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I. K. FUNK, D.D., LL.D., AND D. S. GREGORY, D.D., LL.D.

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THE HOMILETIC REVIEW.

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REVIEW SECTION.

I.—THE IMPORTANCE OF PRESENTING THE BIBLE IN COMPLETE BOOKS FROM THE PULPIT.

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

THE treasure-house of Scripture is so full of inexhaustible riches that no preacher should ever be at a loss for a subject. Indeed, his only difficulty should be how and what to choose which may at the moment be most profitable amid the bewildering multiplicity of possible sources of edification. It is, however, astonishing to me that sermons, of which it is the object to set forth the general significance of *complete Books* of the Bible, and the place they occupy in the divine economy, should be so rare that I have never once heard one preached. I have myself preached in St. Margaret's, Westminster, on almost every Book in the Bible as a separate unit in the sum of revelation, and I have every reason to hope that those sermons were interesting and instructive to many thoughtful hearers. If any doubt whether such a series of subjects for sermons would have any chance of being appreciated, I may say that, tho I have never yet found time to publish the incompleated series on the Old Testament, my method of dealing with each Book of the New may be seen in my "Messages of the Books," published in 1884.* I know from unsuspected testimonies that the book has been found helpful even by theologians, as well as by ordinary readers. A beloved and distinguished American bishop told me, shortly before he died, that he had carefully gone through the book several times, and regarded it with warm approval. Complaints are sometimes made of the sameness, the emptiness, the commonplaceness of pulpit addresses; and when we remember how many sermons have to be produced by hard-worked parochial clergymen in the scanty interspaces of a burdened and distracted leisure, the only wonder is that so many sermons are still fresh and admirable. If, however, the clergy would try the certainly rare experiment of going through the Bible Book by Book, devoting to each Book, as a whole, one, or, if necessary,

* "Messages of the Books." Messrs. Macmillan & Co.

two, or even three sermons, which, avoiding details, should only illustrate the main lesson and distinctive features of the Book, the resultant advantages would be manifold. Let me enumerate some of them.

1. Supposing that a clergyman has two sermons to preach every Sunday. He might make one of them a sermon of the ordinary kind, on some special text, doctrine, or exhortation; and the other, in regular sequence, a sermon on a Book, beginning with Genesis and ending with the Apocalypse, which "concludes and shuts up the acts of its stately drama with its sevenfold chorus of Hallelujah and harping symphonies." The first resultant advantage would be that he would not have to lose any time in selecting a topic for one of his two discourses. It would be ready to hand, and would be a perpetual incentive to the wise and happy occupation of his leisure.

2. The next advantage would be the introduction into his pulpit ministrations of a pleasing and most wholesome variety. Almost every separate Book of Scripture differs from every other Book in many particulars. The harp of the Bible is a harp of a thousand strings, tho too many preachers fall into the habit of awaking only the music which slumbers on but a single golden chord, and of educing but one note of the multitudinous chorale.

3. A third advantage would be the imperious necessity for study. Unless a preacher appropriates wholesale the thoughts and words of others—a course which is never to be approved—he can not preach on an entire Book without studying it as a complete and separable entity. The resultant advantage to himself might be immense. He would be compelled to read and to think, and to escape from the well-oiled groove of easy and familiar platitudes. The helps to such a course are manifold. I know, indeed, but of two books, besides my own "Messages of the Books," which—in a way more or less directly homiletic—deal separately with each historian, prophet, Evangelist, and Apostle who has contributed his quota to Holy Writ. One is called "Book by book," published by Messrs. Isbister, in which a series of different writers, of whom many are of proved ability, treat of each Book by itself.* The other is a series of sermons preached by the Rev. Dr. Donald Fraser, and called "Scripture Lectures on the Books of Holy Scripture."† But there are also learned and admirable articles on each Book and author in Smith's Dictionary of the Bible; in the various Encyclopedias of Kitto, Herzog, Winer, Riehm, Schenkel, and others, both German and English; and in the numerous "Introductions" on parts of Scripture, such as those of Bishop Westcott, Dr. Driver, Dr. Davidson, Cornill, König, and many more. In these days, the aids are abundant; they are almost *too* abundant, if they lead the preacher to rely too little on his own thought and research, and too much on the so-called authorities.

* "Book by Book." Messrs. Isbister & Co., 1892.

† "Scripture Lectures," by Rev. Dr. Fraser. J. Nisbet & Co., 1876.

4. This great advantage to the preacher—that it would *compel* him to a more thorough and systematic personal study of the Word of God, and would thereby increase his own power and knowledge—would further redound to the increased edification of his listeners. They would soon learn to read and think a little for themselves. The Bible would come to acquire in their eyes a new splendor and significance. Much, of course, would depend on the skill and insight of the preacher, who, above all, should not weary his people by being tempted to treat at too great length a series of themes of which some are so prolific of instruction. Many of the Books could be treated satisfactorily in a single sermon, which would suffice to point out their general scope and special characteristics. Other Books, like Genesis and Isaiah and the Apocalypse, would require more than one sermon to be devoted to the elucidation of their main standpoints.

5. If it be the special glory and object of sermons, not so much to be remembered for their own sakes, but to lead to nobler aspirations and higher attainments in their hearers, it would be an incalculable advantage that such a series of sermons would open to their own personal inquiries “the unsearchable riches of Christ.” They would at once be delivered from that utterly false method of treating the Scriptures which snips them into atomistic fragments and reduces them to a heterogeneous chaos of isolated phrases. By learning that each Book has its distinct object and message they would soon learn, also, to pray with George Herbert:

“Oh, that I knew how all Thy lights combine,
And the configurations of their glorie,
Seeing not only how each verse doth shine,
But all the constellations of the storic.”

