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THE HOMILETIC REVIEW

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THE
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JANUARY, 1899.

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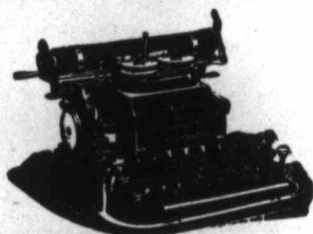
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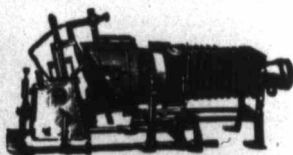
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THE HOMILETIC REVIEW.

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REVIEW SECTION.

I.—THE MINISTRY OF CHRIST NOT A PROFESSION, BUT A VOCATION.

BY JOSEPH PARKER, D.D., MINISTER OF CITY TEMPLE, LONDON,
ENGLAND, AUTHOR OF "THE PEOPLE'S BIBLE," ETC.

IN popular phraseology there are three learned Professions, viz., Divinity, Physic, and Law. I think that Divinity is out of place in this category. It is surely a degradation to Divinity to have it put upon a level with sciences and forms which are from their very nature changeable, not only in their outward phases, but in their very soul and substance. Substantially new theories of the body and its functions are suggested from time to time according to the genius or audacity of contemporaneous research. As for the Law of any country, it is made and unmade and varied from time to time by the nation that originated it. Physic is one thing in France and another in China. Law has one conception in Constantinople and another in New York. Physic and Law are distinctly professions for which special education is needed and which are the subjects of money equivalents. The physician has his fees, so has the barrister; but the revealer of the kingdom of Christ has no foothold or status in the market-place. That we may be just all round we ought at once to say that there is a sense in which law, physic, music, architecture, engineering, and the like, are themselves divine vocations; but they are professions in the sense that they require technical training and certified qualifications. I believe that all professions are in their nature divine vocations. They are determined by talent, genius, taste, and opportunity. I have never hesitated to say that every man is divinely called to a specific and definite occupation in life. The talents may be variously distributed as five, two, or one, but the giver is the same and the object of the gift is unchangeable, that object being increase of true wealth acquired

NOTE.—This periodical adopts the Orthography of the following Rule, recommended by the joint action of the American Philological Association and the Philological Society of England:—Change *d* or *ed* final to *t* when so pronounced, except when the *e* affects a preceding sound.—PUBLISHERS.

by legitimate means. It is customary to say that poets are born, not made. In this sense there can be no doubt that poetry as well as preaching is a divine vocation; in fact, poetry and preaching may be said to belong vitally to one another. But not only are poets born, so are shoemakers, so are gardeners, so are horse-riders; it is surely not the business of any preacher to exclude God from any corner of His own universe. The things that appear to be most easy to do may in reality require the completest qualifications. I have never known any great work shaken out of a man's coat-sleeve. The man himself may indeed be so inspired and cultivated that he does his work easily; but we must never forget that the inspiration and the culture have a divine election and sustenance behind them.

It may be very naturally asked whether there are any seals or confirmations by which a man may certainly know that he is under divine impulse in whatever course he may take. There are undoubtedly such seals and confirmations. Any doubt as to a divine call can at most be but temporary. There is a certain seal of election which may be described by the term appreciation. The world knows true work when it sees it. Or if the world in its totality does not perceive the value of the work, there are always some, the twos and threes, who can see divine power and direction in all true work, whether painting, music, poetry, or preaching. We must be careful not to misapply the term appreciation, for we know but too well that sometimes the voice of the people is not the voice of God. It is by no means certain that a preacher is divinely called because his way to the pulpit is thronged by admiring assemblies. Here the whole matter must be brought to the test of duration. The unworthily popular man may only have hit a taste, or stooped to a prejudice, or have followed the very crowd which he is supposed to have led. Some of the finest pictures in the world have not been popularly appreciated, but they have had in themselves such a quality of durability as has finally converted reluctance into consent in the matter of appreciation. Many preachers whose influence will last through all the ages of the Church have preached less in sermons than in hymns. Such men did not preach for a day, or for a stipend; they are preaching still, tho they have been in heaven for centuries. Such hymns as "Rock of Ages, cleft for me," "Jesus, refuge of my soul," and hundreds of others will go on preaching the loftiest doctrine and the tenderest comfort as long as the Church opens her doors, and bows at her altars. It must be understood, therefore, that I am in no sense speaking of an immediate and merely transient appreciation. Other things being equal, solidity will outlast brilliance, as surely as marble will outlast gingerbread.

The appreciation of the true preacher is not to be measured by money only. The great physicians or the eminent engineers may leave vast fortunes behind them; and their success in their profession may very reasonably be estimated upon that commercial basis. It is not so

that the vocation of the preacher can be tested. He lives in the lives of others; tho poor himself, he may have made many rich; when he counts his wealth he counts the souls he has blest, and not the coins he has piled. Contentment is the true wealth. The man who is assured that his prayers and expositions have helpt the lives of others can never know the bite of sordid poverty. He will remember that the Son of God had not where to lay His head, and he will recall the fact that the greatest of apostles learned in whatsoever state he was therewith to be content. Account for it as we may, there is a way of breaking bread which multiplies it. We can not get behind the mysteries and processes of life; but we can bear witness to the fact that the more we give away the more we are enricht. It is along this line of unexplained sustenance and comfort that God may send us messages of approval and appreciation.

When is the ministry degraded into a mere profession?

1st. I answer: The ministry is degraded into a mere profession when it is tested by pedantic standards. If a man's ministry is denied simply because he is not an expert in grammar, philosophy, or history, the men who are responsible for the denial have missed the very genius and point of the Christian ministry. Physicians, lawyers, architects, and engineers, not only may be examined, but must be examined and officially certified,—if on no other ground, yet on the ground that they deal with ascertainable and measurable quantities. It is not so with the Christian preacher. The apparatus through which he works may be measurable, and may fairly be made the subject of examination and certificate; but he does not end with the apparatus by which he works. His message is infinite in its meaning, philosophy, and issues. There is a point at which the preacher leaves behind him all that is merely literary and mechanical, and passes into that which can only be interpreted by the purest and sublimest passion.

2d. The ministry is degraded into a mere profession when it is made the subject of money equivalents. Service and salary are not coequal terms in the question of the ministry. The engineer can be paid, and fully paid, and overpaid, but the minister can never be financially compensated in any exhaustive commercial sense. "If we have given unto you spiritual things, is it a great thing if we should receive of you carnal things?" The terms are not at all on the same level; in fact, they have nothing to do with each other, and should never be brought into the same equation. Is the minister to be then unpaid simply because he is following a divine inspiration? The very inquiry is ridiculous. "The laborer is worthy of his hire." But the preacher will continue his preaching, tho he have to feed on the crumbs which fall from the rich man's table. He is moved by a passion which can not be quencht. He must declare the Word of the Lord whether men will hear or whether they will forbear. The physician may throw away his minerals and vegetables, the lawyer may abandon his black-

letter law, and the engineer may turn his back upon an unappreciative public, but the preacher must stand at the corners of the streets, and at the chief places of public concourse, and he may even cry aloud in the wilderness; but cease from his work he can not until his tongue lies silent in the frost of death.

3d. The first reason I have given includes the next: The ministry is degraded into a profession when it casts out those who have not undergone the same preliminary processes. That is equivalent to saying that the process is of the same value as the result. I would not have less learning, I would have more inspiration. If an unlearned and ignorant man has any gift of exposition, any power of prayer, any genius of sympathy, I would hail him as a fellow worker in the degree in which he is thus divinely inspired and equipt. The people will soon test the preacher. In a large sense, as to pastoral service, the common heart may be trusted to discern between the mighty rushing wind from heaven, and the groveling wind that seems to spring out of the dust and to blind the very eyes which it professes to open.

Ministers are often askt by young men how to enter the ministry. This question seems to arise out of the conception that the ministry is a profession. My answer to such men is: Examine yourselves, talk out the matter in secret communion with God, and then enter the ministry by entering it. This does not exclude any wise arrangements for preliminary culture; but it often helps to determine whether that culture should be undertaken, and what the range of that culture ought to be. How do men learn to swim, often?—by plunging into water. We learn to do many things simply by doing them. As a matter of fact, a man is either a preacher or he is not a preacher. I repeat the doctrine which I have laid down again and again. The matter begins in a deep conviction on the part of the man himself; then it passes into the region of public experiment; then it may become the subject of friendly consultation, especially with Christian pastors and leaders; and then final responsibility rests upon the man himself. I have never undertaken to introduce any man into the ministry. I have encouraged many; but the responsibility I have always left with the men themselves. I began my own ministry under the inspiration of the Holy Spirit by standing up in the open air and talking to anybody who cared to gather around me. If they invited me to go again, I accepted the invitation as a divine sign. I went from place to place, standing upon blocks of wood, standing in carts and wagons, standing on broad walls or ledges of rock, and telling the peasants who halted to hear me that the kingdom of heaven was at hand, and that I had been intrusted with an invitation to them all to come to the cross to receive its mystery of blood and its blessing of pardon. Under this call I have labored for forty years without ever changing my doctrine or suspecting my credentials. I will be no party to organizing a ministry which sets pedantic limits on its official sanctions. I will support no college

that looks upon scholarship as an essential to entrance. I live now to protest against the degradation of the Christian ministry into a "learned profession." By all means let the ministry be instructed and even learned in a profound sense; but never let it exclude the men who have companied with Jesus for many a day, and have received from His own lips the commission to go forth and teach the Gospel of salvation.

One thought I have in closing these papers which it is almost impossible to express with discrimination sufficiently penetrating and exact. I have no wish to disturb customs and relations which have proved their wisdom by solid and happy results. Wealthy congregations will probably always insist upon adopting the apparently sound, but really selfish and sophistical, theory that they ought to have all the religious luxuries they can pay for. To the end of the weary chapter we may have to hear such humiliating inquiries as: What do they give there? What is the income of that place? What do the pew rents amount to? I see no immediate way out of such inquiries, together with the anxiety and disturbance they involve; so I do not—partly because I dare not—enter upon the discussion of ecclesiastical custom and barter. I want to find out whether the love of Christ has yet power enough to send out evangelist reformers who will never ask a question respecting money or comfort,—reformers who will go forth without patronage, or official stamp, or human help,—reformers like the young Man who had not where to lay His head; like the men who long ago started fanatically without purse, or scrip, or shoes, or staves; like the enthusiast whose stormy ministry was spent "in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness"; like the heroes who had trial of cruel mockings and scourgings—yea, moreover, of bonds and imprisonments, who wandered in deserts, and in the mountains, and in dens and caves of the earth; reformers like Wesley and Whitefield and Fox,—men who hungered and thirsted, who were buffeted and spat upon, and had no certain dwelling-place. Is all this impossible now? Has the heroic age gone, like the age of inspiration and the epoch of miracles? Have we fallen upon the barren centuries of commonplace? Have we but to replace battles by resolutions? Have we but to vote down members of our own company by "overwhelming majorities"? If we talk so, it is only because we have lost the divine standpoint. We have begun our work at the wrong end. Christ and the heroes I have indicated would have had comparatively easy lives if they had not assailed the religion of their day. We forget, what from its obviousness one would think it would be impossible to overlook, that the persecutions which have ever assailed a divine and sacrificial evangelism have invariably been instigated by the nominally religious population. Attack not the masses, but the churches, and then see whether the spirit of persecution is extinct. Let a George Fox arise to-day, having courage enough to begin his judgment at the house of God, to denounce the sale of

souls, to attack vested interests of every kind, to pour divine fire into gambling camps where Christianity is treated as an investment; let him teach by ghastly but holy example the theology of sacrifice; let him lay his hand upon the painted mask of hypocrisy, and he will soon have to rewrite his letter to Justice Burton:

"Friend, thou that preachest Christ, and the Scriptures in words, when any come to follow that which thou hast spoken of and to live the life of the Scriptures, then they that speak the Scriptures, but do not lead their lives according thereunto, persecute them that do."

That is the general law! Persecution is not dead, but sleepeth. When the inspired reformer comes he will be despised and rejected of man, and be led forth to be crucified; yet in the bitter process he will have such consolation as is described by Edward Irving in his most majestic discourses upon John the Baptist:

"Around a man who can despise accommodations and conveniences, and deal with nature in ancient simplicity and independence, and move among her social and religious institutions like a traveler from another world, free to judge, to censure, and approve, as having himself nothing at stake,—around such a man there is a moral grandeur and authority, to which none but the narrowest and most bigoted minds will refuse a certain awe and reverence."

We must not, if we would inspire and direct our age, shrink from the larger ministry involved in our principles, tho the spirit of self-indulgence, not always wholly free from the spirit of self protection, would tempt us so wide toward the paths of ease and pleasantness. A large Faith means a large Ministry. Ours is a four-squared Faith: God, the Maker of all; Christ, the Savior of all; Inspiration, the guide of all; Immortality, the heritage of all. With such a Faith we can not have a little Ministry. Four-square is the geometry of the Old Testament: "The oblation shall be five-and-twenty thousand by five-and-twenty thousand; ye shall offer the holy oblation four-square, with the possession of the city." Four-square is the geometry of the New Testament: "He that talkt with me had a golden reed to measure the city; and the city lieth four-square, and the length is as large as the breadth; the length and the breadth and the height of it are equal." Such is our grand Faith. The river that runs through our larger Eden generously parts and becomes four heads, and carries life through all the regions of the world. To have such a Faith is to have a corresponding responsibility. Our inquiry should never be how to trim and adapt this Faith so as to save ourselves from trouble and loss, but how best we can respond to its complete and most solemn challenge. I feel this particularly in relation to what is known among us as the Christian ministry. If we are working under a small conception, we must of necessity accomplish but a small service. It is easily possible to misrepresent ministers by dismissing them as theologians, and easily possible for ministers to misrepresent themselves by accepting that designation. Before it is accepted it should be clearly defined. It is

sometimes accompanied with a smile which is not the less suggestive that it is friendly. It means, without bitterness, that the minister is a superior kind of woman, too full of Greek and catechism to know much about the ways of the world. The minister is reverently put upon the shelf where the uncut Puritan divines are accommodated with dusty lodgings, and the pew rents are with varying regularity, according to the shifty calendar of the treasurer, handed to him on that out-of-the-world eminence. He is revered so profoundly as to be profoundly ignored upon all practical questions. He is the victim of an idolatry so sentimentally complete as to amount to practical annihilation. That is not a worthy conception of a minister of Jesus Christ, tho I dare say it could, in some instances, in other denominations, strikingly vindicate its justice; for there can be no doubt that some amiable ministers have frittered away what sense they had to begin with in declensions and conjugations not absolutely necessary to salvation, while others, more astute than amiable, may, more or less unconsciously, have affected the supernatural genius which contemptuously regards the solar system as a mere matter of detail.

There is, therefore, a sense in which the term "theologian" amounts to apotheosis in the kingdom of shadows; and there is also a sense in which it becomes the highest title that can be sustained by the most illustrious of mankind. I can not but hold that the Christian minister, when he realizes his full vocation, when adequately equipt and wholly consecrated, has no superior in all the world: great in intellectual capacity, supreme in spiritual insight, strong in the instinct and in the practise of justice. The Christian minister is not a chatterer of other-world phrases, but a true interpreter of life's mystery and sacrifice. We must get rid of the lie that the minister is a priest—a kind of celestial broker—even if in getting rid of it the minister has to do something which a narrow judgment may regard as non-ministerial. Ministers do not minister simply because they can do nothing else, but because they consider that by comparison nothing else is worth doing. This was the estimate of values which determined the action of the Apostle Paul. A mind so capacious and energetic could have even glorified any sphere of human activity; yet gathering together all the privileges of ancestry, all the dignities of office, all the temptations of sense, he burned them all on the altar of the cross, and counted their sacrifice a gain.

"The common application of the words 'calling' and 'vocation' to men's ordinary occupations shows that even these, in virtue of certain considerations, some men are providentially designed for particular modes of life. These considerations have a certain resemblance to those which determine a call to the Christian ministry. A person is understood to have a vocation to a profession or pursuit when three elements are combined—*inclination, ability, and opportunity*; and the more decidedly that all these point to that particular pursuit the more clear is his vocation.—*W. Garden Blaikie.*

II.—THE USE AND ABUSE OF RIDICULE.

BY W. S. LILLY, LONDON, ENGLAND, AUTHOR OF "ON RIGHT AND WRONG," "ON SHIBBOLETHS," "FOUR ENGLISH HUMORISTS OF THE NINETEENTH CENTURY," ETC.

I HAVE always been accustomed to regard Puritanism as one of the grandest things in history. Its grandeur is like that of a rugged, towering cliff, bleak, precipitous, frowning, against which a tempestuous sea dashes in vain; stern, forbidding, awful. Carlyle, in his "Lectures on Heroes," reckons John Knox the father of it. I suppose he is right. Puritanism was Knox's version of Protestantism. It became the religion of Scotland. Thence it past to England, to be the faith in the strength of which Oliver Cromwell and his companions "subdued kingdoms, wrought righteousness, obtained promises, stopt the mouths of lions, quencht the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxt valiant in the fight, turned to flight the armies of the aliens." From England it migrated to America. In the little company of the Pilgrim Fathers we may recognize the founders of the religious beliefs still dominant among the people of the United States. Puritanism, assuredly, is a great fact in the world's history. It is great by reason of what it wrought. It is great in itself; in its sternness and in its strength. And it is from its sternness that its strength came. We may call it a kind of Spartan Christianity. They had no broad views, those early apostles and evangelists of it, whether they appealed to men by the tongue, or the pen, or the sword. The strictness of the Divine Law, the inexorable-ness of the Divine Judge, strong and patient and provoked every day, the certainty of the wrath to come—these were the topics that engrossed their minds, and led them to "scorn delights and live laborious days." They endured "as seeing him who is invisible"; and in that awe-inspiring vision, which wellnigh blinded them to all else, they ceased to love the world and the things of the world. I know not who has more faithfully presented their life-philosophy, if I may so speak, than a great thinker from whom—such are the treasures of wisdom and knowledge enshrined in his writings—almost every variety of Christianity that has appeared since his time has derived much of its inspiration:

"Be not conformed to the world." Contain yourselves from it. The soul lives by avoiding what it dies by affecting. Contain yourselves from the ungoverned wildness of pride, the sluggish voluptuousness of luxury, and the false name of knowledge; the haughtiness of pride, the delight of lust, and the poison of curiosity, are the motions of a dead soul; for the soul dies by forsaking the fountain of life; and so is taken up by this transitory world, and is conformed to it."

We have, I say, in these words of St. Augustine, the essence of Puritanism; a high and severe discipline; fruitful in heroes. Yes; this

is its essence, great and noble. Its accidents are petty and repulsive enough. Nothing is easier than to make merry over its sour superstitions, its irrational antipathies, its gratuitous ugliness. As a life-philosophy we must pronounce it inadequate, for it looks at only one segment of life. It vindicated certain high truths as to the meaning and value of human existence. It ignored others which can not long be ignored without a reaction. For human nature abhors mutilation. We all know how that reaction came in England, when Oliver Cromwell had past away and Charles II. reigned in his stead. The historian writes:

"All that was noblest and best in Puritanism was whirled away with its pettiness and its tyranny in the current of a nation's hate. Religion had been turned into a political and social tyranny; and it fell with their fall. Godliness became a byword of scorn; sobriety in dress, in speech, in manner, was flouted as a mark of the detested Puritanism. The shamelessness and brutality of the rakes of the Restoration passes belief."

No doubt, as the historian adds, it is easy to exaggerate the extent of this reaction. No doubt, in its more violent forms, it was practically confined to the capital and the court. But throughout the nation at large, there unquestionably was a sense of relief that the dread voice which had silenced the mirth and fun of England was hushed; that the yoke of that asceticism which ruthlessly proscribed all but the severer forms of life was broken; that a doctrine too rigid for "human nature's daily food" was no longer enforced by secular pains and penalties.

It was precisely its one-sidedness which wrought the ruin of Puritanism. And one of the elements in human nature which it most persistently and completely ignored supplied the weapon most effectively wielded against it. The wits and satirists, whose tongues were now untied, overwhelmed it with every form of ridicule, from the burlesque buffoonery of Butler to the savage sarcasm of Swift. It was a wonderful reaction. And like most reactions, it went too far. For two centuries it stamped upon the popular mind of England a conception of Puritanism which was a mere caricature. Carlyle, in his "Life and Letters of Oliver Cromwell," complained that:

"The Age of the Puritans is not extinct only and gone away from us, but is as if fallen beyond the capabilities of memory herself; it is grown unintelligible; what we call incredible. Not the body of heroic Puritanism only, which was bound to die, but the soul of it also, which was, and should have been, and yet shall be immortal, has for the present past away."

It was one part of Carlyle's mission to his day and generation to vindicate the truth that this much-despised, much-laught-at Puritanism was, in every deed, "a heroism: perhaps among the nobler and noblest Human heroisms." I do not propose to follow him in his accomplishment of this work, or to inquire with what reservations and corrections his picture of Puritanism is to be received. My present point is that human history offers few more striking instances of the

power of ridicule than that which is supplied by its victory over the great men and great things which this religious movement produced.

It is not, indeed, easy to overestimate the power of ridicule. Nor is an inquiry into its use and abuse by any means superfluous at the present day. There is an old saying that ridicule is the test of truth. A false saying we must assuredly account it; how false, this instance of Puritanism may serve to show. There is nothing so true, nothing so honest, nothing so just, nothing so pure, nothing so lovely, nothing of so good report; there is no virtue, no praise, which may not be burlesqued by a sharp wit, or indeed by a dull one. The sense of the ridiculous is assuredly an element of human nature. He who lacks it is not completely man. But, assuredly, it belongs to the lower range of human faculties, not to the higher—a fact which Goethe has expressed in a pregnant aphorism: "The mere Understanding finds matter for laughter in everything; the Reason, in hardly anything"—"Der Verständige findet fast alles lächerlich; der Vernunftige, fast Nichts." The truth is, that ridicule has its proper province, its appointed office, in human life. There is a time to laugh. There are things which it is well to laugh at. The possession of a sense of the ludicrous, I say, is essential to intellectual completeness. Malvolio—to take an instance from Shakespeare—was entirely lacking in it, and is therefore not unjustly deemed by Maria "an affected ass."

But if the possession of a sense of the ludicrous is essential to intellectual completeness, the perception of the proper limits to the exercise of that sense is essential to intellectual balance. Reverence is a higher faculty than wit or humor. And it is our wisdom to repel the sneer, scoff, or jest when it intrudes into precincts which we know to be holy ground, not to be profaned by us without grave loss. It is not easy to imagine a more deplorable position—intellectual and spiritual—than that of the man to whom nothing is sacred. Such a man is pictured for us in Shakespeare:

". . . A man replete with mocks,
Full of comparisons and wounding flouts,
Which you on all mankind will exercise
That lie within the mercy of your wit."

But this really means atrophy of the noblest and most ennobling of man's faculties—Reverence.

What, then, shall we say shall be our rule in this matter? what the test to distinguish the use of ridicule from its abuse? I think the rule and the test easy enough in themselves, altho it is not always easy to apply them in practise. I think Wordsworth has in one line laid down a great truth which clearly states the principle that should guide us: "We live by Admiration, Hope, and Love." Yes; and any employment of ridicule which lowers our admiration of things high and noble, which weakens "the mighty hopes that make us men," which dims our

love of the truly beautiful in its loftiest forms, which are ethical, must be evil, for it poisons the springs of our true life.

And here I should observe that it is just the highest things which are the most effective subjects of mockery and banter. We all know—or may easily satisfy ourselves—that there is but one step from the sublime to the ridiculous. How easily is that step taken! “Fools rush in where angels fear to tread.” Any fool is sufficient for this; any fool can scoff at religion, sneer at self-denial, and make a mock of sin. The pity is, when it is not a fool, but a man of ability—of consummate ability, perchance—who addresses himself to this miserable enterprise. Who can estimate the ruin which he may cause? Such a one—to take a concrete instance, which is always helpful—was Voltaire: surely the greatest master that ever lived of that particular kind of ridicule which the French call *persiflage*. And we all know how he employed that talent. Is there any more despicable poem in existence than that famous *Pucelle* of his—inimitably witty as it is—in which he presents us with a most ignoble travesty of one of the most heroic women in all history? And so it is throughout those hundred volumes of his. Nobleness, virtue, religion, are the themes which he especially chooses for burlesque. Nay, even the Theism which he professes, a great French writer very aptly called merely an additional gibe—“une dérision de plus.” A bitter mocker he is, assuredly, and little more. To condemn, to deride, to parody, is the work at which he ever labors. I am far from denying that many of the things which were the objects of his contempt were indeed contemptible, and that he did good service in hunting them out of existence. But I assuredly do maintain that his work, if we judge it as a whole, has made for evil rather than for good. He, more than any other man, laid the ax to the root of reverence in the French mind. He has done more than any man to empty his fellow countrymen of Admiration, Hope, and Love, to dry up the springs of their spiritual and moral life.

Voltaire, then, may stand as, perhaps, the supreme example of the abuse of ridicule. A conspicuous example of its use is afforded by another illustrious Frenchman—Pascal. Few wittier men have ever lived. But his wit was always under the control of reason. It was always employed for a worthy end. What worthier end, indeed, is conceivable than the vindication of the supremacy of conscience, the certainty of the moral law? And who can doubt that this was the end sought by Pascal in those Provincial Letters of his? Or who can honestly deny that, whatever deductions must be made for the exaggerations of sarcasm and irony, the ebullitions of strong and indignant feeling, the evil at which they struck—of a too-accommodating casuistry, a relax ethical standard—did really infect the moral theology of the day? I am far from saying that Pascal is always fair, especially in the details of his proof. It is one of the mischiefs of satire that it

must needs be more or less unfair: it invariably overstates its case; it is necessarily one-sided. But whatever deductions must be made before Pascal's indictment of the Jesuits can be accepted as even approximately tenable, we may certainly point to him as one "who battled for the true, the just"; who employed the weapon of ridicule which he wielded with no less power than Voltaire on the right side, just as Voltaire employed it on the wrong.

Ridicule is not the fest of truth, as we saw just now. But it may be a most effective weapon on the side of truth. And as this lay sermon of mine is written for THE HOMILETIC REVIEW, I may be permitted to say that perhaps the preachers to whom it is our privilege to listen, Sunday after Sunday, might employ it with advantage a little more frequently than they are in the habit of doing. There can be no question whatever of the extreme folly of wrongdoing. "Fools, and blind," was the description given by the highest voice that ever spoke on earth, of those who would not receive His message. The wisdom which cries aloud in the pulpit, week after week, might perhaps point with good effect to the absurdity of those who bow down to this idol or that, and refuse to hear the voice of Divine Wisdom. It is difficult to imagine that there were not some among the prophets of Baal to whom the shafts of the Prophet's scathing sarcasm went home when he advised them to call louder upon their Deity: "Cry aloud, for he is a God; either he is talking, or he is pursuing, or he is on a journey, or, peradventure, he sleepeth and must be awakened." Or think of the "bitterly ironical tone"—so De Wette aptly calls it—in which St. Paul expostulates with the Christians at Corinth. I need not dwell upon what is so familiar. But I may point to the fact that the most successful preachers in all ages have here followed the example of the Prophet and the Apostle: South, for instance, in the classic age of the English pulpit, and Spurgeon, in the more popular and democratic age wherein our lot is cast. Every one must have observed how frequently men are impressed and convinced by a touch of the ludicrous, who have resisted the power of argument and entreaty, whom passionate appeals to the emotions have left cold. Archbishop Whately used to say that a *reductio ad absurdum* is as good a logical demonstration as any other, and one of the most persuasive in pulpit oratory. "I want to make you ashamed of yourselves," said the great Dominican preacher, Father Thomas Burke, when burlesquing with all the resources of his racy Hibernian wit some fashionable folly prevalent in his congregation. After all, right action is simply action in accordance with right reason, and wrongdoing is irrational. John Wesley has summed up the matter in his hard-headed way:

"Superior sense may I display
By shunning every evil way,
And walking in the good."

III.—THEOSOPHY, ESOTERIC BUDDHISM, AND CHRISTIAN SCIENCE.

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II.

No view of Theosophy can be complete without considering that phase of it known as "Esoteric Buddhism." Altogether the wildest and most extravagant claims of occult vision are those presented by Sinnett in his two books "The Occult World" and "Esoteric Buddhism." He claims consideration from the fact that he is indorst by Blavatsky, Olcott, Judge, Kingsland, and Colville. The doctrines of this Neo-Buddhism must therefore be regarded as part and parcel of Theosophy. Mr. Sinnett admits at the outset that the "true realm of occult knowledge lies beyond the physical frontier." At that advanced outpost he bids adieu to all questionings and protests of science. His position in philosophy is as secure from investigation as are the homes of the Mahatmas in the snow-bound fastnesses of the Himalayas. He uses modern speculations, however, so far as they serve his purpose.

The theories of Darwin he adopts as simple rudiments of his fuller and more positive disclosures, and he approves the molecular or monadic theory of Leibnitz as applied to the soul as well as to the body. He also builds upon the well-known doctrine of the Vedantist Vyassa, that within these gross and mortal bodies there is a more spiritual body which bears the human form, tho with a far wider range of faculties. It corresponds to the ghost of all superstitious races.

This more spiritual body imparts vitality to the physical particles, and gives them its own shape and expression, as in the face; and in recovery from the wasting of disease it restores the lost lineaments. This mastery of the inner man over outward gross matter is also a doctrine borrowed from the old Hindu philosophy, and contains a measure of truth.

The impulse with which the spiritual monad moves through the circuit of the universe, occupying untold millions of years in its course, is wholly within itself. It moves according to its own affinities. It is not moved upon, but seems to be free from the attraction of other monads. "It is a most unsocial thing, tho in its later stages it comes under altruistic influence, and rises from the simplest unconscious types of life to reason, conscience, and god-like powers."

The author criticizes the inadequacy of the Darwinian theory of evolution as having given no explanation of the missing links. "Tho it finds changes within the limits of species, yet changes from one species to another must be inferred only, they can not be proven." "According to Darwin," say Mr. Sinnett, "there should be animal

life creeping by slow stages up to manhood, human forms mingling in indistinguishable confusion with those of animals." "The disjointed series of improving forms on this earth," he proceeds to say, "have no individuality, and the life of each in turn is a separate transaction which finds no compensation for suffering involved,—no justice, no fruit of its efforts in the life of its successor." He claims that esoteric Buddhism meets this difficulty.

Its migrating souls, or karmas, are not wholly developed in any one world. And for this reason, Darwin, in all the long course of development which he has studied, has failed to apprehend the real secret of advance from one stage of being to another. "The system of worlds," says he, "is a circuit for man's development, which is carried on through seven different planets, the soul passing from one to another until the circuit is complete. Then another circuit follows, etc., etc., but always on a rising grade."

The mathematical exactness of Mr. Sinnett's computation of the "world periods" is startling. Without the aid of logarithms or calculus he has distanced the grandest achievements of astronomical science. We are assured not only that in its entire career each spiritual monad must pass through seven planets in a spiral chain, but that on each planet it must pass through seven races. When each individual unit has gone through all the seven races of one planet, and each of the seven sub-divisions of that race, and through the seven branch divisions of each sub-division, which equals $7 \times 7 \times 7 = 343$, it passes to each of the other six planets, where it also moves through 343 races and sub-divisions and branch divisions of races—in all, $343 \times 7 = 2,401$. It has now past one round of the planetary chain; it must make at least seven rounds, $2,401 \times 7 = 16,807$. But the 16,807 lives (or "descents into objectivity") "can only be a small fraction of the whole time he (or it) has to spend." For between each physical existence (of the 16,807) the individual unit passes through a period "of corresponding existence in the spiritual world." But even aside from this fact, we must multiply 16,807 by 2, "for each life descends at least twice into objectivity in the same branch," and there are 2,401 branches in each race of each planet of each of the seven rounds. The "subjective" intervals between our descents into objectivity or births are heavens. Their total duration is supposed to be to our total of physical lives as 12,000,000 to 988,000.

It is with some degree of surprise that one finds even Madame Besant in her "Ancient Wisdom" apparently approving this strange and preposterous doctrine of "rounds" and "branches" and "chains" and "races" in man's planetary development. A friend of mine overheard in a meeting of Theosophists a grave discussion on the question whether the human race is now in the fourth round or the fifth.

The relation of Theosophy to Spiritualism is not so much an identity as a development. In many elements they are alike and their

constituency is to a great extent the same. Most Theosophists have been Spiritualists, and it is entirely safe to say that the one system sprang from the other. There would have been no such thing as Theosophy had not Spiritualism with its occult table-moving and spirit-rappings prepared the way.

The well-known "Fox Girls," who appeared in Western New York fifty years ago, were the forerunners of Madame Blavatsky. The Madame herself admits that she had been a Spiritualist ten years before she proclaimed the new system of Theosophy. She was holding successful séances as a medium when her studies in Oriental Occultism suggested the new departure. The most radical change lay in the *source* of authority. Spiritualism had depended upon the disclosures of spirits whom the "medium" chose or chanced to announce. From this a step in advance was claimed by Andrew Jackson Davis and others, who for a time created no little sensation by the so-called doctrine of "Clairvoyance." This new form of Occultism was wholly independent of the spirits. It was an inner light or perception claimed by certain nervous and imaginative persons, and in some degree it prepared the way for the Theosophic doctrine of the "Astral Body" and the "Astral Light." It was also a sort of forerunner of Christian Science, as it was chiefly utilized in the occult diagnosis and healing of disease. In the back streets of all our cities could be seen the sign-boards of clairvoyant doctors, generally women.

By the shrewd but erratic genius of Madame Blavatsky all this was improved upon. The difficulty with Spiritualism had been that its frauds could be detected, and had in fact been so often exposed that general discredit had been brought upon it. "It was time," says Mr. Sinnett, "that esoteric philosophy should be offered to those who were grappling with extra-physical laws, and especially as their conjectures were not acceptable to the cultivated world." It was not desirable that Occultism should be cheapened by the fancies and follies of every "thin-skinned" individual who should set up for a "medium," or by emotional old women who for a consideration should claim to exercise a clairvoyant, X-ray vision of the internal economy of the sick. Occult power should be shown to be the prerogative of only profound sages, the reward of long-continued self-mortification, and the persevering study of the great systems of Oriental philosophy. These sages must be found not in any land pestered by irreverent investigation and impertinent newspaper gossip; not even in India, which British civilization had so badly spoiled; but only in the mountains of Tibet, where for sixty years no European had been allowed to set his foot. The system must also strengthen its assumptions with historic speculations borrowed from old philosophies; also with certain hypotheses of modern science; it must court favor still further by patronizing to some extent the Christian Revelation.

This transition from crude Spiritualism to the higher claims and

broader scope of Theosophy was the tactful achievement of Madame Blavatsky.

III. Another quite distinct development of the one general system is *Christian Science*.

Mrs. Mary B. Eddy, the "inventor" of what she at first called "Metaphysical Healing," informs us that her great discovery was made in 1866. But a nexus appears in the fact that as early as 1862, while suffering from ill-health, she had "employed a distinguished mesmerist, Mr. P. P. Quimby, a sensible elderly gentleman, with some advanced views about healing." He was undoubtedly a clairvoyant doctor. Mr. Quimby died in 1865; and his friends have persistently maintained the "cowardly claim" that the system which Mrs. Eddy professed to invent only a year later, really originated with him. Christian Science has a general agreement with Theosophy in that—

(1) Both regard the spirit as supreme and the body as unreal. Christian Science infers from this the unreality of bodily disease.

(2) Both claim occult power over the minds and bodies of others, even at long distances. The Mahatmas in Tibet make instantaneous revelations in New York; and Mrs. Eddy and her disciples treat patients scores of miles away,—tho they are careful to send their bills through the mails.

