of St. Paul's voice, and out of the window. That aspiring young lady prose writer who told Hawthorne that she was "full of mammoth thoughts," or that other young lady music amateur who told Paderewski that she "doted on Bach," might not praise the Salvationist's feast in this regard, yet there's a world of practical wisdom in it. The most learned of feasters tires sometimes of deep theologic debates or exceeding slow chorals, and ever tires greatly of any American triturated imitation of either Calvin or Bach, the logician finding sweep relief in the lucid discourses of a Drummond, and the music lover in the unaffected strains of a Lowell Mason; a refreshing, restful relief from the ponderous and opaque and pretentious rubbish which passes for profound theology or learned music because incomprehensible, uncouth, blatant. The only serious trouble in the case is when the cooks, who are nothing unless critical; who only can find fault; who are so many woodpeckers hammering on a tree for a worm; who have only pity for Mozart, Beethoven, Wagner whenever these giants nod into some simple, clear, clean melody, which a Salvationist can sing and love; when the cooks, who might be equal to making night hideous with a random concatenation, of

taurine, feline, wrangling sounds, yet could not, under any stress whatever, produce one of those gentle lilies of song to which King Solomon Liszt could not be likened, in all his tinselled glory; there's trouble only when these cooks take pen in hand and tell the feasters what they must feast on in a musical way; how inspiring a vacuous howl is! how toothsome are their arrogant harmonic monstrosities!

While Salvation Army songs consist largely of the out-door, martial, processional kind, yet they also abound in the indoor sort, resembling in character and form those to be found in the ordinary Sunday-school hymnal, though having a more pronounced tendency to the sentimental, balladistic than is found in the main contents of the latter. They could, and doubtless will be, improved in this regard by the substitution or addition of more substantial yet bright, animat-

ed choral matter; as could, indeed, many a Sunday-school hymnal, so far as this class of music is concerned. The present too great reaction in it from the heavy, angular, clumsy, doleful tone movements of earlier days is as natural as is that from the Inquisition of Spain and the witch-post of Massachusetts, and will be curbed and adjusted in time as a matter of course.

As to Salvation Army music in general, the words of Sir John Harington, uttered about four hundred years ago, may very properly be repeated now: "Readers and hearers like" it; it has proved its supreme, God-blessed power in moving the lame, halt, blind, sinful, needy, utterly friendless of this cold, sad world to seek the tender, world-wide, all-saving, infinite friendship of Jesus, and to rest their poor, careworn, weary, storm-beaten souls in the haven of His all-embracing, all-sufficing love.

PREACHERS EXCHANGING VIEWS.

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

The Right Use of the Voice.

It may be safely laid down as a rule: That any one whose voice becomes hoarse after using it for awhile is making a wrong use of his voice. The hoarseness is not due to the condition of the throat, but to faulty vocalization.

The writer was compelled by his physician to give up preaching for one year because of serious hoarseness after speaking a short time.

He discovered that the fault lay not in the throat, which was in a somewhat imperfect condition, but in the wrong use of the voice. Before this breakdown some of the very best teachers of elocution had been his instructors, but not one had insisted upon or even mentioned, so far as he remembers, the secret of the right use of the voice.

The secret of a clear, easy, comfortable vocalization for any length of time

is the secret of properly "directing the column of breath."

Professor Monroe, in his valuable little book entitled "Vocal Gymnastics: A Manual of Physical and Vocal Training," thus writes, under the title "Directing the Column of Breath:—"

"The column of breath proceeding upward through the windpipe will strike different portions of the roof of the mouth, according as the base of the tongue and the larynx are more or less depressed. When these are in their lowest position the breath naturally takes a vertical direction, but may be inclined more or less toward the lips by properly adjusting the organs.

"Watch the direction of the breath while whispering in succession the following vowels: ē, ā, ah, awe, oh, oo. In pronouncing the vowel ē with a prolonged whisper, the air emitted will be felt striking the upper gums. At the

second vowel it will strike farther up on the hard palate. At the third it will strike the middle of the roof of the mouth, and farther back with each successive vowel. But the student must learn to direct all the vowels to any one point at will.

"In ordinary utterance the column must be directed well forward in the mouth."

This last sentence ought to be set in diamonds, as it contains the essentials for correct, clear, easy, continuous vocalization.

Mr. Spurgeon taught his students the same truth when he advised, "Speak from your mouth."