6. If any preacher is afraid lest a series of sermons should prove wearisome, I think that he may dismiss any such misgiving. Let him only study (1) to condense, and (2) to give real and solid and new information, not the *crambe repetita* of dreary commonplace. He will then soon find that his congregation will look forward eagerly to his discourses on the Books, and that he will receive letters of inquiry from young men and others whom he has interested. If, indeed, he *does* find that his series produces no effect; that it is voted “dull,” and that his congregation is, in consequence, diminishing, not increasing, he must conclude that he has not the requisite gifts for this method of instruction, or has not treated his theme in the best manner. In that case, he had better close his series for the present, and renew it later on, under auspices of more earnest endeavor.

7. The plan which I have here ventured to sketch out for the consideration of my brethren in the ministry might furnish them with months, and even years, of subjects for happy and profitable pulpit ministrations. I think that such a great course—which might, of course, be intermitted on special Sundays—might well be prefaced by

a series which might be made most interesting and stimulative: first, on "The Bible as a Whole," then on "The Poetry of the Bible," "The Prophets of the Bible," "The Interpretation of Prophecy," "The Histories of the Bible," as indicating the Jewish view of the philosophy of history; the *Chokmah*, or "Wisdom literature" of the Hebrews, in which a glance might be given, not only at the Books of Proverbs and Ecclesiastes, but also at the two most remarkable books of the Apocrypha—the Book of Wisdom and the Book of Ecclesiasticus. Two or three sermons might then be preached on the *later* Books of the Old Testament regarded as a whole: the Books of Chronicles, Ezra, Nehemiah, Esther, and the later prophets, Haggai, Zachariah, and Malachi. The *Megilloth*, again—the five books which were written on separate rolls and read at special Jewish festivals, viz., Canticles, Ruth, Lamentations, Ecclesiastes, and Esther—might collectively as well as separately furnish grounds for a valuable discourse. Two or three sermons of deep interest might be devoted to the *Præparatio Evangelica* of the epoch between Malachi and John the Baptist, with its glorious Maccabean struggles and its gradual organization of the various prominent Jewish sects which play so large a part in the history of the Gospel era. Of the rich stores to be found in the separate or collective New Testament Books I need hardly speak, tho here, again, there might well be *general* sermons: 1. On the Synoptists. 2. On St. John's writings in general. 3. On the dominant ideas of St. Paul in their commencement (as in the Epistles to the Thessalonians); their development in the great controversial Epistles; their maturity in such Epistles as those to the Ephesians and Galatians; and finally, in their peaceful awaiting for the inconceivable dawn in the Philippians and the Pastoral Epistles. The special ideas and characteristics of the Apostle of the Gentiles, the Apostle of the Circumcision, and the Apostle of Love might well be the basis of three noble sermons.

8. It may perhaps be thought that "the Bible as a whole" would be a preposterously large topic for a single sermon. It is quite true that *many* separate sermons might be preached on the general consolation of the Bible—"le grand livre consolatoire de l'humanité," as Rénan calls it; on its *special* sources of consolation in various regions of human affliction; on its revealing power as a divine Urim, ardent with oracular gems; on the converting force of special texts which have flamed as with an electric thrill into individual hearts, and, in effecting their conversion, have through them been a power in innumerable souls; on the inconceivable extent to which the words of the Bible have interpreted themselves into the heart of humanity, till the whole Book becomes like that tree of the Northern sagas, the ash-tree Ygdrasyl, whose leaves are the lives of men. All these would be bright and novel and inspiring topics, for it is quite transcendently more true of the Bible than it is of Shakespeare—to whom Goethe applied the phrase—that as we read it, the leaves seem to rustle and be driven to and fro by

the great winds of destiny. And indeed, since Shakespeare himself is pervaded with the thoughts and expression of the Bible, one or more interesting discourses might be delivered on the predominant and universal influence which the Scriptures have exercised on all the best literature of the world as represented by all its most transcendent writers. But while all these topics, and others analogous to them, might profitably fill an introductory course of quite half a year, it is perfectly possible to compress into a single sermon a general estimate and conception of "the Books of God." On that subject I may say *experto crede*. I have done it several times, and never without the thanks of my hearers. On one occasion I did so in Westminster Abbey. A nobleman happened to be present who, hearing me begin by saying that I intended to take the whole Bible for my text, quietly set me down as a fool, and calmly composed himself to slumber. But before I had spoken five minutes the sermon had arrested his attention, and held it unbroken for an hour. It has been, perhaps somewhat cynically, said that it must have been a good sermon which one heard on Sunday if one remembers it on Tuesday; but I can say of this sermon that, perhaps from its unusual topic, that nobleman has remembered and referred to it ever since.

9. As in my "Messages of the Books," I have given specimens of the method in which I endeavored to handle each special book of the New Testament, it may here suffice if, in conclusion, I venture to indicate in broadest outlines how a preacher might handle some of the Books of the Old Covenant. This may, of course, be done in ways as individual as ourselves, and my specimens are merely intended to adumbrate one method out of very many.

10. To begin, then, with the Book of Genesis, it could hardly, even in outline, be dealt with in one sermon; but its scope and general significance might well be set forth in three sermons. The first, dealing with the nine introductory chapters, after having reserved a special sermon to bring out the true significance of the story of the creation, might expand the moral and theological conception of Sin, Retribution, and Mercy as exhibited with unparalleled force and majesty in the stories of the Fall and the Deluge. In this way, from the very first we might inculcate and enforce the lessons that, quite apart from all questions of historic, or archæologic, or literary interest and elucidation which the Bible may suggest, its predominant aim is ever to make men wise unto salvation. The remainder of the Book might, in its basal conceptions, be set forth in two sermons more, of which one would deal with the call of the Individual, and depict the mighty figure of Abraham, the Faithful, the Father of Nations, the Friend of God. Another discourse would illustrate the call of the Family, and furnish us with pictures rich alike in warning and in beauty from the lives of Isaac and Jacob. The third might teach lessons from the call of nations, from the contracted fortunes of Jacob and the Hebrew race, and Esau and the

Edomites, and might find rich instruction from the fortunes of Joseph and the Israelites in Egypt.