(3) Theosophy and Christian Science alike reject or ignore the existence of a personal God. "God," says Mrs. Eddy, "is supreme; is mind; is principle; not person; includes all—and is reflected by all that-is real and eternal." Says Madame Blavatsky: "We believe in an ever-unknowable Principle,"—and she proceeds to reason that the universe could not have been "brought about without some intelligent powers." Yet elsewhere she declares her disbelief in a "personal extra-cosmic anthropomorphic God like the God of Theology."

(4) By inference as well as by various teachings of their respective writers, both systems are more or less Pantheistic and Monistic.

(5) Consistently with this, both dispense with prayer. "Theosophists," says Madame Blavatsky, "can hardly afford to lose time in addressing prayers to a pure abstraction."

With Christian Scientists, "prayers assume less the form of petition and more that of grateful acknowledgment." The patient cannot pray to one supreme Pantheistic spirit of which he is himself a part, nor can he ask to be healed of a malady which he stoutly insists is unreal.

(6) Christian Science, like Theosophy, makes practical use of the old Indian philosophies, tho it leans less to the Yoga school with its ascetic rigors and consequent occult vision, than to the Vedantic Pantheism with its doctrine of all physical unreality. Its fundamental dictum is: "There is no body but in the conception of the spirit, and therefore disease is an illusion and a sham."

But while Christian Science builds upon Vedantic Philosophy as its corner-stone, its working trade-mark is borrowed from Christianity.

This adroit combination is undoubtedly the invention of Mrs. Eddy. But whatever else it is, it is not christian.

(7) Theosophy and Spiritualism, while adopting a travesty of Christ, both hate the Christian Church; but Christian Science, with more tact, copies after the Church, and accepts the entire Scriptures, who with its own vague and shadowy interpretation. In its Sabbath services, with Scripture-reading and sermon, with Sabbath-school instruction and even an arrangement of general lesson-papers, it conforms very nearly to Christian usage. Yet the doctrines which Christians hold to be most important are ignored, and in their place is substituted a false philosophy which commends itself neither to theologians nor to scientists of any school.

Many Christian people, especially women, are drawn to Christian Science by their ailments, and many are benefited while under treatment. One can not severely chide those who, having failed to gain relief from medical remedies, do really recover under the direction of a Christian Scientist. The principle which really effects the change is mind-cure, or the salutary influence of the imagination and the will upon the body and its disorders. Rev. Dr. J. M. Buckley, in his able work entitled "Faith-Healing, Christian Science, and Kindred Phenomena," shows that Faith-cure, Christian Science, Roman Catholic Miracles, and the laying on of hands by the Mormon priesthood, all effect about an equal percentage of recoveries of the sick, and that upon the one common principle that newly inspired confidence, hope, expectation, whether well or ill founded, powerfully affects the functions of the body and tends to restored action and renewed vigor. Dr. Buckley also gives a multitude of instances in which diseases supposed to be incurable have been healed by the simple operation of the mind. Sudden fright, as by fire or a peremptory command from the physician, has often raised the bed-ridden invalid to renewed strength. Assurance of recovery from a physician of strong personality amounting to almost hypnotic power has many times accomplished what medicine could not do.

In view of the charlatanry and superstition now so prevalent, in spite of science and religion alike, two or three practical considerations seem important:

(1) All physicians would do well to pay greater attention to the acknowledged influence of the mind on a sickly body.

(2) The people, old and young, should be taught the true nature of the human constitution, mental, moral, and physical, and the real boundary between quackery and common sense. Faraday lamented a half century ago that he found in British education *so little to instruct and strengthen the judgment.*

(3) The pulpit and the religious press should do more to guard the membership of the Church against grotesque errors which wear the labels of the Christian faith.

IV.—THE GAIN AND THE LOSS IN MODERN BIBLICAL CRITICISM.

BY REV. PROFESSOR GEORGE H. SCHODDE, PH.D., CAPITAL UNIVERSITY,
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THE venerable Professor Delitzsch, of Leipzig, shortly before his death, published a brochure in which he discusst "the deep chasm" that existed between old and new theology in general, and between conservative and liberal Biblical criticism in particular. In maintaining the existence of such a deep chasm between the old and the new, and in claiming that the characteristic feature of the new school was and is an effort to develop a religion of the era of Darwin, *i. e.*, a scheme of religious history and thought in both Old and New Testament along purely naturalistic lines and dependent solely on natural causes, Delitzsch had in mind primarily the innovations of the Wellhausen-Kuenen international school of Biblical critics. But there is a Biblical higher criticism that is not Wellhausenism; and of this fact not only Delitzsch, but a large number of other Old and New Testament critics on the Continent, are instructive examples. With regard to the literary substratum of modern criticism—such as the documentary theory of the Pentateuch, the non-Davidic origin of most of the Psalms, the Exilic period for Isaiah xl.—lx., the Maccabean period on the historical background of the Book of Daniel—there is a greater or less agreement among all who accept the fundamental principles and canons current in critical circles. The disagreement in essentials and fundamentals is found in the superstructure that is erected on the literary analysis of the Biblical books. Not the facts themselves, as a rule, but the interpretation of these facts, is the debatable ground; and when a deep chasm is said to exist between the two clans of critics, this is to be found in the naturalistic scheme of religious history which the Wellhausen school extracts from the data secured by literary analysis, while the conservatives see even in the readjusted records as rearranged by the critical microscopist the direct workings of Jehovah and the unfolding of a special divine plan in the history of which the Biblical books are the official records. When Kuenen states that in his account of the religion of Israel he proceeds from the premises that "this religion is one of the great religions of the world—nothing less, but also *nothing more*," he virtually sounds the key-note of the Biblical radicalism that meets only with the determined opposition of the conservatives equally ready to accept the literary canons and results with which the former operate. Dillmann's constant charge of a "*gradlienige Entwicklung*" as the ideal of the new school is practically only another term for their Darwinistic tendencies.

But it is readily seen that there is a Biblical criticism in method, manner, and result distinctively separated from the traditional ways of regarding the Scriptures, even if extreme Radicalism of the Wellhausen school is not regarded as the legitimate or sole exponent and expression of this criticism. In this sense of the term, Delitzsch was as much a modern Bible critic as Wellhausen and Stade are; and Hommel, of Munich, who has recently in so determined and successful a manner antagonized—as Sayce in England and Halévy in France too are doing—the teachings and tenets of the Wellhausen school, is nevertheless also a representative of modern criticism, so far as the underlying and controlling of literary analysis and readjustment of the sources are concerned.

Biblical criticism, then, in its modern phase, and understood in the sense mentioned, is a distinctive factor and force and a fixt fact in modern religious and theological thought, especially as this concerns the origin and history of the Biblical books; and it is the most natural thing in the world to inquire as to the modification in the ideas and conception of the Bible and its composite books which the introduction of the new type of critical investigation has brought with it, and to determine the gains and the losses which have resulted from this innovation.

No doubt the leading gain that has been secured is the historical conception of the contents of the Biblical books both in their individuality and in the process of religious thought-development of which each represents one element. All scientific research of the day is historical in character, as this has never before been the case. Historical development is the idea that controls literary and scientific research almost absolutely; and the principle that underlies the Darwinistic philosophy-nature is recognized in both its good and its bad features as an all-powerful agency in modern Biblical research, as in other domains of scientific investigation. It is better recognized now than ever that the Scriptures are not only a revelation, but primarily rather the history of a revelation. It is not accidental that Biblical theology has become the most important of the new theological disciplines; and, to a certain extent, this source of historical dogmatics is crowding into the background dogmatics proper, which was the crown and the glory of former generations of theologies. The fact has become more and more apparent that the Bible is not primarily a code of *dicta probantia* for the various doctrines of Christianity; that the great principles of salvation were revealed ordinarily not in the shape of abstract truths, but were historically unfolded in the dealings of God with His people by the mouth of the prophets and the apostles. The providential selection and guidance of the chosen people, as well as suffering the Gentiles to go their own way until in the fulness of time both should be prepared for salvation, and salvation should be prepared for them—all this was an educational aiming at a realization of the ideals and plans of God, namely, the restoration of man to his original estate. But such an educational process is naturally also a historical development; and thus the Kingdom of God on earth, which grew up for man, also grew with men and among men; and in the records of this development the human factor is to be recognized as well as the divine. The presence and activity of this historical principle in the unfolding in time of God's plans among men appear more and more marked the closer the official records of this educational process are studied. The peculiar shape which the Kingdom of God upon earth assumed, namely, that of a covenant relation between Jehovah and Israel, is undoubtedly an adoption from the Semitic nature, among whom covenants are an established custom. Had God selected an Aryan people to be the medium of His special work among men, in all probability He would have realized His plans in an altogether different method. Again, a closer study of the Pauline method of formulating the essence of Christian dogma in the doctrine of justification by faith alone, without the deeds of the Law, makes this doctrine all the more plain when considered in the light of the historical background afforded by the doctrinal system of the official Judaism of the day. The prophecies and predictions of the Old Testament, the grandeur of the Psalms, and indeed the entire contents of the books of the Scriptures, almost without exception become clearer and more transparent when seen in the historic surroundings in the midst of which they originated. Modern criticism is a unit in viewing the entire contents of the Scriptures in this light, the point of disagreement being the further question whether these surroundings are in themselves sufficient to account for both form and contents of these books; or whether the contents can be explained only on the basis of a divine revelation, the form of revelation merely being dependent on these surroundings.

That, however, this great gain is not without a corresponding loss is readily seen by a closer glance at the works of recent critics. The method crowds the unity of the Scriptures into the background, and brings to the forefront the diversity and manifold forms and phases of religious thought represented by the various writers. The Scriptures are then no longer regarded chiefly in the light of the production of the one inspiring spirit of truth, but rather as a collection of literature the product of the deliberations of religious men, more or less or not at all inspired in an especial manner. While it is not a necessary result of the newer critical tenets that the doctrine of inerrancy must be rejected, it is an

actual result that this is done. The individuality of the writer becomes a matter of special prominence, and, with this, the possibility and probability of errors which it is only natural for man to make. The human factor in the production of the Biblical books is put in pronounced contrast to the divine factor; and the thesis is regarded as an establishment that the Scriptures are not the Word of God, but that they contain the Word of God: altho it is rather remarkable that none who make this distinction are willing to draw the line of demarcation between the two, and to determine exactly which parts or portions are divine, and accordingly infallibly reliable, and which portions are human, and accordingly unreliable and demanding a further corroboration. An edition of the Bible with this distinction made, after the manner of the "Rainbow Bible," in colors, would be an interesting addition to the Biblical literature of the day.

Another gain that has been made by modern Biblical research is the wealth of information secured by archeological research in reference to the history of the Scriptures and their contents. Pick and spade have been valuable aids to the Bible student in recent decades. The hidden storehouses of the Euphrates and the Nile valleys have given up their dead, and the finds have been interesting and instructive; and yet the results of these discoveries have been considerably overestimated in their bearings on Biblical study. At best, they only further secondary evidence to the reliability of the *externalia* of the Scriptures. All the discoveries of Assyria, Babylonia, and Egypt will not be able to convince the doubter of the Scriptures, altho they may make statements of the Scriptures on historical and kindred matters more probable from a purely scientific point of view, and may serve the negative purpose of overthrowing neological theories of the Scriptures and their contents. The appeal to archeology over against the subjective criticism of the day, now made in so emphatic a manner, may end in the overthrow of this subjectivism; but in the nature of the case, it can not convince the soul that the Bible is the revelation of God for the guidance of erring and lost mankind. The higher and deeper interests of Biblical lore, the religious, moral, and spiritual, are not especially profited by the current trend and tendency of Biblical criticism; but it is ever a question whether the historical and archeological interests of the Scriptures now so prominent have not attracted the attention that should be given to the religious contents of these books. Only those who accept the conclusions of the more radical school of criticism as final can see in the work of this criticism a material gain for the understanding and appreciation of the real and deeper contents of the Scriptures; but those who are content to make haste slowly in this matter, and still see in the Scriptures primarily the revealed Word of God, the chief burden and substance of which is the Word of God revealed for the salvation of men, will find not a superabundance of new light for their purposes in the teachings and tenets of modern criticism, thankful as they are for the better insight which these give into the historical process that conditioned the preparation of the Biblical books and the religious development of which they are the records. It is more than doubtful if any leading doctrine of Christianity has through the newer methods been materially and essentially made any clearer, the new information on these matters being available only for the form and surroundings of such fundamentals. Renewed emphasis put on the essential and cardinal religious backings of the Scriptures is certainly a desideratum of modern Bible study. It is more fatal to be ignorant of these than of some minor archeological find and new discovery. It will probably not be denied that both in theological science in general, and Christian pulpits, congregations, and homes in particular, there is not that deeper knowledge of the plan of salvation which forms the sum and substance, the soul and heart, of the Scriptures, and which constituted the stronghold of the Christian convictions of earlier generations. In preparing the balance-sheet of the profits and losses resulting from the newer methods of Biblical research, facts of this kind can not be ignored.

V.—LIGHT ON SCRIPTURAL TEXTS FROM RECENT DISCOVERIES.

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BIBLE PERSONAGES—CYRUS.

He saith of Cyrus, He is my shepherd and shall perform all my pleasure. . . . Thus saith Jehovah to his anointed Cyrus, etc.—Isa. xlv. 28; xlv. 1.

As we have seen, Nebuchadnezzar appears in the Bible as the "servant of Jehovah." With an emphasis equally startling and significant, Cyrus the Persian is called "Jehovah's anointed," and His "shepherd." There can be no mistaking the meaning of these words. The one explains, or rather illustrates, the other. In Biblical language the true ruler is the "shepherd of the people," as in the beautiful phrase of Homer; and "the anointed" must denote a similar function, since by anointing, kings were not only installed, but actually designated to office; and the very term "Jehovah's anointed" is a synonym for king (1 Sam. xxvi. 11; Psalm ii. 2). It is useless to imagine, as some have done, that the Prophet anticipated here a restored kingdom of Israel, of which Cyrus should be the head. We are pointed to the essential, rather than to the formal functions of kingly rule; to the work of the shepherd and guardian, rather than to the power of the lord and autocrat. Accordingly, if we find in the career and deeds of Cyrus, in his general policy or specific acts, such marks of the shepherd-king, we shall see the fulfilment of the Prophet's unique prediction.

I shall have to assume that the reader is familiar with the leading events in the life of Cyrus, tho it is necessary to note that much of what we had learned from the classic writers has been contradicted by the evidence of the cuneiform records, and particularly by his own lately discovered inscriptions. As Bible students we ought to be specially thankful that these documents illuminate precisely those passages of his life which brought him into relation with the people of Israel.

Cyrus is one of the three great conquerors and rulers of the ancient world whose genius for war and government commands perpetual and ever-increasing admiration. But in moral greatness he towers above Alexander of Macedon and Julius Cæsar. He was by far the greatest Asiatic ruler of whom we have any knowledge. In the amiable as well as in the heroic virtues he is signally renowned. For generosity, magnanimity, humanity, tolerance, his fame shines bright in the lurid annals of Oriental royalty. His name, after the lapse of ages and the rise and fall of so many dynasties, native and foreign, is still a household word in Persia. To the Greeks he seemed a model king and counselor; and tho the picture drawn in the *Cyropædia* of Xenophon is greatly idealized for didactic purposes, it corresponds in general to the conception formed by those acute observers on the basis of fresh and vivid tradition. What is especially admirable in Cyrus, apart from his personal charm and his sovereignty over the hearts and minds of men, is his cosmopolitan spirit, his tolerant and sympathetic temper. His measures of government, carried out by wisely chosen governors, were skilful as well as considerate; but these alone could not have kept contented and peaceful the untold number of tribes and races and nations, from the Mediterranean to the frontiers of India and from the Euxine to the Arabian desert, who were brought under his dominion. The main secret of his unequalled success was that he introduced a new principle of government—a principle based upon moral rather than upon intellectual or physical power.

It is this that lends the chief interest to our study of Cyrus; for as Bible students we are most concerned with the moral and spiritual consequences of his life and work. We shall accordingly try to learn what was actually accom-

plisht for Israel and the world through this shepherd and anointed of Jehovah, and thereby better understand how the prophecies concerning him are justified.

Some general facts with regard to the condition of Israel and the Eastern world at the appearance of Cyrus must be kept well in mind. (1) At the time of the birth of Cyrus, about 590 B.C., Israel, to all appearance, was undergoing political dissolution. The northern kingdom had been obliterated by the Assyrians over a century before. The first great deportation of Judah under Jehoiachin had taken place in 598, and it was during the infancy of Cyrus that the remnant under the fatuous rule of Zedekiah went also into exile and sealed the fate of independent government in Israel.

(2) During the lifetime of Cyrus the Semitic race to which Israel belonged came to the end of its predominance in Western Asia. For thousands of years its civilization, its religions, and its political system had ruled the minds and bodies of men; and tho the final, the Chaldean, régime was one of unparalleled splendor in outward prosperity, the tree which bore such fruit and flowers was decayed in root and stem, and must soon succumb.

(3) A new race had for two centuries been arising to the east of the Semitic region. In the mountains of Media and to the northeast of the Persian Gulf were settled two branches of the Iranian family of the Aryan stock from the highlands of Central Asia. These were destined to coalesce and form the Medo-Persian Empire, which should supplant the realm of the Semitic Babylonians, establish new modes and principles of government, and become the guardians of the Hebrew race and religion. It was the Median branch which, supported by the Chaldeans, had put an end to the Assyrian Empire in 607 B.C. The Persian immigration had come in much later than the Median, and in the youth-time of Cyrus Persia could hardly be called a nation. One section of the people to which Cyrus belonged had acquired ancient Elam, or Aushan, with its capital Susa in 596 B.C., but it had fallen under the dominion of the aggressive monarchy still farther to the north, so that the hereditary domain of Cyrus was merely a small dependency of Media. Of the other section to the south of Aushan we know little more than that its settlement was called Persis, perhaps because the main division of the race had made it their home. Cyrus was hereditary "king of Aushan," and was directly descended from Achæmenes, the founder of the royal Persian line. At the same time there was ruling in Persia a kindred line also descended from Achæmenes. It was to this collateral line that Darius Hystaspes and the later kings of Persia belonged. Under Cyrus the two principalities were united, but his favorite title was still king of Aushan.

The first great step in the rise of Cyrus was taken when in 552 B.C. he threw off the yoke of Media. Astyages, the king of that country, son of the conqueror of Nineveh, set out to crush the revolt; but his own troops revolted, and he fell a prisoner into the hands of Cyrus, who treated him generously to the end of his life. The whole of Media welcomed Cyrus as king, and his dominion soon extended half-way across Asia Minor. This brought him into conflict with Cræsus, king of Lydia, and brother-in-law of Astyages, who crossed the river Halys to attack him. After an indecisive battle Cræsus retired to Lydia for the winter. Cyrus unexpectedly followed him thither, captured Sardis his capital, and made Cræsus his prisoner. He treated his captive, however, with generosity, and, as one story tells us, made him a Persian counselor. The Greek cities and islands of the coast of the Ægean Sea soon fell under his power, and the whole Lydian realm was incorporated into his empire. This result was accomplished by the end of 546 B.C.

These achievements of Cyrus were of the greatest consequence to the future of the world; but those that followed were of most importance for the history of Israel and Revelation. We must not, however, consider the two series of events entirely apart. Everything in the career of Cyrus had its share in shaping his policy as well as in determining its character. His treatment of captive Israel

was no mere caprice of generosity, but the expression and outcome of a steadily directed purpose and system of administration. Of this we shall see more hereafter. Meanwhile observe that during these years of sudden overturning and reformation of existing governments his great aim had been to organize rapidly and permanently every disturbed or disintegrated state, and to accomplish this with as little hardship as possible to his new subjects.

When Cyrus thus became master of all the uplands of Western Asia, Nabonidus, the last king of Babylon, had been upon his throne nine years. The Greek historians relate that Nabonidus had been preparing to assist the Lydians against Cyrus. This may be true; and at best we may well believe that Croesus eagerly sought his aid. But Nabonidus was not a warlike prince; he was not even a vigilant or active ruler. The occupation of building and restoring the temples of the ancient gods, always a favorite pursuit of Babylonian kings, became in him a fanatical passion in whose indulgence he neglected the interests of his subjects. In an Oriental country the indifference of rulers is as injurious to the people as their oppressions and exactions, since when there is no delegated authority, properly speaking, a strong and steady hand is needed to keep together the fabric of society, to protect the governed classes, especially the dependents and the poor, from the injustice and rapacity of the noble and powerful. The history of Israel furnishes abundant illustration of the truth of this observation. Under such a king the people of Babylonia, especially those more remote from the capital, became discontented, and looked eagerly for a better government under the rule of Cyrus. That the exiled Judaites were among the most ardent, we would naturally suppose, even if the fact were not to be inferred from their own literature of this period.

On account of the defacement of the inscriptions, full particulars of the struggle which ended in the fall of Babylon are not yet available. It appears, however, that almost immediately after the submission of Asia Minor and the Greek settlements of the coast-land, a movement was made against Babylonia. The plea doubtless was that Nabonidus had been in league with the enemies of Cyrus. In 545 a demonstration was made from the side of Elam, and the result was that Southern Babylonia finally renounced its allegiance to Nabonidus. But already an advance had been made across the Tigris on the north, and it was from this quarter that the successful movement was ultimately made. As six years elapsed before the fall of the great city, we must conclude that Cyrus, anxious to avoid bloodshed as far as possible, allowed the growing discontent of the subjects of Nabonidus to work in his favor while his army was encamped in the northern provinces.

Thus it was not till 538 that the decisive steps were taken. After a battle with the Babylonian troops in June of that year, all resistance ceased. The city of Sippar, about twenty miles north of Babylon, fell on the 14th of Tammuz (June-July), and was entered without a blow being struck. Nabonidus had already left Babylon, presumably giving the city in charge to his son Belshazzar, whose name is mentioned in one of his inscriptions, and had made his headquarters in Sippar. He now took flight to the capital, which surrendered two days later to Gobryas the Mede, the general of Cyrus.

As at the capture of Sippar, so at Babylon also there was no fighting before or after the surrender. A new thing appeared in the war-curst East—a great city, the greatest known to man, entered by a conquering army without bloodshed or rapine or even tumult! Contrast with this the taking of Nineveh seventy years before. Read the second chapter of Nahum, and then turn to the account of the capture of Babylon given in a chronicle begun by the scribes of Nabonidus and continued by the same writers after they had transferred their services to Cyrus. The new ruler of Babylon did not enter the city till ten weeks later; but his general had acted in the spirit of the new régime. Public business was not interrupted. The regular temple services went on as usual.

No household was disturbed. The story reached the far-off Greeks, and is repeated by Aristotle, that it was two days after the entry before the people in the remoter parts of the city knew of the occupation. When Cyrus came he proclaimed peace in Babylon and through all his new possessions.

The details of the measures affecting Israel, as far as they can be made out from the Bible and the inscriptions and the historical interpretation of the prophecies concerning Cyrus, must be left over to the next number of this series.

SERMONIC SECTION.

REPRESENTATIVE SERMONS.

THE GREAT RENUNCIATION.*

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If thou wouldst be perfect, sell that thou hast, and give to the poor: and thou shalt have treasure in heaven: and come, follow me.—Matt. xiv. 21.

THESE words led Francis of Assisi to found the Franciscan Order that saved the Latin Church. And these words can still turn men into saints and raise entire churches into newness of life. . . .

Note the three stages by which the great Master revealed to this noble young magistrate, with his glorious thirst for righteousness, the secret of attaining it.

I. In the first place, when he approached Christ and said, "Good Master, what shall I do?" Christ stooped him, and pulled him up suddenly, and said: "Stop. Why callest thou Me good? You give Me that awful, that august, that loftiest of all titles, Good Master. Do you mean it, or is it some conventional expression of human etiquette?" Just as you may write to some one and say, "My dear sir," when he is not in the least degree dear to you. Oh, how much more careful we ought to be in the use of language! . . . The first necessity of religion is to know as precisely and definitely as possible what we lack. Define your terms. You

wish to be good. What is goodness? It is godliness, which is simply an abbreviated form of the word Godlike-ness. To be good is to be Godlike, and only so far as we are Godlike are we good at all. Blessed be God, that, in this last age of human history, we know God as He never could be known before. He became incarnate and dwelt among men, and said to us, with human lips in human speech, "He that hath seen me hath seen the Father." And, therefore, for us, Godlikeness means Christlikeness. . . .

I suppose the most popular devotional book ever written was the "Imitation of Christ," supposed to have been written by Thomas à Kempis. I believe the title expressing the main purpose of that wonderful work is the reason of its world-wide popularity. I agree with Dr. Stalker that in the Protestant churches we have for various reasons, with which I need not trouble you, somewhat neglected this aspect of truth. The imitation of Jesus Christ has not been so prominent in our thoughts, in our devotional literature, and in our practical counsels, as the Scripture requires. We have not always brought human conduct in private and public to the touchstone of the example of Christ. Of course we are not required to imitate the mere details of His human life, any more than we are to wear sandals and a turban. The main principles of the life are so obvious, His Christian character so transparent, that in an overwhelming majority of instances a

*The Official Sermon preached at Great Thornton-street Chapel, Hull, on Sunday Morning, July 24.

man has very little difficulty in determining what Christ would have done in his place. That is what we ought to do always.

I remember some years ago hearing a criticism of a very sincere and devout religious man which perplexed me at the time. The speaker said: "Oh, yes, he is a Christian; but somehow he does not remind me of Christ." That was the difficulty. How many religious men, how many Christian men there are, who yet, for various reasons, do not remind us of Christ! What is it that Christ says to every one on this platform, on the floor, and in the gallery? One thing only to all human beings, from the highest to the lowest—"Follow Me." The one duty of every human being in the world is "follow Me." Now what does that mean?

It means, first of all, "Trust Me, take Me at My word, believe what I say about God and man, believe in that everlasting and unchangeable love of God to every human being which I have revealed. Believe also My description of you yourself and of your own personal need." But "trust Me" also means "obey Me." The appeal of Christ is very much more ethical than emotional. In certain atmospheres and in certain conditions there is comparatively little difficulty in saying that we take Christ at His word, and that we trust Him; but the practical test of Christianity is, Do we obey Him? I should like to emphasize this.

Those of us who are Methodists are in the habit of occasionally keenly and morbidly exaggerating the significance of mere feeling; and I certainly am never disposed to ask any one with whose spiritual condition I have to deal, the familiar question of my youth in the class meetings, "How do you feel?" I do not care how you feel. What are you doing in private and in the town council, on the magistrate's bench, in business and the hour of recreation, and in the House of Commons? Are you obeying Christ? The question is not, What do you feel?

You may sometimes feel very excited and enthusiastic, and even very happy, because you are in a pleasant and stimulating atmosphere, and deriving benefit from the prayer and sympathies of the people. Your emotions are of no importance to me or to you, altho I frankly admit that the joy of the Lord is our strength, and that it is extremely important that every Christian should look happy and feel happy, so as to contradict by the very countenance the delusion of the devil that all saints are miserable.

Nevertheless, the supreme necessity is that all should be prepared at all times and under all circumstances to obey Christ and do the will of Christ honestly, whatever it costs us, so far as we know. . . .

"Follow Me" means not merely "trust Me," but "obey Me"; and in the last resort I again remind you "obey Me" means "imitate Me." The supreme obedience is to be in the world as Christ was—walking in His footsteps, doing what He would have done. There are some persons who say that there are very few saints in these days. There are probably more than we know of, altho they are not all found, and never have been found, in the most conspicuous places; but they are known to God. But if the religious life of our time is, as Dean Goulburn said, somewhat more widespread and superficial than deep, it is because so many members of the Christian Church have forgotten that the one supreme and practical duty of everybody who calls himself a Christian is to imitate Christ.

There is a cry, that we have heard in our own time, that is significant of much,—the cry, "Back to Christ, back to Christ!" If men mean by that that we are to repudiate the teaching of the holy apostles, who were inspired by Christ Himself, as Christ Himself said, to complete that full revelation of the truths and duties of the Christian religion which could never be fully explained to man until the work of Christ was done, the cry is a most mis-

chievous, unscriptural, and misleading one. But I believe that essentially, and for the most part, it means the coming back from abstract, philosophical, and technical statements of Christian duties, to the concrete and practical declaration of what Christian duty is in the simple explanation I have given you now. I have often been struck with the fact that Wesley, following the reformers and the Puritans, used long Latin phrases and abstract conceptions in describing entire sanctification, and very rarely used the precise expression which I have used this morning. For us to-day, at any rate, in a positive, a scientific age, it is very much more intelligible to us that our business is to imitate Christ than to say that our business is to be entirely sanctified. It is more perfect and simple; it is useless for some one to tell me that everybody knows that, and every man tries to do that. That is not true in the Methodist Church, at any rate. . . .

I say we can not too constantly remind ourselves and one another, that for us Christians there is no test of human conduct except this, the example of Christ; and we can not express the first truth which our Lord tried to teach this young man better than in the remarkable words used by John Stuart Mill, that most gifted man, who was trained by his intensely bigoted father into a violent hatred of the Christian religion before he was old enough to form an opinion of his own. He at last gradually emancipated himself from those traditional prejudices until he actually reached this point before he died, in which he frankly declared that, whatever discussions there might be with respect to the theory of morality, or the significance of conscience, or the nature of ethical obligation, no human being could take for himself a better standard of personal conduct than this—Jesus of Nazareth. That was most admirable and intensely Christian teaching. The first question, in dealing with any honest inquirer, is

to teach him as Christ taught the ruler, that to supply the lack in his own moral life the first thing is to realize clearly and definitely that what we want in order to have true happiness is goodness, and that goodness is Godlikeness, and that Godlikeness means Christlikeness.

II. Secondly, you will notice in what an emphatic way the Lord called the attention of this young man to the second table of the law—our duty to man. He gave him the Ten Commandments, closing with the all-embracing rule, "Love thy neighbor as thyself"; so that if the first reply to any one hungering and thirsting for righteousness is a definite promise, the second reply is put yourself right with man.

St. John shows how impossible it is for any man to love God whom he has not seen, who does not love his brother whom he has seen. It is useless for any man to talk about full salvation, entire sanctification, or Scriptural holiness, or anything else you may choose to call it, until he has honestly set himself right with his fellow man, and first of all in his business. As long as you practise the tricks in trade, you can not be entirely sanctified, however often you go to the house of God.

I think a very conspicuous case will illustrate this, which came under my notice twelve months ago. A very prosperous Methodist merchant of one of the leading cities of the Empire told me this with his own lips. The Spirit of God appealed to his conscience most powerfully as that gracious Spirit often appeals to the consciences of lazy, cowardly, half-hearted, commonplace, conventional Christians. He felt he ought to be a better Christian. He felt like this young man, that there was something wrong, that he lacked something, and he made up his mind to become a thorough-going Christian for his own sake and for his fellow Christians; and then he came to realize—al tho he was as honest as most men are, and did what persons with Christian scruples

think innocent, and who profess themselves to be Christians—how much he was lacking. He was in an immense business, and was in the habit of producing a particular article, which he called by a particular name which I will not give you. I suppose nine tenths of it was honestly described by that word; but there was a certain infusion, or adulteration, or combination with it—something that did not deserve that name. It wasn't the particular article which he absolutely professed to be selling. Of course the devil said, in the competition of industry it was impossible to avoid a little modification of that sort, and that the practise was universal; that everybody expected it, and that he'd be ruined if he abandoned it; that his wife and children would go to the workhouse, and so on. Then he said, Let us be ruined, I will not lie any longer in business. I need scarcely say that he did not become bankrupt, but he is richer than ever. He has refused to cheat in business even in a way that the ordinary conventional conscience approves.

If you act in the same way, God will look after you. You may be sure of this, the most absolute honesty is the truest policy. My point is this: many people regarded him as morbidly scrupulous and fanatical, but that man never entered fully into the enjoyment of Christian peace until he resolved at all hazards he would not do what Christ would not have done. He asked himself, Suppose Christ had this business, would Christ issue this advertisement, when He knew that there was one-tenth part of adulteration in the article? He said, Of course not. That settled the matter. And there is no man of business within sound of my voice now who will ever know the real joy of the Lord until he conducts his business in precisely the same way that he believes Christ would have conducted it.

And I need scarcely say these remarks apply with equal force to our conduct in municipal life and political

life. In my addresses in St. James's Hall on Sunday afternoon I actually go so far as to tell the Members of Parliament who come to service into what lobby they should go when they hear the division bell; and I tell you that on great critical occasions, when questions of right and wrong are involved, they ought not to go into the lobby of the House of Commons, whatever the party connections, unless they are convinced that under all circumstances Jesus Christ would have gone into the same lobby. There is not one rule for parsons and another for the laity; one rule for Sunday and another for Monday. I am of the opinion of the eccentric Scotch professor who knew when the millennium would come. Many persons are deeply interested in that; and I am glad to give you the final and decided answer once and for all. He said that the millennium will come as soon as you Christians practise on the six days of the week what you profess on the seventh. And he was absolutely right. There are not two kinds of Christian religion—one for the sanctuary, the other for the house of business or for the polling-booth. Oh, may God grant—to use an expression I once heard Ruskin use—that our religion may be of a piece! What we are, what we say, what we do, on Monday, Tuesday, Wednesday, Thursday, Friday, Saturday, may be not inconsistent with what we profess on Sunday. Until we put ourselves absolutely right with man, the aching void will never be filled in the heart.

One other point, on which I emphatically dwell, is a painful illustration taken from my own ministry. You can not enter into a full enjoyment of Christian religion so long as you cherish any kind of vindictive feeling to any human being, living or dead. I am not authorized by the ancient service of the Catholic Church to invite even a brother minister or a lay representative to join with me in receiving the Holy Communion to-morrow morning unless he is in love and charity

with all men. If I cherish any kind of vindictive feeling toward anybody, it is impossible for God Almighty Himself to fill my heart with the peace of Christ. Oh, how many Christians I have known who had a lingering doubt in the heart, and have been in a state of secret dissatisfaction and unrest for many years! . . .

God wishes us to love one another. It is useless, absolutely useless, for us to imagine that we can cultivate love to God unless we have love to man. Let me add one word. One night my wife came from the women's inquiry-room at St. James's Hall, and asked me to speak to a lady who was in the greatest distress. They could do nothing with her. I went in and saw the lady. Her dress indicated that she was wealthy, and her language indicated that she was cultured and refined. She was in deep mourning, and looked inexpressibly miserable. She said: "I don't know why I came into the inquiry-room; it is of no use. The fact is, I have not been able to repeat the Lord's Prayer for ten years." I said, "Why?" She said: "Because the Lord's Prayer says, God is to forgive us as we forgive others; and there is a woman who came between me and my late husband, and I have tried so often to say the Lord's Prayer, but it is no use." God helped me to a sudden suggestion, as He so often does those who deal with souls. I said: "You know Christ died for you?" "Oh, yes," she said; and the aspect of the face began to change when she began to think of Christ rather than of herself. I said: "You know how much He loved you. Would you not like to do something for Christ? Now," I said, "you can not forgive that woman for her own sake, but will you not forgive her for Christ's sake?" And suddenly light broke from her eyes as she said: "I never thought I could forgive her; but I feel for Christ's sake I can." The whole fashion of her countenance was changed. After ten years of unspeakable misery that woman once more entered into the peace of

God. If you have any difficulty in forgiving, do it for Christ's sake.

III. Lastly, Christ in effect taught us, as I have said, first of all in definite terms to understand what goodness is. The second is to put ourselves right with man. Now, lastly, to bring forth fruit meet for repentance, to put ourselves right with God. "Sell all that you have and follow Me. Make the great renunciation. Be crucified with Christ."

And when we come to this point we generally discover that there is one thing which makes it very difficult. In my own case there was only one thing, a certain object of human ambition, which I found it dreadfully difficult to give up for Christ's sake. This one thing may be somewhere deep down and utterly forgotten, yet it is the fly in the ointment which prevents the fragrance; and I am bound to say that the one thing is generally what it was here in the case of the young ruler—a love of money. I do not know whether you realize the significance of the fact that Jesus Christ, when He wanted to teach us that we can not serve two masters, did not say, as we might say, "You can not serve God and the devil," but, "You can not serve God and Mammon"—that is, lucre, money.