Some preachers seem to swallow their words, or speak from their throat, so that the voice is thick and rumbling, and the throat, unless sound and tough, soon suffers, as well as the voice.

Let it, then, be carefully noted that *for ordinary speaking this peculiarity of "directing the column of breath well forward in the mouth" should be constantly observed.* Indeed, it might be safely said to all speakers with Mr. Spurgeon, "Speak from your mouth," not from your throat, with the breath current striking the roof of the mouth near the upper teeth. Practice will make one an adept at this; hoarseness and fatigue of the vocal organs will disappear. If rightly mastered, any one can use the voice for hours in preaching, reading, or conversation without any injury to the throat, and with a clear tone to the end.

The loudest and most sustained as well as the softest and gentlest tones can be thus uttered.

In some cases, where there has been a different use of the voice, its quality may be changed, as it may lose something of its depth; but the gain in clearness and in the comfort and health of the speaker will be ample compensation.

The rule, then, for easy, clear, correct, continuous and forcible speaking is the right use of the breath column, "directing it well forward in the

mouth." If so used there will be no hoarseness whatever, no matter how long or loud, within reason, one may speak.

"The proof of the pudding is the eating," as the writer well knows.

W. C. ROMMEL.

Corrected Emphasis.

In the excellent article by Rev. William S. Jerome in the April number of the HOMILETIC REVIEW, on "The Public Reading of the Scriptures," he says that in the sentence, "I am the resurrection and the life," the emphasis should be on *am*. Let us see. In the Greek the sentence begins with the substantive personal pronoun *εγω* as the subject. This use of this and kindred pronouns occurs in Greek, as in Latin, only when they are specially emphatic. *Εγω* is certainly the emphatic word in the Greek sentence, and what good reason can be given why the same word should not remain emphatic when it is translated into English?

In a study of the conversation between Christ and Martha we find that the latter expresses no doubt of the "present power" of Jesus or of His favor with God. On the contrary, she utters her full conviction that whatever He asks of God, God will give it Him. In this utterance she expresses an indirect though not confident hope that He will bring back to life her dead brother. Evidently she knew of His former miracles of this kind, and also of Christ's mysterious words when the messenger announced the sickness of Lazarus. The words of the Saviour in the 23d verse correspond in indefiniteness with the indefinite hope expressed by her. "Thy brother will rise again." He does not say *when*, whether now or at the last day. The meaning of her reply is plain. She doesn't know which He intends, and while she puts her reply in the form of an assertion, yet it has the ring of a query, in which she is seeking something more definite, by which she shows that she has not given up all that

she had hoped from His coming. "I know that he will rise again in the resurrection at the last day."

Now, from this future resurrection and the dead brother He directs her faith to *Himself*. She is to look, not merely to "the resurrection as a present power," but to *Him*; to Him as the *personal embodiment of the present resurrection power*, as over against the distant resurrection time. "I am the resurrection and the life." This, then, is indeed the central thought of the whole chapter; the personal Christ, the resurrection of the dead, and the life of the living. This is the claim He makes for Himself, and which He makes good in the miracle following. How comforting to countless believers in the chambers of mourning or standing beside the open grave grieving for dear departed ones! Who can estimate the effectual solace it pours into their wounded hearts! The words are for them as well as for sorrowing Martha in Bethany. Christ, in His exposition of the words, says, "Whosoever believeth on Me, though he were dead, yet shall he live; and whosoever liveth and believeth on Me shall never die." It excludes no one. The rule is general.

What has Martha gained? Her reply to His challenge, "Believeth thou this?" shows us. Evidently she does not apprehend thoroughly the sublime thought in the words of Christ. How could she? But she does know that He designates *Himself* as the One who raises believers from the dead, whether then or in the resurrection at the last day, and that this is involved in some way in faith in Him as the Christ. "I have believed that Thou art the Christ, the Son of God."

Nowhere can we find a good reason for changing the emphasis; but let us leave it where Christ placed it when He pointed to *Himself* as the present, ever-living, life-giving Saviour; for with body and soul, both in life and death, we are His. The plea for better reading is both well made and timely. The emphasis of a word may so change the

sense that the thought of the writer is entirely concealed, and an incorrect interpretation is given. "Let us give heed to reading." MONTFERRI.

WITH much interest I read H. M. K., of the last issue, upon "How to be Physically Fresh on Sunday." But the valuable suggestion does not reach my difficulty exactly, and I write, therefore, with the ardent hope that some brother may suggest a remedy.