Passing to the other Books of the Pentateuch, how intensely interesting a sermon might be preached even on what might look like the uninteresting details of the construction of the Tabernacle, if through these we lead up to the central conception of the Mosaic covenant! The Ark enshrining the shattered tablets of the moral law—that “moral law within,” which is more majestic than even “the starry heaven above,”—indicating that in righteousness and true holiness is to be found the central meaning of the entire legislation; yet indicating, at the same time, the infinitely gracious message that tho man has broken the Law of God, the Cherubim lean over the Mercy-seat, and are no more the vengeful Cherubim of Eden, but the adorers and protectors of the Will of God, whose golden wings are nevertheless sprinkled with the blood of expiation. Again, might not the inmost meaning of the whole sacrificial system be summed up in a sermon on the Meat-offerings, of oil, and salt, and fruits, and flowers and frankincense, and firstlings, which are Eucharistic, or typical of the universal duty of thanksgiving; on the Sin-offerings, which were propitiatory, being indicative of the blessed possibility of restoring the relation between man and God, which has been disturbed and ruined by man’s transgressions; and the Burnt-offerings, which were self-dedicatory, being meant to express man’s relation to God, and the duty of living in the conviction that

“Our wills are ours, we know not why;
Our wills are ours, to make them Thine.”

Would it be of no value, then, to impress forever on the hearts of our hearers the truth that the whole explanation of the Mosaic dispensation lies in its exhibition of the great idea of Man’s relationship to God, and God’s restoration of Fallen Man? and that as its Moral Law was the enactment that man must be holy, so its ceremonial law meant that man must continue holy, and gave him ordinances which were meant to keep him in the straight path?

One more illustration from one of the Prophets must here suffice. I have the less need to dwell on this head because in my little book on the Minor Prophets I have tried to show how each one of them may be briefly treated. But let us take by way of specimen the Book of Jonah. Views about it may differ. Some may regard it as almost a religious duty to take every incident in it quite literally, in spite of the almost insuperable difficulties which in these days make it almost impossible for any student of competent learning and open mind to do so. Others hold that to take it as literal history is to offer to God the unclean sacrifice of a lie, and—as is the opinion of most leading Biblical scholars of all schools, both in Germany and in England—may regard it as a specimen of what the Jews described as the *Haggadah*, a specimen of the loftiest form of moral fiction. Into this question the preacher can, of course, enter or not, according to the capacities and

needs of his congregation; but, in either case, he should point out that the deep moral and religious instructiveness of the Book remains untouched. It still marks one of the completest triumphs over the narrowness of Jewish exclusiveness and particularizing. It breathes the love for humanity and the lofty sense of the universal Fatherhood of God, just as we find it in the memorable utterance of St. Peter after the teaching vouchsafed to him by the Holy Ghost, the Comforter, on the roof at Joppa, that God is no respecter of persons, but in every nation he that feareth Him and doeth righteousness is accepted of Him. The Book levies upon some of the commonest symbols in the prophetic writings of an earlier age, and weaves them into a vivid narrative of the noblest import. The most fatal of all mistakes which half-educated readers make when they read it is "to pore upon the whale and forget God." It illustrates the truth that the love and wisdom of God far transcend the small religious capacities of men; that not even by taking the wings of the morning, and flying to the uttermost parts of the sea, can any man escape from God or from the duties which God lays upon him; that an avenging conscience inflicts certain retribution on all who violate God's law; that God's deliverances, even from apparent uttermost destruction, are as when a shepherd tears out of the mouth of a lion two legs and the piece of an ear; that God's large plans are too divine to be contracted by the mean pettiness of human selfishness; that God bears even with the unthankful and the evil, and extends His infinite compassion alike to guilty nations and to miserable egotists; that he

"Who with repentance is not satisfied,
Is not of heaven or earth."

These are but some of the lessons with which this brief Book abounds. And if so much can be gained from those few pages, how much more from even the most general survey of such magnificent volumes as the Book of Isaiah or the Book of Job? I trust, then, that the hints of this paper may be of some value in urging the importance of Books as texts, and may furnish some slight hints as to the manner of handling them.

II.—THE HISTORICAL RELATION OF THE BOOK OF GENESIS TO THE EXODUS FROM EGYPT.

BY SIR J. WILLIAM DAWSON, LL.D., F.R.S., ETC., LATE PRINCIPAL
AND VICE-CHANCELLOR OF MCGILL UNIVERSITY, MONTREAL,
CANADA.

THE often-quoted phrase attributed to Voltaire, "Happy the nation that has no history," is too narrow and pessimistic to have found acceptance with any of the more civilized nations of the world. They all attach the greatest value to the annals of the past, and regard their ancestral history as a precious treasure of knowledge and wisdom ap-

plicable to present needs. This feeling was certainly deeply impressed on the minds of the men who, under the guidance of the Divine Spirit, wrote for us the wonderful records preserved in the earliest Book of the Bible—so wide in its initial scope, so skilfully narrowed down to the special family to which it ultimately relates, and its connection with God's great plan of redemption, and so full of teaching and example applicable to every age.