I have been practically all my life a total abstainer. I have taken a most active part in the temperance movement in my own communion and outside it. No one will suppose that I underestimate the ravages of strong drink; but I deliberately assert my conviction that the chief curse of the Church in England to-day is not strong drink, against which a great crusade has been undertaken, in which my venerable friend Charles Garrett and others have taken so honorable a part, and have to a great extent put us on our guard and warned us against the excesses in that direction. No. The great curse which is damning more souls than any other curse of which I have any practical knowledge in Eng-

land to-day, is the love of money. But how many Methodists have I seen spiritually declining as soon as they have grown rich. The prophecy of Wesley has come true. I wish everybody would read Wesley's works as much as I do. He spent the greater part of the last three years of his life warning Methodists especially against the love of money. He said quite truly that there is something in Methodism—its earnestness, its enthusiasm, its vigor, its freemasonry—which will make inevitably a great number of Methodists prosper in this world. And so they have. They have made enormous fortunes. Methodists in this country were never so well off as now. A vast amount of the wealth of this, the richest country in the world, is in Methodist hands to-day. I don't say we have conspicuous millionaires among us. But how many of us have enough and to spare? The inevitable result, said Wesley, of growing wealthy will be that we shall become worldly, unspiritual, and we shall neglect the means of grace and the active duties of the Christian Church. That, too, has become true.

Wesley said the three rules for a man making money were: Make all you can—honestly; save all you can, that is, avoid extravagance; give all you can;—and that is where we break down. Give all you can. And—using language which I dare not use to-day (I don't know what would happen if a man used such strong language as Wesley used a hundred years ago)—Wesley actually went so far as to say that unless every one who made money gives as much as he can for Christian and philanthropic things, he had no more hope for the salvation of that man than for the salvation of Judas Iscariot. I am thankful for the conspicuous public opportunity that I have this morning, in the presence of the Methodist Conference, to state what has been a burden on my soul and an agony in my life for years. I have had exceptional opportunities of knowing the

secrets of many lives; and the great and menacing curse of Wesleyan Methodism to-day is the love of money.

But that does not only apply to rich people. It applies also to those who would like to be rich, and who therefore exaggerate the value of money, as much as to those who possess it. The disciples were quite right when Christ spake of that difficulty in the way of entering into the Kingdom of God. "Who then shall be saved?" These poverty-stricken fishermen were subject to the exaggerated estimate of the value of money quite as much as millionaires. Then Christ looked solemnly at His disciples, and made this awfully significant answer: "With man it is impossible; but with God all things are possible"; and nothing can save any one of us, either the richest or the poorest, from the soul-destroying love of money except the Pentecostal gift of the Holy Ghost. When a man is full of the Holy Spirit he does not love money—he has no room for it; and we know what the effect of the immediate outpouring of the Spirit on the Day of Pentecost was: that no man counted anything as his own, but had all things in common. The experiment in that particular form broke down. It implied at that stage, at any rate, that anything like human communism was impossible; and I believe it is quite impossible now. But in the spirit of it, that is the duty of a Christian man who regards what he has as a trusteeship for which he will have to give at the Judgment-seat of Christ quite as rigid and exhaustive an account as the stern law of trusteeship requires in England to-day.

And I have the impression that if this young man had responded to Christ, and had realized that his money stood between him and the ideal life, he would have said: "I will get rid of every penny to-morrow." I think Christ would have said: "No, you may keep it—keep it all; the snare of the devil has been broken." When Abraham was willing to give up Isaac as

sacrifice, God allowed him to keep him. It is the spirit of the thing. Francis of Assisi, saint as he was, made the great mistake of supposing that on a large scale we should literally become paupers. Let them retain their money. Let them not starve themselves. You are the stewards of a God who wishes you to be handsomely paid. He does not muzzle the ox that treadeth out the corn. He is willing to give you very large and generous commissions on what you do in His name, and for the trouble you take in looking after His business. He does not require you to live in two-roomed cottages. The delights, the refinements, the health and pleasures of civilization, of art and refinement, may be yours. Every man must settle the question for himself. I admit in practical details there is often very great difficulty. At any rate, the fundamental rule is honestly to say to ourselves: "Not a penny I have is my own; I came naked into this world, naked I must go out of it." Everything I have is God's gift to me. I will enjoy it; I will use it for the comfort of wife and children. I will not hoard it up and make a curse of it, and build up a family on money. That is like building the Tower of Babel, which was an object precisely similar in its nature. . . .

But we must be willing to give, and sell all, before we follow Christ. We must place everything absolutely and unreservedly in His hands. Before I close this morning, I ask you all, if you have not done it up to now, whether you will not do it now. Whatever may have been your object in coming here, I know the object of the Father in heaven who loves you. I, speaking in His Name and in His Presence, invite you all now, this very minute, in the deliberate purpose of your inner consciences, to place yourselves unreservedly, unconditionally, in the hands of Christ. Will you? If you are ever to go to heaven at all, you will have to do so some time or other.

Let me give you one other illustra-

tion, because the religion we profess is a scientific and experimental religion, and will bear the test of verification. I knew a rich Methodist some years ago who lived in a lovely mansion, amid the splendid detached grounds of a London suburb. He had a most saintly wife; I had the pleasure of making her a class-leader. He had charming children. When I went to that circuit he made up his mind beforehand that he would not like me, because he thought I was a fanatical teetotaler for one thing, and I went in for revivals for another thing. I had after-meetings and prayer-meetings on Sunday nights, and used to do all sorts of strange things, and, poor man, he made up his mind to dislike me. I think he found it a little difficult in carrying out his resolution because I always treated him with such courtesy. It was notorious that this man was making a great deal of money in the city of London. And therefore he disliked too plain-spoken appeals to the conscience, and too intensely spiritual forms of church life. I left that circuit; and one day, as a result of those fluctuations in trade which no man can foresee, he lost nearly every penny he had. He had to leave his beautiful mansion in London, and go and live in obscurity in a cottage in a distant part of England. Then came a second calamity. An incurable disease developed itself, and he laid down on his bed in great suffering, knowing that he would never leave it alive again. For eighteen months that poor man lay there in penury and pain. I was delighted beyond measure when his saintly wife said to me, not very long ago: "The change which came over my husband was immense. You know how irritable he was; but now his patience, his meekness, his sweetness, his gratitude for every little service, and his submission to the will of God are most beautiful beyond expression. One day, lying very quietly, patient and resigned to the will of God, he turned to me and said: 'My dear, I can not sufficiently express my thanks

to God for taking all my money from me, and placing me on this bed of pain, which will be a bed of death. There was no other way in which God could open my eyes. I see it all now, and I feel as one who has had a hideous dream which has past away for ever. I am trusting in Christ, and I shall find Him, and oh, blest be God! I die in peace." And he went through death to heaven. But it would have been ten thousand times better if he had lived in peace; if he had made the great renunciation, not when he came to die, but in the prime of life, when I was in the circuit, and when he might have cooperated with me, and lived many years doing the will of God.

Everybody who hears my voice now, if at any time he is saved and goes to heaven, will have to do precisely what I am asking him to do now. Oh, how immeasurably better to do it now, when life is before you, and when you can set a good example to your own children, and render imperishable service to the Church of God! How wise the utterance of a great Greek dramatist, which must have sounded as a very extreme paradox to the Athenian audience: "May it not be the case that to die is to live and to live is to die." It is the case. Jesus Christ said something precisely similar. We must be crucified with Christ; we must die to live; we must place ourselves absolutely at the disposal of Christ. Then the aching void will be filled; then we shall lack nothing; then we shall forsake all and follow Christ. . . . Those who follow Christ follow Him to the *via dolorosa*, to Gethsemane, and Calvary sometimes; but the end of the journey which is markt by the footsteps of Jesus of Nazareth is the Throne of God.

"My father had not enough money, and my grandfather was a very poor Methodist preacher, but we have all lived! God has cared for me, and He will care for my children, and my children's children."—*Hugh Price Hughes*.

THE KINGDOM FIRST.

BY REV. ANDREW MURRAY, D.D.,
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Seek ye first the kingdom of God.—
Matt. vi. 33.

You have heard what need there is of unity in Christian life and Christian work. And where is the bond of unity between the life of the church, the life of the individual believer, and the work to be done among the heathen? One of the expressions for that unity is: "Seek first the Kingdom of God." That does not mean, as many people take it: "Seek salvation; seek to get into the Kingdom, and then thank God and rest there." Ah, no; the meaning of that word is entirely different and infinitely larger. It means: Let the Kingdom of God, in all its breadth and length, in all its heavenly glory and power; let the Kingdom of God be the one thing you live for, and all other things will be added unto you. "Seek first the Kingdom of God." Let me just try to answer two very simple questions; the one: "Why should the Kingdom of God be first?" and the other: "How can it be?"

I. The one, "Why should it be so?" God has created us as reasonable beings, so that the more clearly we see that according to the law of nature, according to the fitness of things, something that is set before us is proper, and an absolute necessity, we so much the more willingly accept it, and aim after it. And now, why does Christ say this: "Seek first the Kingdom of God?" If you want to understand the reason, look at God, and look at man.

1. Look at God. Who is God? The great Being for whom alone the universe exists; in whom alone it can have its happiness. It came from Him. It can not find any rest or joy but in Him. Oh, that Christians understood and believed that God is a fountain of happiness, perfect, everlasting blessedness! What would the result be? Every Christian would say: "The more

I can have of God, the happier. The more of God's will, and the more of God's love, and the more of God's fellowship, the happier." How Christians, if they believed that with their whole heart, would, with the utmost ease, give up everything that would separate them from God! Why is it that we find it so hard to hold fellowship with God? A young minister once said to me: "Why is it that I have so much more interest in study than in prayer, and how can you teach me the art of fellowship with God?" My answer was: "Oh, my brother, if we have any true conception of what God is, the art of fellowship with Him will come naturally, and will be a delight." Yes, if we believed God to be only joy to the one who comes to Him, only a fountain of unlimited blessing, how we should give up all for Him! . . . But, alas! the Kingdom of God looks to many as a burden, and as something unnatural. It looks like a strain, and we seek some relaxation in the world, and God is not our chief joy. I come to you with a message. It is right, on account of what God is as Infinite Love, as Infinite Blessing; it is right, and more, it is our highest privilege, to listen to Christ's words, and to seek God and His Kingdom first and above everything.

2. And then again look at man; man's nature. What was man created for? To live in the likeness of God, and as His image. Now, if we have been created in the image and likeness of God, we can find our happiness in nothing except that in which God finds His happiness. The more like Him we are, the happier. And in what does God find His happiness? In two things: Everlasting righteousness and everlasting beneficence. God is righteousness everlasting.

"He is Light, and in him is no darkness." The Kingdom, the domination, the rule of God will bring us nothing but righteousness. "Seek the Kingdom of God and his righteousness." If men but knew what sin is, and if

men really longed to be free from everything like sin, what a grand message this would be! Jesus comes to lead me to God and His righteousness. We were created to be like God, in His perfect righteousness and holiness. What a prospect! And in His love too. The Kingdom of God means this: that there is in God a rule of universal love. He loves, and loves, and never ceases to love; and He longs to bless all who will yield to His pleadings.

God is Light, and God is Love. And now the message comes to man. Can you think of a higher nobility, can you think of anything grander, than to take the position that God takes, and to be one with God in His Kingdom; *i. e.*, to have His Kingdom fill your heart; to have God Himself as your King and portion? Yes, my friends, let us remember that we must not just try to get here and there one and another of the blessings of the Kingdom. But the glory of the Kingdom of God where God is all in all. The French Empire, when Napoleon lived, had military glory as the ideal. Every Frenchman's heart thrilled at the name of Napoleon as the man who had given the empire its glory. If we realized what it means—our God takes us up into His Kingdom and puts His Kingdom into us, and with the Kingdom we have God Himself, that Blessed One, possessing us—surely there would be nothing that could move our hearts to enthusiasm like this. The Kingdom of God first! Blessed be His name!

Look at man. I don't speak about man's sins, and about man's wretchedness, and about man's seeking everywhere for pleasure, and for rest, and for deliverance from sin; but I just say: Think what man is by creation, and think what man is now by redemption; and let every heart say: "It is right. There is no blessedness or glory like that of the Kingdom. The Kingdom of God ought to be first in my whole life and being."

II. But now comes the important question, "How can I attain this?" Here we come to the great question that is troubling the lives of tens of thousands of Christians throughout the world. And it is strange that it is so very difficult for them to find the answer; that tens of thousands are not able to give an answer; and others, when the answer is given, can not understand it. The day the centurion found his joy in being devoted to the Roman Empire, it took charge of him with all its power and glory. Dear friends, how are we to attain to this blessed position in which the Kingdom of God shall fill our hearts with such enthusiasm that it will spontaneously be first every day?

1. The answer is: First of all, give up everything for it. You have heard of the Roman soldier who gave up his soul, his affection, his life, who gave up everything, to be a soldier; and you have often seen, in history ancient and modern, how men who were not soldiers gave up their lives in sacrifice for a king or a country. You have heard how in the South African Republic not many years ago the war of liberty was fought. After three years of oppression by the English the people said they would endure it no longer, and so they gathered together to fight for their liberty. They knew how weak they were, as compared with the English power; but they said, "We must have our liberty." They bound themselves together to fight for it; and when that vow had been made, they went to their homes to prepare for the struggle. Such a thrill of enthusiasm past through that country that in many cases women, when their husbands might have been allowed to stay at home, said to them: "No, go, even though you have not been commanded." And there were mothers who, when one son was called out to the front, said: "No, take two, three." Every man and woman was ready to die. It was in very deed, "Our country first, before everything." And even so, friends,

must it be with you if you want this wonderful Kingdom of God to take possession of you. I pray you by the mercies of God, give up everything for it. You do not know at once what that may mean, but take the words and speak them out at the footstool of God: "Anything, everything, for the Kingdom of God." Persevere in that, and by the Holy Spirit your God will begin to open to you the double blessing: on the one hand, the blessedness of the Kingdom which comes to possess your heart; and on the other hand, the blessedness of being surrendered to Him, and sacrificing and giving up all for Him. "The Kingdom of God first!" How am I to reach that blessed life? The answer is: "Give up everything for it."

2. And then a second answer would be this: Live every day and hour of your life in the humble desire to maintain that position. There are people who hear this test, and who say it is true, and that they want to obey it. But if you were to ask them how much time they spend with God day by day, you would be surprised and grieved to hear how little time they give up to Him. And yet they wonder that the blessedness of the divine life disappears. We prove the value we attach to things by the time we devote to them. The Kingdom should be first every day, and all the day. Let the Kingdom be first every morning. Begin the day with God, and God Himself will maintain His Kingdom in your heart. Do believe that. Rome did its utmost to maintain the authority of the man who gave himself to live for it. And God, the living God, will He not maintain His authority in your soul if you submit to Him? He will, indeed. Come to Him; only come, and give yourself up to Him in fellowship through Christ Jesus. Seek to maintain that fellowship with God all the day. Ah, friends, a man can not have the Kingdom of God first; and at times, by way of relaxation, throw it off and seek his enjoyment in the things

of this world. People have a secret idea life will become too solemn, too great a strain; it will be too difficult every moment of the day, from morning to evening, to have the Kingdom of God first. One sees at once how wrong it is to think thus. The presence of the love of God must every moment be our highest joy. Let us say: "By the help of God, it shall ever be the Kingdom of God first."

3. And then, my last remark, in answer to that question, "How can it be?" is this: It can be only by the power of the Holy Ghost. Let us remember that God's Word comes to us with the language, "Be filled with the Spirit"; and if you are content with less of the Spirit than God offers, not utterly and entirely yielding to be filled with the Spirit, you do not obey the command. But listen: God has made a wonderful provision. Jesus Christ came preaching the Gospel of the Kingdom, and proclaimed, "The Kingdom is at hand." "Some," He said, "are standing here who will not see death until they see the Kingdom come in power." He said to the disciples: "The Kingdom is within you." And when did the Kingdom come—that Kingdom of God upon earth? When the Holy Ghost descended. On Ascension Day the King went and sat down upon the throne at the right hand of God, and the Kingdom of God in Christ, the Kingdom of heaven upon earth, was inaugurated. When the Holy Ghost came down He brought God into the heart, and Christ, and established the rule of God in power. I am afraid, sometimes, that in speaking of the Holy Spirit we forget one thing. The Holy Spirit is very much spoken of in connection with power; and it is right that we should seek power. It is not so much spoken of in connection with the graces. And yet these are always more important than the gifts of power—the holiness, the humility, the meekness, the gentleness, and the lovingness; these are the true marks of the Kingdom. We speak rightly of the

Holy Spirit as the only one who can breathe all this into us. But I think there is a third thing almost more important, that we forget, and that is: in the Spirit, the Father and Son themselves come. When Christ first promised the Holy Spirit, and spoke about His approaching coming, He said: "In that day ye shall know that I am in the Father, and ye in me and I in you. He that loveth me keepeth my commandments; and my Father will love him, and we will come and make our abode with him." Brother, would you have the Kingdom of God first in your life, you must have the Kingdom in your heart. If my heart be set upon a thing I may be bound with chains, but the moment the chains are loosened I fly toward the object of my affection and desire. And just so the Kingdom must be within us, and then it is easy to say: "The Kingdom first." But to have the Kingdom within us in truth, we must have God the Father, and Christ the Son, by the Holy Ghost, within us too. No Kingdom without the King.

You are called to likeness with Christ. Oh, how many Christians strive after this part and that part of the likeness of Christ, and forget the root of the whole! What is the root of all? That Christ gave Himself up utterly to God and His Kingdom and glory. He gave His life that God's Kingdom might be established. Do you the same to-day, and give your life to God to be every moment a living sacrifice, and the Kingdom will come with power into your heart. Give yourself up to Christ. Let Christ the King reign in your heart, and the heavenly Kingdom will come there, and the Presence and the Rule of God be known in power. Oh, think of that wonderful thing that is going to happen in the great eternity! We read of it in 1 Corinthians: God has intrusted Christ with the Kingdom; but there is coming a day when Christ shall come Himself again to be subjected unto the Father; and He shall give up the Kingdom to the Father, that God

may be all; and in that day Christ shall say before the universe: "This is my glory, I give back the Kingdom to the Father!" Christians, if your Christ finds His glory here on earth in dying and sacrificing Himself for the Kingdom, and then in eternity again in giving the Kingdom to God, shall not you and I come to God to do the same, and count anything we have as loss, that the kingdom of God may be made manifest, and that God may be glorified?

CHRIST IN EDUCATION.

BY PRESIDENT GEORGE WILLIAMSON SMITH, PH. D., D. D., LL. D. [EPISCOPALIAN], TRINITY COLLEGE, HARTFORD, CONN.

Then spake Jesus again with them, saying, I am the Light of the world; he that followeth me shall not walk in darkness, but shall have the light of life.—Matt. viii. 12.

THIS declaration of our Lord challenges attention in a day which boasts of enlightenment and progress beyond those of other days; and it is worth while to study and understand it.

When our Lord proclaimed Himself "the Light of the world," His teachings might have been directed, had He so chosen, in increasing human knowledge. His parables and miracles indicate the possession of an understanding of nature and natural laws and forces such as no philosopher of His day, or our own, ever pretended to. Aside from our conviction that "he formed all things by the word of his power," and therefore understood the constitution and capabilities of all things, the writers of the New Testament habitually represent Him in an attitude which shows their unquestioning faith in His infinite knowledge. As "the Light of the world," He might have disclosed all the secrets of nature which men are so daringly and so successfully investigating in our own day. All that science is now doing, and more than science may hope to do in the ages

to come, might have been revealed by Him.

But I beg you to observe that this is only human wisdom. It belongs to the threescore years and ten of this world; and God has abundantly endowed man for the acquisition of such knowledge. In its pursuit he is to realize that dominion over the earth which is his proper inheritance; its chief value is in its subservience to the higher end of training and developing our constitutional activities, which shall survive our present life and find their true sphere of action in the life beyond.

Leaving, then, the realm of human knowledge, which is variable and contingent, our Lord imparted that divine wisdom which comes from the Father of light, who is "the same yesterday and to-day and forever." He calls attention to Himself by some mighty work, and then uses the occasion for the impartation of what in contradistinction to knowledge is called "wisdom." He appeared before His contemporaries even in miracles and parables not as a teacher of the sciences, but as a teacher of wisdom.

It is a mistake to suppose that because man has lately succeeded in making marvelous progress in some directions, he has equally advanced himself in all directions. In sculpture, *e.g.*, there has certainly been no great advance in all the years that lie between Praxiteles's time and ours. In architecture, perhaps, a little. We have the advantage over the men of those days as respects tools and mechanical contrivances of all sorts, but the product is, if anything, inferior.

After all, character-building has much in common with the arts, and should be clast with them rather than with the sciences.

In science, the formulas can be handed on; and where the first man leaves off the man who succeeds him can begin; and so, by a steady rate of increase, the whole thing grows from more to more. Not so with art. Here each man starts

fresh, as we say, and must begin at the beginning. Skill can not be put into a printed book and pass along as knowledge can. Skill has to be acquired by long apprenticeship; and even when acquired, is not a bequeathable possession. It dies with the owner of it. That is why art, as compared with progress in science, is so slow; and that is why it is so much more important in the spiritual life that we should get the true light, than that we should have what are called "the latest advices."

The matter is one of growing importance in our day. Men are running to and fro, and knowledge is increas't; but is there no corresponding growth in that wisdom which maketh wise unto salvation? It is well known that much of the work of education which used to embrace both instruction and discipline, or the development of character in godly living, has been abandoned in many of our colleges and universities for the smaller work of the mere acquisition of knowledge. The experiment in the past did not result satisfactorily; and it is more than doubtful whether it will prove satisfactory in the future.

The loss of all our scientific knowledge would be far less than the loss of the art of living righteously. The loss of the latter would soon render the former useless or injurious. Scientific knowledge could be quickly recovered, as it has been recovered again and again; but the art of right living is of slow growth, as all history witnesses. And it is a significant thing that God's providence has reserved the greatest progress in the sciences for those generations which have first established and maintained moral order, and that moral corruption is fatal to scientific progress. It is also significant that as God has distributed most widely His most important gifts, so He has provided that all may live soberly, righteously, and godly in this present world, while comparatively few are endowed with superior intellectual power.

Sixty years ago our church gave great attention to the establishment of schools and colleges; and a quarter of a century later, under the leadership of their graduates, she emerged from the condition of an obscure and despised sect, in the larger part of the country, and secured consideration through the character of her men, as much as by her historic claims. Her growth has been phenomenal since that time; but her very expansion has caused her to neglect her colleges, which now seem small and feeble. The art of godly living is to be cultivated under churchly influences. These colleges beget a spirit of order, propriety, and reverence. They are intended to graduate scholars who shall also be Christian gentlemen. They aim to present a well-rounded man of good quality.

There is a serious question before Christian people. What part shall that which was the all-in-all of the Great Teacher's educational work have in our educational work? If we, as a church, have privileges and blessings which we value, should they not be extended to our children as they grow up? Twenty-odd thousand young men enter the colleges and universities of this country every year. Ten years hence they will be in our families as physicians, have charge of our business as lawyers and legislators. They are likely to be religious men, or not, according to the character of the colleges in which they have been educated and trained while their characters were forming. You see the importance of the question. The situation is comparatively new.

The elimination of religious influences from these institutions, begun but ten years ago, is going on apace. The time is at hand when the colleges of the church will stand out as representatives of Him who proclaims Himself the Light of the world, in contrast with those which have dropt Him from their educational system. Hence we seek to expand their work, to enlarge

them, to strengthen their foundations and increase the number of their students.

"I am the Light of the world." The words have lost none of their force since they were first spoken. Whenever they have been approacht aright they have approved themselves in the experiences of man. When knowledge which ignores the declaration of the text shall offer no barrier to the ills that flesh is heir to, nor prevent bitterness of heart, nor warn off the dread messenger of death, the Light of the world will still illumine the path of those who have learned to walk in it; yea, with a brighter radiance as the world grows dark. "Then spake Jesus, saying, I am the Light of the world; he that followeth me shall not walk in darkness, but shall have the light of life."

THE NEW DUTIES OF THE NEW HOUR.*

BY LYMAN ABBOTT, D.D. [CONGRESSIONALIST], BROOKLYN, N. Y.

THE duty of the nation depends upon its opportunity and its capability. If it has the opportunity to render a great service to the world, and if it has a capability of rendering that great service to the world, then it has the duty of rendering it; and it may not draw back from any considerations of timidity, from any doubt of God's providence or God's law.

A great opportunity is certainly presented to this nation by the new relations in which we stand to the other nations of the world, especially to Cuba and the Philippines. The war has been fought, the results have been reacht, and the results involve us in new obligations. Most of us in this congregation think the Mexican War was an unjust, unnecessary, and unrighteous war; but there is none of us who does not believe that after the war had been fought and Texas had been an-

next, our relations to Texas were changed and our duties to Texas were changed. A nation, no more than an individual, can take advantage of its wrongdoing and escape the consequences of the wrong. If, then, there are any of you here this morning who are inclined to say this has been an unnecessary and unjustifiable war, I will not discuss that question with you. Granted. Nevertheless, as the result of the war, we have destroyed the governments that existed in the Philippines and in Cuba. Certainly we have destroyed them in Cuba; there is no question about that; and there can be as little question that we have practically destroyed what government existed in the Philippines. We have abolished the government that existed in Cuba, we have abolished the government that existed in the Philippines; what duty does that lay upon us? Clearly this: the duty of seeing that another government is put in its place.

It has been said sometimes, with more eloquence than truth, that wherever the American flag goes up it must not come down; and it has been very truly said by a member of this church that the American flag went up in the City of Mexico and came down. If, in the course of this war, we had sailed across the Atlantic Ocean and captured Madrid, and put our flag up in that capital city, it would not have followed that we should keep our flag there and make it an American city. The American flag may come down after it has gone up. But where a nation has destroyed a government that exists, it must see to it that some other government, at least as good, is put in its place.

We ourselves—whether rightly or wrongly I do not discuss—we ourselves took Aguinaldo, the leader of the Philippine army, on our own ship, we carried him across the sea, landed him on the Philippines, furnisht him with arms and ammunition, invited him to cooperate with us in our war. We won the victory without much of his cooperation, it is true; but we had in-

* From a Thanksgiving sermon in Plymouth Church, November 24, 1898.

vited him there, we had invited his cooperation, we gave new birth to that almost defunct revolution. Can any man really propose that the United States, having done that, shall sail away and leave the heads of the men who were our allies, and were invited by us to become our allies, to the headman's ax of Spain; or shall we assume that Spain will have no ax, and not even a ship that can carry an ax, and leave those islands to be seized upon by other nations as grasping, tho, let us hope, more competent than Spain? Is this the way to treat a recent ally? Or shall we say: Let Spain sell these islands to some other power—Germany, for instance? Have we come to this, that we Americans believe that men and women are to be sold like cattle, without asking whether they will go and what their wishes are? Or shall we confess our own incompetency, and say: We are not able to govern the Philippines, but will enter into a partnership with Germany or Spain or England, or all three, and so rule them? The more partners, the more complications and the more difficulties.

The Golden Rule is a good rule for nations as well as individuals. Suppose we for long years had been fighting a power whose symbol is the Inquisition; suppose we had been for long years systematically overtax and plundered, robbed right and left, and nothing that good government ought to give had been given to us; suppose our lives had not been protected, nor our property guarded, nor our roads made good, nor schools built for us; suppose we had seen that government grow rich in church and state, out of our poverty; suppose we had taken up our arms, and waged a long and hopeless and almost desperate warfare against our oppressor; supposing, at last, some stronger, larger nation, claiming to be a missioner of freedom, had come in and taken our side; suppose that under the guns of this nation we had seen our oppressor vanquished, his fleets sunk, his flag lowered, his

authority destroyed;—what should we ask of this stronger nation? Should we be content that they should give us back to the men who oppress us? or that they should hand us over to some new oppressor? or that we should be left to anarchy, confusion, and disorder, until out of that might grow a well-ordered empire? As you would that others should do unto you, so do you also unto them.

I hold, then, that we have a duty toward the Philippines—the duty of seeing that a better government is put in the place of the one which we have destroyed; and that duty is measured by our own capacity. We have not the character that fits us to administer, in any sense, an imperial government; we have not the organization that fits us for ruling a people by a centralized authority from Washington. Self-government and imperialism are absolutely inconsistent. You can not mate the principles of Russia and the principles of the United States. Imperialism assumes that there is one man or set of men, wise and good, who are able to rule the great majority of men who are unwise and not good. It may be one man—a Cæsar; or a group of men—a bureaucracy, as in Russia; or it may be a landed aristocracy, developed by long processes of breeding, as in England; in either case the assumption is that the great majority of men are not competent to rule themselves, and, therefore, they must be ruled by a paternal authority. The assumption of the United States Government is exactly the reverse of that in every respect. Our assumption is that every man is better able to take care of himself than any other man is to take care of him; and that every locality is better able to take care of its own interests than another locality is able to take care of them.

We owe a duty to the Philippines and the Cubans—a duty of seeing that a better government is put in the place where the old government has been destroyed; but we are not to do it as Ger-

many, or as France, or even as England would do it; we are not to do it by imperialistic methods. These methods are not consistent with our Constitution; not germane to our method of thought; not congruous with our fundamental principles. All our history is against it. On the other hand, our history shows clearly that we have the capacity, absolutely unexampled and unparalleled in the history of the world, to promote self-government.

What do I mean by self-government? I do not mean the rule of the majority; I do not mean universal suffrage. I mean, first, that every man shall govern himself in all the affairs which concern him; that he shall eat what he likes, drink what he likes, wear what he likes, travel when he likes, labor when he likes, and be idle when he likes, so long as he does not interfere with some one else's rights. I mean, in the second place, that each group of men, each political community or locality, however it may be arranged organically, each city, town, village, each county and each state, shall have the recognized power to control its own affairs without interference from without. This may be brought about by universal suffrage, and it may be absolutely destroyed by universal suffrage. I do not know—does any one?—what the majority of the people of Illinois think of the recent performance of their governor; but I know this: If every man in Illinois were to cast a ballot in approbation of the recent action of Governor Tanner, it would simply show that Illinois had not the spirit of self-government; for a governor that says to any citizen coming from another state: "You shall not work in this state for what wages you choose to receive and your employer chooses to pay you, does not have the faintest idea of what self-government means. Self-government means, first of all, liberty for the individual; and the mere majority rule does not necessarily involve that. When the United States was organized I believe there was not a state in this

Union which had universal suffrage; there was some property qualification. Was not the United States a hundred years ago a free country? To-day in Great Britain there is a property qualification, tho' a very small one. Is not Great Britain a free country? What self-government requires is this: not universal suffrage, not the will of the mere majority; but a condition of suffrage such that any man may obtain it by his thrift, his virtue, and his intelligence.

We have shown, as no other nation in the history of the world has shown, the capacity to promote, maintain, and establish such self-government; and we have shown a growth of the community, unparalleled in progress and prosperity, under self-government. It is said that we are not competent to deal with inferior populations. Will you unroll the roll of human history and tell me what land has shown itself more competent? Is it Russia, by her treatment of the Jews? Is it Turkey, by her treatment of the Armenians and the Greeks? Is it Bourbon Italy, by her treatment of the peasant population of Italy? Is it Spain, by her treatment of the Moors? Nay, is it England, by her treatment of Ireland: by Cromwell, slaughtering unoffending Irishmen; in later days, discouraging the education of the priests, forbidding the education of the common people, checking its industry, and pouring its property into the pockets of non-resident landlords? I put the American treatment of incoming territory, incoming immigrant population and the great negro race, by the side of the treatment of any other people by any other nation; and in the comparison I am proud that I belong to the nation that has done more for inferior, poverty-stricken peoples than any other nation on the face of the globe has ever done.

It is not, then, for us weakly to sail away from Manila and hand the Philippines back to despotism or to anarchy; it is certainly not for us to buy

them and sell them as tho they were cattle; it is not for us to set a military satrap over them and rule them by authority from Washington; it is for us to promote, protect, inspire, guide, encourage them in free government; it is for us to say to them: If you will adopt the American ideal, if you will receive the American spirit, if you will join hands with the American people, our hand is reacht out to grasp you. If you will adopt self-government—not universal suffrage, but suffrage so conditioned that any man by virtue and intelligence may acquire it; if you will separate the church and the state, so that priesthood shall not longer have control over you, whether it be Protestant or Roman Catholic; if you will establish the public-school system, so that every boy in your land shall have an opportunity for education; if you will adopt the fundamental principles of Anglo-Saxon jurisprudence—trial by jury and the habeas corpus; and if you will agree that the questions that shall arise under this constitution shall be submitted to our United States Supreme Court, or to some court of national arbitration, much as questions of constitutional law in Canada are submitted to the British Privy Council,—we will do for you what we do for the states of our own Union, except that we will not ask you to join our partnership and elect our President and our Senators; we will protect you from assailants without and guarantee you a republican government against insurrection from within.

It is assumed that we must either leave these islands all alone, must rule them with an imperial sway, or must admit them as states into the Union. I read this in last night's *Evening Post*:

"A protectorate is a hard word to use in a republic. It means the exercise of force over distant and helpless peoples. It means government without the consent of the governed. It is at war with the fundamental principles of our system. It implies the appointment of governors and other officials, to serve far away from the scrutiny of the American people and beyond the restraint of public opinion. It means the Spanish system over

again, to be administered, as likely as not, by our Crokers and our Quays. The appointing power which sent an exposed rascal to be consul at a Cuban port against the protest of the best citizens of Philadelphia could hardly be relied upon to do better for the Filipinos. Yet the alternative is the bringing in of those millions of barbarians to be a part of the American republic and to help govern us, to bring their cheap labor and their diseases and their votes into our territory."

Is it possible that *The Evening Post* has never studied the constitution of Canada? Is it possible that the writer of this paragraph does not know that here is a province over which the British flag flies, which is under the protection of the British Empire, on which no nation can lay a finger without meeting the guns of Great Britain, and yet over which Great Britain exercises absolutely no political control, save only in determining constitutional questions which arise under the constitution which the Canadians have themselves voluntarily adopted? Is it possible that the writer of this paragraph does not know that the Governor-General of Canada has no more appointing power in Canada than the Queen has in England? Is it possible he does not know that not a representative in Canada sits in the House of Commons or has any part in the government of the imperial federation? What Great Britain has done for her Canadian colony, we can, we will, do for another colony. The Constitution of the United States does not stand in the way. The court of appeals of California has declared that under that Constitution we may govern the territories as we think best. There is no necessity for imperialism in protection. We may say to those people: Govern yourselves: and if you govern yourselves according to the principles and in the spirit of the American Republic, we will guard you from foreign foe and will protect you from internal insurrection.

He enlargeth the nations, and straiteneth them again.—Job xii. 23.

THOUGHTS AND THEMES FOR THE OLD YEAR AND THE NEW.

THE CLOSING YEAR.

A Full Year of Christian Work.

Acts xi. 25, 26: "Then departed Barnabas to Tarsus, for to seek Saul; and when he had found him he brought him unto Antioch. And it came to pass that a whole year they assembled themselves with the church, and taught much people; and the disciples were called Christians first in Antioch."

1. A year was time enough for Paul and Barnabas to plant and rear the mother-church of Christendom, where first the Christian name was borne, and whence the first systematic Christian missions went out.

2. How does this compare with what we have done during the year now ended? Granting all just allowance for difference, have we made much of our year?

3. What is needed to fill our year full is:

(a) Apostolic fervor. (b) Brotherly use of one another, as Barnabas brought Saul. (c) Such a spirit of Christ that men will call us after His name.

4. As the old year turns into the new we may make these conditions our aim; and for the New Year we may expect results like those at Antioch.