My morning sermon exhausts the strength of the vocal organs, tends to a hoarseness or an inflammation of the throat which prevents the clear and easy articulation which seems to be an abiding gift of the men who can speak for hours at a time and from two to five times a day, and at the close are as fresh as at the beginning of the day. I am in a large field, with an almost innumerable number of engagements, but often am compelled to decline public speaking, which is my chiefest delight, owing to the great difficulty attending the second attempt of a day.

I am not blessed with as great a portion of the physical as I should like to possess, yet by nature I have an exceptionally stentorian voice. At least such is the verdict of the people.

Who will tell me what to do? I am anxious to overcome or avoid my greatest hindrance. JAY LITCH EFF.

"One for All."

In the April number, page 374, William C. Conant makes this statement: "The death of Christ is never spoken of in the New Testament as suffered for us in the sense of substitution, which would be indicated by the preposition *ἀντί*." He speaks of the "invariable use of *ὑπέρ*." It seems as if Mr. Conant had overlooked our Lord's words in Matt. xx. 28: "The Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many," *ἀντί πολλῶν*.

Those who hold the doctrine of substitution precious seem to have very

solid foundation therefor in the express use of the preposition *avri*, which Mr. Conant concedes to mean substitution. So that, however true may be a representative imputation, it is true that Jesus gave His life a ransom in the stead of sinners. M. F. JOHNSON.

MIDDLEBORO, MASS.

The Resurrection Body.

THE April number of the HOMILETIC REVIEW contains a sermon by Rev. J. S. Albritton, Fremont, O., on the resurrection of the body. After naming and repudiating the "Swedenborgian theory," the "germ theory," the "theory of common elements," he presents his own theory, which is that of the "literal resurrection of the body." He quotes approvingly from Bishop Newman the following: "The Scriptures teach the literal resurrection of the body which was possessed at the hour of death. It may be changed; much matter not essential to its normal condition and perfection may not be connected with it. The deformities upon it, the result of sin, may all be removed; but as to the identity of particles, that is a great scriptural fact that is not irrational, nor is it contradicted by sound philosophy."

"The principal objection to this theory," says Mr. Albritton, "is the incorporation of the body into other bodies, and, therefore, the resurrection of the identical body is an impossibility." In answer to this objection he says: "I see nothing more objectionable to this theory than to the fact that the dead shall rise again. The resurrection is dependent upon the power of God, and the gathering of the particles is also; and surely this power is equal to the work." Mr. Albritton states the objection with commendable fairness, but fails to obviate it. It is not a question of power, limited or unlimited. Reminding us of the infinite power of God does not help to solve the problem. We require to be shown how it is possible for the particles of matter that may have composed in part or altogether one

hundred, or possibly one thousand, *different* human bodies, to be used in the composition of the resurrection bodies for all to whom they once belonged. In the conflicting claims of one hundred or one thousand for the same particles of matter on the ground that each of the claimants possessed them at the instant of death, infinite wisdom and power can do nothing toward helping us out of the difficulty. If these material particles are employed in the construction of the resurrection body of the one to whom they first belonged, it is clear that they cannot at the same time enter into the composition of other bodies. Taking, for sake of illustration, the number of claimants at one hundred, if the first body into which they entered is given the preference, ninety and nine will lack material for the resurrection body, unless it is drawn from the general reservoir of nature. When we consider the insuperable difficulties of the theory that Mr. Albritton champions, the ease with which he disposes of them is indeed wonderful. In forming and publishing an opinion on a question of this sort, the meaning of the words "same" and "identical" should be well ascertained and clearly explained. This Mr. Albritton did not do; nor did Bishop Newman, from whom he quotes. It seems, however, if he quotes the bishop correctly, that both of them are committed to the defence of the notion that the very *same identical particles* of matter that compose the body at the time of its death will enter into the composition of the resurrection body. The language already quoted from the bishop's sermon justifies this statement.