In the present paper I propose to notice shortly some points in which the Book of Genesis may be regarded as constituting a necessary preparation for the Exodus and the conquest of Canaan, or, to put it another way, to inquire to what extent the Exodus and later historical events would have been possible without the previous occurrence of the facts narrated in Genesis and the knowledge of these facts on the part of the Israelites themselves. This objective and historical method may not be absolutely conclusive, and it may in future be much strengthened by the results of further archeological investigation, but it at the least affords a kind of circumstantial evidence which commends itself to the common sense of ordinary men, accustomed to weigh probabilities in regard to the interdependence and congruity of successive occurrences.

In view of the present state of knowledge, it is scarcely necessary to adduce any evidence for the facts that the Israelites did really sojourn in Palestine and in Egypt, and went out from the latter preparatory to their return to Canaan as conquerors under Joshua. A chain of circumstantial evidence furnished by Chaldea and Egypt, and latterly by Canaan itself, now corroborates the Bible history from the time of Abraham to that of Joshua, and is daily becoming more clear and complete, so that it may be said that no one is so hardy as to dispute the facts of the oppression and the Exodus, while, except a few disputed dates, the connection with Egyptian history is plain. It can, I think, now be shown that Joseph was brought into Egypt in the latter part of the reign of Thothmes III., the greatest of the Pharaohs, who has been called the "Alexander the Great of Egypt," and that the 430 years of the sojourn referred to in Exodus xii. 40, 41 are to be reckoned, not from the time of Jacob, but from the entry of Abraham into Canaan, which will bring the oppression of the Israelites into the reigns of Rameses II. and Meneptah, two of the kings of the nineteenth dynasty, who were the kings that "knew not Joseph," and the Exodus itself to the close of that dynasty, which seems to have ended in a period of anarchy, due in all likelihood to the Exodus itself.

It would further appear that an invasion of Egypt from the north and the defeat of that invasion by Rameses III. of the twentieth dynasty occurred while Israel was in its wilderness journey, and prepared for the conquest of Joshua by breaking the power of the Canaanite kings.*

* For the best exposition of these facts and dates, see Dr. Kellogg's lectures on "Abraham, Joseph, and Moses in Egypt." New York, 1887. See also Introduction to "Eden Lost and Won," by the author.

I may add that the correspondence contained in the Tel-el-Amarna tablets, belonging to the reigns of two Pharaohs intermediate between the time of Joseph and the Exodus, has within a few years shed a flood of light on the condition of Canaan at and before the conquest by Joshua, and that only last year an inscription of Meneptah, discovered by Prof. Flanders Petrie, has thrown new light on his relation to Israel.

Here we have a chain of circumstantial evidence to show the truth of the history of Israel in Genesis and Exodus. We have also the evidence of the Egyptian monuments and tombs to prove that in Egypt the Israelites had been dwelling for several generations with a highly cultivated and civilized people, and this in the time of its highest prosperity and greatest advancement. The architecture, the sculpture, the agriculture, the manufactures, and the literary productions of the Egyptians of this period are of the highest character, and the subsequent history of the Israelites shows that they would not be slow to take advantage of the educational opportunities offered to them. But these people had been subjected to a strange reverse. From a prosperous and even privileged condition they had been reduced to serfdom, and were ground down with exactions and enforced labor of the lowest and most oppressive kind. They were in a condition of the utmost distress and discontent, but wholly unable to deliver themselves from the tyranny of a military despot supported by the most formidable armed force at that time in the world. They greatly needed a leader, and, according to their own account, he was furnished to them in the person of Moses, one of their own people, but educated with the princes of Egypt, trained in all their science and literature, accustomed to act in high and responsible positions. Such a man was suited to gather around him the more intelligent, public-spirited, and influential men of his race, and might hope to lead them forth to freedom. But in order to do this he must educate them up to the idea of braving the wrath of their rulers and of leaving what was to them the choicest country in the world, and the laud of their birth and early associations, and to enter on the difficult and dangerous task of establishing a new nation on a foreign soil. Their want of this preparation, according to the history, he had found to his discomfiture in a previous effort in their behalf. Even now, when he had come to them as a man of greater wisdom and experience, and with a divine commission, if they had been mere slaves without a history, if they had nothing in the antecedents of their race to stimulate them, if they had not among their ancestors examples of pure faith, strong courage, and lofty endeavor, it might have been impossible to awaken them to hope and energy and persevering effort. For it was not mere liberation as runaway slaves or as liberated serfs that Moses had to aim at, but the foundation of a highly organized yet free nation, animated by patriotic, moral, and religious sentiments, and fitted to keep these alive till a greater than Moses should come to extend their faith and their

hopes to the whole world. To succeed in this, he must provide for them a popular literature, or something equivalent to it, and this superior in its tone and quality to that which sustained the religious faith and national feeling of their masters.

If we suppose, then, that Moses, the patriotic Hebrew, the educated Egyptian, the greatest prophet of Jehovah, was inspired of God to understand this great need and to supply it, let us proceed to inquire to what extent the Book of Genesis is worthy of such an authorship, and to what extent it meets the needs of an enslaved people struggling after light and liberty, and tends to stimulate them to endure the sacrifices, trials, and dangers inevitable in the attempt. Not that we are to regard even this as the final end of the Book, because it must form the foundation of a literary edifice built upon by all the succeeding Prophets of the nation, and by the Redeemer of mankind Himself, and His chosen Apostles. Nothing less was required, as we shall see by the structure of the Book itself, and nothing less has been the result, for this most wonderful of all books is at this day the basis of all the higher life of the world, and must continue to be so till the end of the present dispensation of God's dealings with men. "One jot or one tittle shall in no wise pass away till all things be fulfilled," in the final triumph of the Savior who thus vouched for the authority of the Mosaic books.