God Unchanging in the Changing Time.

Psalm cii. 25-27: "Of old hast thou laid the foundations of the earth; and the heavens are the work of thy hands. They shall perish, but thou shalt endure; yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed; but thou art the same, and thy years shall have no end."

1. The eternal God sitting above all the changes of time: ages and cycles but as moments to His unchanging being.

2. As a man outlives many seasons,

so God's holiness and goodness are unchanged through the life and growth and decay of worlds.

3. It is these highest and eternal qualities which we are made to imitate.

Complete Atonement.

Heb. x. 3: "There is remembrance of sins every year."

1. That the High Priest had to renew his offering year after year, shows that it lacked essential completeness.

2. That we come to the year's end, however thoughtfully, with the same sense of incompleteness and failure as any years before, shows that we lack something essential.

3. Christ offers a complete atonement, and renewal to a life fresh and strong and worthy of the name—a real new year.

Making the Most of Time.

FROM AN ARTICLE BY REV. W. G. BLAIR, D.D., LL.D., EDINBURGH, SCOTLAND.

The closing days of the year are a good time to reckon up the value of time.

I. Conceive the possible value of a single day.

1. A turning-point in a life.

2. The inception of a great enterprise.

3. An invention which revolutionizes the world.

II. Duty of making the most of opportunities. What great things have been done by some poor, hard-working men!

III. Duty of bringing into full use all our moral and spiritual capacities.

Anticipation of Death.

Jer. xlviii. 16: "This year thou shalt die."

1. God, who foresees all our life, might say this to some of us at this time.

2. To *all* of us it might be said before long.

3. A reasonable preparation for possible death is made by common prudence: life insurance, coroners constantly in office, undertakers maintained, coffins and graveyards prepared.

4. Blessed is the man whom God makes ready to die.

5. This blessing belongs to every Christian.

Devout Gladness in the End of the Year.

Deut. xv. 20: "Thou shalt eat it before the Lord thy God year by year in the place which the Lord shall choose, thou and thy household."

Becoming observances are:

1. An annual acknowledgment of God's bounty which has supplied our wants and given us a home.

2. A recognition of the useful purpose in the world for which God has given us these things.

3. An annual renewal of our fitting promise to serve God and honor His principle of righteousness.

New Start After End of the Year.

Lev. xvi. 34: "This shall be an everlasting statute unto you, to make an atonement for the children of Israel for all their sins once a year." Compare *Hebrews ix. 7.*

The modern Jews observe the "Great Day of Atonement" in October, at the end of their civil year.

1. Natural recurrence of solemn thoughts at the end of the year; mistakes noted to correct, unprofitable work to throw aside, new plans to perfect.

2. Judaism emphasized God's holiness and man's sinfulness, and made the main thought the wiping out of the old score.

3. Christianity accepts the natural and the Jewish thought, and adds a new reliance upon God's unwearied love, and new plans and resolutions by Christ's gracious help.

THE OPENING YEAR.

New Year's Address to Children.

FROM A SERMON BY REV. JAMES BLACK, LONDON, ENGLAND.

Prov. viii. 17: "Those that seek me early shall find me."

1. We have lost our way. We may not admit it, nor even know it. All the worse.

We can find out whether this is so by comparing our life with the heavenly course in the Bible,—as a ship which has lost her compass may study her course from the stars.

2. Christ offers to be our guide. He has been near, tho not noticed, and is closest to those who feel that they are lost. His parables of the lost sheep, silver, son.

3. We can trust Him, for He knows every step of the way. He has strength to hold us up, and He has never lost a life intrusted to His care.

4. Those that seek Him early shall find Him. We have to look for Him before He reveals Himself. Those who love their own way will not see Him.

5. Seek Him early.

(a) The wrong way leads to death.

(b) The wrong way fascinates and blinds us to better things.

(c) We may wait till too late.

Looking Forward to the New Year.

FROM A SERMON BY REV. C. H. PARKHURST, D.D., NEW YORK.

Psalms xci. 9-11: "Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling. For he shall give his angels charge over thee, to keep thee in all thy ways."

What the last Sabbath of the old year was a period, has sprung up into an interrogation-point. What of the future?

1. It is a pathway ready for our feet. God carves a path for the river; much

more for a man. We may break away from the path, but it is there.

2. Life is a failure apart from the divine path. God's intent touches all your purposes, and every thought not fitted into His is worthless. Even His forgiveness does not retrieve the loss of wilfulness.

3. How find the line of God's purpose?

(a) Life is so intricate that it needs a chart—the Bible.

(b) Each step well taken prepares us to see the next.

(c) If we *desire* to do His will, He will show us the way. "The secret of the Lord is with them that fear him."

4. To take God's will for ours is the consummation and acme of destiny; not the destruction of our will, but harmony with God's, so that both sound but one note.

5. The church labors to bring us to this. We enter the Kingdom of Heaven upon our knees. So shall we rightly enter the New Year.

THOUGHTS FOR THE NEW YEAR.

The True Limit of Our Life.

Eccles. vii. 17: "Why shouldst thou die before thy time?"

Machinists speak of the "life of an engine," meaning the time it will run if used with care, not allowing for its destruction by collision or derailment. So a man's life is according to his natural endowment of strength, but may be cut short by sin.

The promise of the new year is conditional upon the highest wisdom of looking to God, and the true virtue which puts away sin and accepts grace.

The Year a Period in the Course of Redemption.

Isa. lxxiii. 4: "The year of my redeemed is come."

Accepting the idea of a race which grows slowly toward perfection, rather than of a community of faultless but unimproving beings, God has accepted

the struggle of good and evil with all that is involved in it.

There is necessity for *time*, and each year makes a period of the struggle.

Provision Far Ahead.

John iv. 14: "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."

With the onward movement of time, natural desires, now only conscious, will become imperative. Wise provision for them is only common prudence.

God's Rule of Judgment is What the Years and Seasons Are for.

Jer. viii. 7: "The stork in the heaven knoweth her appointed time, and the turtle and the crane and the swallow observe the time of their coming; but my people know not the judgment of the Lord."

The Unfolding Year Calls for Watchful and Devout Heed.

Mark xiii. 33: "Take ye heed; watch and pray; for ye know not when the time is."

The Change of the Year Calls for a Moral Change.

Mark i. 15: "The time is fulfilled. . . Repent."

Time and Its Meaning.

Eccles. viii. 5: "A wise man's heart discerneth both time and judgment."

Not material issues only, but moral. The year as the setting of a just and gracious providence.

Prayer for Care through the Year.

Luke i. 74, 75: "That he would grant unto us that we, being delivered out of the hand of our enemies, might serve him without fear in holiness and righteousness before him all the days of our life."

God has Given Us a New Year.

Isa. xlii. 4: "Who hath wrought and done it, calling the generations from the beginning? I, the Lord, the first, and with the last; I am he."

Life's Changes Hasten to the End.

1 Sam. xxvi. 10: "His day shall come to die."

Christ the Master of Time and Eternity.

Rev. i. 18: "I am he that liveth and was dead, and behold I am alive forevermore."

By entering into life and death, Christ became Master of them, and can guide us through them into the life eternal and true.

The Real Meaning of the Year's Changes in God.

Rev. xxi. 6: "I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely."

God Created Time: Christ is the Master of It.

Rev. i. 8: "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty."

Our Support in the Changes of Time.

Rev. i. 17: "He laid his right hand upon me, saying unto me, Fear not: I am the first and the last."

We live not in a remorseless movement of events which will roll on to crush us, but in the unrolling providence of a wise and loving God.

A New World Opens with Each New Year.

Gen. i. 5: "The evening and the morning were the first day."

The New Year Devoutly Begun.

Num. xxviii. 11: "In the beginning of your months ye shall offer a burnt-offering unto the Lord."

Each Opening Year Opens More of God's Goodness.

Psaln xix. 2: "Day unto day uttereth speech."

The Years Move on to the Triumph of God's Love in Christ.

2 Peter i. 19: "Till the day dawn, and the day-star arise in your hearts."

The Appeal of the Fulness of Time.

John vii. 37: "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me and drink."

Confidence in God's Care through All the Year.

Psaln xxiii. 6: "Surely goodness and mercy shall follow me all the days of my life."

HINTS AT THE MEANING OF TEXTS.

[The "Hints" entered below with a pseudonym and asterisk (*) are entered in competition for the prizes offered in THE HOMILETIC REVIEW for January, 1896 (see p. 99). Our readers are asked to examine them critically from month to month, in order to be able to vote intelligently on their comparative merits.]

HINTS FOR CHILDREN'S SERMONS.**Flying Higher than a Kite.**

He did fly upon the wings of the wind.—
Psalm xviii. 10.

THESE words, spoken of God, may

be true of us. Show a kite. Talk of its parts, the owner, and the wind.

The kite is the boy or girl; the owner, who holds the string, is the Lord; the string is our love for Christ; the tail is our conscience to balance us; the wind is temptation.

Describe a poorly balanced kite—one that breaks loose from its owner, and one that gets tangled in obstructions—and their fall; and then apply their lessons.

The conscience trained to face temptation, Christ holding by love, then up, up, to the throne of God.

LENGTHY.*

HINTS FOR COMMUNION SERMONS.

A Delayed Revival and the Responsibility for It.

For they could not keep it at that time, because the priests had not sanctified themselves sufficiently, neither had the people gathered themselves together to Jerusalem.—2 Chron. xxx. 8.

The Passover, celebrating, as it did, God's power to deliver, corresponded very nearly to the Christian revival. Suggestive parallel in this inability to keep the observance.

I. Failure of priests to keep sacred obligations. Word "sanctified" here refers to formal act of dedication to holy office. Every believer now belongs to "royal priesthood," and should be set apart by heart dedication to God.

II. Failure of people to assemble.

Secondary, but not exempt from responsibility. Such failure to-day not due to lack of light, but failure to appreciate human need and divine deliverance.

Responsibility summed up: Lack of (1) consecration; (2) expectation.

CHARLES VOYNE.*

God's Love.

For God so loved the world that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life.—John iii. 16.

In this matchless verse four things are declared concerning the love of God:

I. The fact of His love: "God . . . loved." A revelation to remove

OUR FEAR.

II. The object of His love: "The world."

1. An ungrateful world.
2. A hostile world.
3. A sinful world.
4. A dead world.

III. The gift of His love: "His only-begotten Son."

IV. The purpose of His love: "That whosoever believeth should not perish, but have everlasting life."

This is a purpose:

1 Tremendous in its magnitude: a To save from perishing; (b) To give everlasting life.

2 Universal in its scope: "The world."

3 Individual in its application: "whosoever."

THETA.*

A Pleading God.

Hear ye, O mountains, the Lord's controversy, and ye strong foundations of the earth: for the Lord hath a controversy with his people, and he will plead with Israel.—Micah vi. 2.

Infinite Perfection deigns to plead with man.

I. *See His Condescension.*—Manifest in His—

1. Appeal to Nature.—Inanimate creation called in to witness.

2. Appeal to Conscience.—Ver. 3: "What have I done?"

3. Appeal to Experience.—Egypt to Canaan.

II. *Hear His Controversy.*—God declares their sin—

1. In Mercies Abused—deliverances, guidance.

2. In Judgments Disregarded—history shows.

3. In Unheeded Calls—discipline, privileges, blessings.

III. *Mark His Desire.*—Seeks to win men—

1. To Recognize His Care.

2. To Respond to His Love.

3. To Serve Him.

God pleads, O sinner! let the mountains hear your glad response.

SYNAG.*

The Glorious Gospel.

The glorious gospel of the blessed God.—

1 Tim. i. 11.

I. It is the good tidings of a glorious salvation.

1. A salvation from a grievous bondage.

2. A salvation wrought for all, not a few.

3. The only salvation.

II. It is a glorious Gospel—

1. Because of the glory of Him who is the author of the good tidings.

2. Because of its glorious effects.

3. Because of the glory for which it prepares.

"This is the Gospel preached unto you." WARREN.*

HINTS FOR FUNERAL SERMONS.

A Minister's Epitaph.

The law of truth was in his mouth, and iniquity was not found in his lips: he walkt with me in peace and equity, and did turn many away from iniquity.—Mal. ii. 6.

THE true minister is remembered by:

I. The purity of his preaching.

(a) A pure theme—truth. (b) A pure motive—the law of truth. (c) A pure style—"iniquity not found in his lips."

II. The nobility of his life.

(a) Fellowship—"he walkt with me." (b) Harmony—"in peace." (c) Integrity—"and equity."

III. The productiveness of his labors.

(a) Directness. (b) Persuasiveness. (c) Fruitfulness.

"He tried each art, reprov'd each dull delay;
Allured to brighter worlds, and led the way."
PARSON CLIFFE.*

HINTS FOR REVIVAL SERMONS.

A Dead Church Made Alive.

And he said unto me, Son of man, can these bones live? And I answered, O Lord God, thou knowest.—Ezek. xxxvii. 3.

I. THE prophet gives up the conun-

drum propounded, as anatomy and reason are both against a favorable reply.

II. The Lord answers by the command to "preach"—a seemingly foolish command.

III. "So I preacht as I was commanded"—*obedience* the thing needed. See case of Jonah, Moses, at the Red Sea. "The Charge of the Light Brigade." We are to *preach* and leave the results to God.

IV. The results—

(a) A noise—an awakening.

(b) A coming together of the church members—every one in his proper place.

(c) A model, but lifeless church.

V. The "Breath" does the complete work. OCCIDENT.*

A New Song.

I waited patiently for the Lord, and he inclined unto me, etc.—Psalm xi. 1-3.

THIS is not the "latest," but the best of new songs. Let us consider:

I. *The author.* The Lord! And He hath put a new song in my mouth.

1. He wrote the text with the pen of His Spirit, the ink of blood, on the tables of the heart.

2. He composed the tune and set it to harmony with notes of praise.

II. *The song.* (To be rendered in solo and quartet, accompanied by the chief musician.)

1. Solo: "I waited patiently for the Lord."

2. Quartet: *a.* Soprano: "He inclined unto me." *b.* Alto: "He brought me up." *c.* Tenor: "He set my feet." *d.* Bass: "He established my goings."

III. *The singer.* David, the sweet psalmist of Israel.

1. He learned the song "by heart."

2. He sung it with his mouth.

3. All the days of his life.

IV. *The hearers.*

1. They were many.

2. They feared the Lord.

3. They trusted in the Lord.

THAFUAH.*

SUGGESTIVE THEMES AND TEXTS.

Texts and Themes of Recent Sermons.

1. Christian Education in the Family. "The Church that is in their house."—1 Cor. xvi. 19. By George Bedell Vosburgh, D.D., Denver, Colo.
2. The Ministerial Motive. "For the love of Christ constraineth us."—2 Cor. v. 14. By James Chambers, D.D., New York city.
3. Dangers of Imperialism. "And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully"; etc.—Luke xii. 16-20. By William R. Huntington, D.D., New York city.
4. The Laugh of the Nation. "Then was our mouth filled with laughter."—Psalm cxxvi. 2. By T. DeWitt Talmage, D.D., Washington, D. C.
5. Sad Corners in Memory. "There was a garden, and in the garden a new sepulcher."—John xix. 41. By A. B. Meldrum, D.D., St. Paul, Minn.
6. The True Attitude toward the Gospel. "And it came to pass, that, when Jesus was returned, the people gladly received him, for they were all waiting for him."—Luke viii. 40. By Rev. A. E. Knapp, San Diego, Cal.
7. Fortunes and Misfortunes. "Now I would have you know, brethren, that the things which happened unto me have fallen out rather unto the progress of the gospel."—Phil. i. 12. By Rev. Cornelius H. Patton, St. Louis, Mo.
8. The Meaning of the Word "That"; or, What We Should Commit to God. "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day."—3 Tim. i. 12. By Rev. T. E. Sharpe, St. Louis, Mo.
9. The Evil Spirit in Man. "Why boastest thou thyself in mischief?"—Psalm lli. 1. By Rev. Homer M. Cook, Chicago, Ill.
10. Man's Search for God. "That they should seek the Lord, if haply they might feel after him and find him, tho he be not far from every one of us."—Acts xvii. 27. By Rev. Alfred H. Henry, Salt Lake City, Utah.
11. The Eloquence of Silence. "But Jesus stooped down and with his finger wrote on the ground, as tho he heard them not."—John viii. 5. By Rev. Frederick Oakes, Denver, Colo.
12. Prickt Bubbles. ("It is written, I will destroy the wisdom of the wise, and will bring to nought the understanding of the prudent."—1 Cor. i. 19.)
13. The Universal Impossibility. ("For the flesh lusteth against the spirit and the spirit against the flesh: and these are contrary the one to the other so that ye can not do the things that ye would."—Gal. v. 17.)
14. The Path to Exaltation. ("And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross."—Phil. ii. 8.)
15. Disrobed and Robed. ("Lie not one to another, seeing that ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of him that created him."—Col. iii. 9, 10.)
16. Marks of a Prosperous Church. ("And we beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their works' sake. And be at peace among yourselves."—1 Thess. v. 12, 13.)
17. Busy Hands the Remedy for Mischievous Mouths. ("We hear that there are some which walk among you disorderly, working not at all, but are busybodies. Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread."—3 Thess. iii. 11, 12.)
18. The Essential of an Enduring Faith. ("Holding faith and a good conscience, which some having put away, concerning faith have made shipwreck."—1 Tim. i. 19.)
19. Characteristics of Successful Service. ("And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth."—2 Tim. ii. 24, 25.)
20. The Secret of Christ's Ability as a Helper. ("For in that he himself hath suffered, being tempted, he is able to succor them that are tempted."—Heb. ii. 18.)
21. Wisdom Turned to Service. ("Who is a wise man and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom."—James iii. 13.)
22. A City's Greatness: Its True Secret. ("And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda; for out of thee shall come a Governor, that shall rule [lit., shepherd] my people Israel."—Matt. ii. 6.)
23. The End of the Year. ("Thou shalt keep . . . the feast of ingathering, which is in the end of the year, when thou hast gathered in thy labors out of the field."—Exod. xxiii. 15, 16.)

Themes for Pulpit Treatment.

1. The True Secret of Fearlessness. ("And the angel said unto her, Fear not, Mary, for thou hast found favor with God."—Luke i. 30.)
2. The Gift of the Greater a Pledge of the Less. ("He that spared not his own Son but delivered him up for us all, how shall he not with him also freely give us all things?"—Rom. viii. 32.)

SEED-THOUGHT SECTION.

SUGGESTIONS FROM EXPERIENCE.

NOTES—CONVERSATIONAL AND EXPERIMENTAL.

BY WAYLAND HOYT, D.D.

The Preacher's Business.

OF all the ministerial associations I have ever known—and I have known many, and they have all been well worth the while—the most delightful, brotherly, sympathetic, informing, was that which had its center there, in the somewhat dingy little room far below the sidewalk, in the basement of the old First Baptist church in Pierrepont Street, in the days of my ministry in Brooklyn.

It was a gathering thoroughly informal, and the informality of it was the peculiar delight of it.

We had no president, or secretary, or treasurer. We had neither constitution, by-laws, nor committees. We simply met as brothers in the one Lord, and as sharers in a common duty.

Our main business was the detailing by each of a quite full analysis of one of the sermons we had preached the day before. And then would go about the fullest, freest suggestion, approval, criticism concerning the sermons thus reported. Then we would tell each other of the books we were at reading, of the special lines of study we might be pursuing; then the need, emergency, dulness, or wakefulness, as the case might be, in our several churches, would be talked over. Then if we could help each other in any way, the way was suggested, and the place and time were agreed upon.

We had no labored essays; we were utterly missed by the reporters; we passed no resolutions; we made no large and far-sounding deliverances. We just met as brothers to talk about and inform each other of what specially concerned us and our work in the most

familiar, loving, delightfully informal way.

I have always lookt back to those Monday mornings as to a kind of ideal way of ministerial Monday-morning spending. The homiletic and pastoral value of those gatherings was very great. How many times, as I have since met those who had share in them, have we found ourselves going back to them, in a sort of regretful memory, vainly wishing that such bright blue Mondays—Mondays with all the indigo taken out of them by such beautiful interchange and brotherhood—could somehow come back to us.

In these notes I purpose to be as familiar and informal as I used to be on those bygone Mondays.

I do not pretend to be much of a minister; nor any great adept in the arts and duties of the preacher's function. But I have been a good while plying the ministry, and personal experience is valuable. All I purpose to do, in these notes, is to tell, in conversational way, what studies, readings, ways of preparation, ways of speech, ways of pastoral administration I have found best for myself, and so possibly furnish suggestion to any who may care to read what I may write.

Once Professor Ware, of Harvard University, was asked for advice about the bringing up of children. He replied by a story. In the old Colonial times two towns were separated by a patch of primeval forest. The ministers of these towns agreed upon an exchange for a certain Sunday. Saturday one of them started through this forest that he might take up his exchange-duty on the next day. He found himself not very knowing of the way, and so he asked about it of an old lady whom he chanced to meet. She said: "You follow this trail on and on, until you come to a place where this

trail forks with another; then you take the trail which looks most like it, and go ahead." "To take the trail which looks most like it and go ahead," said Professor Ware, "is as wise advice as I know how to give about the bringing up of children." It is a good deal so in other realms. It is a good deal so in the realm of one's work in life. It is especially so in the realm of the work of the ministry. One must choose for himself. One must take the trail which looks most like it, and go ahead. But some word of experience flung back by somebody who has taken this trail or that is always seasonable, as to whether the trail he may have taken loses itself in the woods, or is a path toward real result.

So this shall be the subject of these first notes, as we think together. You will excuse the constant emergence of the ego all along in these conversational notes. The only good thing in them will be the detailing of personal experience, and that necessitates reference to the self. This shall be the theme of these notes just now—The Preacher's Business as Student.

It goes without saying that a part of the preacher's business is that he be student.

Consider: It is part of the preacher's business that he be *industrious* student.

But there are peculiar temptations in the ministry toward a *lack of industry* as student, and toward a *misdirected industry* as student.

There are peculiar temptations in the ministry toward a *lack of industry* as student.

Here is one—the fact that in the ministry the studious industry needed for the tasks of it, is so greatly a matter of *self-appointment*.

The Sunday has come and gone. One has preached his sermons, and done whatever public duty his function may demand. Monday he is conscious of the reaction from strain—physical, mental, spiritual. Perhaps one takes Monday for rest and recreation. That is not a bad idea, if only one's rest and

recreation are not a listless lolling, an idle chattering of parish gossip, a stupefying over-eating, a namby-pamby complaining of the indigo color of a minister's Monday. May I suggest to you? Make your Mondays count toward the quickest possible regaining of a normal equilibrium. Do something worth the doing. Attend the minister's conference, if you are in the neighborhood of one; but do it promptly, and take your share in it; intercourse, spiritual and intellectual, with others is always valuable. Then do the thing which you have found to be the best thing for bringing you swiftly back to concert pitch: a long walk; a bicycle, or ride of some other sort; fishing, if you are fond of it; the tasking of the observing faculties by the microscope, by careful attention to the beauties of God's world around you—flowers, birds, trees. Why, a man can rest his mind thus on Mondays, and yet take in multitudes of illustrations; win various knowledges in an almost unconscious and most delightful way.

But Monday goes, and the next Sunday looks still a long way ahead. There is nobody to drive one to one's study, as a lawyer is driven to his office, or as a physician is, or as a merchant is driven to his store, or as the laborer is driven to his daily task. One goes to his study, perhaps; but Sunday is a good way off. Here is the danger—that the one *may* self-appoint his industry, he *will not* self-appoint it. One dawdles. One reads aimlessly. One hangs over the newspaper. One yields himself to the unalert reading of the magazines. One will not bid the hand of his industry grasp *now* a task so far ahead as the next Sunday. So Tuesday goes; so Wednesday, possibly; so Thursday even, possibly. So I have known, for some ministers, even Friday to pass. Sunday is getting into dangerous neighborhood. A man seizes some subject—usually, in such circumstances, the easiest one. He rattles through preparation. He forces himself, in preparation, through

a sleepless Saturday night. He preaches a shabby thing on Sunday, instead of a well-considered thing. He gets through. So, if one do not look sharply, he will go on *getting through*. The man may not have intended it, but he has missed industry—large, thoughtful, sustained, beforehand. He has become, he has gotten into the sad habit of being, an unindustrious minister. The temptation, springing out of the so great self-appointing power of the minister as toward his daily tasks of preparation, has triumphed over the man. If a man ever become thoroughly captured of such habit of dilly-dally, all strong, high excellence is forevermore beyond him.

Another temptation from studious industry in the ministry is—pothoring about things only on the fringe of it. There are multitudes of such fringing things—committee-work, engagements merely social, addresses on this, that, the other. Certainly such things must be attended to. The minister is parson, *i. e.*, *persona*, the public person of the parish, the community. Only—just as you may not doctor at the pulse when the heart is at fault—the man who makes such matters chief duty, must fail in studious industry at the substance of his mission. Here, an easy good nature, a dislike of saying No, a thirst for general applause, are hooks to drag one from his essential service. What he *can* do in these directions, the minister had best do; but all these are but excursions from the main track.

Our next notes will be concerning temptations toward a *misdirected* industry.

THE MINISTER AND HIS CONGREGATION.

BY REV. N. M. CALHOUN, CANDIDAIGUA, N. Y.

A CLASSMATE of mine gave as his reason for a change of pastorate very early in his ministry, that the congregation had done all it could for him. This was putting an important thought

in a purely selfish light. We flatter ourselves for the most part that we go to a parish to do for it, not to have it do for us. The parish is not paid for its service to the minister, but the minister receives the stipend. It is true, however, that the congregation and parish often make or unmake the minister. This is especially the case with the young man. There is not one of us ministers to-day who is not more or less the product of the people to whom he has preached. We may have resisted; but still they have encouraged at one point, pruned off at another, and taught us invaluable lessons, if we have been willing to learn them. They have brought to light many hidden graces which the world would not otherwise have seen, or had the benefit of. Our congregations, working in the dark and blindly, as it has seemed to us, have nevertheless used hammer and chisel to a purpose on their pastor—their idol and their angel. The Christian minister is simply an unfinished product, apart from his people and the work which they do for him.

It requires some Christianity for us to receive kindly all the help which our congregations are sure to offer us. My classmate of whom I spoke was too egotistical to get the best from his congregation. He failed to recognize his own deficiencies. The educated and well-bred might possibly have helped him, but not the rank and file of the people. He did not see that those most unlike himself and furthest from his walk of life might have the most to give him. "The secret of the Lord is with them that fear him." Our teachers are among Christ's little ones; the ignorant and the poor and the suffering; those who toil for their daily bread, far removed from us in every way, save in the fact that they are our brethren. The minister does not take kindly to the criticisms of such. He knows too much, and they too little. They have had no theological education, and little education in the schools. The position of the minister toward

them is often that of the Scribes toward the Christ: How knoweth these people theology and homiletics, never having learned? "This people that knoweth not the law is accurst." The minister's horizon is immensely outside theirs. He can see miles where they can only see rods. The heavens may be nearer to them, however. Christ may be vastly more real, a genuine presence every day. Dr. Lyman Beecher is said to have consulted with a poor woman in his Litchfield parish as to the coming of a revival. The Lord always told her about it before He did Mr. Beecher. The minister's parish is set to make him what he ought to be. He needs these souls to which he ministers as they need him. Neither will be perfected without the other. The debt of gratitude ought not to be all on one side.

Such is the power of a minister's congregation, that he needs to beware of it; for its tremendous influence is not only a help, but also a menace. He may have sitting under him, from Sunday to Sunday, rich and worldly minded people, who demand preaching that shall be soothing and flattering rather than searching and conscience-awakening. What a temptation to bow before the heavy supporters of the church! Only the Christ-filled man can resist this temptation and make a fearless preacher of the Word. If he yields to this influence, he is repeating the mistake of Esau, and sells his birthright. Or there may be in his congregation a tendency to unbelief, a spirit of radicalism which hankers after the newest that is not true, and despises the true because it is not new. Such want their minister to be up with the times, instead of abreast of Christ and the apostles. No criticism is high enough for them, no science advanced enough. This spirit is pervading our churches in these days. It comes out in comments on the sermon, is careful to praise the preacher when he speaks along lines favorable to its thinking, and to be silent when

he defends "the faith once delivered to the saints." Here is a pressure on the minister which he often fails to measure, and which requires a strong man to resist wholly. It is worth something to the minister to have this element in his congregation; and wisely used, he will be profited by it. A man will grow faster if he has those about him who are thinking new thoughts. But the line of battle is not made up wholly of skirmishers. There must be the rank and file, the solid battalions. So in the church of Christ, a man makes a grievous mistake who does all his fighting on the skirmish-line. In the main he had best keep with the great body of the Lord's army, within the "impregnable fortress of Holy Scriptures." Pressure from without must be met in spiritual things as it is in physical by pressure from within. The Christ in a man must be greater than the most influential of men, who are trying to make a minister like themselves in thought and life.

It is entirely possible for a minister to become too sensitive to the breezes which are always blowing in his parish. He is not to be a theological vane, showing which way the wind of criticism is blowing, nor even a guide-board to show men the way; but a living voice, crying out to the world those eternal truths which the Unseen One has breathed into his own soul. Being such, he must be swift to hear the voices about him, as well as the one Voice within him, only seeking to know whether the voices in his parish and congregation teach the same truth which the Christ taught while on the earth, and is ever teaching by His blessed Spirit.

THE truth emphasized in the preceding paper is one of utmost importance. Our own experience has convinced us that the eloquence of the preacher derives much of its inspiration from the pews, and that unless the pews preach with him he might almost as well demit the ministry—at least for that people.—EDITORS.

SIDE-LIGHTS FROM VARIOUS SOURCES.

TEXTS ILLUSTRATED FROM THE ARTS.

BY JAMES M. LUDLOW, D.D.,
L. H. D., EAST ORANGE, N. J.,
AUTHOR OF "THE CAPTAIN OF THE
JANIZARIES," ETC.

As a man thinketh in his heart, so is he.
—Prov. xxiii. 7.

THE glass gives shape to the liquid it holds, but not quality. The same vessel may hold putrid water or nectar. Outward circumstances shape our lives. Conventional culture may give grace of appearance; but the ingredients of character are the inner thoughts.

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.

There are two classes of men in every community: those who stamp their own characters upon others, and those who are simply the impression of the prevailing standard. The former are like types, the latter like the paper.

Give thyself wholly to them.—1 Tim. iv. 13.

Make steam, but not quite enough to fill the cylinder, and the engine will not move. So in life it takes the full activity and energy to accomplish anything. The saddest stories are of those who had much godliness of purpose, fine inclinations, but were without the unreserved devotion; who almost succeeded in becoming sons of God. They were splendidly endowed, like a perfect engine. They spent much time and thought over good projects, providing fuel for usefulness. But they did not persist in keeping up the heat of devotion until power came into them.

For it is God that worketh in you both to will and to do of his good pleasure.—Phil. ii. 13.

I can easily move an entire locomotive

by simply putting my hand upon the starter, and utilizing the power that is ready to throb in every part of the huge machine. But I could not carry any considerable part of it if detached. The load of a single wheel or piston would break my back. So I can bring myself altogether to Christ; but I can not bring to Him any lesser part of myself. I could not redeem a pledge to serve Him merely for a day or year, nor be sure of loving Him for a single hour, nor trust Him for any given emergency. I must give myself to Him in every way, for all purposes, and that in a single act of consecration. The most tempted conquers completely, and the least tempted conquers only when he says:

"Here, Lord, I give myself away;
'Tis all that I can do."

That is easy, because, when our devotion is entire, the various parts of the soul interworking as the parts of a machine do,—then the power of God comes through us as the energy of the steam is imparted to piston and crank and wheel.

The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.—1 Thess. v. 23.

Not only are the ends of a magnetic bar polarized, but every particle of metal throughout the bar feels the secret force. So no life is satisfactory and potent for good which is not under a purpose so dominant and masterful that it gives zest to daily and hourly experiences and duties.

I communed with my own heart, and my spirit made diligent search.—Psalm lxxvii. 6.

A highly educated German friend, who had boasted that for many years he had been not only indifferent to Christian sentiment, but proof against all arguments for the faith, suddenly

profess conversion. He thus describes the occasion of the change: "I had been greatly deprest over my growing shiftlessness, not to say downright immorality. One night I askt myself: 'What is it that your life needs?' I thought of Christ, and instantly saw the truth. Heretofore I had studied Christian evidence from the outside. I had tried to test Christ's doctrine in the alembic of metaphysics, and the facts of His life with what I called Historical Criticism. When I tested His truth by my heart's necessity the result was different. I had woven the fabric of my infidelity stitch by stitch for many years. I unraveled it all with a single pull; for that question, 'What do I need?' put my fingers upon a thread which showed that the stitches of my unbelieving logic did not interlock."

Canst thou by searching find out God?—
Job xi. 7.

The study of science is like the exploration of the coast-shore of an island in the ocean. While the island grows larger in our knowledge, the ocean also expands into its immensity as we view it from new headlands, and observe how it cuts into the land with bays and creeks. So, the more science makes known, the more it impresses us with the Great Unknown.

Whatsoever thy hand findeth to do, do it with thy might.—Eccles. ix. 10.

Many people are always prospecting for new gold-fields, but never open up veins whose sparkling heads they have already discovered. We can all gather soul-riches by working-well our existing opportunities.

A man that hath friends must show himself friendly.—Prov. xviii. 24.

An expert photographer has noted that every face, even the most homely, has certain noble lineaments, and that these may be so brought out as to characterize the picture, by properly posing the person in relation to the camera and the falling light. On the other

hand, the instrument can make the brightest faces dull, and the fairest repulsive, if the artist be so disposed. So our estimate of the persons we meet depends largely upon the way in which we are inclined to look at them. It is a happy art that makes many friends by discovering the traits of soul-beauty in many diverse characters.

Thinketh no evil.—1 Cor. xiii. 5.

There are sand-holes in the finest block of Scotch granite; but the sculptor cares only for those which come out on the surface of the work he is executing. If he should set himself to discover all the defects, he would destroy the most valuable material. The best of us are full of faults. Don't go scratching for them in your neighbors, or your cynicism will leave you friendless.

Provide things honest in the sight of all men.—R. V. Take thought for things honorable in the sight of all men.—
Rom. xii. 17.

Honesty does not require us to hang our oil paintings faced to the wall, in order that our friends may see that they are made on coarse canvas. It is right to appear always at our best. Give the world your brightest thoughts, your most courteous speech, the outcome of your kindest impulses and purest motives, no matter if you are conscious that these things are above your ordinary level. God made the flowers show their colors, not their dull, fibrous matter; to load the air with their odors, not with the rankness of their sap.

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.—2 Tim. ii. 15.

A mason, inspecting the cut stones about him, selects such as fit the vacant spaces on the walls or other parts of the structure he is building; this one he knows is the base of a pillar; that one the key of an arch. The need and the adaptation are as good indications

of the wish of the architect as would be his direct orders for the laying of each stone. So opportunities to do good are clear expressions of God's will.

The thing that hath been, it is that which shall be; and that which is done is that which shall be done; and there is no new thing under the sun.—Eccles. i. 9.

A spiral goes round and round on the same lateral curve, but it goes ever upward. Such is a wise man's life. We can not avoid the regular round of

affairs. One day is very much like another. We meet the same faces, carry the same burdens of responsibility, bear the same pains, do the same business, and, it may be, use the same motions of hand or eye. We seem to be living in a circle. But it need not be so. "The daily round, the common task" may be a constant ascent of the soul into higher character, more exhilarating conceptions, sublimer experiences, a constant progressive realization of what is meant by being the children of God.

SEED-THOUGHTS FOR SERMONS AND PUBLIC DISCOURSE.

BY ARTHUR T. PIERSON, D.D.