If by "same" and "identical" is meant what is generally understood by these words, then the foregoing objection, passed over so lightly and flippantly by Mr. Albritton, lies with its full weight against his theory. It is admitted on all hands that great and important changes will be made in the resurrection body—not in *figure* or *size* perhaps, but in *structure*. From our

Saviour's reply to the Sadducees we may conclude, first, that the resurrection body will not be provided with organs of nutrition—"for we shall hunger no more;" secondly, generative organs will be lacking; the distinction of sex will cease. Again, it is not reasonable to suppose that organs of *respiration* will be necessary in the future life; and many parts now necessary in the *circulatory* system may be dispensed with, together with all the *secretory* and *excretory* organs. When we take into account these great *structural* changes, we do not know that we are justified in saying that the resurrection body is the same body that was laid in the tomb in the popular sense of the word "same." It may be called the same because, perhaps, it contains a part or all the *substance* of the body it stands for. By *substance* I mean a something very different from the sensible properties of matter—I mean a substance, entity, or thing having those properties or qualities cognized by our senses, but too subtle and inscrutable to be reached through the sense faculty. That thing, whatever it may be, may enter into the composition of our earthly bodies, and may also enter into the resurrection body. I may believe it possible for infinite wisdom and power to keep the *substance* of each body separate from all living organisms until the time of the resurrection, when it may be used in the reconstruction of the bodies to which it belongs, for this does not involve any contradiction; but the theory of the "literal resurrection," as presented by Mr. Albritton, makes large demands upon our credulity.

From the foregoing I may be justified in assuming, first, that *sameness* does not consist in *identity of material particles*; secondly, that incorporation of the material particles into a great many bodies make them common to all that possessed them at the instant of death, and hence impossible to be used in the resurrection bodies of all, if only sufficient for one; thirdly, that the great *structural* changes that our bodies undergo in the resurrec-

tion will make unnecessary the mass of material particles that compose them in this life; and, fourthly, that the identity of the resurrection body consists in the fact of its construction of the same *substance* of which the body for which it stands was composed; and by *substance* is not meant any of the sensible properties of matter, but the *thing itself stripped of its properties*. The substance of our bodies in this life, minus its properties, with such new properties as God may endow it with to fit it for the spiritual realm enters into the construction of the resurrection body, and thereby preserves its identity. The body I now have is mine, because it serves the purposes of the true ego, as a medium through which it exercises its powers; and the resurrection body will be mine for a like reason, to which may be added the fact that it contains *substance* that composed my earthly body.

D. G. W. ELLIS.

DALEVILLE, MISS.

My Plan.

My first pastorate was in the country and of nine years' duration. I can, therefore, appreciate the letters of the brethren in a recent HOMILETIC. My next was in the largest city in the world, and so I sympathize with "P," on page 92 of the January issue. Being still in a city and surrounded by several thousand men who can only be seen at night, my plan is (1) to devote three hours every morning, as a rule, to study subjects for pulpit and platform work, prayer, etc.; (2) visit the sick and special cases, etc., in the afternoons; (3) on free evenings be at home once in the week to see all who will call, and the other evenings call upon the families where men are to be seen; and though with a large church it takes a good while to get round, each visit to regular members is registered on a roll kept for the purpose, so that I can tell the day when I last called upon Brother Brown, Smith, or Jones. Monday mornings and all Saturdays I hold sacred for myself; the

latter, however, generally means hard study. On Thursday I usually prepare my morning sermon, and Friday the evening sermon; that gives me longer for prayer on Saturday than other days—having prayed *for* the message, I can then pray *over* it, and thus obtain help from the Lord. Though I write a good deal, and have preached for twenty years, I have never read a sermon nor committed one *verbatim* to memory, and, thank God, find the preaching the most joyous part of my work. To encourage "P," I would say, prepare well,

pray much, do not be anxious, trust the Lord, the Spirit, and plan your work systematically, believing in quality rather than quantity.

One other thing has been a great help to me during the years of my ministry—viz., not to allow church troubles and members' inconsistencies to hinder me in study or from going straight ahead in aggressive work. Time and new blood do much to heal sores and cure crotchety members. X.

CANADA.

EDITORIAL SECTION.

LIVING ISSUES FOR PULPIT TREATMENT.

The Indian Problem.

What doth the Lord require of thee but to do justly, and to love mercy, and to walk humbly with thy God.—Mic. vi. 8.

It will be remembered by our readers that in the closing number of our last volume we gave a discussion of this problem from an Indian's point of view. We have just received the Report of the Board of Indian Commissioners submitted by them to the Secretary of the Interior, in which we have a striking confirmation of the positions which were there taken. We give some of the statements of this Report as of peculiar interest to our readers, and helpful in enabling them to bring the subject before the larger public which they represent.

In the introduction of the Report we have the end kept in view by all who have to do with the solution of this problem for several years past—viz., the education, civilization, and complete absorption of all Indians into our national life as American citizens.