It has been well remarked by a recent able writer on Genesis* that to understand the unity and symmetry of the Book, we must regard it as a series of genealogies all introduced by the same formula and constructed on the same plan. There are ten of these, beginning with the "Generations of the Heaven and the Earth," and ending with the "Generations of Jacob." "These genealogies are not merely incidental or subordinate, but essential, and the real basis of the whole, and this results from the fact that the main design of the book is to trace the line of descent of the chosen race of Israel from the beginning to the point when it was ready to expand into a great nation." These "generations" are indeed the separate stones of a symmetrical column, around which are wreathed the garlands of incident, of history, and of biography which form its ornaments and illustrations; and the capital of the whole is that divine promise of a Redeemer on which is to stand in the latter day the glorious figure of the Son of Man, the "Seed of the Woman," and the descendant of Abraham and of Israel, in whom all the nations of the world are to be blessed. This one fact is alone sufficient to show how well fitted such a document must have been to awaken enthusiasm in the minds of a generation of men whom it taught that they themselves were links in this golden chain of salvation, not for themselves only, but for all peoples and for all time.

The base of our genealogical column is a cosmogony, resting on the ultimate fact that all things proceed from the will of the Great First

* Green. "Unity of Genesis."

Cause, the Creator—a proposition undeniable, because it is impossible to substitute any other rational statement for it. This naturally leads to a genealogy or development of all the phenomena of nature in an orderly series by the continuous creative energy of God.

The Egyptian religion was a species of pantheism, in which the sun and other heavenly bodies, the great fertilizing river, various animals and plants, useful or harmful, were gods or representatives of gods. At the bottom of the whole there may have been a shadowy monotheism taught to the initiated few. But to the multitude there were lords many and gods many, known by various names and worshiped at many local shrines. The Israelites in Egypt saw this idolatry on every side. Its sacred animals and its images were enshrined in magnificent temples, whose ruins yet astonish the world. They were carried in imposing processions, and were adored with all the pomp of a gorgeous ritual by priests who constituted the *élite* of the national aristocracy. The priestly orders and their fanes were enriched with splendid gifts, by Pharaohs who believed that their prosperity in peace and their success in war depended on the national gods. The author of Genesis sweeps all this mirage away from the eyes of the people, and refers everything in heaven and in earth to one Creator, whose Semitic name shows that in Egypt He is an unknown God, whose plural name shows that He includes in Himself all that can be properly called God or is worshiped, while He acts as one only. Thus, without any of that denunciation and ridicule of idolatry in which other Hebrew prophets indulge, and which in the circumstances would have been inexpedient, the author of Genesis quietly groups all the national gods as creatures of the Supreme, and enables the humblest Israelite to rise above the superstition of his haughty lords, and to know that their confidence in their idols is vain and delusive. His God is the Maker of heaven and earth and all in them, including man himself, who is His image and shadow.

We are next introduced to primeval man as a happy and innocent being placed in a paradise suited to his every want, and installed as, under God, the beneficent ruler of the lower world. "This garden of the Lord" is not in the valley of the Nile, but in that Euphratean plain from which Abraham, the father of the Hebrews, was reputed to have come. This transference of the earthly paradise from the Nile valley in which the Egyptians believed themselves to be autochthones to the actual primitive abode of man in Eden, was itself a fact fertile in important consequences with reference to the residence of Israel in Egypt.

In connection with the generations of Adam, our author has to deal with the difficult question of the introduction of evil. Its primary origin he does not attempt to trace. No insight into this was granted to him, nor was it necessary to his purpose. Already the first man and woman meet with an insidious and malignant tempter; who seeks to destroy their faith in God, and who is capable of using one of the lower

animals as his agent. Here no place is left for dualistic propitiation of evil divinities, and opportunity is taken to imply rather than to argue the origin of the prevalent deification of sacred trees and sacred reptiles. At this point, also, we have the promise of recovery from the fall and of the degradation and punishment of the tempter; and in connection with this the introduction of God in the new character of Jehovah, the God of the covenant and of redemption. There is no inconsistency in this with the authorship of Moses, because the name of Jehovah becomes appropriate so soon as an atonement of sin is announced in the promise: "The seed of the woman shall bruise the head of the serpent," and tho, as we learn from Exodus iii. 14, this divine name had been disused in the ages before Moses, he was specially commissioned to proclaim it as the name of God among the Israelites in Egypt, who, if they had learned nothing else from the theology of that country, must have become aware of the fact that the same God could be designated by different names in connection with his different attributes.

The thought of a future Redeemer brings before our author a great religious conception which had been obscured and degraded in polytheism, tho some remnant of it was always retained in the old religions. The simple form of the "seed of the woman," that is, of Eve or one of her descendants, is the Mosaic substitute for the most widespread and popular idolatry of the ancient world, that of a Mother of the Redeemer embodied in the cult of the Chaldean Istar, the Phenician and Canaanite Ashtaroth, the Egyptian Athor and Isis, and the Greek Artemis. All these goddesses were connected with nature-worship, especially that of the moon and the planet Venus, but we now know from the ancient Chaldean legend of the Deluge that Istar, one of the oldest of the whole, was no other than our familiar Eve, in her double capacity of the mother of men and the mother of the promised Redeemer. She is represented by the ancient Chaldean poet as the mother of all mankind, calling them the children she had brought forth, and weeping for them when they were destroyed by the Flood.* Moses must have been familiar with this use made in the popular idolatries of the original promise to her; and must have regarded it much in the same light in which evangelical Christians view the adoration of Mary as the "Mother of God." While, therefore, carefully preserving the memory of the precious promise of a future salvation, he places the mother of the promised seed in her true position as the tempted and erring, yet repentant and believing woman. Thus the most popular of all the idolatries of Egypt, and that which in some of its developments led to the greatest abuses, is quietly set aside like the nature-worship which was its companion. In like manner he reduces to a sad family tragedy the myths founded on the murder of Abel, which gave rise to the story of Tammuz slain by his brother Adar, and