ONE of the most helpful—indeed, the most helpful—way of studying the Word of God we have ever found is this: find out first of all the *central thought* which is the pervading conception of a gospel narrative or epistle; and if possible, some one text which most nearly expresses that thought; and then about that conception, and expression of the conception, arrange the entire contents of the book. For example, let us take Paul's two letters to the church at *Corinth*.

Principal T. C. Edwards, in his excellent Commentary on First Corinthians, gives in one paragraph the substance of the argument of the whole Epistle:

"The conception of a *mystical union between Christ and the believer* . . . is the key to the intricacies of the First Epistle. The main divisions of the epistle treat successively of the *factions in the church*, the case of *incest*, of *marriage*, of *eating meat offered to idols*, of the *insubordination of women* in church assemblies, of the *Lord's Supper*, and of the *resurrection of the dead*. The doctrine of union with Christ is made to throw light on every one of these practical questions."

Then he admirably shows in a few sentences the relation of each of these

topics to the mystical union which is the central thought.

"Factions in the church are inconsistent with it.

"Impurity is destructive of it.

"Marriage acquires a spiritual and mystical nature in virtue of the sanctification of the family life in Christ.

"Eating meat offered to idols brings man into sacramental union with demons, the antagonists of Christ.

"The Lord's Supper is the emblem of union and the means of communion with Christ's body and blood.

"Finally, the headship of Christ over a restored humanity, based on His union with humanity, implies a subordination in the church that demands order even in the assemblies, and brings about in the end a subjection of all created things to Christ that assures us of victory and death." (Introduction, p. xxii.)

The same general truth may be seen from another point of view. 1 Cor. vi. 17 is the grand text which is the key to both Epistles: "*He that is joined to the Lord is one spirit.*" Here we have this mystical union with Christ presented in the highest form found in the New Testament. Here is suggested an indissoluble union. The building may become dilapidated, the branches

cut off from the vine, the sheep scattered from the shepherd, the family alienated, the members severed from the body, even the bride divorced from the bridegroom; but how can spirit be divided asunder?

Now taking this conception as central, all the subordinate thoughts of both Epistles will be found to revolve about it, and acquire a new significance by this relation. It is plain that if it be a literal fact that the Spirit of God, in Christ, becomes one with the human spirit, the effect of such union must appear in man's whole being, spirit, soul, body, in just such proportion as the Holy Spirit really abides in and controls him. This is precisely the teaching of these two Epistles.

I. For example, the effect upon the *body*.

1. It becomes the *Temple* of the Holy Ghost, His habitation; and therefore sacred as His possession separated unto Him. Thus hallowed, it is profanation to use it for common—above all, sinful—purposes.

2. All bodily employments which are honest and honorable become a divine calling or vocation (vii. 17-24). Whatever tools or implements of labor a disciple uses become means of service to God, and the workshop as sacred as the pulpit. There is no secular work to a true believer; all is sacred.

3. The resurrection of the body is assured because the seal of God is on His temple, and it can not fall into permanent ruin.

II. The effect upon the *soul*, or thinking faculty.

1. An impartation of divine knowledge. The eye, ear, imagination, cover the soul-life—which is sensuous and imaginative. And all these can not reveal essentially divine mysteries. But the spirit reveals them, for He searches the deep things of God.

2. A distribution of spiritual gifts. The indwelling Spirit manifests Himself in diversity of bestowments, giving to each believer some sphere in the body and some adaptation for service.

3. A bestowment of spiritual graces—faith, hope, preeminently love; penetrating the whole soul-life with His presence and power.

III. The effect upon the *spirit*, or highest part of our being.

1. Sanctification unto divine companionship (2 Cor. vi.). Separating the believer unto God. All other unequal yoking, fellowship, concord, etc., are seen to be incongruous.

2. Transformation into the divine image (2 Cor. iii. 18). The Spirit has liberty to do with us what He will. He puts before us, in the Word, the image of Christ, and changes us into its likeness.

3. Participation in the divine bliss. The Spirit becomes the earnest or foretaste of heaven. Visions and revelations in the Lord are possible.

The Three Looks.

In addition to the foregoing general principles, three specific rules for holy living will be found most helpful for increase in daily grace and conformity to God. I call them the *Three Looks*.

1. *Look forward.* The first waking thought in beginning each day: how can I this day more completely lose myself in the will of God, turn all time and talents to His glory, and more truly serve Him and my fellow-men for His sake? How can I be more watchful and prayerful and useful? How can I exhibit a more Christlike spirit and temper, and keep my tongue subject to His control? How can I be less wasteful of God's time and God's money, and be a faithful steward of all His trusts? How be more mighty in prayer, especially in intercession for others?

2. *Look upward.* Every hour and moment keeping my eye on God, whether consciously or unconsciously, living in His presence, guided by His eye. In every emergency looking to Him for strength and counsel and comfort; in every temptation, resting in Him for victory; in every trial, confident of His patience. At every turn

or fork in the road, looking to Him for direction, never taking one step without Him. It is my privilege to abide in my calling with God, to make Him my partner in all my work, and never to do anything, however small, except for His glory.

3. *Look backward.* At the close of the day, review the life, inward and outward. Do not shrink from self-disclosure. Recall what has been wrong, to repent of it and forsake it; and what

has been careless and neglectful, to avoid similar folly and mistake in future. Recall God's mercies, if only to show how countless they are, and how great are your occasions of thanksgiving. And if God shows you how He has helped you to serve and glorify Him, rejoice, with trembling, lest you be self-satisfied. Review every day in the light of the Judgment-seat of Christ, and ask habitually, How will this or that look in the light of that day?

SOME CRITICS CRITICIZED.

A Way of Putting It.

"Two pregnant phrases describe the attitude of the old and new theology. They are as old as Eden, and are charged with energies of life and death—'God hath said,' and 'Hath God said?' The first is the heart of the old theology, the second is the bitter root of the new. The first is celestial, the last is infernal. Which commands your adherence?"—*The Commonwealth.*

Perhaps the advocates of "new theology" might object to the characterization; nevertheless *The Commonwealth* sets forth the different attitudes involved in the reverential study of the Scriptures that proposes to learn in order to obey, and the rationalistic study that is more interested in doubts and questionings than in obedience.

A Secular View of It.

"The science of guesswork."—*London Daily Chronicle.*

This is the view that a great secular newspaper takes of the modern criticism of the Old Testament. There is much to justify its straightforward, secular logic. Not long ago the critics had settled it that the Bible history of the Deluge was made up from two legendary documents, put together by a mythical Redactor; and now the men of the spade have come upon another account of the Deluge, which they claim to be vastly older than the Bible account, and in which the two documents are already combined. So the Redactor is left "out in the cold" and

—the critics too! "The science of guesswork" is receiving constant illustrations.

Pessimism and Optimism.

"Everything happens of necessity. Let a man do what he can, and then endure what he must."—*Schopenhauer.*

What a contrast between the pessimism of the infidel philosopher—the legitimate outcome of his philosophy—and the optimism of Paul that naturally express itself in the triumphant words: "For we know that all things work together for good to them that love God."

Has Morality Any Foundation?

"In whichever way we look at the matter, morality is based on feeling, not on reason."—*Professor Huxley.*

That may be so if neither conscience nor Christianity has any rational basis. But is it not true that they strike root in the deepest reason? The attempt to destroy morality by getting rid of the rational basis of conscience is made by juggling with the word "feeling." Fundamental and eternal truths and principles are not mere "feeling." All science rests on the axiom of the uniformity of causation, and would be impossible without it. That is not a "feeling" in any proper sense, but an ineradicable "conviction" wrought into the very mental structure of the race. So the distinction of "right" and "wrong," the "moral imperative"

that commands the "right" and forbids the "wrong," are like inwrought convictions that are not only reasonable, but constitute the highest reason. Professor Huxley and his friends would get rid of any rational support that Christianity would give to morality, by throwing away the Bible and reducing religion to mere superstitious feeling. These men, by reason of their positiveness and their egotism, have undoubtedly had a large influence for evil, especially upon the unthinking. In England the Moral Instruction League aims at "the substitution of systematic non-theological moral instruction in all State Schools" and in Board Schools as well. They state their intention to be, "To help toward the introduction of moral teaching which should make no appeal to superhuman and supernatural motives, which are not suitable to the understanding and character of children." Their folly may result in opening the flood-gates of evil, but the impregnable rock of conscience and the im-

pregnable rock of the Word will assuredly withstand the flood and vindicate their authority. It will be found, too, that any high morality always finds its root in religion, and the highest in Christianity alone. Psalm ii. is obsolete neither for heathendom nor for Christendom. God does not get off His throne even to please the agnostics.

"Nation," or "People"?

"The new library of Congress is a stately and beautiful pagan building. It stands in the capital of a Christian nation, without a gleam of the Christian religion shining even in its dullest corner. Its adornments, its sculptured heroes, its inscriptions, would be equally in place in Athens or in Constantinople."—*The Churchman*.

"Hardly a 'Christian nation,' tho. But numerically we are a Christian people."—*Christian Work*.

That is a nice distinction, but undoubtedly true. Is it not high time for a "Christian people" to make themselves felt and their sentiments respected by their servants at the center of national government?

SERMONIC ILLUSTRATION FROM CURRENT LIFE.

BY REV. LOUIS ALBERT BANKS, D.D., CLEVELAND, OHIO, AUTHOR OF "CHRIST AND HIS FRIENDS," ETC.

THE MASTER'S PORTRAIT.—Mr. D., an English gentleman, is the owner of a very fine hunting estate on the south coast of Spain. In the spring of 1882, the Austrian consul called on him and said that his mistress, the Empress Elizabeth, greatly desired to rent his place for the season, understanding that he proposed to spend the season in England. The Englishman said that he would not rent his place to any one, but he would feel highly honored if her Majesty would occupy it for the summer. When he returned with his family in the autumn, his wife received a note from the Empress, saying that she would pass through Jerez, their winter home, on a certain day, and desired to breakfast with her. Her Majesty expressed her indebtedness for a delightful summer, and urged that she be allowed to make some compensation for the place; but the offer was gracefully refused. At length the Empress said: "Is there nothing I can do to show my appreciation of your kindness and courtesy?" "Well," replied Mr. D., "if on your Majesty's return to Vienna you will send me a small photograph with your autograph, I shall be pleased to possess it." Several months past without the appearance of the promised portrait, and the English family rather unwillingly arrived at the conclusion that the illustrious

lady had entirely forgotten them and her promise, when one day an enormous box arrived, containing a fine-framed full-length oil painting of the Empress, executed by one of the first artists of Europe. That was surely a deed worthy of a queen, and is a suggestion of the way Christ treats us. He gives us Himself, not simply a picture to hang on the wall, but He comes and dwells in our hearts, a royal guest, giving us the constant honor and glory of His presence.

CHRIST ENDORSING OUR BROTHER'S CLAIM.—"I'll tell you a story about President Cleveland that you probably never heard," said a prominent politician recently. And he proceeded to relate how one of those rascally loafers in Washington who sometimes find their way into office rented the house of an aged widow, who was dependent on that source for her entire income. He put her off from month to month, and finally laughed in her face as he told her that he would not pay, and that she could not make him pay. He would not go out till the law put him out, and he would avail himself of all the delays possible. She consulted a lawyer who had been a friend of her family for years; but the loaferish office-holder was even more impudent to him. The case was so hard that the attorney went personally to the Presi-

dent, who heard the facts, and then said in an indignant tone: "Get the fellow's note." "But his note isn't worth the paper it is written on." "No matter. Get his note and bring it to me." There was no trouble in carrying out this request, the debtor expressing his delight at being allowed to settle at the trouble of writing a worthless obligation. The lawyer took it to the President, and said: "Now what?" "This," replied the President, as he wrote his name across the back; "I endorse it, now demand payment." The office-holder was in a leading hotel when the lawyer walked up to him and asked a settlement as he handed him the note. The fellow sneered until he turned the paper over. Then he turned purple, stammered out a request that the lawyer wait there for ten minutes, and inside that time he was back with the money. Jesus Christ has endorsed the claim of the poorest and weakest of our fellow men on our brotherly kindness and mercy. He has written across the back of their claim: "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

DETECTING FALSE JEWELS.—A jewel expert has discovered that by looking at objects through a screen of two glass plates, one laid upon the other, one being of a blue tint and the other of a yellow tint, some objects which to the naked eye appear the same in color look different through the screen. Thus a green emerald looks a rosy violet through the glass; but a false green emerald looks green. True sapphire keeps its natural blue through the screen, and false blue sapphire appears a rosy red. An Egyptian cup in Sèvres blue paste appeared blue, save a part restored, which was red. He was able to conclude that the Egyptian paste had a base of copper blue, and the restored part one of cobalt. Men may patch up their lives, and cover the cracks and seamy places so that human eyes may not see the difference; but God sees, and only the genuine soul can pass His Judgment Day.

UNEXPECTED HUMAN GOLD.—In Mayfield, Ky., not long since, a young woman tried to cross the track at the depot in front of a freight train. One foot caught between the tracks, and she could not get it loose. She screamed, and a passing tramp leapt to her aid. He got her free and threw her off the track just in time, but was himself caught, drawn under the wheels, and instantly killed. He was a typical tramp in appearance. In the pocket of his ragged coat was found a "hand-out," luncheon, wrapped in paper. No wonder the town gave him an honorable funeral. Who will say there was not in that man a vein of human gold worth seeking after and denying oneself in order to save?

LOST IN THE SAND.—Sven Hedin, in "Through Asia," gives a most startling picture of the horror of being lost in the desert. They toiled on for life—bare life. Then imagine their amazement when on the long surface of a dune they perceived human footprints imprinted in the sand. Down they went on their knees and examined them. There was no doubt of it. They were the footprints of human beings. Surely they could not be very far off from the river now. In an instant they were wide awake. They followed up the trail till they came to the top of a dune where the sand was driven together in a hard, compact mass, and their footprints could be more distinctly made out. The leader dropt on his knees, then cried in a scarcely audible voice: "They are our own footsteps!" That is only a suggestion of what it means to have lost the path across the desert of life on the way to eternity. To have lost hope, lost heart, lost

heaven,—who can tell what that means? Multitudes are so lost, and it is our blessed privilege to find them and bring them back to hope.

THE SWARM OF BUTTERFLIES.—A strange sight was witnessed at Wichita, Kans., on one of the hottest days of last summer. It was a swarm of brilliant butterflies that for a time filled the air. The winged travelers were one great mass of brilliant, vibrating color. At a short distance they resembled a heavy shower of autumn leaves. The fluttering of so many wings produced a somewhat dizzy sensation. And to the observer it appeared as tho the passing yellow and brown cloud was the departure of Indian summer. Altho there were countless billions of them, there was no sound save the gentle and scarcely perceptible purr. They were several hours in passing. It is supposed that the butterflies were part of a swarm driven out of Colorado by the forest fires. The world is full of butterflies—human butterflies—who flee from the fires of trial and struggle, and perish in the day when real character is essential.

PRAYER-MEETING AND SALOON.—In Dayton, Ohio, lives a plasterer, fifty years old, and father of a large family of children. Liquor has mastered him for a good while. He had choked and beaten his wife one day; and his eldest daughter, who was twenty-two years of age, a lovely character, and a devout member of the church, when she went to prayer-meeting that night, ask her Christian friends to pray for her father, and offered herself a tearful and touching invocation that her parent might change his ways. The next day the father, after spending two or three hours at the saloon, borrowed a double-barreled shot-gun and returned home, with the intention of murdering the entire household. This daughter was the only one home. As she fled he fired one barrel at the retreating form, but missed. The second shot took effect in the head, and she fell dead on the floor. The murderer then returned to the saloon where he had got the stimulant to do his dastardly deed, and related the story of the crime. And yet that saloon is as much a protected institution of the state as the prayer-meeting the daughter attended the night before. How long shall such things be?

A LEPER SCARE.—The report recently came of a leper scare in Manila. It is said that through the neglect of the Spanish officials, shortly before the surrender of that city, two hundred lepers escaped from confinement. For a time this was unknown to the American authorities, and the outcasts were allowed to wander at large. Orders have been issued that all lepers shall be arrested and sent to a small, uninhabited island on the southeast of Luzon. That appeals to us all as the proper thing to be done. But suppose the word had come that the general in charge had licensed these two hundred lepers each to set up a shop in Manila, and spread his leprosy on condition of his promptly paying his license fee and keeping an orderly house; what a cry of horror would have gone up from the civilized world. And yet that would be no worse than we are doing in our home cities. Who can say that leprosy is worse than drunkenness, or that a liquor-saloon in a town causes less disease, less loss of property, less sorrow, than a leper-house would? Why should we license the one and forbid the other?

ROYAL TENDERNESS.—A very pretty story is told of the German Empress, which occurred on her recent visit to Westphalia. In a village close to the imperial headquarters, the

widow of a captain in the merchant service occupied a small room. She is an invalid, bedridden, and very old; but her one great wish was to see the Empress drive past the carpenter's cottage where she lies on her little bed. Some kind soul had suggested to the chamberlain of the Empress that it would be a great kindness if the imperial carriage would be allowed to drive slowly when passing the invalid's window. The request came to the ears of the Empress, and in her kindness of heart she left her carriage, paid a long visit to the sick-room, and left the lonely sufferer in a state of happiness greater than words can tell. That was done in the spirit of Christ; no other royal personage makes so many such visits as He. He comes to the house of the poor as readily as to the palace of the rich. He brings heaven's best to earth's poorest, and lifts the poor, and the weak, and the sinful up into fellowship with Himself and His friends forever.

SAVING THE FRAGMENTS.—It is stated that cars, which cost originally over one hundred and fifty thousand dollars, are being reduced to scrap-iron and ashes by a Brooklyn trolley company. The superintendent of the road is reported as stating that the reason for the company not selling the old coaches is because they would bring only twenty-five dollars each, delivered, while in old metal alone they get about seventy dollars. One wonders why some one in that company did not conceive the gracious idea of breaking

those cars up, instead of burning them, and giving the wood to the poor, or selling at a price within their reach. There is waste enough about some modern cities to take the sting of poverty out of hundreds and thousands of impoverished homes. The Savior's exhortation, "Gather up the fragments that nothing be lost," needs constant reiteration in these days.

RICH PAVEMENTS.—It is not often that it is given to man, outside of the favored gentlemen who figure in the story of Aladdin and kindred productions of rich Oriental imagination, to travel daily on a road literally groaning with diamonds. Until a few years ago there was such a road in the Kimberly district in South Africa; and when a man walked over it he walked over millions of dollars' worth of the precious stones. When the diamond market was in its glory, piles of dirt that had been carelessly mined were used for macadamizing the roads around the city of Kimberly; but when diamonds became more scarce, these roads were taken up and worked, and over two hundred thousand dollars a year in precious stones was taken out of the streets for several years. But every Christian looks forward to a mission on a city street where the ordinary paving is gold, and where the walls and gates are of precious stones. No one will mine the streets there, or tear up the pavement to make money. Other values so much greater will fill the mind and heart that these signs of earthly glory will be things to walk on.

EXEGETICAL AND EXPOSITORY SECTION.

THE PARACLETE.

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II.

It is less important to decide, as it is impracticable here fully to discuss, the preliminary questions thus far adverted to,* since a truer apprehension of the facts seems to render them subordinate, if not irrelevant. For it is reasonably certain that the name *παράκλητος* was not only familiar to, but in actual and common use among, the Jews, and with like technical meaning as among the Gentiles. Ever since the Macedonian conquest there had been a considerable Greek population in Palestine, and a universally prevalent Hellenizing pressure. There was a line of Greek cities along the coast; Greek institutions and fashions had found their way into the interior, and

there was a strong "Grecian" element, even in the hitherto jealously exclusive Jewish lineage. The authorized use of the Septuagint in synagog worship and the universal prevalence of the Greek language as the medium of intercourse in travel, traffic, and public affairs, made Greek words almost everywhere intelligible. The rustic population did not probably go far beyond their native tongue, but, in the language of Schurer, a "slight acquaintance [with Greek] was widely diffused, and the educated classes used it without difficulty."

One can not fail to notice in the frequent allusions of the evangelists to the Gentile world, as well as in the spirit of our Lord's ministry, a marked recognition of it, and look of anticipative sympathy with it. Greeks, Romans, centurions, and representatives of outlying territories are frequently introduced, and represented as peculiarly attracted by the new Teacher. His ministry was chiefly in the border-land

* See article in THE HOMILETIC REVIEW for December, 1898.

of Galilee, part of which was known as "Galilee of the Gentiles." His chosen followers and representatives were from that region, and were chiefly villagers and tradesmen, who could not have been kept apart from Gentile intercourse; Matthew having even been a Roman official. Palestine was a Roman province. The shadow of the Empire never failed in such a case to cast itself over the whole life of the people; and the one dominant feature of Roman administration was its conspicuous emphasis upon the apparatus of law. The "judgment seat" of Pilate typically illustrates the agencies through which the Roman temper expressed itself and was best known. It was impossible for the populace not to become familiar with the official representatives of law, and the forms of judicial procedure, everywhere obtrusively present.

It is preeminently erroneous to imagine that Jewish training or cast of thought was such as to render a forensic allusion uncongenial or unintelligible. Some modern writers have fallen into extravagant statement in setting forth a supposed antithesis between the forensic and rabbinic mental attitude. In the case of the Apostle Paul, for instance, it has been reckoned incredible that his phraseology or ideas, apparently borrowed from courts of law, could really have been derived from that source, because his Jewish antecedents and education were inconsistent with such a supposition. Dr. Lyman Abbott, in his Commentary on the Epistle to the Romans, thus protests against the propensity of "Protestant doctrine, dating from the days of Luther," to impose a forensic sense upon Paul's phraseology in that treatise. Dr. Hort, in his recent "Lectures on the Ante-Nicene Fathers," broadens the statement, and traces the tendency specified back to the second century, affirming that "Tertullian did serious injury to the church of his own and of later ages by beginning the process of casting the language of theol-

ogy in the molds supplied by the law courts." On the other hand, Hausrath, in his "Times of the Apostles," discussing the subject from a purely historical point of view, concludes that "the schooled jurist and rabbi is visible in them [the Epistles of Paul] as well as the former Pharisee. . . . We are at once struck by the strongly legal tendency of his thought, the quantity of legal expressions, and the frequent references to peculiarities of the Jewish law." This opinion he fortifies by the citation of numerous technical expressions, introduced by Paul into his writings, clearly from the source named. It will be observed that Paul, in the Epistle to the Romans, addresses a common argument to Jew and Roman, apparently without suspecting inaptitude to the mental status of either. And this is justified by the facts. Walter Bagehot, in his remarkable discussion of the relation of "Physics and Politics," singles out the Jews as the only nation of antiquity to be put beside the Romans, as having acquired through educational emphasis on, and persistent drill in, a body of statutory regulations, a characteristic "legal fiber." This explains, he says, the unique capacity for endurance common to these two peoples, and to them alone, in ancient times. In Conder's "Judas Maccabeus," the opinion is expressed that "the central idea of Jewish government, religious or civil, and of Jewish education, moral or intellectual, was the fulfilment of the Law. Education meant knowledge of the Law; Government, enforcing of the Law; Policy, the application of the Law to relations with the heathen." The authoritative testimony of Ginsburg and other eminent exponents of Jewish life might be cited in confirmation of the impression, which is indeed fairly derivable from the Gospel narrative itself, that the mental diathesis of the Jew was predominantly legal; law, instead of being uncongenial, was his native atmosphere. The great Sanhedrin sat daily in the "Hall of Squares"

at Jerusalem. Every important village had its local Sanhedrin in session on every market-day. Inferior tribunals, of three judges each (there being three hundred and ninety of these in Jerusalem alone), everywhere kept before the people the details of legal procedure and the person of legal officials. The Sanhedrin had borrowed its name from the Greek, and its constitution and principles of adjudication had been modified by Greek or Roman precedent; at least in some particulars. "It is not accidental," remarks Schurer, "that the expression νομικός is so frequently found in St. Luke. He purposes thereby to make clear to his Roman readers the character of the Jewish Scribes" (i. e., as professional jurists). The very fact that the name popularly used to designate the Scribe was, as already stated, a transliteration into Aramaic of the title uniformly applied by the Greeks and Romans to a member of the legal profession, implies a recognized affinity of function which was meant to be emphasized.

It may be concluded, then, that the whole company address by our Lord were acquainted, as well as the Apostle John, with the prevalent technical use of the word παράκλητος, and that in resorting to it He expected and intended to bring up the image of the jurist, Jewish, Greek, or Roman, and to open the way to such inferences as might naturally flow from a study of their common or differential characteristics. For, while they were all alike in that they became intermediaries between the court and the private citizen, and while they all combined in some proportion the functions of jurispudent, counselor, and advocate, they differed notably in detail of relation.

Discussions before the Jewish tribunal were conducted by its members alone. The scribe, being officially privileged by membership, might, as a public advocate, prosecute or defend in any cause coming before the body; but being also a prospective judge, he could not decorously have accepted a

retainer from, nor have become the private representative of, the individual to be tried. As "scribe" he was presumed to be a statutory expert, "learned in the law," and as "rabbi" a teacher and counselor at large; but emphasis was laid especially upon his larger functions as member of the judicial body. The etymological force of the Greek title, when applied to him, would be slightly modified in significance. He was primarily "called near," that is, made the confidant of, the court rather than of an individual client. He was, as Ginsburg tells us, "ordained by the consent of the president [of the Sanhedrin] not by laying on of hands, but by simply calling him 'Rabbi.'" The Roman name "advocatus" may possibly have carried a like implication of admission into the inner circle of the court. The English advocate is to this day spoken of as "called to the bar."

The Roman lawyer was also, theoretically, first of all a public official. It was his highest duty to aid in the ascertainment and enforcement of sound legal principles. The elaborated opinions of the *jurisperiti* came to be, coordinately with the formal decisions of the magistrates and the senatorial ordinances, the standard authority for the judge. It appears, from the "Commentaries of Gaius," that the "responses of men learned in the law (*responsa prudentium*) are the expert views and opinions of those to whom license has been given to expound the laws; and if the opinions of all are in accord, that which they so hold has the force of a *lex*." When the young aspirant had been "admitted to the bar" he became a privileged officer of the court, entering into relations of intimacy with its presiding officer. He was henceforth *amicus curiæ*, and as such was intrusted with secrets of formula and details of procedure which, for a long time, were withheld from the outer world. When he began to plead a cause he was said to "descend" into the arena. The pri-

vate citizen had no "standing" in the court. Being ignorant of the highly technical forms of action, and, in the early period, even of the "lawful days" of adjudication, he was wholly dependent upon the intervention of a representative "friend at court." Even after Flavius had "put out the crow's eyes," as Cicero described it, by the publication of these professional secrets to the world, the prerogatives and training of the jurist made him scarcely less distinctly a member of an exclusive guild. He was always primarily, in theory at least, a public servant, discharging functions semi-judicial and semi-legislative; but he was never, like the Jewish lawyer, actually a judge. He might, therefore, and did, in ways varying with advancing time and changing conditions, enter into confidential relations with, and become the exclusive representative of, a single client. The intimacy of the relation thus established is indicated in the circumstance that at first no one but a *patricius* could become a *patronus*, and that (as the etymological relation of both of these words to *pater* implies) the *patronus* was reckoned as having adopted the client into his household; becoming henceforth bound, as a part of his parental obligation, to secure his legal rights. He must, in the language of Ortolan, "protect, assist, and instruct him in law, look after his interests always, and commence or defend all actions necessary for his protection." So close was the bond between them that neither could accuse or bear witness against the other under penalty of "becoming *sacer* and being sacrificed to the gods." Even to the last, the advocate who betrayed the cause of his client was promptly disbarred and became infamous.

The Roman jurist's duties as defined by Cicero were: "1. *Respondere*, to advise according to the facts laid before him. 2. *Cavere*, to indicate the forms of law and the precautions necessary to secure the client's rights. 3. *Agere*, to act for the client in the forms before

the judge. 4. *Scrivere*, to prepare commentaries or treatises on law." Quintilian, in his "Institute," gives the minutest directions for interviews with a client; instructing the young advocate how to elicit the most reconducive circumstance within his knowledge. He must let the client tell his story "spontaneously and even verbosely"; must "hear him again and again"; must "sift and cross-examine him as physicians do"; must "become an adversary, and see how he will defend himself"; and finally must imagine himself the judge, and so weigh his own proposed arguments. He is thus expected to become the "bosom friend" of his client—possessing himself of all his deepest secrets—because he is to stand alone before the judge in his stead, where the client can not speak for himself, and must be prepared to represent him intelligently.

Among the Greeks, the position and work of the advocate were widely different. Their *dicasteries* were popular assemblies. These, being peculiarly sensitive to and dreading the seductive arts of the professional rhetor or sophist, required the private citizen to appear in person and plead his own cause, refusing to listen to an advocate save in exceptional cases and in a supplementary way. The Greek lawyer was, therefore, neither a judge like his Jewish contemporary, nor a privileged court official, as was the Roman. The "bar," reckoned as including an inner circle of favored and authorized interpreters of law, did not exist in the democratic communities, of which Athens was a type. There arose, in consequence, a class of "logographers, or writers of speeches for money," of whom Plutarch mentions Antiphon as the first. Plato, in his "Euthydemus," refers to them as "masters of legal fence," who "are ready to do battle in the courts; they give lessons in speaking and pleading and in writing speeches." Jebb, in his "Attic Orators," referring to Thucydides as his authority, says that Antiphon "did

not come forward in public assemblies, for he lay under the suspicion of *cleverness*"; but he "was better able to assist than any other individual, when consulted, those who were fighting a cause in a law court or in the assembly." We reach here, then, the extreme limit of the pendulum-swing from the Jewish idea. There the lawyer stood for the public, and scarcely at all for the individual; here his confidential relations are almost wholly with the individual. The Roman lawyer stands midway. The characteristic feature, common alike in all cases, is that he is "called near"—that is, made a confidant and custodian of the secrets and interests of somebody; whether the court, or the client, or both.

It is not the purpose of this paper to attempt to trace in detail the significance of the uniform forensic interpretation of the term under consideration as elucidating specific passages of Scripture. It is probable that many instances will occur to the reader, in which the introduction of such a conception will be helpful. But it may be well to remind ourselves, in a time when physical science lays so much emphasis on the "reign of law" as the central secret of the universe, that the tables of "the law," altho' the most recondite, were the most central thing in the symbolic Jewish tabernacle; and that our Lord, coming from the "bosom" of the Father, early made central in His teaching an authoritative interpretation of the same law, which He had come "not to destroy, but to fulfil." He taught in the Augustan age, the "golden era" of Roman law. That magnificent system had already so far broadened and deepened the thought of men that Cicero had defined law as "neither a thing contrived by man nor established by any decree of the people, but by a certain eternal principle which governs the entire universe, wisely commanding what is right and prohibiting what is wrong: Therefore they [the philos-

ophets] called that aboriginal and supreme law the mind of God, enjoining or forbidding each separate thing in accordance with reason. . . . Law is not only far more ancient than any existence of states or peoples, but is coeval with God Himself, who beholds and governs both heaven and earth. . . . Law is the just distinction between the right and the wrong made conformable to that most ancient nature of all, the original and principal regulator of things by which the laws of men should be measured, whether they punish the guilty or protect and preserve the innocent." It is difficult to understand why modern writers have thought improbable or discreditable the supposition that our Lord or Paul should have borrowed help in the expression of his thought from a range of learning and speculation characterized by so lofty conceptions as are thus indicated. It is generally admitted that the New Testament language reveals a local coloring derived from adjacent Jewish and Greek usage and idea. Is it likely that the everywhere-present and everywhere-dominant Roman *régime* would have been wholly ignored? And if Roman life were to affect forms of speech in any way, what could have been more certain to affect the imagination and suggest symbolic use than the imposing pageantry and conspicuous personality connected with judicial administration. Our Lord had come out of the inner presence of the King, to announce the coming of the Kingdom of Heaven, and to begin the broadening and deepening of interpretation of the law already given, but which was still crudely observed in its concrete requirements only. Emphasizing His relation of peculiar intimacy with the Father, He spake "as one having authority, and not as the Scribes." On behalf of His disciples He made direct intercession before the heavenly tribunal, and He taught them "how to pray." It was quite in accord with the current advancing conception of

law as "exceeding broad" and essentially spiritual, that He should represent it as an onward step that "another Paraclete," to whom the "deep things of God" were preeminently known, would come to "abide in them," to "guide them into the whole truth," and when they "know not what to pray for as they ought," to teach them to "order their cause aright," like a Greek logographer. The functions of the Jewish, the Roman, and the Greek "paraclete" seem thus, in varying proportion, attributed to and illustrated in the characteristic work attributed to each.

A LUMINOUS STONE: "ALL TO" IN THE BIBLE.

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"I WILL show you a stone, sir, which explained a passage in the Bible when the commentators could not make out its meaning." This was the bold speech of a local supporter of the Bible Society to a visitor who came to represent that worthy institution; and the speaker led the way out of the little Yorkshire town to a woody glen, about a mile and a quarter away, through which wimpled a narrow "beck," as brooklets are there named. Here stood, out of sight or sound of human dwelling, an ancient Saxon church, above whose doorway was placed the tablet referred to.

Ere I display this useful relic, one note may be in place. The reader will bear in mind that the remark above recited was made in days when the English Authorized Version was thought of as if it had dropt from heaven, as it is, gilt-edged and bound complete. Such persons as the speaker would not dream of looking behind it, even to an original. To him, "the commenta-

tors" were very easily enlightened indeed.

At the time to which we refer, common-school education was such that when people read the passage in Judges, "A certain woman cast a piece of a millstone upon Abimelech's head, and all to break his skull," they were misled into thinking more of the spite of the virago than of the horrible shattering of the warrior's head. They were not aware that the ignorance of printers had, in some editions and in spite of royal license granted to these editions, printed "break" (for which no scholar would stand sponsor) instead of "brake," the past indicative, for which we now say "broke." All good editions have "brake"; and the Revised Version keeps this, while further to "avoiden all rudeness," as the old poet phrases it, the archaic expression "all to" for "altogether" is dropt, having no real standing in the original sources. It was for the elucidation of this text, as to the use and effect of "all to," that the inscription on Kirkdale's holy fane was invoked as if it were said in Habakkuk's words, "The stone shall cry out of the wall."

The stone is in three compartments; and the lettering is quaint and irregular. In the central compartment is a sun-dial, one of the oldest Teutonic dials extant. Across its diameter, which is at the top of the stone, runs the legend,

"+ This is daeges solmerca +"

It means, "This is the day's sunmark." On the circumference, to the left, all in a word ending with a + nearly vertically below the center, we read,

"Aetlilcumtide + = Aet ilcum tide.

The "ilcum" reminds one of its Scottish descendant "ilka"; and "tide" has a faint odor of the ecclesiastical "eventide," "Whitsuntide," denoting "time" or "season." So the phrase is properly rendered, "At every time." Beneath the dial are the words, prefaced by a more elaborate cross, which

looks like the earliest Durham ecclesiastical cross,

"& Hawarh me wrohte & Brand pfa."

In modern English this would read, "And Hawarh wrought me and Brand provost."

The left-hand compartment contains the following:

"+ Orm. Gamal. suna. bohte. Sca. Gregorius. minster. thonne hit. wes ael. to. bro."

and in the right-hand compartment the narrative, thus broken in the middle of the word "brocan," is thus continued:

"can. & to faian. & he hit let. macan. newan. from grunde. Xre: & Sca Gregorius. in Eadward. dagum. cfig. & n Tosti. dagum. eorl +"

The translation is fairly obvious; but we give it thus:—"Orm, Gamal's son, bought St. Gregory's minster when it was quite ruined and fallen, and he had it made new from the ground to Christ and St. Gregory in Edward's days the king and in Tosti's days the earl."

The thing we set out to see was this "ael to," or in modern form "all to," which we translate "quite" or "entirely." "All" was much more freely used in old English than it is now in this adverbial manner. We still speak of a person being "all alone," that is, "quite alone"; but Spenser mentions "jolly June, arrayed all in green leaves," and Dan Chaucer refers to "a mead all full of freshé flourés." "All to" remained in use for centuries; no doubt, our modern "altogether" arose much in the same way, but has lived longer. "All to" was familiar to a plain man in 1611 A.D.