During the last year there has been a gain in the enrolment and attendance of pupils in the schools under the care of the Government by about 2000. This rate of progress, if sustained, will see the entire body of Indian children of

school age provided with the means of education in about five years.

Since the General Allotment Bill became a law (February 8th, 1887), allotments in severalty have been made to 15,482 Indians; of these, 9600 having been completed during the past year. The whole number who have now become citizens is more than 30,000. About 50,000 are now receiving, or will soon receive, allotments. A few years will, at this rate, see nearly all Indians become individual land owners and possessors of comfortable homes if they make proper use of their opportunities.

Fifteen years ago the first appropriation was made by the Government for this purpose, and amounted to \$20,000. The increase has been more than a hundredfold—the amount for the current fiscal year being \$2,312,385. This, however, was but a fraction of 1 per cent advance upon the grants for last year, and is not sufficient for the purpose.

Experience has taught the American people the need of popular education. The bestowal of the right of franchise upon the negroes before any adequate preparation had been made for the exercise of it in this direction was a huge mistake, and has been proved such by subsequent events. They were no more fitted for the gift than children of five

years of age would have been. This mistake is not to be repeated in the case of the Indians. Adequate provision for their instruction is felt to be imperative before they shall be accorded a voice in the affairs of government. The "Indian" must be destroyed before the "American" can be developed. It has, therefore, been the aim of the Government of late years to substitute the work of the teacher for that of the soldier, the power of the book for that of the bayonet and the bullet, the influence of the school-house for that of the barrack. This has been found already to be the truest economy. Statistics indicate that the cost of "a small army" of instructors is less than that of a large army of soldiers; that a live Indian American is less expensive than a dead un-American Indian. Larger appropriations are required for schools, for industrial training, for practical instruction in farming, if we would lessen the needed appropriations for supplying rations to idle Indians, and supporting soldiers to keep watch over the discontented and the vicious.

It has already been proved that the Indian is as capable of competing with those of other nationalities as is the representative of any other civilization. In every profession and vocation are to be found those of full Indian blood who are an honor to it.

Under the operation of the General Allotment Act nearly 26,000,000 acres of land have been ceded by the Indians. To this vast territory 10,000,000 more acres will soon be added. The Indian Appropriation Act for the current year provides:

"That when, in the judgment of the Secretary of the Interior, any Indian tribe, or part thereof, who are receiving rations or clothing under this act, are sufficiently advanced in civilization to purchase rations or clothing judiciously, they may commute the same and pay the value thereof in money, per capita, to such tribe or part thereof, the manner of such payment to be prescribed by the Secretary of the Interior."

It is of interest to note that what has been a great reproach in the past in the governmental dealings with this subject has been wiped out, according to the testimony of the Board. They attest that "we have now in the service a corps of superintendents and teachers of high character and attainments, zealous and devoted to their work. The same may truthfully be said of a large majority of the Indian agents, who have proved their competence and efficiency by a faithful discharge of duty."

We quote, in closing, words that will be gratifying to those who have the interests and reputation of the Church of Christ at heart: "The best work that has been done in the past has been that of Christian missionaries; and much as we prize secular education and industrial training, individual homes and citizenship, the best results cannot be secured without a right education of the heart as well as of the hand and head. Make the Indians good Christians and they will be good American citizens."

Prejudice Against Jews.

THE recent action of the Union League Club, of New York, in black-balling Mr. Theodore Seligman, son of the wealthy banker, Mr. Jesse Seligman, has been the occasion of no little criticism, inasmuch as it is well known that the only reason for said action was the fact that the unfortunate gentleman was a Jew. As the membership of the above-named club is composed very largely of those who nominally represent the Christian faith, it is assumed that their action was indicative of the attitude of the Christian Church toward the people whose nationality Mr. Seligman represented, and this view has had the support of the Jewish press. That such is not the case, however, and that the action of the Union League was based not on religious, but on exclusively social considerations, seems to us unquestionable. The Church of Jesus Christ has never forgotten the truth that "salvation is of the Jews." A large