* See the Chaldean Deluge tablets, as translated by Rucher.

the similar fable of Osiris and Typho, which was perhaps the leading feature of Egyptian mythology. In discarding these superstitions Genesis also gets rid of the doctrine implied in them that the Redeemer had already come. On the contrary, it leaves its Messiah in the future, and this is the ground taken by all the succeeding prophets till the birth of Christ. Throughout all these ages the people of Jehovah waited for the fulfilment of a divine promise, they waited for the consolation of Israel. In opposition to this the Egyptian theology regarded the Savior as a God or demigod already come on earth and ascended into heaven, and who had left in the world a priesthood with delegated powers of expiation and absolution, and empowered to send the most guilty soul with a clean bill of health into the presence of his Judge, who would also be his advocate and mediator. All this was repudiated by Moses, who arrogated no such powers even to the Aaronic priesthood afterward established. Its sacrifices were the typical presentment of the one great Sacrifice afterward to be offered.

The pious men of Israel were thus invited to come out of the idolatry of Egypt and to live in the presence of the one Holy God ever with them, tho unseen, and in faith in His promise of a future Redeemer to be revealed in the fulness of time and to bruise the head of the old serpent. In the mean time their God is a jealous God, who will chastise them for their faults and shortcomings, and will execute justice here and now on their adversaries. This is the true solution of an enigma which still puzzles theologians—that of the comparative absence in the Old Testament of references to future rewards and punishments.* Its explanation in connection with a future redemption, as well as in contrast to the Egyptian belief, is to be found in Genesis, where it is a necessary correction of a doctrine which supposes a Savior already come and entered into heaven, along with priestly mediators on earth whose offices are to be had by any one who can pay something to the temple. In the Mosaic system, on the other hand, the expiation for sin is not yet actually made. It is an object of faith, and the believer may have to rest for many ages in the state of the dead before his Redeemer shall stand upon the earth. Therefore he lives in faith and may have to die in faith, "not having received the promises." Every reader of the Old Testament is aware that the same teaching pervades the writings of the other and, in our view, later prophets, except that, as the time of fulfilment draws nigh, they become more explicit and detailed in their prognostications.

Nor is Christianity itself so different from the Mosaic view as some suppose. The Christian may entertain full assurance of his present and future salvation, and for that reason does not need to occupy himself much with the doctrine of future reward and punishment; and he knows that God will cause all things here to work for his good, but that he may expect chastisement for his misdeeds, while he also knows

* See Salmond, "Christian Doctrine of Immortality," book II.

that the full fruition of glory and happiness can not be attained till the second coming of Christ and the resurrection; and in the mean time he may, like the Old Testament saints, have "to rest in hope." Paul explains the matter in this way to his Thessalonian converts. Genesis thus presents a great contrast to the Egyptian idea of immediate heavenly rewards and priestly absolution, while it retains the hope of a future propitiation—and with it, of course, of a future life. Nor has Genesis any trace of the childish materialism which caused the Egyptian to attach so much value to the preservation of the dead body, and to place with it in the tomb things pleasing or useful in this life. The bodies of the patriarchs were not preserved as mummies, except those of Jacob and Joseph, yet there is no hint that this made any difference to them; but when God announces Himself to Moses as the "God of Abraham and Isaac and Jacob," we have no less authority than that of Jesus Christ for believing that He meant that these patriarchs still lived, for God is not the God of the dead but of the living—all live unto Him, tho dead unto us.

Thus the writer of Genesis, evidently having constantly before him the elaborate and mysterious religion of Egypt, calmly and judiciously selects and adopts the fundamental truths included in it and established by ancient history and revelation, and sweeps away the rubbish with which they had been encumbered. We thus see in Genesis the work of an able and thoughtful man, preparing for a great crisis in the higher life of his people, which required them to break loose from the beliefs and customs of Egypt in order that they might be freed from slavery, perfectly familiar with the religious notions and practises of Egypt, and which must to some extent have influenced the Israelites, yet so enlightened and guided by the Divine Spirit as to discard all that was merely external and useless, and to cleave to the essential elements of spiritual monotheism as at once the faith of the patriarchs of old and that which could alone deliver the Israel of his own time, and those to whom they were to hand down the primitive religion.

I have no space to notice in detail those generations of Noah which trace the descent of so many ancient peoples, and constitute the most valuable ethnological table that has been handed down to us from the ancient world; but in this, with its previous notice of the confusion of tongues and the dispersion, there is taught the unity of man, the brotherhood of distinct races, and the descent of the Israelites themselves from Shem, noblest of Noah's sons. This was, of course, in contradiction to the prevalent prejudice of the Egyptians as to the superiority of the people of Khem, and tended to enlarge the scope of perception of the Israelites, and to give them a more worthy opinion of themselves. Yet our author here candidly admits the early precedence of the Hamites, whether Chaldean, Egyptian, or Canaanite, in empire, civilization, and commercial enterprise. This is perhaps one reason of the introduction into the genealogy of the episode of Nimrod, which

some critics of the present day think a mere inadvertence; but it was very useful on the eve of the Exodus.

Genesis presents a still stronger appeal to the Israelite in Egypt in its narrative of the call of Abraham, in his separation from other people, and in the promise to his seed not only of the possession of the land of Canaan, but of being the source of blessing to all nations. The free pastoral life, the independence and high spiritual character of the Father of the Faithful, must have been the strongest possible stimuli to a manly independence and to the ambition to attain to a higher life than that of the Egyptian fellaheen; while the failings of Abraham and the other patriarchs pictured those which were most prone to affect the character of their descendants. Here again, however, we find the better elements of the family and village life of Egypt separated from the tyranny of an absolute monarchy and of priestly and military castes.