Reverting for a moment to our inscription, it may be remarked that Tosti was not earl till 1057 A.D., and he and King Edward the Confessor died in 1066 A.D. Thus the plain edifice in which the stone is found was rebuilt, between 1055 and 1066, on an older foundation. In the adjoining field there are traces of the foundations of more extensive buildings. They prob-

ably date from the days of Caedmon, the early bard of Whitby Abbey (about 670 A.D.), which is some twenty-five miles east of Kirkdale, *ut corvus volat*; and antiquarians fight fiercely over the question whether the Venerable Bede meant Kirkdale or Lastingham (some four miles to the east), when he called it a spot more fit for wild beasts than for men. Anyhow, near Kirkdale is a cave, wherein Mr. Frank Buckland, in 1821, found many bones of animals, which discovery was somewhat of a sensation at first. A local divine has left a learned book which explains that the creatures must have vainly tried to shelter there in the general inundation, the author manifestly believing that Noah's flood swept the Yorkshire dales. Geologists nurse theories as to these bones representing animals now extinct. Tamer thinkers surmised that the cave might have been, in Bede's time, the lair of a beast of prey; and the tamer thinkers were about right.

Not to be further discursive, it may be said in closing that the expression chiefly in question here is by no means the only one in the ordinary English Bible which a plain man may likely take in a wrong sense. To give but one specimen, we are informed that Jehoram "departed without being desired; and they buried him." The wording might prompt one to ask if the other kings put off dying till the people desired them to depart; and no answer is enough which does not explain that "desired," in 1611, was equivalent to "yearned" or "mourned." The meaning, therefore, is that Jehoram departed without his people mourning for him, as he had done so little to win their love. But let us not mistake the criticism of the English translation, as the friend quoted at the beginning of this article seemed to be doing, for that deeper searching of the Scriptures, in their original words and in their divine spirit, which is the work that sheds honor on the name of commentator.

PASTORAL SECTION.

THE PRAYER-MEETING SERVICE.

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

JANUARY 1-7.—THE TWO LEVELS OF LIFE.

There is, therefore, now no condemnation to them which are in Christ Jesus, etc.

—Rom. viii. 1-14.

THE caption of Paul's argument is, "No condemnation." He conditions his proposition by two qualifying phrases: (1) "To them that are in Christ Jesus." The words are significant. We do not speak of a disciple of Plato or Augustine or Emerson as being "in" him. But the relation of a believer to Christ is singular. It is more than personal attachment: it is a blending of life. (2) "To them that walk not after the flesh, but after the Spirit." Observe here the setting forth of the *Two Levels*; and this is the clue of the whole argument. The unconverted live on the Level of the Flesh, where they "spend money for that which is not bread" and labor for things that perish with the using. The regenerated, on the contrary, live on the higher level of the Spirit; where wealth, pleasure, and honor are of minor moment, the prime consideration being the Kingdom of God.

For such there is "no condemnation." They have been regenerated by the Spirit and are new creatures in Christ Jesus. "Old things have past away; behold, all things have become new."

First. They are under a *New Law*. "The Law of the Spirit of Life hath made them free from the Law of Sin and Death." Here Paul speaks as a lawyer, familiar with his theme. He represents conversion as a change of citizenship and jurisdiction. A German immigrant who complies with our rules of naturalization is thenceforth under American protection and amenable only to American law. So a man

coming to Christ transfers his allegiance from the world and becomes a citizen of the divine commonwealth. His conversion does not deliver him from all law; but frees him from the Law of the Flesh, that he may be subject to the Law of the Spirit. He is still bound, but with a different chain. The love of Christ constraineth him.

Second. The Christian has a *New Mind*—that is, a new apprehension of spiritual things (vs. 5-7). His faith sees truth and duty as they can not be seen with fleshly eyes.

We often wonder why the great verities of the Gospel, which seem so clear and simple to us, make no impression on our unconverted friends. It is because "spiritual things are spiritually discerned." Augustine relates that one of his pagan friends pointed to the starry heavens, and said: "There are my gods; you can see them. Now where is your God?" But he was silent. Since while he himself could behold the stars with fleshly eyes, his friend had no faculty wherewith to apprehend the invisible One.

Third. The Christian has entered on a *New Life*; "for to be fleshly minded is death, but to be spiritually minded is life and peace."

It is no hyperbole to say that the unconverted are "dead in trespasses and sins." We say that an arm is dead when its sinews are powerless, when it is incapable of sensation; so when a soul has no perception of spiritual truth, no realizing sense of duty, no fear of judgment, no desire to prepare for the eternal certainties, it is dead. And nothing but Omnipotence can bring it to life again. Regeneration is resurrection. The new-born soul gives two convincing evidences of

life: *First*, growth. It is as impossible for a true Christian to stand still as for a plant or tree to cease growing. He may not be conscious of progress, may even lament that he lives "at a poor dying rate"; but life necessitates growth. *Second*, fruitfulness. If a branch be truly engrafted into the vine, it will bear fruit. The only question is, How much? The best life is the one that yields the best results for God. It is not wise to spend too much time and energy in self-culture, or "the deepening of the spiritual life." Having made sure of the first thing—that is, acceptance of Christ—let us devote ourselves constantly and unreservedly to His service.

Paul, having set out with the proposition, "There is now no condemnation to them that are in Christ Jesus," closes his argument with a magnificent climax (vs. 31-39), in which life, death, principalities, powers, all things above and beneath, are challenged to separate the Christian from his God.

JANUARY 8-14.—THE WORKS OF THE FLESH AND THE FRUIT OF THE SPIRIT. *This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh, etc.*—Gal. v. 16-25.

There are two levels of life—the Flesh and the Spirit. That is, there are two ways of living: to spend one's energies in pursuit of sordid things, or to seek the noblest and best. And, alas! these are both illustrated in the same Christian life.

The difference between a Christian and a non-Christian is in this struggle; as Paul says: "I see another law in my members, warring against the law in my mind, and bringing me into captivity to the law of sin. For the good that I would, I do not; and the evil that I would not, that I do" (Rom. vii. 18-24).

A Christian is still imperfect. He is, indeed, "crucified unto the world"; but crucifixion was the most lingering form of death. "The old man," nailed

to a cross, dies hard. "The new man" grows in strength and stature every day. Each of these makes his power manifest in our lives: the former, in "the works of the flesh"; the latter, in "the fruit of the Spirit."

First.—*The Works of the Flesh*. Observe the dreadful catalog of seventeen sins; embraced in four groups: (1) Sensuality; (2) Superstition; (3) Selfishness; (4) Excess. These are called "works"; and their earnings are wages. "The wages of sin is death."

Second.—*The Fruit of the Spirit*. A splendid list of nine graces. These are not works, but "fruit." They grow as in a garden under the sunshine of the Spirit. "If these things be in you and abound, they make you that ye shall be neither barren [idle, R. V.] nor unfruitful in the knowledge of our Lord and Savior Jesus Christ."

A Christian has thus two selves—one dying, but laboring in his death; the other living and putting forth with increasing energy the bloom and fruitage of godliness. The story of Dr. Jekyll and Mr. Hyde is a true parable. In our quiet moments we recognize this dual personality. An Indian once received at the trading-post a package of tobacco with a silver coin in it. His conscience was troubled. He came back and wished to return the coin. The trader laughed at his scruples; but he insisted, saying: "I got a good man and a bad man in my heart. The good man say, 'It is not yours'; the bad man say, 'Nobody will know'; the good man say, 'Take it back'; the bad man say, 'Never mind'; so I think I go asleep; but the good man and the bad man talk all night and trouble me."

(1) Our progress as Christians is measured by the issue of this struggle. As our better nature gets the upper hand of the old sinful self, so do we grow into the likeness of Christ. Paul says, "I keep my body under"; literally translated it would be, "I give my body a black eye." The conflict in his case was a very real and earnest one.

(2) The satisfaction of Christian liv-

ing is in casting off the works of the flesh. There is no joy like that of getting the better of an old habit or besetting sin. I knew a woman who, having been a morphin slave for years, determined with God's help to break off. This required two years of incessant prayer and struggle; but she won, and the victory transfigured her life. I was sent for, years after, when she was dying; and her last words were of gratitude for God's help in the fierce struggle. "To him that overcometh will I give a white stone, with a new name written therein, which no man knoweth save he that receiveth it."

(3) This conflict is lifelong. Death liberates from the last remnant of sin. There will be no struggle of this sort in heaven; no "works of the flesh." Character there will be like a garden of "fruits of the Spirit."

Meanwhile, "Stand up, my soul; shake off thy fears and gird the gospel armor on." The best man here is the bravest struggler. We grow stronger with each conquest; as the ancients said, a man imbibes the strength of his vanquished foe.

JANUARY 15-21.—THE RELIGION OF SONG.

And when they had sung a hymn, they went out into the Mount of Olives.—Matt. xxvi. 30.

There is one true religion; all others are false. This proposition may be proven from many standpoints; it is enough for our purpose to say that Christianity stands solitary and alone as the Religion of Song. The Hindu mutters cabalistic sentences, the Confucianist beats a tom-tom, the Moslem shouts from his tower, "To prayer! To prayer!" The Christian makes melody in his heart, singing psalms and hymns and spiritual songs.

It is pleasant to think of Jesus on the night before His crucifixion, uniting with His disciples in the singing of a hymn; probably one of the Hillel psalms (Psalm cxv.—cxviii.). It is recorded by Pliny the Younger (A.D.

107) that the Christians of his time "were accustomed to assemble on their holy day at sunrise, and sing responsively their praises to Christ as God." The religion of Jesus has come down through the centuries like a lark, singing on its way.

(1) Our first song is the *Song of Salvation*. None but a Christian can sing it. No other religion has the Cross; no other suggests redemption from sin. We are delivered from the horror of the mislived past, and rejoice in the hope of everlasting life.

(2) Then *Songs of the Pilgrimage*. "Children of the heavenly King, as ye journey, sweetly sing." The Jews on their way to the annual feasts at Jerusalem mark the stages of their journey by singing the "Psalms of Degrees." We are pilgrims and strangers, looking for a better country. "The ransomed of the Lord shall come to Zion with songs and everlasting joy upon their heads." The picture is this: A company once led away in chains, ransomed now and returning through the gates of their native city with rejoicing. Thus shall we end our journey presently at heaven's gate.

(3) *Songs of Service*. The song of the vintage; the song of harvest home. A light heart makes a ready hand. There is hope for the boy who whistles on his way to school. Blessings on Dick Swiveller, picking out on his poor flute the tune, "Away with melancholy"; adversity could not dishearten him. The Tenth Regulars (colored) went up San Juan Hill singing a camp-meeting song. Who shall estimate the value of "the praise-service" in the service of toil? A cheerful servant of Christ carries his burden as a bird carries its wings, making a motor of it; rising toward heaven by means of it.

(4) *Songs in the Night*. The most joyous epistles of Paul are the four written in prison—Philippians, Colossians, Philemon, & Timothy. "Stone walls do not a prison make, nor iron bars a cage." Paul and Silas, sore

from their scourging, feet in the stocks, not knowing what to-morrow would bring forth, made their dungeon ring with praise, "and the prisoners heard it." Pain, poverty, disappointment, bereavement, can not quench a Christian's hope nor hush his song. He looks from the darkness of an open grave to the brightness of the open heavens. Separation here; reunion there. Momentary affliction; an eternal weight of glory.

(5) In the *Valley of the Shadow*. In Pilgrim's Progress the traveler sings as he dips his feet in the Jordan. This is true to experience. Once and again I have been asked by the dying to sing, "Jesus, Lover of my soul," or "My faith looks up to Thee"; once the pilgrim's voice joined faintly in, for a while, then broke off and finished the verse in heaven.

(6) *The "New Song."* What will it be? Who shall imagine it? How feeble will all our earthly melodies seem when we hear the great anthem in the celestial city. Great choirs and orchestras; harpers harping on the sea of glass; a blending of voices like the sound of many waters. And He who on the night before the Crucifixion "sang an hymn" with His disciples and "went out" to drink the purple cup of Gethsemane, will be present in the great assemblage, worshipt of all. Let us be attuning our hearts and voices to praise Him.

JANUARY 22-28. — SELF-EXAMINATION.

This is the third time I am coming to you. In the mouth of two or three witnesses shall every word be established, etc.—2 Cor. xiii.

It grieved the heart of Paul that his old friends of Corinth should have turned their backs upon him. On the one hand, he was loyal to truth; and this was resented by such as had fallen in with what were considered progressive ideas. On the other, he stood for a rigid code of morality, which naturally gave offense to the loose livers

of Corinth. This Epistle was intended by Paul to prepare the way for a projected visit among his former parishioners. He forewarns them of his intention of administering discipline, and enjoins them to be in readiness. "Examine yourselves whether ye be in the faith."

The duty of self-examination is important. Some people overdo it and become morbid. Others need to have it urged upon them. A few directions may be helpful.

First. Be alone when you examine yourself—that is, leave your friends and neighbors out of the process. It never pays to measure ourselves by the shortcomings of others. Such comparisons are sure to deceive us.

Second. Be not alone when you examine yourself—that is, have the Lord with you. Make your prayer, and then go on with the probing. A good prayer to offer is David's—"Search me, O God, and know my heart; try me and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting."

Third. Let the process be rigidly thorough. A man is in danger of sparing himself at the weak point. He lights a candle and goes through the house, searching one room and another, until he comes to the chamber where his darling sin is quartered; and he passes that by.

Fourth. Ask yourself, "Am I in the faith?" This is one of Paul's test questions (ver. 5). It is not enough to ask, "Is there faith in me?" A man may have a modicum of faith and still not be housed in the faith. The latter suggests a quick, unquestioning assent to all God's word.

Fifth. The other test question is this, "Is Christ in me?" (ver. 5; second half). We may not be able to determine to our satisfaction that we are in Christ; but it is easy to discover whether or no Christ is in us. There are infallible signs, such as: Do I accept His promises? Do I strive to imitate Him? Do I serve Him?

As to the result of self-examination. It is reasonably sure to be unsatisfactory. We are great sinners; but, then, Christ is a great Savior. If we are disposed to ask further, "Do I love him?" and if we can not find it in our own hearts to answer like Peter, "Yea, Lord, thou knowest that I love thee!" we may perhaps take shelter in saying, "I do know, Lord, that thou lovest me"; and there is unspeakable comfort in this assurance.

Let us remember, furthermore, that our very concern in this matter is proof presumptive that we are Christians. The world's people are not likely to take to self-examination.

Let us remember, also, that there is a great gulf between the poorest real Christian and the best non-Christian. It is the difference between a living and a dead man. "The carnal mind

is enmity against God." An atom, of faith is a spark of life.

Let us remember, also, that our Lord is not "an hard man." He remembers that we are dust, and does not look for angelic innocence in us. We sometimes do ourselves scant justice. A great surprise awaits all true followers of Jesus. He will say, "Come, ye blessed; I was sick and naked and in prison, and ye helped me." And they will answer, "When, Lord?" This means that they were serving Him at times when they did not suspect it. A fair self-examination involves a thorough canvass of the good as well as of the evil that is in us. A man has no more right to wrong himself than to wrong another man.

Finally, self-examination is not a continuous, but an occasional duty, particularly important for the Communion.

TOPICS FOR THE WORLD'S WEEK OF PRAYER.

THE invitation of the Evangelical Alliance for the United States, for the annual week of prayer, 1899, has been sent out to the churches, signed by William E. Dodge, President. Among other things, the invitation says:

"For more than half a century the first week of January, by the devout consent of many Christians in many lands, has been consecrated to united prayer. Gracious answers have been received, in proportion to the earnestness and unanimity of the petitions. Individual souls have been refreshed, and churches have witnessed many conversions and accessions. Multitudes have borne grateful testimony that united prayer has lost nothing of its privilege and power.

"It is, accordingly, with full expectation of resultant blessings, that we invite American Christians of every name to unite their earnest petitions. . . .

"Let us pray fervently. Our own hearts need the special baptism of the Spirit. Our churches need a special endowment of grace and power. Our nation, in this crisis of its history, needs God's special guidance."

The earnest invitation of the other Evangelical Alliances of Christendom, embracing the rest of Protestant Christendom, closes with these words:

"Our God has graciously honored the Week

of Prayer; has made it acceptable in many lands; has answered the common cry of His people by granting many blessings. Our need is still sore. The supply in our God is still abundant. The promises are still many and exceeding great. Our Advocate is still at the right hand of God. The Holy Spirit is still mighty to help our infirmities. Our God is waiting to supply all our need; and our Lord Jesus would have us be filled unto all the fulness of God. The more unitedly we pray, the more shall we be led out into praise, and thus shall we the more effectually glorify our Lord and King."

For the convenience of our readers who observe the World's Week of Prayer we print the topics suggested for the week of prayer by the Evangelical Alliance for the United States, January 1-8, 1899.

Sermons.

SUNDAY, January 1.

Christian Unity: "I in them and thou in me, that they may be made perfect in one."—John xvii. 23.

Prayerful Confession.

MONDAY, January 2.

In view of God's freely offered grace, too little welcomed and received; Christ's abiding presence, too little discerned and felt; the Spirit's guidance and power, too little

desired and yielded to; the privilege and duty of Christian witnessing, too little prized and fulfilled.—Matt. vii. 11; Titus ii. 11; Matt. xxviii. 20; John xv. 4, 5, 10; Joel ii. 28, 29; John xvi. 7, 8, 13; John i. 41; Acts i. 8.

The Church Universal.

TUESDAY, January 3.

Prayer: That each member of the Church Universal, being born of the Spirit, may depart from all iniquity; may be fruitful in good works; may be faithful in prayer; may be filled with love for the brethren and for all men; and that the several branches of the Church Universal may live and work "in the unity of the Spirit and in the bond of peace."—2 Tim. ii. 19; Phil. iv. 8; Matt. vii. 20; Matt. vi. 9, 10; Luke xviii. 1; John iii. 14; 1 Cor. xii. 4-6; Ephes. iv. 3.

Nations and Their Rulers.

WEDNESDAY, January 4.

Prayer: That all peoples may duly prize civil and religious freedom, and deserve to be thus free; may faithfully obey just laws and reverence righteous authority; may cherish the brotherhood which embraces all classes and conditions of men; and may hail Christ as their peaceful Prince. That rulers may rule in the love of God and man; may seek honorable peace and international good will; and may, in all public affairs, apply the Christian principles which should guide individual conduct.—John viii. 23; Prov. xiv. 34; Acts xvii. 26; Isa. ii. 4.

Foreign Missions.

THURSDAY, January 5.

Prayer: That individual Christians may render loyal obedience to their Savior's last command, and take fresh courage from His last promise. That our Foreign Missionary organizations may be filled with Christ-like devotion, and Christ-like love toward each other; and may ever be mindful of the new lessons which experience teaches. That our missionaries may be gloriously successful, being divinely enabled to recognize providential leadings, and to make full use of the witness to Himself, which God has preserved

in even heathen lands. And that, to save the lost, missionaries of the cross may speedily be sent to the very ends of the earth.—Mark xvi. 15; Acts x. 24, 35; Acts xvii. 23; Rom. ii. 15; x. 14, 15.

Home Missions.

FRIDAY, January 6.

Prayer: That individual Christians may feel their sacred obligation to do their utmost toward making their own land Immanuel's land; may realize the unity of the national welfare—the peril of one member being the peril of all; and may fully perceive that the exaltation of Christ in the home land advances His kingdom in all lands. That Home Missionary organizations may be endued with the Spirit of love and power; may worthily enjoy the complete confidence of the churches; and that they may severally move forward in practical Christian comity and mutual helpfulness.—Exod. xxxv. 20-29; Isa. ii. 3; xii. 6, 7, iii. 8; 1 Cor. xii. 4-6.

Families and Schools.

SATURDAY, January 7.

Prayer: That the family may be revered as a divine institution; that all families may be held in the blessed bonds of mutual love and mutual honor; that, under God, parental affection may cherish childhood into joy, and parental example inspire to nobleness of life; and that whatever is against the Christian ideal of the family may be opposed and overcome. That all education may become nobly Christian; that such education may be more and more valued; that thus the highest well-being of both community and nation may be secured, and Christ be all and in all.—Ps. lxxviii. 6; Isa. viii. 18; Mal. iv. 6; Eph. iii. 15; Job xxviii. 28; Eph. iii. 10, 11.

Sermons.

SUNDAY, January 8.

The Power of United Effort: "And five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight."—Lev. xxvi. 8. (Isa. xli. 6, 7; Eccl. iv. 12.)

PREACHERS EXCHANGING VIEWS.

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

The Preacher's Sunday Diet.

In a former number of THE HOMILETIC REVIEW a writer recommended a very sparing diet for the preacher on Sunday.

The recommendation is a good one,

and its reason is probably found in the fact that the keen activity of the brain and nervous system, which vigorous preaching excites, withdraws the blood from the stomach, and hence checks digestion.

This view seems to find confirmation

in what Dr. Joseph Parker tells us of George Whitefield in the last number of THE HOMILETIC REVIEW. His biographer says: "As soon as ever he was seated in his chair (*i.e.*, after preaching), nature demanded relief, and gained it by a vast discharge from the stomach."

It was evidently Whitefield's habit to eat heartily before preaching. Perhaps if his diet had been more abstemious he would have escaped this suffering. X.

BOSTON, MASS.

Series of Sermons.

AT the request of Rev. J. F. Heisse, pastor of Wesley Chapel M. E. church, Washington, D. C., I send you the enclosed card of topics. The fourth topic I obtained from Dr. N. D. Hillis, who has published a book with that title; the others are my own.

SPECIAL SERMONS ON "GOD AND MAN."

At St. Paul's M. E. church, Kensington, Md.

Sunday, November 27.

11 A.M.—"The Origin of Man, or God the Creator."

7:30 P.M.—"The Mystery of Human Nature."

Sunday, December 4.

11 A.M.—"The Value of a Man to God."

7:30 P.M.—"The Value of a Man to Society."

Sunday, December 11.

11 A.M.—"The Duration of Man, or Immortality."

7:30 P.M.—"The Destiny of Man."

Sunday, December 18.

11 P.M.—"One Thousand Per Cent., or Man as an Investment."

A. H. THOMPSON.

I enclose a card of subjects used in my pulpit as a series of sermons. They grew out of study following my attendance upon the Winona Bible Conference, 1898, at Winona Lake, Ind. Dr. Chapman commended the series very cordially when I showed him the card six months later.

LIVING A HOLY LIFE.

February 27. — "Gospel Delicacies." — 1 Thess. v. 22.

March 6. — "Personal Consecration." — Acts xxvii. 23.

March 13. — "Abiding in Christ." — John xv. 4.

March 20. — "Walking with God." — Gen. v. 24; Gal. v. 16, 18, 25.

March 27. — "Filled with the Spirit." — Acts ii. 4; iv. 8; Luke xi. 13; 1 John v. 14, 15.

April 3. — "Endued with Power." — Luke xxiv. 49.

J. M. WRIGHT.

ANDERSON, IND.

SOCIAL SECTION.

SOCIAL STUDY AND SOCIAL WORK.

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

Aside from natural conditions, the economic efficiency of a country depends chiefly on the number of its able-bodied inhabitants. Professor Schmoller, the eminent economist of Berlin, claims that the bread-winners of a nation—that is, those from twenty to sixty years of age—constitute but 48.8 per cent of the population, or less than one half. To those over sixty belong 6 to 7 per cent.; 33.64 to those under thirteen years; 9.72 per cent. to those from fourteen to twenty.

Investigation shows that the inhabi-

tants of the globe, nearly 1,500,000,000, are about equally divided into males and females. This fact has been regarded as a providential indication that monogamy is the law of humanity. Professor Schmoller says that the statistics of more than one hundred million births show that 100 girls are born to 105-106 boys. But the sexes are soon numerically equalized by the greater mortality among boys.

There are regions among the negroes as well as among the whites where the

church is the central force of the community. In a late bulletin of the United States Department of Labor, an interesting account is given of the negroes of Farmville, Va. It says:

"While under present circumstances the negro church can not be simply a spiritual agency, but must also be a social, intellectual, and economic center, it nevertheless is a spiritual center of wide influence; and in Farmville its influence carries nothing immoral or baneful. The sermons (the special reference is to a Baptist church) are apt to be fervent repetitions of an orthodox Calvinism, in which, however, hell has lost something of its terrors through endless repetition; and joined to this is advice directed against the grosser excesses of drunkenness, gambling, and other forms disguised under the general term 'pleasure,' and against the anti-social peccadilloes of gossip, meanness, and undue pride of position."

In the October number of this monthly a condensé report of an address on "The Relation of the Church to Industrial Questions," by Rev. J. Glasse, D.D., before the Conference of the Edinburgh Presbytery, is given. We select a few items. Lord Shaftesbury, who so nobly led the agitation for factory legislation, was very indignant at the conduct of the clergy. These words are quoted from him:

"They are in many cases frigid, in some few hostile. . . . At first I could get none; at last I have obtained a few, but how miserable a proportion of the entire class. The ecclesiastics, as a mass, are perhaps as good as they can be under any institution of things where human nature can have full swing; but they are timid, time-serving, and great worshippers of wealth and power. I can scarcely remember an instance in which a clergyman has been found to maintain the cause of laborers in the face of the pew-holders."

On the condition of the masses in Great Britain, the same address says:

"According to Mr. Giffin, 25 per cent. of the whole adult male workers fall below 20s. a week in wages. Two millions every year accept poor-law relief. In London, 32 per cent. are below the poverty line of 21s. per week; in some districts of it one half or three fifths are so. The evidence before the Royal Commission 'proves that many of the chemical workers, the railway and tramway

servants, the shop assistants, the iron and steel smelters, and many grades of women workers, habitually labor for at least twelve hours a day, while many exceed fifteen. Potters and filemakers die at three times the rate of clergymen.' According to Mr. Charles Booth, from 20 to 33 per cent. of the whole population in our largest towns occupy one-roomed houses. One in every three living to the age of seventy is said to receive poor relief; while in London, one in every six dies in a workhouse or workhouse infirmary."

An American minister, who a few years ago investigated the condition of London, declared that New York has conditions which are worse than those in the English metropolis. A New York pastor stated in a recent sermon that aside from those engaged in domestic service there are in that city two hundred and fifty thousand women who are bread-winners and depend mainly on their own efforts. He says:

"There are trained sewing-women in this city working nineteen hours a day for twenty-five cents. To work as prisoners for crime would be a respite for many of them. It is simply impossible for women to live without assistance on the low salaries they get." Some have homes and help from fathers or brothers, but many others are thrown wholly on their own resources. Often the blame for starvation wages rests with buyers, merchants simply aiming to meet the demand. "People demand cheap goods; cheap goods mean cheap labor. . . . God only knows how much cheap buying is responsible for fallen virtue. . . . Unless the Christian people rise up and do something to right the wrongs of the oppressed women and children of this city, they will be forced to the path of shame and suicide."

Social Thoughts for the New Year.

HUMANITY is the problem which presents itself to the Christian thinker and worker for solution: humanity—what it is, what it demands, what it can become, what its relation to nature, what its kinship with God. Whoever seizes this problem in its fulness puts his hand on the heart of the times.

The problem has risen on the absorbing study of nature in which mind and man were in danger of being lost. We have heard *ad nauseam* that "man is

what he eats," that he is made by his natural environment, and that he is but a link, tho the best, in the chain of material necessity. Man has come conscious of himself, has human needs and human aspirations, is aware that he is mind and heart, soul and spirit, reason and conscience. The earth is his footstool, not his throne.

From nature to man is, however, but one step in the progress which the closing century has made. The individual is not depreciated, but society is being discovered. The claims of the family, the church, the community, the state, and the society of nations are recognized and studied; and in and through them the individual is found to have significance and force. Whoever lives to himself, loses himself; his force must somehow enter society which endures, otherwise that force dies with him. Exalted minds feel that the curse of selfishness is the deepest and direst of curses; and they believe that with time the conviction will become general, that "he is a worthless being who lives only for himself," and that "he is a slave of the greatest slave who serveth nothing but himself."

There is social as well as individual selfishness. Social selfishness is but individual selfishness massed, organized, intensified, and multiplied. Even in churches there is schism in the body instead of cooperation, an emphasis on what divides and an ignoring of what unites. The result is antagonism, weakness, and defeat. Ecclesiastical selfishness exhausts and destroys powers whose united energies are needed for fighting the enemies of the church. All through society, religious and secular, a part puts itself for the whole, the partizan spirit reigns, and a party insists on thinking, believing, legislating, and acting, for the totality. This organized selfishness must be studied and combated. It must be admitted that we have not yet learned that every organization is limited in its sphere and rights, that it has duties to other organ-

izations, that the just claims of each ought to be recognized by every other, that *the church is greater than a church*, that the nation is larger than any parties and interests within its bounds, and that humanity is larger than a particular state.

There is a base social level where multitudes meet, and where it is easy to find cooperation and organization. Men will actually tumble together wherever there is prospect of pecuniary gain. Sordid pleasure never lacks companionship. "Only in the dirt we found each other," Heine somewhere says. Vulgarly is gregarious. Philistinism is multitudinous. There are also ordinary levels of religion, morality, and esthetics, which make organization easy. A popular fit sometimes seizes men, and they go in herds. But in respect to what is highest in religion, morality, and beauty, are not men doomed to move on solitary heights and to lift up their voices in the wilderness?

Thus the problem for the new year gains in definiteness. Humanity is set before us distinctly as the object of study and effort. Each particular society is valuable in proportion as it is rightly correlated to other societies and occupies its proper place in humanity. This extension of social thought to the inclusion of all society is among the most promising movements of the day. But the recognition of society itself in the largest sense is not the ultimate problem for the Christian thinker. The supremacy must be given to what is highest in society. We have a right to expect that the educated will stand for what is extraordinary and exceptional, and that with Christian principles they will be the light and the salt of the earth.

On the summits of humanity but few meet. Not many are likely to think and feel and act with them. How often men who rise in excellence and worth, in spirituality and ethics, walk in lonely paths! But when such do meet, they should unite and cooperate in the

great work of God and man, for the present and for coming ages.

Connected intimately with the above is another problem, presented here for contemplation rather than discussion. Its importance each pastor can determine from his own study and experience. Is it not a fact that in religious as in other affairs we have fallen into traditional ruts? Do not our schools and churches labor to transmit what has been developed in the past, rather than to develop the transmitted germ to a higher and more perfect form? Perhaps the *spread* of Christianity has become so absorbing a mission that no time is left to develop the rich germs of Christian thought with which the New Testament abounds. Yet when this development ceases, stagnation is inevitable. To some a progressive Christianity savors of infidelity or liberalism; but there surely is also a development of pure Christianity on strictly Biblical lines; that is, a direct unfolding of the teachings of Christ and the apostles. There is a twofold growth of Christianity: a growth of Christian thought itself, such as every true theology aims at, and a growth of the number of adherents to the Christian religion.

Every age has peculiar needs and makes peculiar demands on Christians. Particularly in transitional eras are past forms and methods found insufficient. Aside from other tendencies, the progress in social thought demands that new phases of Christian truth receive emphasis and application. This new application of old truth means progress. The great work of Luther, Calvin, and Wesley consisted in furnishing the Christian thought required by their times. Not their echoes are like unto them, but only those who do as they did, namely, who take the Christian truth, neglected and needed, and fit it to the individual and social demands of the age.

And just here is to be found one of the most imperative duties of the pulpit of the present age, the task of making the everlasting Gospel a living power.

QUESTIONS.*

I am Burdened with the Thought of the Social Mission of the Men of Wealth in My Church. What is This Mission, and How Shall I Direct Them to Accomplish It?

Teach them that unto whomsoever much is given, of him shall be much required. Preach to them the parables of the talents, of the unjust steward, of the rich man and Lazarus, and the folly of trying to serve God and Mammon. Wealth is opportunity for great things if it inspires to nobler aims than the mere accumulation of more wealth. We sadly need men of leisure to pursue the highest realms of thought and the supreme interests of humanity, which do not pay in money, but amply in intellect and in morals. Have we not a right to expect the highest scholarship from men who have the greatest advantages for intellectual attainment? The social mission of men of wealth is that of a city set on a hill. They ought to be the first Christian scholars, and ought to be the chief promoters of all the highest interests of Christian thought and movement. Evidently, Christian men of wealth have too mean a conception of their social mission. The millions they give are outweighed in worth by the widow's mite; and what are these millions compared with the gift of the man who gives *himself*, and all he has and hopes to get, to the cause of God and of humanity?

Every thoughtful preacher comes upon subjects which need deeper and broader development, and often he may be tempted to make a specialty of them. If he can afford to do so, he is not likely to find a publisher for his deepest researches, and he can not afford to publish at his own expense. History abounds in such subjects; the same is true of ethics and theology, of science, philosophy, and sociology. Some

* Address questions for this department to J. H. W. Stuckenberg, 17 Arlington Street, Cambridge, Mass.

theologians attempt thus to specialize in order to meet some of the highest needs of the human mind; but lack of means drives them from their specialty to make money for a livelihood. Every Christian thinker knows that for much of our profoundest Christian literature, and for the harmony of religion with science and philosophy, we are obliged to resort to some of the poorer peoples of Europe. Whether men of wealth can be induced to give themselves personally, not merely their means, to these highest interests and pursuits, remains to be seen. Those absorbed by the desire to accumulate wealth can not and will not; perhaps their children can in some instances be induced to consecrate themselves to this mission.

What Profession do You Find Most Interested in Social Study?

The ministry. This is what the calling of the preacher would lead us to expect. There is no evidence that lawyers and physicians pay much attention to the subject; but many preachers are investigating it, and numerous books on social themes are written by preachers and theological professors. The social study of preachers is apt to be for immediate practical purposes rather than scientific, and this interferes with its thoroughness and comprehensiveness. Only a few of the younger ministers even have had any sociological training in college and the seminary; in the future this disadvantage will no doubt cease. For the most thorough social study we must look to teachers of sociology and sociological specialists. In the leading Protestant countries—Germany, Great Britain, and the United States—the last few decades have shown a constantly growing interest in social study on the part of preachers. Leaders among the conservatives in Europe, such as Luthardt and Stoecker, have been among the most earnest students; but at the same time the most persistent opponents of social study and social reform in the churches be-

long to the extreme conservatists. A rigorous traditionalism has not been the only cause; fear has prevailed that social studies and movements might interfere with the spirituality of the church. This opposition loses much of its force through the study of the rich but long neglected social treasures of the New Testament. With the Bible as the text-book, with the prophets, Christ, and the apostles as the teachers, it would indeed be astonishing if any other profession took greater interest in social study than the ministry.

How Can Social Development Aid Us in Destroying the Root of Selfishness in Our Churches?

"I am over sixty, and my knowledge of churches is extensive. My experience is that the root of selfishness is the root of bitterness in our churches. There are large hearts, generous souls, and liberal givers; but even among these the great conception of the human brotherhood as taught by our Lord is rare. The range of thought and sympathy and interest is evident from the expressions my family, my home, my business, my church, my party, my country, the emphasis always being on *my*. I feel the heathenism in this range, but not the Christianity. Will the social trend lift us out of this degradation? How can social development aid us in destroying the root of selfishness in our churches?"

It would be valuable to know the experience of other ministers in this respect. Certain interests are committed to the Christian, and faithfulness to them is his first duty. The divine order seems to be that each shall serve his generation and the world through personal consecration, through sterling integrity in all personal affairs, through his family, church, and social circle. To few is it given to extend their influence to a larger sphere. That in this service the enlarged conception of the "human brotherhood" given by Christ is absent, is too true.

Christ gives the larger view; but much of Christian truth is an ideal for striving rather than an actual possession. The development of sociology will undoubtedly help to destroy the root of selfishness. Much selfishness is due to

the ignorance of men respecting their relation and indebtedness to society. But the only radical cure can be found in converting men into the deep and comprehensive social truths of the New Testament.