part of its efforts has been in the direction of the evangelization of the "chosen people." The present status of that people in Christian lands is due to the liberalizing influences of that religion which has been the object of their derision and antagonism through the centuries. The highest expressions of regard for them has come from Christian lips and pens. He who prayed for those who clamored for His crucifixion, passing by His cross with taunts and assenting to the visitation of His blood upon them and their children, bequeathed His spirit to His followers. That there have been times when Christians have persecuted Jews, as there have been times when Christians have persecuted Christians, cannot be gainsaid. But such persecution was expressive of the times and not of the faith or true spirit of Christ. The attitude of the Jews to-day in the matter of intermarriage with Christians, for example, betokens that the spirit of exclusiveness cannot be charged against one more than against another. We deplore the existence of any prejudice between various classes of men as contrary to the mind of Christ; but we cannot fail to find the secret of such prejudice in the action and attitude of the great majority of those against whom it may exist. We believe in the brotherhood of men as we believe in the Fatherhood of God, and are persuaded that when the truth as it is in Christ Jesus shall prevail, the manifestation of the brotherly spirit will obtain universally.

The Abolition of Capital Punishment.

Whoso sheddeth man's blood, by man shall his blood be shed.—Gen. ix. 6.

THAT what is known as capital punishment has a scriptural warrant admits of no question. While it is true that there have been those professing to be controlled by the principles of the Divine Word who hold that under the new dispensation this method of dealing with capital crimes has been set aside is true,

but we believe their position grounded upon a mistaken exegesis. This belief is confirmed by the experience of communities that have attempted to do away with the death penalty. The most recent confirmation is that of the canton Schaffhausen, Switzerland. In 1874 the Swiss Confederation abolished capital punishment. As a consequence, by 1879 crimes against life had so increased that the article of abolition was removed from the constitution, the cantons being thereby given the liberty to act for themselves in the matter. As a result, the original cantons, Oberwalden, Uri, Appenzel, Valois, Zug, St. Gallen, Luzerne, and Schwyz, all of them Catholic cantons, restored capital punishment. And now Schaffhausen has done likewise, and the indications are that ere long every portion of the land will return to the method in vogue previous to 1874. We call the attention of those who have been agitating for the abolition of the death penalty in our land to these striking facts without further comment.

Sunday Opening of the Exposition.

IT is a source of gratification to all who are in sympathy with the Christian sentiment of the land that the official managers of the World's Fair have seen fit to recognize the power of that sentiment and be guided by it. The first Sunday after the opening has seen the gates closed tightly to the public. This decision, however, has not been reached without strenuous opposition on the part of those who profess to pose as the friend of the laborer. That every effort will be made to upset the decision is indicated by the fact that the matter has been carried into the courts by one of the stockholders, who proposes to "fight the matter to the bitter end," as the saying is. We believe that his claim, which is partly based upon considerations of a pecuniary nature, involving his interests as a stockholder, will find no support in the tribunal to which he has carried it.

One thing has been attested by what

has been secured by the unanimity of action on the part of Christian people, that if those who profess to have at heart the interests of truth and morality were to take the same attitude in regard to other threatening evils by which the foundations are now being shaken, a similar result might be secured. Such unanimity with reference to the traffic

in strong drink, for example, would speedily put an end to it. Strong conviction as to good will issue in the eviction of evil. Now that the power of Christian sentiment in our land has shown itself, why not make a determined effort to deal with other public dangers in the same radical—wisely radical—way?

EDITORIAL NOTES.

The International Missionary Union.

THE International Missionary Union will hold its tenth annual meeting at Clifton Springs, N. Y., June 14th-21st.

The purposes of the Union are the mutual acquaintance and conference of missionaries and the promotion of the work of foreign missions in Christian hearts at home and on the wide field abroad.

The Union is primarily a missionaries' club, meeting publicly for one week in each year (beginning the second Wednesday evening in June); "international" in its membership, not only from both sides of the Canadian border and beyond, but also from all missionary lands where any work of evangelical churches has occupied a field. All persons, male or female, who are or have been foreign missionaries of any evangelical denomination are as such recognized without further invitation or introduction as members of the Union (membership fee, fifty cents), and are the only persons having the rights of discussion and voting, and of free entertainment.

The New Palimpsest.

BIBLE scholars in all lands will look with eagerness for the publication of the complete Syrian version of the four Gospels recently discovered in the Convent of Mount Sinai by Mrs. Agnes Smith Lewis, of Cambridge. Already nearly the whole of the Gospel of Mark has been transcribed, and the others will follow in due time. As Professor J. Rendel Harris says, the recovery of

this codex will mark an epoch in New Testament studies. The fact that this is the oldest authenticated text in existence of this portion of the Divine Word gives it an importance that cannot be overestimated.