Last of all comes the story of Joseph, itself an example epitomizing the past, the present, and the future; and, if we except the story of Ruth, the most beautiful idyllic history of the ancient world. His happy youth in the bosom of the patriarchal family, his base betrayal into slavery, his rise to a position of trust, because God was with him, his falling under false accusation, his imprisonment and danger of death, his final deliverance because of his continued trust in God, his being made by the spirit of prophecy the deliverer of Egypt, and ultimately its ruler next to the Pharaoh himself—all pictured the present adversity and the glorious future of Israel. The accuracy and vividness of the delineation of Egypt under the greatest Pharaoh of the proudest age of Egyptian empire have often been commented on, even by those who, contrary to the Hebrew chronology, date it back to the time of the Hyksos, when many of the details would have been out of place; but less attention has been given to its value to Israel in the time of Moses. Why should they, whose fathers came to Egypt in such an honorable manner, be degraded to the position of serfs? How cruel and unjust was this on the part of the dynasty that "knew not Joseph," nor remembered his great services! Why might not the God of their fathers, who had exalted Joseph over the whole land of Egypt vindicate their cause and deliver them with equal praise and glory?

We can imagine the effect of the history of Abraham and Joseph, repeated with the fire and energy of the Eastern story-teller in the secret gatherings or public assemblies of the people before the Exodus, or read around the camp-fires of the desert, from the manuscripts which, in the land of abundant papyrus and countless scribes constantly employed in transcribing documents, public and private, could be multiplied with marvelous rapidity. Without some such influence, indeed, we can scarcely conceive of the possibility of the success of the mission of Moses. His voice and the more eloquent tones of Aaron could reach only a few of the people, scattered as they were in a wide area and

engaged in daily exhausting toil. It would require something similar to the modern newspaper or to what in elections is called "campaign literature" to stir up to enthusiasm so great and apparently so inert a mass. But if the history contained in Genesis and the new message from God brought to them by Moses could be scattered broadcast over the districts inhabited by the Hebrews, we have an intelligible means for the leavening of the whole. At the same time this new religious literature, so different from their own popular myths, would find access to the Egyptians themselves, and would tend to excite an interest in the Hebrews and feelings toward them which would help to account for the friendly spirit which the people of Egypt, as distinguished from the governing class, seem to have entertained. It would also furnish a reason for the fact that so many captives and slaves of other races followed them in their migration. We now know from the Egyptian records that this "mixed multitude" may have included not only Nubians and Negroes from the Soudan, but captives from the northern shores and islands of the Mediterranean, from Asia Minor and from Palestine, many of them belonging to peoples as high in endowments and civilization as the Egyptians themselves. Many of these people probably joined themselves to Israel from very low motives, but others may have been influenced by a religious awakening which contained in its birth the same elements of human brotherhood and common needs which gave force at later times to the preaching of Jonah in Nineveh and of Paul in Athens, and which modern missionaries are carrying into the interior of Africa.

The gospel in Genesis, simple and rudimentary tho it is, contains the beginnings of the Gospel of the New Testament, and is still the best preparation for it in the minds of the young and of the uneducated. It was and is the power of God for the deliverance of the slaves of the evil one, whether in ancient Egypt or in modern heathen lands. When was it more needed than at a time when the spiritual light of the world seemed about to be extinguished by the tyranny of Pharaoh, and when God was preparing a people to sustain that feeble light till it so brightens as to shine over the whole world? The New Testament assures us that our faith in the new-perfected salvation of the Christ is the same with that which animated Abraham more than four hundred years before the Exodus, and which animated Moses and his followers in that great event. Their faith, like ours, must have been based on divine testimony. To Abraham we are told that testimony came for the most part by revelation; but even he must have known of the precious revelations to Adam and to Noah; and even in Abraham's time these may have assumed the form of written records, for we now know that there were letters long before Abraham. Moses had a much larger history to draw upon, for the needs of a far more numerous and more necessitous people; and if the indications referred to in the preceding paper are trustworthy, he was commissioned to present to

them that history in a literary form, so as to constitute for the time the sacred book of their religion—the Bible of the Exodus. The Egyptians had also a sacred book, now known as the “Book of the Dead,” because it refers almost exclusively to the interests of the deceased in the future life; Moses by a better inspiration prepared a “Book of Lives” for the living, and to be their guide and consolation in this present life, fitting admirably into the requirements of the great crisis then imminent, and suited also to be the foundation of all subsequent revelation.

The questions may be asked, however: In what form was Genesis first given to Israel? and at what precise time? In answer, it may be said that the unity of the book is such that we must suppose it a work of deliberation, and embodying a well-conceived plan, and not a mere collection of fragments. Yet for temporary use it would admit of being divided into separate numbers or booklets to facilitate its wider distribution. Each of its genealogies might thus be circulated separately for a time at least, and the reading of the separate parts would unquestionably create the desire on the part of the readers to have access to the whole.

As to the precise date of the work, we can scarcely doubt that Moses, in his earlier life before he fled from Egypt, had studied and perhaps copied the old genealogies and family annals of his people. In Midian, in the long enforced quietude of his middle life, he would have time to give form and consistency to his earlier notes, and he would there probably have access to the literature of the southern Canaanites and Midianites and to that of the cultivated Minæan kingdom on the south, revealed to us by the recent researches of Glaser, which probably at that time possessed an alphabetical mode of writing. He might thus be able to take with him on his return to Egypt the complete Book of Genesis. Apart altogether from divine inspiration, and as a mere human piece of literary work, no ancient writer ever had better training or greater facilities for such a production, and for giving it unity, a finished character, and completeness as a history.