LIVING ISSUES FOR PULPIT TREATMENT.

Beer as a Muscle-Maker.

And they will deceive every one his neighbor, and will not speak the truth; they have taught their tongues to speak lies, and weary themselves to commit iniquity.—Jer. ix. 5.

To support the claim that beer makes muscle because it contains phosphoric acid and potash, important salts for blood-formation, a British weekly says: "The bulk of phosphorus and potash in a pint of beer may be appreciated from the fact that in 100 parts of the ash there are 40 of phosphoric acid, 20 of phosphate of magnesia, and 20 of potash." This is a fair sample of defective liquor arguments, for the vital question is not the composition "100 parts of the ash" contained in the beer, but how much "ash" the beer contains. The total quantity of "ash," or salts, in beer is very small. The beer muscle-making argument is thoroughly exposed by Walter N. Edwards, in the London *Alliance News*, by means of analyses as follows:

BREAD.		BEER.	
Water.....	37.0	Water.....	85.8
Nitrogenous..	8.1	Nitrogenous..	0.5
Starch.....	47.4	Sugar.....	0.5
Sugar.....	3.6	Ash.....	0.2
Fat.....	1.6	Extractive....	5.8
Ash.....	2.3	Alcohol.....	7.2
	100.0		100.0

"The two analyses show that from a food standpoint there is no comparison between the bread and beer, the quantities present in the latter being so small as to be practically worthless. Confining ourselves entirely to the matter of the ash, bread, which is made direct from the grain, contains over ten times as much ash as is found in the beer.

"Let us suppose that the beer has been made from barley; then let us ascertain how much of this essential ash is found in the original grain.

BARLEY.	
Water.....	13.06
Nitrogenous.....	11.46
Sugar.....	1.34
Ash.....	2.32
Starch.....	63.51
Fat.....	1.03
Cellulose.....	7.28
	100.00

"The barley contains practically twelve times as much as the beer; and if we can realize that in cereals like barley we get food properties in something like natural proportions, it will be seen that there is a serious loss of this particular material in converting good grain into beer. . . .

"We may, however, take the comparison a little further. The physiologist has ascertained the important fact that in order to build up muscular tissue, foods that can do that work must contain nitrogenous substances. Bread contains sixteen times as much nitrogenous matter as beer. So small are the food qualities of any kind in beer that it can not be called by any other name than a very poor food; and if we take into account the fact that alcohol itself really lessens muscular power, we may rest assured that the belief in beer as a beneficial substance is based upon a pure fallacy."

Church Architecture and Decoration.

I have hallowed this house, which thou hast built, to put my name there forever; and mine eyes and mine heart shall be there perpetually.—1 Kings ix. 3.

In a series of publications, reproducing papers read at a Methodist Episcopal Church congress held in Pittsburg, Pa., Edward R. Gaggin, Professor of Architecture in Syracuse University, treats of the subject of Church Architecture and Decoration critically and suggestively. A number of quotations from his address are pertinent to a very live issue in the church world:

"The duty of the church is not to stand off

and criticize, but to enter into the work and to endeavor to improve the art of the present and the future."

"Whatever new methods of work may be adopted, the sanctity of the auditorium is best preserved when separate rooms are built for all social meetings and entertainments; for the church is first of all a place for worship. It may be some time before the typical church building for Protestantism is found. But all experiments should be carefully made, in order to avoid the erection of inappropriate buildings."

"When a society is ready to build a church it should prove the sincerity of the professed belief of the Methodist church in education by employing a capable architect. . . . The congregation would be aided in deciding what kind of a building to erect by a course of lectures by some capable and practical architect. These lectures could be made a

means for raising money for the contemplated building. Often too large a church is built, encumbered with mortgage, in the hope that the society will grow rapidly. A small, substantial, and carefully studied building might better be erected, free from debt. This could later become a part of the completed building, and could be used as a chapel, pastor's study, or room for social meetings. It is always inspiring to worship in buildings that have been used for a long time for church services."

"Architecture and landscape gardening go hand in hand. . . . The exterior of a church should be such as to indicate its use. A theater may be suitable for mission services, but for a permanently organized religious society only a religious building is appropriate."

"Brightness and light mean as much in buildings as in personal character."

MISCELLANEOUS SECTION.

THE PREACHER'S READING OF EPIC POETRY.

By D. S. GREGORY, D.D., LL.D.

BOTH Dramatic and Epic Poetry embody great actions: the artist in the former making use of scenic representation, and in the latter of narration and description. As already seen, they involve, in both their production and their interpretation, the grandest exercise of the creative imagination or power of artistic construction, and hence constitute the supreme forms of poetry. In the December REVIEW, Dramatic Poetry, especially in its highest form as seen in Tragedy, was considered in its relations to the preacher's needs and development; in the present number of THE REVIEW, in taking up Epic Poetry for the same purpose, attention will necessarily be confined chiefly to its highest form, Heroic Poetry. It is in this region that the masterpieces of the ages, the national and world poems, are to be found.

Epic Poetry, in the widest sense, may be defined as that form of the poetry of the will, or of action, in which the action is represented by

means of narration and description. For ordinary purposes the most convenient generic distribution of Epic Poetry in this sense is into: (1) Higher Epic, or Heroic, narrating some great movement or transaction, mythical or historical, in which heroes, demigods, and gods figure conspicuously; (2) Middle Epic, or the poetic tale, which narrates the experience of important or distinguished personages, and which shades down into descriptive poetry; (3) Lower Epic, or Mock-Heroic, which imitates or burlesques heroic manners or a heroic character.

I. Leaving further distribution of the forms of the Epic for later or incidental consideration, it is manifest that the value of the reading of Epic Poetry will be decided, in the case of the preacher, by its essential characteristics. What are some of these?

Ulrici has said ("Shakespeare's Dramatic Art") that "the *epos* is the poetry of the past, and of the objectivity of mind." "It is a *narrative poetry*, informing us of what has already taken place, and depicts the human mind, not so much from its subjective aspect, in which by the force of its self-determination (freedom) it first creates

history, and is itself *incipient* history; but rather from its *objective* side, . . . itself *becomes* objective in action and passion, and therefore history." It is thereby distinguished clearly, both from lyric poetry, which is essentially subjective and emotional; and also from dramatic poetry, which represents some great action as present and hastening to its completion, rather than as historical and belonging to the past. This fundamental feature suggests the characteristics that need to be made note of.

The Epic, in all its great typical forms, is essentially *creative of history*, rather than a representation of actual, verifiable history. It deals with the great periods of origin, that lie back of authentic history as revealed or recorded. Its themes are found in movements and transactions of nations or of the race that antedate history, and the attempt is to represent the process of struggling up into history. Paradise Lost deals with such a problem of humanity; the Iliad and Beowulf with national or racial origins.

The impulse or inspiration back of the great Epics is predominantly *national or racial* rather than individual. This is clearly to be seen in what have been called "Epics of growth," which are anonymous, and seem to have grown up spontaneously by the collection of ballads of different authorship, possibly or even probably taking final shape under some one unknown but creative hand. Such are Beowulf, the Mahabharata, and the Nibelungenlied—the old Britons, Hindus, and Germans made them. Nor is this predominance of the national or racial spirit absent in the "Epics of art," in which a single poet creates some grand artistic construction, usually about some central figure and with a definite and complete plan. Homer, great as was his genius, voiced the Greek thought of his age in the Iliad and the Odyssey; Vergil, the Roman thought, in the Æneid; Caedmon, the Anglo-Saxon thought, in his Paraphrases of

the Scriptures; and Milton, the thought of Puritan England, in Paradise Lost. Hence Epic Poetry furnishes the best clue to the forces back of national and racial development.

Epic Poetry, in its attempt to reconstruct the past of which there is no record or revelation, introduces and makes controlling the *supernatural element* that is so marked a feature of all the higher epics. The forces within the range of knowledge or in the races seem insufficient to account for the outcome; and so, as Ulrich says, "the epos, in its sensuous symbolical and mythical view, places the deity in visible activity alongside of nature and history." "The deity, or destiny, the unchangeable order of nature, or a superhuman power or being—in short, some superior energy or other—visibly governs all the transactions of the epical world." The shadow of the deity—false or true, as the case may be—falls upon the transactions and the heroes as well, so that "in Homer, every hero—the cowardly Paris no less than the brave Hector or Achilles—is god-like." Thus the Epic becomes the celebration of the real or mythical achievements of great personages, heroes, demigods, and gods, in the poet's attempted solution of the problems of national or human origin, and thus it comes to furnish the key to the life and religion of the nation or the period out of which it took its origin.

The Epic therefore gives scope for the exercise of *artistic constructiveness* on the vastest scale. It is not, like Tragic Poetry, confined to a single rapid action, moving right on to the denouement, and that in definitely limited time and space, so that it can be scenically and completely represented as present; its themes are rather found in movements and transactions that are eonian in extent, and that deal with the sublimest problems of national and racial life and destiny on the grandest scale. The limitless capabilities of the supernatural forces waiting upon the summons of imagination open

the way to still larger possibilities. It is natural, therefore, that the grander epics extend to limits vastly beyond those allowable to the drama, and that the artistic embodiment of such Titanic forces and movements should have required the highest efforts of the men of consummate genius, of Homer and Vergil and Dante and Milton and Klopstock, the Titans of the races.

II. The importance that the preacher should attach to the reading of Epic Poetry is made manifest by the foregoing statement of the essential elements of such poetry; the best method of securing a useful acquaintance with it will readily suggest itself.

Probably no one will question the importance of the preacher's acquaintance with the great Epics. They are the true world-poems, known to all intelligent humanity; so that to be ignorant of the Iliad, the Æneid, the Divine Comedy, the Jerusalem Delivered, or the Paradise Lost, at once affixes a "blot on the scutcheon" of the man, and places him at a disadvantage with all intelligent men. They furnish the key to problems of origin, of life and destiny, and of religion, to which without them there may be no clue. Since the epic poets have been in a sense the supreme seers among men, they afford a vast fund of apt and forcible illustrations of human motive and purpose and conduct and destiny, absolutely unparalleled elsewhere in literature. But to the preacher, whose business is construction, if he is at all worthy of his name, the supreme quality of Epic Poetry, that makes acquaintance with it of utmost moment, is the grandeur of its constructiveness. The mastery of the great Epics furnishes the very best discipline for the ever-pressing work of the pulpit.

While, therefore, all the rules for profitable reading (as laid down in the opening paper of this series) are to be observed, peculiar emphasis is called for upon the requirement that the reading shall be done *constructively*.

That is the one thing to be kept all ways in mind.

The suggestions for the constructive reading of Shakespeare's "Julius Cæsar," given in the December number of THE REVIEW, will be in a measure helpful in the reading of Epic Poetry, especially of the Epics of art. The central organic idea should first be grasped. This may or may not be found in the title or on the surface of the poem; when not obvious it needs to be diligently sought.

In the case of Paradise Lost, the title of the poem distinctly names the transaction set forth in the poem, involving the activities of three worlds. But the reader will not find the straightforward, orderly, chronological presentation of this most momentous struggle ever known to the human race. Herein it departs from the dramatic rules and necessities. And how marked the difference in procedure.

After stating his subject in five lines, and invoking the Heavenly Muse in twenty-one more, Milton proceeds to unfold, through Four Books, the "cause of man's first disobedience"—rehearsing the story of Satan's waking from the stupor of the bottomless pit, after his fall; of the council in Pandemonium and the plot, which Satan volunteers and sets forth to carry out, to destroy the newly created world of mankind; of God's beholding Satan on his voyage to earth, and, foreseeing his success, forming with the Son the plan of redemption, even before Satan reaches the earth; of the night-watch of the worlds of light and darkness over the bower of Adam and Eve in Paradise, ending in Satan's first approach to Eve and in his flight, discomfited in this first attack by Gabriel, and his setting out to compass the earth in a voyage of exploration.

In the next Four Books, the poet turns away from the chronological order and devotes himself to the rehearsal of events far distant in the past or future, maintaining unity by connecting these events with the efforts of the

wardens sent from the celestial world to guard man against the wiles of his adversary. Opening with the slow waking of Eve from her dream, troubled by Satan's suggestions, a magnificent description of morning in that home in Paradise, and the coming of Raphael, the poet represents Raphael as warning Adam and Eve against Satan, whose rebellion and fall are related, and narrating the creation of the earth and the human race to take the place of the rebellious; and then for the information of the reader puts into the mouth of Adam the story of the earliest experiences of our first parents in Paradise.

Meanwhile Satan, having compassed the earth in his voyage, returns to the assault, and in the remaining Four Books the poet portrays that assault and its results in the loss of Paradise. In this part again the poet departs from the mere chronological order. He describes the onset of Satan and his victory overwhelming man in ruin; the reception of the tidings in Heaven and Hell, and the judgment by the Son upon the transgressors; the intercession of the Son for the fallen; and the sending of Michael to dispossess them, who, having comforted and girded them by a vision of the near and far future with the coming redemption, leads them forth from Paradise, leaving the flaming sword and the cherubim to guard the place.

This necessarily hasty and superficial outline is sufficient to bring out the contrast between the stress and hastening struggle of the movement and limited scope in dramatic action, and the contemplative cast and world-wide range and reach of plan in Epic action. There is not room to sketch the method of detailed study by which the whole of this sublime poem—sublimest of all perhaps but Job—is to be mastered. Craik has said:*

"The First Book of that poem is probably the most splendid and perfect of human compositions,—the one, that is to say,

* *English Literature*, vol. II., p. 94.

which unites these two qualities in highest degree; and the Fourth is as unsurpassing for grace and luxuriance as that is for magnificence of imagination. And, tho these are perhaps the two greatest books in the poem, taken each as a whole, there are passages in every one of the other books equal or almost equal to the finest of these. And worthy of the thoughts that breathe are the words that burn."

But let the reader remember that *Paradise Lost* as a whole is unspeakably greater and grander than any of its parts, and determine to master the whole. We have known men to be made eloquent and powerful by the task.

In Tennyson's "King Arthur" the organic idea, the artistic thread that holds all together, does not lie so upon the surface, but must be diligently sought for. Underneath the mythical and legendary narrative runs a fine allegory that will help to a better artistic understanding of the production. An able critic* has suggested the key to the poem, finding it in Tennyson's own lines:

"Shadowing Sense at war with Soul,
Rather than that gray king, whose name a
ghost,
Streams like a cloud, man-shaped, from
mountain-peak,
And cleaves to cairn and cromlech still."

The theme of the whole is *The War of the Soul with Sense*, the various backgrounds before which the actions of the Poem pass, changing from earliest spring to latest winter:

"We go from the marriage season of spring in the 'Coming of Arthur,' where the blossom of the May seems to spread its perfume over the whole scene, to the early summer season of the honeysuckle in Gareth, the quickly following mowing-season of Geraint, and the sudden summer thunder-shower of Vivien—thence to the 'full summer' of Elaine, with oriel casements 'standing wide for heat'—and later, to the sweep of equinoctial storms and broken weather of the 'Holy Grail.' Then come the autumn roses, and brambles of 'Pelleas,' and in the 'Last Tournament' the close of autumn-tide, with all its 'slowly mellowing avenues,' through which we see Sir Tristram riding to his

* "The Meaning of Tennyson's 'King Arthur,'" *Contemporary Review*, vol. XXI. p. 338.

doom. In Guinevere the creeping mists of coming winter pervade the picture, and in the 'Passing of Arthur' we come to 'deep midwinter on the frozen hills'—and the end of all on the year's shortest day (taken as the end of the year)—'that day when the great light of heaven burned at his lowest in the rolling year.' The King, who first appears on 'the night of the New Year,' disappears into the dawning light of 'the new sun bringing the New Year,' and thus the whole action of the poem is comprised precisely within the limits of the one principal and ever-recurring cycle of time."

"The Year of the Soul" is thus taken to be the key to the poem and its principle of unity. At the same time the poem, studied from the historical point of view, may be looked upon as delineating the death-struggle of ancient British heroism. Detailed study from each point of view should lead to the grasping of the poem in its artistic unity and completeness.

III. There is space for only the briefest statement touching the scope and plan of the preacher's reading of Epic Poetry.

The world-famous Epics should certainly be read. Unlike the poetry of other forms, these are from their very nature measurably translatable and so accessible in all literary languages.

1. Going more into detail, the principal Epics, in the wide sense, may be taken up in the three classes suggested at the opening of this paper. Under the Heroic, or Higher Epic, in its artistic form, should come Homer and Vergil and Dante and Tasso and Camões and Klopstock and Milton. Under the Middle Epic, or Poetic Tale, may come the elevated narratives of Campbell and Pollok and Scott and Byron and Longfellow and Holland and Bickersteth. Under the Lower Epic, or Mock-Heroic, will fall such mock-epics as Butler's "Hudibras," Pope's "Rape of the Lock," Cervantes's "Don Quixote," Le Sage's "Gil Blas."

2. But some may perhaps prefer to omit the Middle and Lower Epic, and confine themselves to the Heroic. In that case the reading should be di-

rected with reference to the sub-classes of Heroic Poetry.

Starting out with the *Epics of Art*, of Homer, Vergil, Dante, and Milton, each should be read in the light of the age producing it and of its national or human problem, but especially in the light of the principles of artistic construction. They will be found, at the same time, to open a broad and illuminating view of the Greek, Roman, Italian, and English soul, race, and mission.

Passing on to the *Religious Epic*, the supreme aim of which is religious rather than artistic, the reader will be called upon to take up an entirely different point of view. Caedmon's Paraphrases, read in fragment, presenting, like Milton, in two books, Paradise Lost and Paradise Regained, must be understood in the light of the age of Hilda and Bede, and of the great religious awakening in Northern Britain under the influences set to work by the apostolic mission of Columba from Iona and of Aidan from Lindisfarne. Klopstock's Messiah must be interpreted in the light of the struggle of German history and German Protestantism with a Voltairized literature and court influence in the age of Frederick the Great. Dante's *Divina Commedia* may be here reread in the light of Roman Catholic medievalism; and Milton's two Epics in the light of English Puritanism and the English struggle of the seventeenth century for freedom. Nothing can do more than familiarity with these great productions to make theology luminous.

The noted Historical Epics may well command attention next in order. Lucan's *Pharsalia*, fragmentary though it be, will enlarge the conception of the civil wars of Cæsar and Pompey and of the state of Rome when the hour of the death of the old republicanism was at hand. Tasso's *Jerusalem Delivered* will help to a comprehension of the age of chivalry, and of the stress and struggle of that day for the freeing of the Holy City from the infidel. Camões's

Lusiad will make the wonderful voyage of Vasco da Gama—one of the three great voyages of that age of discovery—bulk more largely, when seen in historical perspective, and will explain the mystery of Portuguese enthusiasm over it.

Nor should the *Epics of Growth* be neglected, the Epics made spontaneously by peoples rather than by individuals, and yet immortal. They will open to the reader visions of the souls of the producing peoples—Anglo-Saxon Beowulf, German Nibelungen, Icelandic Edda, Finnish Kalevala, Indian Mahabharata.

3. One suggestion in conclusion. If the reader wishes a new education, in the largest sense, let him take up the half-dozen greatest Epics of all time, reading them again and again in the light of the age of each, of the author's genius, and of the principles of artistic construction and criticism, until they become as familiar as the alphabet of his mother tongue. They will prove, if he be not of too small a pattern, an abiding inspiration and a perpetual safeguard against slight and incoherent thinking, slipshod and commonplace expression and construction, and—what is all too common—unconscionably poor preaching.

THE CANADIAN PLEBISCITE ON PROHIBITION.

Exchange of Views—Goldwin Smith and I. K. Funk.*

TO THE EDITOR OF THE SUN.—*Sir*: Prof. Goldwin Smith, of Toronto, in *The Sun*, referring to the plebiscite vote, says: "1. No government will venture to force prohibition on Quebec and the other dissenting centers. 2. The Canadian prohibition organizers admit that their cause has suffered moral defeat, and that prohibition is shelved for the present." May we not ask the learned Professor what government, he thinks, will venture to force the saloon on six provinces

and one hundred and fifty parliamentary districts which say they don't want it, because one province and seventy-three districts say they do want it? Is it not a poor rule that works one way where the elections go dry, and another way where the elections go wet?

Before the Professor's letter was in type, Chairman Maclaren had called a meeting of the Prohibition leaders in Canada to map out the legislation that they expect and will demand as a result of this victory, and Secretary Spence had declared "it would be intolerable if the maritime provinces and Ontario and the western provinces should be obliged to hold their doors open to the liquor traffic for the simple reason that the people of Quebec desired it." Not one of the many despatches, letters, and interviews that have come to our office from the leaders throughout Canada confirms in the slightest degree Dr. Smith's statement.

It is invariably true that the popular vote is small on legislative measures. So it was when consolidation was voted in New York city; so when the nine-million canal appropriation and the revised constitution were voted in New York State. Yet these elections were all held on the same days as were the general elections, while the plebiscite in Canada was held on a separate day, and was the only issue to draw voters from their homes.

When has not the charge of "narrowness" been made against those who undertake to lead the world out of wrong? Christ led it by the "narrow way"; so did Savonarola, the Wesleys, the Abolitionists. Such men as those who have fought to victory this battle in Canada, amid obloquy, reviling, and jeers, are the salt of the earth. Five such men in Sodom would have held up the foundations of that city; for the most powerful thing on earth is the man who, in the face of abuse, dares to do right because it is right.

Never despair; the earth is rapidly turning toward the sunrise; there are

*From the *New York Sun*.

not a few with vision clear enough to see, already struggling through the mist, the prophetic morning star.

I. K. FUNK.

NEW YORK, October 8.

TO THE EDITOR OF THE SUN—*Sir*: The full returns of the Dominion vote on prohibition have now come in. Prohibition has a majority of 12,218, spread over all the provinces except Quebec, and mainly rural. The majority against prohibition is very large in the cities, in which the practical importance of the question centers, and overwhelming in the province of Quebec, on the support of which the Laurier Government specially rests. Not half the constituency has voted, and abstention must be held to denote, if not dissent, indifference such as would be fatal to active cooperation in carrying the law into effect. In these circumstances the Government would commit suicide if it introduced prohibitory legislation. The plebiscite has served its political object, and Sir Wilfrid Laurier will rejoice at his escape.

My critic, Mr. Funk, and other zealous Prohibitionists are mistaken when they divide the community on the prohibition line, setting down Prohibitionists as the followers of Christ and all opponents of prohibition as adherents of some other power. Most of those who voted against prohibition did so not because they were friends of the saloon or even of the use of liquor, but because recorded experience had convinced them that prohibition was worse than a failure, resulting practically in an unlicenst, contraband, and clandestine trade. We can not understand how religion or morality can call upon us to vote for legislation which, as we firmly believe, would do more harm than good.

GOLDWIN SMITH.

TORONTO, November 5.

TO THE EDITOR OF THE SUN—*Sir*: Prof. Goldwin Smith, in his second letter in your columns, I am pleased to see, does not repeat what he said in

his first, that prohibition organizers in Canada admit "that their cause has suffered moral defeat and that prohibition is shelved for the present." On the very date of this second letter Premier Laurier was receiving the largest deputation of prohibition leaders from all over the Dominion ever seen at Ottawa. He had to receive the deputation in the House of Commons, as it was much too large for the reception room. These delegates, including many members of Parliament and representatives of the various national temperance societies and many trades, came to demand just what Dr. Goldwin Smith said they had abandoned, the enactment of prohibition in accordance with the victory won.

Now he says that the Premier will not grant the demand of these leaders. The learned doctor was in error in his previous letter; what if he is in error in his present letter?

He says that I class all those who are opposed to prohibition as non-Christian. No, I have never said nor thought anything of the kind. Some godly men in olden times believed in polygamy and practised it; and there were many sweet-souled Christians in the days of slavery who held that the buying and selling of negroes—the wife to one man, the husband to another, and the nursing babe to a third—was divine. The head can terribly mislead the heart, and there is wonderful hypnotic power in a predisposition. There are many pious Christians in Paris to-day who vote for licensing the social evil because prohibition does not prohibit,—the same reason precisely with which Dr. Smith justifies his vote against prohibition of the saloon in Canada; and the result is precisely the same, for this policy places the tremendous educational power of the law on the side of prostitution in Paris, as it places it on the side of the saloon in Canada; and as a matter of course the statistician of the "Statesman's Year Book" finds that in Paris last year 24.7 per cent. of all births were illegitimate.

With the masses, what the law sanctions is right, and what the law forbids is wrong. Broadly speaking, this is their standard of ethics, consciously or unconsciously. It is an awful blunder to put the most potent educational force in the world to-day on the side of the liquor business—a business which, according to Gladstone, works more misery than “war, famine, and pestilence” combined; and, according to the late Chief Justice Coleridge, of England, keeps open nine tenths of the prisons. The world will yet stand aghast at this inconceivably stupid blunder.

Dr. Smith says: “Most of those who voted against prohibition did so, not because they were friends of the saloon or even of the use of liquor, but because recorded experience” showed that prohibition was not enforced. Whenever not enforced the reason is always, or almost always, political. The liquor men look the politician straight in the eye, and say: “Enforce that law and we will vote against you at the next election,” and they mean it; but the anti-saloon men say, “Please enforce that law; but if you don’t, well, we will vote for you all the same.” Like Sterne’s donkey, the anti-saloon man says: “Do not beat me, my masters, I beseech you; yet you may beat me if you wish.” The liquor men vote for what they want, and get it every time; Dr. Smith and his anti-saloon friends vote for what they don’t want, and they also get it every time. The politician is always ready to leave the ninety-nine sure voters to go in search of the one that is uncertain. It is the uncertain vote that always controls the party’s policy.

The hardest place on this continent to enforce the prohibitory law is New York city; yet Roosevelt enforced absolutely the prohibitory law against Sunday selling. Ex-Governor Larrabee, of Iowa, in his letter of September 16 to Canadian voters, said the prohibitory law of Iowa “was better enforced in these ninety counties out of ninety-nine in the State than any

license law has ever been enforced in the State”; and James G. Blaine, shortly before his death, said the same of the prohibitory law in Maine.

True, it is often sadly discouraging to follow ideals. We all at times easily understand why it was that Angelo threw his hammer at his “Moses.” Yet the hope of the world is in its ideals.

I. K. FUNK.

NEW YORK, November 17.

TO THE EDITOR OF THE SUN—*Sir*: I am very glad that Mr. Funk does not, like some ardent Prohibitionists, divide us into Christians and opponents of Christianity on the line of prohibition. But I think it is also a mistake to divide us on that line into friends and enemies of temperance, which, in fact, is done when the advocates of prohibition identify temperance with their cause. The use of fermented liquors of some kind seems to be immemorial and almost universal. Medical science may some day pronounce that it ought to be eliminated from human diet. But at present a man can not be called intemperate who uses fermented liquors without excess. To say that moderate use must lead to excess is to contradict overwhelming experience. The Founder of Christianity and His disciples drank wine. Yet they would hardly be put by Prohibitionists out of the pale of temperance.

Numbers of people who can not believe in prohibition acknowledge as heartily as Mr. Funk and his friends the evils arising from drink, and are not less ready to vote for practicable measures of restriction. They admit that the saloon is the enemy of the home; while the home, by its cold and comfortless reception of the man after his day’s work, is too often the friend of the saloon. The cooperation of such persons in salutary measures is repelled by Mr. Funk’s rigid line.

I must own that I also object strongly to the practise of making one particular object, which sometimes is a crotchet, paramount over all the gen-

eral interests of the community, and trying to force it on the legislature by the compact influence of what is really a minority vote. This is a serious and growing disease of the elective system. To enroll yourself in a Prohibition party is, in fact, for the sake of that one object, to renounce the general allegiance of a citizen to the common weal and force legislators to do the same.

GOLDWIN SMITH.

THE GRANGE, TORONTO, NOV. 23.

TO THE EDITOR OF THE SUN—*Sir*: Dr. Goldwin Smith, in his third letter in your columns, has not a word to say about his surprisingly erroneous contention in his first letter that the Prohibition leaders in Canada had given up the fight, nor about his contention in his second letter that prohibition does not prohibit; but, like the aged grandfather in the story, he now shoots all over the tree, as if to make dead sure this time to hit something.

Permit a running commentary on his statements:

1. "The use of fermented liquors" is "immemorial and almost universal." So was slavery, and so is the social evil; so, lying; so, stealing. Would the doctor contend that an evil is any the less an evil because it has gray hairs and walks with a cane and is thoroughly cosmopolitan?

2. "The Founder of Christianity and His disciples drank wine." Many learned Biblical scholars tell us that there is not a scintilla of proof that they drank a drop of fermented wine; but if they did, what has that to do with the alcoholic evil as we find it to-day and here—responsible in America for nine tenths of all pauperism, four fifths of all crime, one half of all idiocy and insanity, and for the destruction of more wealth and life every year than that awful calamity, the Civil War, wrought in any one year? The facts that the children of Israel held slaves and Paul sent Onesimus back to his master helpt to prop slavery for a long while, but we found that slavery in

the United States in the nineteenth century was a horrible wrong, and it had to go; and now, with the perspective of a half century, who would not blush to repeat seriously the so-called Biblical arguments in defense of that wrong?

3. "To say that moderate use must lead to excess is to contradict overwhelming experience." Yes; but we do say that there never has been an excessive use that did not begin with the moderate use; and if Dr. Goldwin Smith and other apologists for moderate drinking would enable us to end the moderate use, the world would soon be free from the alcoholic burden under which it is staggering—a burden which, as the London *Times* says, "we must end or it will end us." Paul would eat no meat while the world stood if this led his weaker brother to offend. This law of charity points to a way of escape. Will Dr. Goldwin Smith lend a hand?

4. Medical science has not eliminated alcoholic liquors "from human diet." Dr. Willard Parker says in the healthy body there is no place for alcohol. It was the constantly reiterated opinion of the late eminent Dr. Benjamin W. Richardson, of London, that alcohol is not a food, but an irritant poison; and this is the overwhelming medical expert opinion of to-day.

5. Dr. Smith seems ready to "acknowledge as heartily as" I "the evils arising from drink," and is "ready to vote for practical measures of restriction"; but prohibition doesn't prohibit. Will now the Doctor exhibit good proof that restriction does restrict? In the past half century this country has tried every conceivable restrictive plan, and with what result? In 1840 the consumption of alcoholic liquors was 3½ gallons per capita; in 1860, 5 gallons; in 1873, 9 gallons; in 1884, 12 gallons; and now over 16 gallons. That is the record of restriction. As to prohibition, Judge Bonney, of Portland, Me., said to me a few years ago: "I am against prohibition on principle, but I have watcht the pro-

hibitory law since its adoption, and can say that there is not one twentieth as much liquor consumed in Maine as there was before the law went into effect." Ex-Senator Ingalls says "the prohibitory law has made drinking off color in Kansas," and it wholly emptied the jails in many of the counties in Iowa and Kansas. The restrictive law in New York city is far more universally violated than is the prohibitory law in Maine and in Kansas. Since restrictive laws lead to law-breaking and hypocrisy, would Dr. Smith urge their repeal? If not, why not?

6. "The Prohibitionist party idea" is to force itself "on the legislature by the compact influence of what is really a minority vote." Oh, no! the liquor men swinging from one party to another, as the interests of whisky or beer demand, is the minority method. It is the little boy at the center of the teeter-board, determining the ups and downs of the big boy at either end.

The Prohibition party method absolutely debars control, unless the Prohibitionists, through agitation and education, have secured a majority of the voters; and this party method is, in the judgment of party Prohibitionists, the most effective of all methods for agitation and education.

And why, pray, should not one idea control in a party if it is a big enough one? William H. Seward, in his celebrated "higher law" speech at Rochester in 1857, when the Republican party was pushing for victory on its one-idea platform, said: "The secret of the Republican party's assured success lies in the very characteristic which, in the mouth of scoffers, constitutes its great and lasting imbecility and reproach. It lies in the fact that it is a party of one idea, but that idea is a noble one—an idea that fills and expands all generous souls."

I. K. FUNK.

NEW YORK, November 30.

EDITORIAL SECTION.

EDITORIAL NOTES.

"The Twentieth Century's Urgent Call": Obstacles to Progress.

THE call is urgent, the duty imperative; why is the Church so slow in entering upon the Forward Movement for the world's evangelization? It is necessary to emphasize some of the obstacles in the way, in the form of certain conspicuous failures in the attitude and work of the Church.

1. There is the failure in many pulpits to preach the Gospel as a regenerating power through the crucified Christ. The proof of it is to be found in the themes and sermons that are advertised in the Saturday dailies, or printed in the Monday dailies; and in the fact that in thousands upon thousands of the churches of the land there is an utter absence of the fruits of such

preaching in the ingathering of souls. Said perhaps the greatest of our merchant-princes: "I am tired of hearing on Sunday of Spain and Cuba and the Philippines, of prize-fights and bicycle-races and election contests. The papers are full of them all the week, and I want a rest from them on the Lord's Day." Thousands echo his plaint.

2. There is the failure to understand the law of Christian Stewardship and Christian Giving. In the sermon in the present number, on "The Great Renunciation," the Rev. Hugh Price Hughes charges home upon the Wesleyans of England as their foremost and besetting sin, "the love of money." That charge holds against all denominations, and in America as truly as in England. The giving to the Lord of

His own is contemptibly small, and the ignorance of what the Bible teaches on the subject of Christian stewardship and giving is only equaled by the indifference regarding these subjects. The property is not consecrated.

3. There is the failure on the part of the ministry to teach the membership their duty as coworkers with Christ, and to rouse them to a sense of personal responsibility in the service of the Gospel. There is, consequently, a failure to use the membership of the churches in aggressive, personal, individual and organized work to reach and save men. Organizations have in too many instances become machines, and their work machine-work. The hosts of the great army of the Lord's workmen are idle or ineffective in their work.

4. There is the resulting failure to make adequate use of the immense capital invested in church property and appliances. Here is a typical church edifice, erected at the cost of hundreds of thousands of dollars. There are three services of all kinds in it on Sunday, calling for its use for four or five hours, and reaching at most a few hundred people; the rest of the hours of Sunday are lost, and it stands closed and darkened and useless through the other six days of the week, carrying unconsciously to the hearts of the people the lesson that business is at least twelve times as important as religion. What an enormous waste and loss of the Lord's property! How can any great progress be expected while it continues?

We ask our readers to consider prayerfully these sad and startling facts, and to help to find the remedy for the existing state of things. Recourse must be had, with strong cries for help, to the Spirit of God. We shall return again to the consideration of these failures. The *HOMILETIC REVIEW* for the year 1899 will stand for the Forward Movement that seeks to remedy them. Aid is expected from some of the ablest thinkers and workers.

Peace and the New Task of the Nation.

THE Hispano-American Treaty has been prepared by the commissioners in behalf of the United States and Spain. Its terms are generally understood to embrace among other things the relinquishment of the sovereignty of Cuba and the cession of Porto Rico, Guam in the Ladrones, and the Philippine archipelago. There has been much heated and unreasoning partizan discussion of the matter in the pulpit and out of it. Little good can come of such discussion. Practical men need to take into account the facts, consider their duty in view of them, and then act accordingly.

In the interests of suffering humanity in Cuba the war was entered upon. Before a blow was struck in Cuba, unexpected complications arose on the other side of the globe, where several millions of brave peoples had long been struggling for freedom against the oppression of a civil and hierarchical despotism of the very worst character. And now the fact is that we have on our hands all the islands mentioned, with the responsibility of protecting them and shaping their future. President McKinley says plainly that the present complications and responsibilities could not have been avoided without the sacrifice of our humanity and honor. Wise statesmen abroad affirm that for us to have withdrawn from the Philippines would have resulted in inhumanity and dishonor on our own part, and would have brought on a European war in the general wreck of which we must have suffered for the rest. The conscience of our Christian people has very generally pronounced its approval of the outcome.