Interest in Bible Study Increasing.

It is a most significant and promising fact in the religious world that individual interest in Bible study is increasing with every year. It is difficult to prove this by statistics, but some statements made by the American Institute of Sacred Literature bear strongly upon the question.

Since the organization of that institution, whose sole aim is to advance Bible study, thousands of students have been enrolled for individual instruction in the English Bible and the original tongues. This work has not been confined to the United States or even to America. Missionaries in foreign fields, and others who by circumstances are placed beyond the reach of good instruction, have availed themselves of this help. Students in appreciable numbers are enrolled from Great Britain, Italy, India, Japan, Corea, China, Hawaii, South Africa, Burma, Assam, Australia, Bermuda; besides Mexico, South America, and the Canadian provinces on this continent.

Since the organization of the Hebrew schools in 1878, and the New Testament Greek department some years later, three thousand persons have enrolled for thorough study of these languages, and a fair proportion have grad-

uated after attaining ease and facility in reading the scriptural tongues.

In the department of the English Bible, book and subject study is the basis of the plan. Be the study by individuals or clubs, the emphasis is always laid upon individual personal study. It is true that the thorough character of the work requires more time than many busy people can spare, although excellent work can be done in one hour a day. The extreme flexibility of this organization, however, enables it to meet the needs of the busiest people by offering each year a special course of study which can be pursued by the student alone, without assistance (except such as is furnished by the helps recommended), and an optional examination at the end of the course. The subject of this simpler work is always that of the current International Sunday-School lessons. The cost is nominal. These examination courses have been pursued by a large number of people engaged in Sunday-school work, or wishing to keep in line with it.

The Institute correspondence courses now in progress are as follows: English New Testament, the Gospel of John, the Life of Christ, based on the four Gospels; the Gospel of Luke, the Founding of the Christian Church, based on Acts; English Old Testament, Samuel to Solomon; Hebrew, first, second, third, and fourth courses; New Testament Greek, first and second courses. Examination course (examination to take place January 10th, 1893), the Founding of the Christian Church, based on Acts. Only the first half of this subject will be covered this year (Acts i.-xv. 35).

The attitude of the Institute toward other religious organizations is not that of a rival to any of them, but it assists and co-operates with them all. Wherever Bible study is a legitimate department of an organization, such as the Y. P. S. C. E. or the King's Daughters, the Institute adjusts a course of study to its needs, and offers the stimulus of an examination.

The financial support of all this work is secured by annual subscribing memberships and special endowments, the tuition fees being so low that they meet but a small part of the expense.

More can be learned of the Institute and its work by addressing the principal, Dr. W. R. Harper, Hyde Park, Chicago, Ill.

BOOKS RECEIVED.

A. C. ARMSTRONG & SON, New York.—The Expositor's Bible (Philippians. By Principal Rainy, D.D. 1 Kings. By Ven. Archdeacon Farrar, D.D. The Psalms, Vol. I. By Alexander MacLaren, D.D. Ezra, Nehemiah, Esther. By Prof. W. F. Adeney, M.A.). The Sermon Bible (2 Corinthians to Philippians). The Pillar in the Night. By Rev. J. R. Macduff, D.D. The Church of Scotland. By Rev. Pearson M'Adam Muir. The New Testament and Its Writers. By Rev. J. A. M'Clymont, B.D. Handbook on Christian Evidences. By Alexander Stewart, D.D. Life and Conduct. By J. Cameron Lees, D.D., LL.D.

SWAN, SONNENSCHNEIN & CO., London.—How Nature Cures. By Emmet Densmore, M.D.

E. A. JOHNSON & CO., Providence, R. I.—SERMONS on the International Sunday-School Lessons for 1893. Edited by E. Benjamin Andrews, D.D., LL.D. The Maybrick Case. By Dr. Helen Densmore.

A. S. BARNES & CO., New York.—Bible Studies from the Old and New Testaments. By George F. Pentecost, D.D.

JOHN D. WATTLES, Philadelphia.—The Blood Covenant. By H. Clay Trumbull. The Ten Commandments as a Covenant of Love. By H. Clay Trumbull. The National Hymn Book. Edited by Robert Ellis Thompson, S.T.D.

JOHN HOWARD, Boston, Mass.—The Physiology of Artistic Singing. By John Howard.

SIMPKIN, MARSHALL, HAMILTON, KENT & CO., Limited, London.—Loyalty to Christ. By John Pulsford.