What, now, is our duty relative to these new dependents? According to Mr. Kidd's happy phrasing, we have on our hands a task *undertaken as a trust for civilization*. The Christian conscience can not but respond to that most heartily.

The national duty toward Cuba was most admirably and comprehensively expressed by President McKinley, in his recent message to Congress. He said :

"As soon as we are in possession of Cuba and have pacified the island, it will be necessary to give aid and direction to its people to form a government for themselves. This should be undertaken at the earliest possible moment consistent with safety and assured success. It is important that our relations with this people shall be of the most friendly character, and our commercial relations close and reciprocal. It should be our duty to assist in every proper way to build up the waste places of the island, encourage the industry of the people, and assist them to form a government which shall be free and independent, thus realizing the best aspirations of the Cuban people.

"Spanish rule must be replaced by a just, benevolent and humane government, created by the people of Cuba, capable of performing all international obligations, and which shall encourage thrift, industry, and prosperity, and promote peace and good will among all of the inhabitants, whatever may have been their relations in the past. Neither revenge nor passion should have a place in the new government."

The same national policy should control our dealings with the Philippines, and the same language may be applied, *mutatis mutandis*, to those far-distant Pacific islands.

The unselfish, humanitarian principle that should be placed at the foundation has recently been well stated by the London *Spectator*, in giving America some wholesome and judicious advice :

"The main, the essential, principle which the Americans must pursue in establishing their sway over their new empire is that in every case the government set up must be for the benefit of the peoples governed. They must give the Philippines, that is, not the government which will appear to conduce most to the benefit of the United States, nor, again, the government which some fraction of the people of the Philippines seem to demand. To do so would be to make a capital error in the imperial art. What the Americans must consider is what scheme of government will be most productive of happiness to the races governed. The government of a subject race is a trust, and the rulers of the protecting and controlling people must never forget that they are in the position of trustees, and bound, like trustees, to think first of the interests of the subject of the trust."

This is doubtless the ideal principle in the control of distant dependencies as "a trust for civilization." It is just here that the duty and responsibility of the Church come in. Such government of such peoples with such results is possible only through the transformation and uplifting of the people through the agency of the Gospel. We have before us a marvelous opportunity. As yet practically nothing has been attempted. Millions of dollars should forthwith be poured into the mission treasuries, and missions and Christian schools be scattered broadcast over these islands of the sea, and the work pushed vigorously and continuously. Nothing short of this can keep us from an ambitious imperialism that would curse this nation and all its dependencies, and nothing less can give us success in the humane and beneficent work for which the late war was entered upon. The task can be entered upon now from a vantage-ground such as the Church will never again occupy if it lets slip the present golden opportunity. Let the campaign-cry from all the pulpits be: THE ANTILLES AND THE PHILIPPINES FOR CHRIST!

Providence in Crete.

THE Turk is no longer ruler in Crete, for which let us praise the Lord. It looks as tho the bloody butcheries that for so many centuries have desolated the island had been brought to a perpetual end. Six months ago nothing could have seemed more improbable than the putting out of the Turk and the installation of Prince George as ruler. The "Concert" of the Powers had become a Discord of the Impotences. But when Providence clearly takes a hand in human affairs, the impossible easily passes over into the actual. Various causes have conspired to bring about the unexpected. The Sultan lost his head, and as a result some of the Turkish soldiers in Crete ventured upon that always dangerous experiment of killing some British sail-

ors and subjects who were protesting against their butchering the helpless Cretan Christians. Then, too, the "Forward Movement" in Christendom had doubtless wrought a decided change in the sentiments of the British Government. And—may we not add?—the example of the United States in undertaking a war purely in the interests of humanity, doubtless furnish a wholesome object-lesson to the European Powers that have taken the responsibility of the latest move for freedom in Crete. God in His providence is not so helpless as we take Him to be. A great step forward has been taken, in spite of all the iniquitous pledges to maintain the integrity of Turkish territory, and in spite of the hobnobbing of Kaiser and Sultan. Verily, God reigns, and complete deliverance is certain in the not distant future.

A Lesson in Archeology.

THE confest danger of the specialist is that of reaching from a single fact—sometimes from the bare shadow of a fact—a generalization that is used to sweep away even the assured facts of history. The specialist in archeology is not the least liable to this danger. *Biblia* for October contains an illustration—given by a distinguished archeologist who is somewhat more than a specialist—of such broad and positive conclusion, drawn, not from a fact, but from the mere ghost of a fact—the conclusion then being used as a reason for changing the map of the ancient lands of the Pentateuch, and incidentally for contradicting the Bible itself! We quote the paragraph as containing a useful lesson for both caution and science, not so much in archeological research, as in archeological inference:

"Mr. Hormuzd Rassam places Ur, the original home of Abraham, in Northern Mesopotamia, some one hundred and fifty miles northeast from Aleppo. Says Mr. Rassam: Theorists may say that Abraham came from Babylonia in Southern Mesopotamia, but I am a believer in St. Stephen, the martyr, and he said that Abraham came from Aram-Naharaim in Northern Mesopo-

tamia and not from Babylonia. Theories I do not care about. You must remember that in the cuneiform writing there is no alphabet, but merely phonetic sounds. I could give you ten names in Asiatic Turkey that are almost the same as in Europe and America, e.g., there is no reason because there is Alessandria in Italy that it should be the Alexandria of Egypt even if the letters were written the same. Supposing it was really Ur that has been found in the cuneiform writing, how do we know that Abraham was there? There might be twenty Urs. If we trust to theories we might as well give up the Bible. I am very sorry that in some newly issued Bibles they have put "Ur of the Chaldees" in Southern Mesopotamia. Other learned writers agree with me that it is about where I have found it. Abraham, the son of Nahor, was born there, and went thence to the land of Canaan."

"The Horse at the Banquet Table."

UNDER this heading one of the daily papers calls attention to the dinner given by "Col. Bill Brown," of *The Daily News*, to celebrate the election of Colonel Roosevelt as governor of New York; or, rather, in payment of a \$5,000 bet with the Hon. William H. Clark on the success of the Democratic candidate, Judge Van Wyck. The daily thus describes the feast:

"Col. Bill Brown's latest banquet was spread in a stable, appropriately decorated for the occasion. Forty covers were laid, and it cost him \$5,000. The surprise of the evening was the appearance at the board of an intelligent and highly convivial horse, which ate chrysanthemums as if they had been hay, and drank champagne punch as if it had been water. This was a more original feature than the frog-and-mud-turtle combination with which the Colonel made things pleasant for the Hon. Grover Cleveland and the Hon. David Bennett Hill years ago."

The closing reference is to the famous Manhattan Club banquet of eight years ago, when "Colonel Brown" succeeded in bringing together the Hon. Grover Cleveland and the Hon. David Bennett Hill, "across a table decorated with a real quagmire containing stuff frogs, bullrushes, cat-tails, and four live mud-turtles."

It is hard to say which is most to be reprobated in such a scene—the heartless extravagance, or the consummate

beastliness. "Colonel Brown's" paper is boastfully the poor man's paper, and the wasteful extravagance shows the kind of love—save the mark!—he has for the poor! It is the same reckless expenditure that markt the end of the Roman civilization. Those who remember such functions as the Bradley-Martin wedding will see that the late feast was not a solitary instance of its kind. The souls of the poor who are perishing for lack of bread under the very shadow of these sumptuous feasting-places, cry out to heaven against them as a bitter wrong to humanity. The beastliness of the feast was a no less astonishing feature, making it a blot upon our civilization. One is almost made to feel that the horse that ate chrysanthemums and drank champagne was, after all, about the most rational creature present. The stable even is desecrated by such procedure. The like feastings of Lucullus proved the decay and portended the death of Roman republicanism; and do not such desperate efforts on the part of leading men to reduce themselves to the level and the society of the brutes portend like evil? Some of us have not forgotten that occasion of long ago, when James Fisk, Jr., made "women and wine" the main feature of a banquet for the railway magnates of the nation; few have forgotten the beastliness of the Seeley banquet. It is high time for every Christian man—for every decent man—to cry out against the heartless extravagance and the depraved beastliness of all such things, and to create a public opinion to the contrary that shall be too drastic for the endurance of such men.

The New "Doxy."

A GENERATION ago, when the tendency was so strong to adopt without verification the latest German inventions in theology, a new word, "neology," was coined to express the peculiarities of the resulting creed. Dr. Joseph Parker, in a recent speech, at

a conference in Grindelwald, Switzerland, coined a new word to express the prevailing attitude of England toward theology. That word is "neodoxy," and expresses a tendency to seek after something that is new, especially in theology. Its advocates are not interested chiefly in right thinking or in wrong thinking—in orthodoxy or in heterodoxy; but in new thinking. Dr. Parker has doubtless hit upon the prevailing tendency of the age—a rush for something new and startling, without much prevision or even care where the rush may land one. This is not, however, a new thing under the sun, as the word "neology" testifies. The legitimate tendency to seek after new truth, that has led to such advances in religion and science, has periodically degenerated into a craze, in which the true has been forgotten in the strife for the new. On much of the world's most famous thinking, the sober second thought of posterity would be well express by the words of a critic penciled on the fly-leaf of the works of Malebranche: "Nova, pulchra, falsa." The spirit is the old Greek spirit with which Paul met at Athens, and to which Luke gives expression when he says: "For all the Athenians and strangers which were there spent their time in nothing else, but either to tell or to hear some new thing." There can never be any moral earnestness—to say nothing of vital piety—where craze for the new is allowed to eclipse supreme love for the true.

Kipling's Conversion to Prohibition.

The Young Man for September publishes an account of how Mr. Rudyard Kipling became a convert to the policy of prohibiting the open sale of intoxicating drinks. It came to us by way of that wonderful monthly, *The Australasian Review of Reviews*:

"Mr. Rudyard Kipling tells us how in a concert-hall in America he saw two young men get two girls drunk, and then lead them reeling down a dark street. Mr. Kipling has not been a total abstainer, nor have his

writings commended temperance, but of that scene he writes: 'Then, recanting previous opinions, I became a Prohibitionist. Better it is that a man should go without his beer in public places, and content himself with swearing at the narrow-mindedness of the majority; better it is to poison the inside with very vile temperance drinks, and to buy lager furtively at back doors, than to bring temptation to the lips of young fools such as the four I had seen. I understand now why the preachers rage against drink. I have said, 'There is no harm in it, taken moderately'; and yet my own demand for beer kept directly to send these two girls reeling down the dark street to—God alone knows what end. If liquor is worth drinking, it is worth taking a little trouble to come at—such trouble as a man will undergo to compass his own desires. It is not good that we should let it lie before the eyes of children, and I have been a fool in writing to the contrary.'

The awful ravages of the drink traffic have very largely united Christians of all denominations in opposition to that traffic. They are waiting for some great leader to organize the forces and direct them in the destruction of the evil. They have the sympathy of great numbers of drinking men, as the case of Mr. Kipling goes to show.

The Worry Habit.

NOWHERE does the divine wisdom of Jesus of Nazareth come out more clearly than in His direction to His disciples—thrice repeated—"Take no thought," etc. The simple meaning of His language is: "Don't worry." It is true, and always has been true, that where work, hunger, thirst, or cold destroys a single life, worry destroys lives innumerable. In these latter days some of the good people—perhaps losing sight of the fact that the Church of Christ is in its very constitution a Don't Worry Society—have undertaken the formation of "Don't Worry Circles." While remembering Christ's comprehensive and only specific for getting rid of worry, by becoming absorbed in the pursuit of the kingdom of God ("Seek ye first the kingdom of God and his righteousness," etc.), the rules that have been

formulated for "conquering the worry habit" may be of service to some people. They are as follows:

1. Consider what must be involved in the truth, that God is infinite, and that you are a part of His plan.
2. Memorize some of the Scripture promises, and recall them when the temptation to worry returns.
3. Cultivate a spirit of gratitude for daily mercies.
4. Realize worrying as an enemy which destroys your happiness.
5. Realize that it can be cured by persistent effort.
6. Attack it definitely as something to be overcome.
7. Realize that it has never done, and never can do, the least good. It wastes vitality and impairs the mental faculties.
8. Help and comfort your neighbor.
9. Forgive your enemies and conquer your aversions.
10. Induce others to join the "Don't Worry" movement.

The contrast of Christ's own specific with these rules can scarcely fail to emphasize the vast superiority of that specific. A complete Christianity meets all the needs of man's nature.

The Kaiser and the Sultan.

CHRISTENDOM has recently witnessed the most humiliating spectacle of the century in the hobnobbing of the Emperor and Empress of Germany with the Sultan Abd-ul-Hamid. The Crimean War was fought by so-called Christian nations to wrest from Russia her treaty-right to protect the suffering Christians in Turkey. It first made Turkey a recognized and independent power in Europe. In his independence the "Great Assassin," as Mr. Gladstone called him, has butchered Armenians and Greeks and Cretans with like impunity. And now the sovereign of one of the foremost nations of Europe withdraws at a critical moment from the Concert of Europe, and ostentatiously pledges himself to see that the Sultan's independence is maintained and the integrity of his empire defended. Such conduct is scarcely conceivable in a sane man.

The Poems of Bacchylides.

THE leading British journals have given much attention during the present year to the newly discovered poems of Bacchylides. The London *Speaker* says of it:

"Papyrus Brit. Mus. DCCXXXIII—for that is the correct title—is a very beautiful and legibly written manuscript of about the middle of the first century a.c. It contains twenty poems, six practically perfect, the others in various stages of mutilation. When it came to England—how, and whence, and by what processes, these be among the guilty secrets of the Museum!—it consisted of some two hundred torn fragments, of which all but forty of the smallest have now been identified and arranged."

The mystery of the discovery adds to the interest. The Poems have been carefully edited by Dr. Frederic G. Kenyon, who has had the singular fortune to edit also "The Mimes of Herondas" and the "Constitution of Athens."

Commenting upon the find, The London *Spectator* emphasizes the importance of it from the classical point of view:

"This is certainly the greatest classical discovery of the literary kind that has been made since the golden age of the revival of learning, that happy time when scholars found lost classics as the lucky diggers that light upon a new gold-placer find nuggets. In some respects Niebuhr's famous find of the palimpsest of Gaius in the library of Verona was more important, but the jurisprudence of Gaius can not be called literature. Only to read complete poems of one of the great lyrists of Greece, hitherto only known to us by insignificant fragments—the largest in Bergk's collection consists of twelve lines—is a pleasure which marks an epoch in a scholar's life."

Bacchylides was a nephew of Simonides and a rival of Pindar, whom he resembles in dialect, meters, and subjects. While his excellencies do not lead us for a moment to question the preeminence of Pindar with his "tense, obscure splendor," there is nevertheless a peculiar charm about his easy Greek and Ionian lucidity. Some things in the Poems would not be unworthy of Pindar, as, for example, the description of the eagle's flight in Ode V.—"a long and very beautiful poem, giving

the parley of Heracles and Meleager in Hades, and Meleager's story of his own death"—"the peaks of the great earth hold him not, nor the rough sharp waves of the unwearied sea."

The Poems abound in the picturesque compound epithets that characterize the greatest Greek poetry. Of Automedes of Phlius, who had been "victorious in the pentathlon by winning the three events of the quoit, the javelin-throwing, and the wrestling," Bacchylides sings:

"He shone conspicuous as the bright-rayed moon that divides the month shines eminent above the splendors of the stars." Hercules, again, in the regions of the dead, "saw by the streams of Coeytus the souls of hapless mortals thick as the leaves which the wind whirls among the gleaming sheep-dotted crags of Ida."

This last, Dr. Kenyon suggests, may claim to be the earliest anticipation, in a famous series of similes, of Milton's

"Thick as autumnal leaves that strew the
brooks
In Vallombrosa."

"The papyrus contains 1,070 lines either perfect or admitting of probable restoration. Of 198 more, fragments remain; 112 have perished entirely, but can be proved by the meter to have existed." Fourteen of the 20 poems are *Epinicion*, or choral odes commemorative of victory in the games or in war; but six of them are Pæans, Dithyramb, or, more indefinitely, Hymns. Of these, the Poem at the end is said by the editors to be unique in Greek literature, altho one critic thinks it recalls the long papyrus fragment of Aleman. It is a bright, ballad-like poem, "consisting of a series of questions and answers between two choirs, one representing Aigeus, king of Athens, and his suite, the other standing for some other group of courtiers, with perhaps Medea for a central figure." The translation is thus given:

"Thou King of Holy Athens, Lord of the delicate-lived Ionians, why peals a fresh the trumpet's bronzen bell with music of war? Comes there a leader of armies in hate across our land's boundaries? Or do plotting robbers hale off in the herdsman's despite our

flocks of sheep? Or what gnaweth at thine heart? Speak; for methinks if any man on the earth hath armies of bold youth to aid him, it is thou, O son of Pandion and Creusa!

"There cometh but now a messenger; his feet have crost the long Isthmus road, and he tells deeds past speaking of a man of might. He hath slain the o'er-mastering Sinis, whose strength was greatest on the earth, the seed of Kronos' Earth-shaking son. He hath smitten the man-slaying boar in the glens of Kremmyon; and sent lawless Skiron to death. He hath checkt the wrestling of Kerkyon. Yea, and Prokoptes hath cast away the strong hammer of the Afflicter: for a mightier man is come upon him. And I fear what the end will be.

"But who, saith he, this man is? and from whence? and in what guise cometh he? Doth he lead a great host in weeds of war, or walketh he alone in arms like a wayfarer seeking his needs in a foreign land? So strong and valiant he is, and bold, that hath checkt the great might of these men. Surely

some god speedeth him, that he may do justice upon the unjust. For it is not easy to do deeds for ever and never fall into sufferings of wrong. In the length of time all things shall come to pass.

"Two men only, saith the herald, follow him. A sword is hung on his fair shoulders and two smooth spears are in his hands. A beaten helm of Laconia is about his bright brown hair; on his breast a crimson doublet and a fleecy cloak of Thessaly. From his eyes shines a red flame like the fires of Lemnos. A youth he is, they say, in his first spring, yet his heart is set on the joys of Ares, on war and the clash of battling brass; and his feet are turned toward sunlight-loving Athens!"

How marvelously the work of the archeologist is confirming the facts of history, both secular and sacred, is being every day more clearly demonstrated.

NOTICES OF BOOKS OF HOMILETIC VALUE.

THE CONSTRUCTION OF THE BIBLE. By Walter F. Adeney, M.A., Professor of New Testament Exegesis, History, and Criticism, New College, London; Author of "The Theology of the New Testament," "How to Read the Bible," etc. Thomas Whittaker, New York. Price, 50 cents.

A suggestive and valuable booklet by a well-known author.

REMARKS ON THE MISTAKES OF MOSES; AND A VOLLEY OF GRAPE-SHOT. By H. L. Hastings, Editor of *The Christian*, Boston, Mass. Third Hundred Thousand. Price, in fine cloth, fully illustrated, \$1; in manila covers, 15 cents.; without covers or illustrations, 5 cents.

Characterized by the vigor and incisiveness that always mark the productions of this well-known and practical anti-infidel apostle of the present day. Excellent for circulation among young men in country and city.

"A Life for Africa. Rev. Adolphus Clemens Good, Ph.D., American Missionary in Equatorial West Africa." By Ellen C. Parsons, M.A., editor of "Woman's Work for Woman." Fleming & Revell Company, 1898. Price, \$1.25.

This is an inspiring and helpful book, especially for young Christian workers.

LIGHTS AND SHADOWS OF AMERICAN LIFE. By Rev. A. C. Dixon, D.D., author of "Heaven on Earth," etc. New York, Chicago, Toronto: Fleming H. Revell Company. Price, \$1.

These are plain, direct, popular sermons on practical and vital themes, by the pastor of the Hanson-Place Baptist church of Brooklyn. His themes are: Our Home, Our Bread-Winners, Our Money-Makers, Our Boys and Girls, Our Amusements, Our Sabbath, Our Politics, Our Cities, Our Bible, Our Churches, Our Dangers, Our Women, Our Destiny. The sermons must have been exceedingly interesting to hear, and in printed form they are just as readable.

WHAT THE BIBLE TEACHES. A Thorough and Comprehensive Study of All the Bible Has to Say Concerning the Great Doctrines of Which It Treats. By R. A. Torrey, Superintendent of the Bible Institute, Chicago, Author of "How to Bring Men to Christ," etc. Chicago, New York, Toronto: Fleming H. Revell Company. Price, \$2.50.

This work is an attempt on the part of a Bible-teacher of large experience to draw directly from the Bible itself what it teaches on all the great vital questions. The matter is arranged in Books, Chapters, Sections, and Propositions, to make its use as a textbook in Biblical Theology easy. It shows the results of practical experience and prayerful piety.

The method may be indicated by an example. The subject of Book II. is "What the Bible Teaches about Jesus Christ." Chapter I. presents Christ's "Divinity." Section "I." presents what is to be found in the Scriptures concerning the "Divine Names" of Christ, and closes with the author's induction:

"*First Proposition:* Sixteen names clearly implying Deity are used of Christ in the Bible, some of them over and over again, the total number of passages reaching far into the hundreds."

Section "II." presents Christ's "Divine Attributes," gathering up in order the teaching of the Scriptures on these attributes, and following with the successive inductive statements:

"*Second Proposition:* Jesus Christ, the Son of God, is omnipotent";

"*Third Proposition:* Jesus Christ is omniscient."

After further gathering the Scripture teachings on the Omnipresence, Eternity, Immutability, etc., of Christ, the topic closes with an induction that aims to embrace all the teaching on the subject, as follows:

"*General Proposition:* Five or more distinctly Divine Attributes are ascribed to Jesus Christ, and all the fulness of the Godhead is said to dwell in Him."

HELPFUL DATA IN CURRENT LITERATURE.

THE ATLANTIC MONTHLY for December contains an exceedingly thoughtful article, by Mr. Benjamin Kidd, on "The United States and the Control of the Tropics," written during the last days of his recent visit to the United States. The article was called out by a letter from the editor to Mr. Kidd, which may be summarized as follows:

"In your suggestive volume on the control of the tropics you declare it futile that any first-class world-power should hope in the future to fold its hands and stand aloof from the tropics. You say that there can be no choice in the matter, and that with the filling up of the temperate regions and the continued development of industrialism, rivalry for the trade of the tropics will be the largest factor in the era upon which we are entering. You declare that, by reason of past experience, we have now come face to face with the following conclusions:

"The ethical development that has taken place in our civilization has rendered the experiment once made to develop our resources by forced native labor no longer possible, or permissible, even if possible."

"We have already abandoned the idea that the tropical regions might be occupied and permanently colonized by European races, as the temperate climes have been."

"Within a measurable period in the future, we shall probably have to abandon the idea that the colored races left to themselves possess the qualities necessary to the development of the rich resources of the lands they have inherited."

"The only method left, therefore, in your opinion, is that the tropics must be governed by the nations which undertake such work as a trust for civilization."

After thus summarizing the principles of Mr. Kidd's book, the editor calls his attention to the fact that he refrains in his book "from saying whether, in your judgment, the United States has incurred obligations by her victory over Spain to take a share in the development of the tropics, and whether the United States is politically able to enter upon such a career." The editor then proceeds to state the principal objections urged to the policy of expansion, and to ask of Mr. Kidd an answer to the burning question of the hour:

"The body of opinion in the United States that opposes a policy of expansion bases its objections on these three propositions: (1) that the traditions of the United States are directly and strongly opposed to a policy of expansion, and have been so opposed from George Washington's Farewell Address to the present time; (2) that a dangerous if not an insuperable practical difficulty to a policy of expansion is found in the inefficient civil service of the United States; and (3) that the control of colonies is illogical for the United States, because such a policy directly contradicts the fundamental proposition on which the republican form of government rests—that it shall consist only of self-governing commonwealths. In view of these objections, do you hold that the United States could safely enter upon a policy of expansion?"

It is not possible here to follow out in detail Mr. Kidd's answer to this vital question. Only two or three hints can be given. He states that in traveling over the United States he had found two bodies of opinion—the farmers and business men, especially in the West, largely favoring expansion; the reasoning classes largely opposing expansion, or at least hesitant about it. The former opinion finds expression as "the destiny of

America." He interprets this expression in connection with that "great phase of world-development" that has been going on for centuries, and is "really a struggle between what we might call the Latin type of civilization, represented by the Southern races, and that type of civilization which has been developed in Northern Europe"—which in our recent conflict with Spain reached its last and most significant stage. Modern history has been simply one great expansion of the territories of the English-speaking peoples, quite as notably in the case of the United States as in that of Great Britain. The development of the United States into a great world-power necessitates the development of a world-commerce along the lines of recent movement in the tropics. Regarding the objection from the character of the civil service, Mr. Kidd says: "There seems to be no insurmountable reason why there should not be as efficient a civil service in the United States as there is in England." In Great Britain the Indian civil service derives its vitality from "the higher ideals and standards of her universities"; in the United States, the university system of education, which "has already reached a kind of development far in advance of anything that we have in England," is "a magnificent recruiting-ground existing from which to build up a civil service with high traditions of public duty." "The intense feeling of the Western man that there is a meaning and a reason behind a policy of expansion which can not be put into formulas . . . may be nearer to the real meaning of things than the most thoroughly reasoned argument." The Western man's conclusion, put into the philosophy of the historian, was stated by the late Professor Seelye when, in discussing "the meaning of the principles behind the expansion of the English-speaking races," he wrote: "In a truly living institution the instinct of development is wiser than the utterances of the wisest individual man." The momentous bearing of this statement in the present case is apparent from Mr. Kidd's declaration, that "the principle behind the Constitution of the United States is probably the most vital and healthy thing in the world."

In THE FORUM for December, Prof. J. B. McMaster, of the University of Pennsylvania, the distinguished historian of the American People, sheds such light as only such a historian can on "Annexation and Universal Suffrage." At setting out he says: "The question has been asked, How will the acquisition of new territories, inhabited largely by semi-civilized races, harmonize with the principle of universal suffrage?" This question he undertakes to answer by reviewing the history of suffrage in the United States from the beginning to the present time. The "famous Ordinance of 1784" for governing the vast stretch of country north of the Ohio, which was prepared by a committee of which Thomas Jefferson, "the father of American democracy," was the inspiring genius, "was our first effort at colonial government, our first attempt to rule a community not fit to become a State and enter the Union; and by it a new political institution, the Territory, was created of two grades." The first territorial government set up by the Continental Congress became the model of all that have been since established. "At the foundation of it lay the broad principle that there was one kind of government for the States and another for the Territories; that the just powers of the

latter need not be derived from the consent of the governed; that only such men as a select class were fit to vote, and that only a select class who owned a great deal of land were fit to legislate; that the Constitution limited the power of the Federal Government over the States, but that the will of Congress was supreme over the Territories.

"The clear distinction between a State and a Territory thus drawn at the very outset of our career, and the principles then established that Congress was free to govern the dependencies of the United States in such manner as it saw fit; that the government it granted need not be republican even in form; that men might be taxed without any representation in the taxing body, stripped absolutely of the franchise, and ruled by officials not of their own choice—have never been departed from, and have often been signally confirmed."

After tracing the confirmation of these principles down through the history of the nation's expansion, Professor McMaster concludes with this summary statement:

"We have no such thing as universal suffrage. . . . The truth is, the suffrage never has been and is not to-day regulated on any other principle than expediency. Nor is this to be regretted. No government is worth a rush unless it is practical; and to be practical it must not be in advance of the intelligence and capacity for self-government possessed by the people for whose welfare it has been created. This has been the characteristic of every government yet set up in State or Territory, and is greatly to our credit; and this is the course we must pursue in the treatment of any people, whatever their

stage of civilization, who may come to us with new acquisitions of territory."

The Professor, therefore, sees no constitutional difficulties in the way of managing the new regions that have come under the control of the United States. A few days since, Mr. James Bryce, the distinguished author of "The American Commonwealth," cabled a view in substantial agreement with that of the American historian.

THE FORUM of the same date has two other articles from which the preacher can obtain light not easily obtainable elsewhere. The first of these is on "Political Activity in the Civil Service," by Hon. Perry S. Heath, First Assistant Postmaster-General. It takes one behind the scenes. The other is on "The Protest of the Pillager Indians," by Francis E. Leupp, formerly of the United States Board of Indian Commissioners. A paragraph from the paper will indicate its drift and purport:

"The purpose of this paper has been to show that the so-called 'Pillager Outbreak' was not an outbreak in any fair sense of the term, but an attempt of a handful of Indians to resist, on their own soil, what seemed to them a gross aggression on the part of an armed force of whites; and that even in that diluted form the trouble was not traceable simply to the service of an unwelcome subpoena, as at first represented, but was the culmination of a half-century's history of Indian friendliness and white overreaching."

The article is the most lucid exposition of the consummate iniquity of white overreaching that we have ever seen, and is statesmanlike and authoritative.

OUR BLUE MONDAY CLUB.

[Any clergyman admitted to membership who will send us at least one original story a year which will help to dissipate the Monday blues.]

A friend of mine told me a few days since an incident too good to keep. A gentleman recently called on one of the best-known literary men of this country, and during the call said to him: "What is that paper, *The Outing*, that Dr. Abbott edits?" "He does not edit *The Outing*, but *The Outlook*, a very different paper." "Well, I don't see any great difference between them. What is the difference?" "Why, *The Outing* is a paper that makes a religion of sport; *The Outlook* is a paper that makes sport of religion." He was enlightened!

S.
NEW YORK CITY.

ELIJAH J.—was a colored minister among the Friends. He had been a Methodist in one of the Carolinas, but on coming to Indiana Elijah found employment as a farmhand among the Friends—of the ancient type—where he was well paid and kindly treated, and, accordingly, "joined meetin'" with them.

Elijah was sincere, and won the respect of the community. He was bright in thought and attractive in expression—for the droveries to be gathered from the wreckage of words and sentences, as he flailed out thought-kernels for the edification of his hearers, formed the chief attraction, among young Friends, in attending the "meetin'."

His illustration of *patience* by "De sto'y somewhar in de Bible 'bout de frog and de tarpin (terrapin) dat stahed on a race to hebbin'," and the exhortation not to attempt the extraction of "de mote from our brudder's eye when de bean is in yo' own eye,"

awakened aspiring risibilities among the more mirthful; while at times you might detect that the nymph humor spread across interdicted territory—the smoothly shaven faces, shaded by the broad-brimmed hats, of the more staid Friends.

But Elijah progressed in knowledge of things pertaining to the Kingdom. With meekness he received the doctrine, new to him, that the influence of music was necessarily harmful, hence its indulgence sinful; tho when alone in the field he would often yet sing plantation hymns of praise. With grave conceptions and honest convictions Elijah would sometimes offer kindly instructions in his private talks with the young people of the community.

On one occasion, as he past along the highway, Elijah heard the narrator of these events whistling an air as lively as a plow-boy well could. After his "Good mornin', Chally," Elijah, approaching very near, queried in a subdued and confidential tone, "Chally, does de like music?" Answer:—"Oh, yes, I'm very fond of it." Elijah:—"Well, but does de like de fiddil?" Answer:—"Oh, yes, when it is well played, I believe I like it best." Elijah:—"But, Chally, does de eber pat de foot dis way when de heabs de fiddil (indicating)?" Answer:—"Oh, yes, I presume so.—'twould be natural just to keep time." Elijah:—"Well, now, Chally, de mussent, de mussent (de's pooty good boy in mos' things, yet I did see de laugh at me in meetin' once), but Chally de mussent, for ebery time de pats de foot when de heabs de fiddil, why de's—de's committin'—de's committin'—'dultry?' If Elijah's discovery were but more widely known, it might have a salutary influence upon public morals.

UNION, IOWA. C. R. H.

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To Our Patrons

Studies in Texts.—Dr. Joseph Parker, the great London preacher, this year celebrates his fiftieth year of preaching. The event is to be commemorated by publishing the first of a valuable set of six volumes, containing new sermons, outlines, and a great variety of suggestions. They represent almost all aspects of Dr. Parker's ministry. They are filled with matter for which he could not find room in his principal work entitled "The People's Bible," which runs to twenty-five octavo volumes, and contains, as he says, the life of his very soul. These six volumes in no degree encroach upon the large province of "The People's Bible." They are the gleanings of the harvest rather than the harvest itself, and as the gleaner often gathers some of the choicest of the wheat, so these volumes contain many of the best thoughts of this great preacher and Bible student. Indeed it is not too much to say that these studies are equal in all respects to Dr. Parker's best work. They will be of the greatest value to active preachers, Bible students, and teachers. The contents will also be exceedingly useful for home and family readings. A deeply interesting account of how the author preached his first sermon fifty years ago, and also many valuable hints on pulpit preparation and methods of preaching are contained in the preface.

The first volume was issued in London slightly in advance of its publication in this country. The religious press accorded it the highest praise, as will be seen by the following extracts from a few representative papers:

Christian World: "Dr. Parker's fertility and suggestiveness are here as remarkable as ever."

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Newcastle Chronicle: "They are strenuous and stimulating, mark by all the vigor, eloquence and formidable candor characteristic of Dr. Parker."

Primitive Methodist: "They are mark by all the Doctor's originality, his fine spiritual insight, majesty of expression, wealth of illustration, and forcefulness of application. Preachers of the Gospel can not do better than add this book to their libraries."

Local Preachers' Magazine: "They are varied in subject and length of treatment; they are

such as to stir the reader's soul; they abound in points which are strong in the author."

The Poems of Richard Realf.—*Now Ready.* By the time this magazine reaches its readers, the eagerly awaited volume of Realf's Poems will be ready for delivery. This volume contains by far the largest collection of his poems ever gotten together. There are here about 170, including lyrics, songs, and sonnets. Of the latter, the volume now announced will contain over sixty, exquisite in their rhythm and rich in melodious thought, throbbing with passion and full of the symbolism which has made Realf's name, to those who have gathered such stray examples as could be secured, worthy of mention alongside the names of Tasso, Petrarch, Milton, or Keats. The Realf volume will be a surprise also as well as a delight for its passionate and powerful songs and poems of the Civil War period and the stirring five or six years of national history that followed the death of Mr. Lincoln. A score of poems written while Realf was assistant at the famous Five Points House of Industry in 1855-56, are worthy to rank with Thomas Hood's "Song of the Shirt." Stirring lyrics of the anti-slavery agitation and of the Free State strife in Kansas mingle with poems of Love, Life, and Circumstance, which will be a pleasure to the general reader as well as a special delight to the admirers of this "Workman-Poet-Soldier," as he designated himself.

Col. Hinton's memoir will trace the life of the English gardener's son to his sad death at Oakland, California, in October, 1878. The editor was the intimate friend of the poet for twenty-two years, closely connected with many of the remarkable associations of Realf's life. There will be five portraits of different dates from 1838 to 1876, one of the Poet's mother, and several reproductions of autograph poems and extracts from war letters and other prose writings.

In Christ Jesus.—By ARTHUR T. PIERSON, D.D., Editor of "The Missionary Review of the World." There is more meaning in the phrase which forms the title of this book than appears at first glance, and the author demonstrates with fulness and thoroughness the boundless range and significance of the words, *In Christ*, or *In Christ Jesus*. A very small key may open a very complex lock and a very large door, and that door may itself lead into a vast building with priceless stores of wealth and beauty. Dr. Pierson assumes that this brief phrase is the key to the whole New Testament.

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. . . The more we study the phrase and the various instances and peculiar varieties of its recurrence, the more shall we be convinced of its vital importance to all practical holy living."^{6b}

The book is written in the most devout and helpful spirit and can not fail to encourage and inspire all classes of Christians. For preachers it is peculiarly suggestive. The price of this book is 60 cents.

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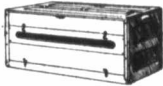
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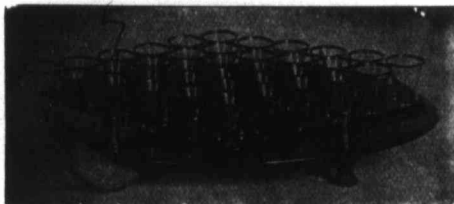
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