THE STUDENT PUBLISHING CO., Hartford, Conn.—The Age and the Church. By J. H. W. Stuckenberg, D.D.

GUIDE PRINTING AND PUBLISHING CO., Louisville, Ky.—Alexander Campbell's Tour in Scotland. By Thomas Chalmers, A.B.

WILLIAM BLACKFORD & SONS, Edinburgh and London.—The Distinctive Messages of the Old Religions. By G. Matthieson, D.D.

ROBERT CLARKE & CO., Cincinnati, O.—Inspiration and Inerrancy. By Henry Preserved Smith, Professor in Lane Seminary.

FORDS, HOWARD & HULBERT, New York.—Bible Studies. By Henry Ward Beecher.

A. D. F. RANDOLPH & CO., New York.—A Year of Blessings and a Blessed Year. Compiled by Roe Porter. Christ and Criticism. By Prof. Charles Marsh Mead. Sermons Preached in St. John's Church. By George William Douglas, S.T.D.

PRACTICAL PUBLISHING CO., New York.—Fifty Years Hence. By Robert Grimshaw.

SCRIPTURAL TRACT REPOSITORY.—The Crowning Sin of the Age. By Rev. Brevard D. Sinclair.

THE BAKER & TAYLOR CO., New York.—The Gospel of the Kingdom. By C. H. Spurgeon.

FOWLER & WELLS, New York.—Where is My Dog? By Rev. Charles J. Adams.

BLUE MONDAY.

THE Rev. S. Reese Murray, of Washington, D. C., was invited by a millionaire Hebrew to perform the wedding ceremony in his house, in the case of a young woman in the employ of his wife. After the marriage the guests were ushered into the spacious dining-room, where a splendid supper was served, and at every plate there was placed a bottle of champagne.

The waiters were instantly busy with their service, and amid the bustle was heard the *pop, pop, pop* of numerous corks. Coming to the parson, and laying hands upon his bottle, the waiter was surprised to hear him whisper a remonstrance. But nothing daunted, he brought a bottle of different wine, which was likewise refused; and so a third and fourth were brought, and in turn they were declined. Hesitating for a moment, the waiter then gently bent down to the parson's ear, and said, "Doctor, that's the end of our wine; but if you want whiskey or brandy, you shall have it in a few moments."

A good story is told in a paper called *South Africa* of Sir Henry Loch, now Governor of the Cape Colony. When Governor of the Isle of Man some years ago, he was crossing from the mainland in company with the then Bishop of Sodor and Man, the Right Rev. Rowley Hill, D.D. As the steamer approached the Douglas breakwater the spray from a larger sea than usual dashed over the bulwarks and drenched the bishop, while Sir Henry, who was standing some yards apart, escaped almost untouched. "Ah," said Sir Henry, laughing, "the elements do not hold the Church in proper respect." Scarcely were the words uttered, however, before a huge volume of water dashed over the side, drenching them both. Quick as thought, his lordship, who was noted for his ready wit, turned to his excel-

lency and said, "No, indeed; the elements are no respecter of persons, for both Church and State have got a wetting."

IN THE HOMILETIC REVIEW of January, in the Blue Monday department, on reading of those ecclesiastical canines, I am reminded of an incident in the life of old Brother D—, of Kentucky. He was a great leader of song. He would attend the protracted meetings for miles around, to lead the singing. He usually rode in a nice buggy, and delighted in a new whip. There was a meeting in progress at R—, and on Sunday morning, just as the people were gathering, to the delight of all present, Brother D— came walking into the church armed with hymn-book and long keen buggy-whip, and took his seat in the corner of the pew nearest the pulpit. After leaning his whip against the pew, with the larger end on the floor, he opened his book and began singing, "Am I a soldier of the cross," etc., when to his chagrin a small dog came trotting down the aisle, and sat down in front of Brother D— looking him in the face, and began howling in rather a suppressed tone; but when Brother D— reached the high part of the song the dog also got on to a higher key. Brother D— could stand it no longer. Gathering his whip, and at the same time unconsciously singing, "Sure I must fight if I would reign," let in to whipping the dog. Poor Tray sought refuge behind the door, but Brother D— in nowise daunted followed him with the whip, and just as he neared the door, he continued the song, "Increase my courage, Lord." Suiting the action to the words of his song, the little dog was ejected to the merriment of the old and the young.

L. H. R.

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