It is noteworthy that in these qualities it is somewhat in contrast with the journalistic and fragmentary character of the succeeding Books of Exodus and Numbers. These have the style of contemporary annals, written under circumstances of distraction and difficulty, and perhaps by scribes under Mosaic direction, rather than by Moses himself.

The above imperfect hints as to the connection of Genesis with the Exodus may be taken for what they are worth, and in any case might be greatly extended and improved. They suggest at least a theory more in accordance with historical probability than that of the divisive critics, and which deserves the attention of those who desire to attain to true and rational views of the opening Book of the Bible.

III.—THE COMING REVIVAL—ITS CHARACTERISTICS.

BY REV. C. H. PAYNE, D.D., LL.D., NEW YORK CITY; CORRESPONDING SECRETARY OF THE EDUCATION SOCIETY OF THE METHODIST EPISCOPAL CHURCH.

IF I rightly read the signs of the times, the American Church to-day is on the eve of another great religious movement. She is about to enter upon a revival epoch unprecedented in her history. The principal aspect which the revival assumes is determined by existing conditions. The reformation under Luther and Zwingli was a revival consisting largely in the correction of abuses in the Romish Church. The revival under Wesley and his coadjutors was the resuscitation of forgotten doctrines and the quickening of the spiritual life of the people. The results of a genuine revival are ultimately always similar—more Christians and Christians of better quality—the moral and spiritual uplifting of the people. In this article I shall attempt briefly to indicate what I believe to be some of the leading characteristics of the coming revival—the revival needed, the revival which the Church must exert her best energies to secure, the revival which must surely and soon come.

1. It will be a revival of original Christianity. The greatest need of the world to-day is the Christianization of Christianity, the making of Christianity what Christ Himself intended it to be. Christ's own type of Christianity must and will be realized. The present age has been marked by brilliant discoveries; but the greatest discovery has yet to be made, and when made will startle and quicken the world. That discovery is the discovery of Christ Himself. He has never yet been really and fully known; He has never been rightly recognized; He has never had a fitting place in the world for which He died. He is coming to the front as the rightful and recognized leader of His own forces. The Church will soon awaken to see Him as our leader—will listen to His words of command, and follow Him to victory. Original Christianity, with its mighty power in sacrifice and service, must soon become the dominant power in the world.

2. It will be a revival of individual righteousness. It has well been said that Christ was the real discoverer of man. Before His coming, the individual existed but for the State; in the true Christian scheme the individual is the unit of humanity, exalted and of priceless value. And since man has been thus ennobled by Christ, man is the supreme object of Christian endeavor—his rescue, his salvation, his development. But this supreme object is too often obscured and lost sight of by the Church; too frequently the Church busies herself with conventionalities, with formalities, with traditional customs, and thus becomes absorbed with caring for herself rather than for humanity. There is need that a trumpet voice should awaken the Church to a

realization of the one end of her existence. Especially is this true of this age, when material interests receive so great attention. Men are occupied with clamorous discussions of questions of finance, of tariff, of protection for the iron nails of a horse's foot and for the wool on a sheep's back. It is quite time that the Church should repeat in the ears of men the significant question of Christ Himself: "How much better is a man than a sheep?" Nor should the Church be misled by the cry that all this material development is in the interests of man. Though this may be true, the Church must ever emphasize the higher truth, that man's spiritual interests rise supreme above all others, and that these interests are imperiled by undue devotion to the material. The value of man, the salvation of man, the elevation of man—these are truths which the coming revival will emphasize; these are results which the coming revival will achieve. And this revival will also put emphasis upon another fact, viz., that the individual man is to be saved, not as another object for nursing care in the hospital wards of the Church, but saved for field service in every battle between right and wrong; so saved as to be an added power that makes for righteousness in every relation and every sphere of life. Let us acknowledge that individualism, as it has sometimes been preached from Christian pulpits, has its perils and may easily degenerate into self-interest. Baptized by whatever Christian name, we are forced to admit that it has too often been little more than a sanctimonious selfishness. But true Christian individualism, as taught by Jesus, is purest altruism, and the coming revival will bring to the front this much-vaunted but little-practised virtue. It will be what the world so much needs and is so anxious for—a revival of pure speech, of clean conduct, of Christ-like living; a revival of honesty, of truthfulness, of purity of heart and life. The watchword and battle-cry of the coming revival will be "Every saved man must become a savior of men." Save the individual sinner, so that he may save other sinners, save society, save the world. Every saved subject of the coming revival must be possessed and mastered by the teaching of Jesus, so that he will give self and substance, service and sacrifice, talent and time, voice and vote, love and life, all and forever to the salvation of men, to the regeneration of society, to the evangelization of the world.

3. It will be a revival of corporate righteousness. One of the strongest forces in modern life is corporate force, and this is too largely a godless force, a conscienceless force. Why? Because men have been led to hold that, while responsible for their individual conduct, they were not responsible for their corporate conduct; the practical outcome of which is that a man may be an honest man individually, but a rogue corporately,—as a church official he may be a saint, as a railroad official a scoundrel. That satanic doctrine must give place to the true Christian doctrine, that a professedly Christian man is bound to be a Christian man wherever he goes and whatever he does. If he becomes

associated with a bank, a manufactory, or a railroad, he must take his responsibility and his Christianity with him. He must take with him the Ten Commandments and the Sermon on the Mount into every enterprise and every corporation with which he has to do. The coming revival will convert the Church to this genuine type of Christianity, and then it will convert the great corporations of the country into genuine agencies for the salvation of men. Glorious era, when factory and forge, railroad and mining company, become practical preachers of righteousness! That era is coming, and it is ours to speed its advent.

4. It will be a revival of social righteousness. Sociology is the newest and greatest of the sciences. The attention given to this supreme science denotes the greatest awakening of the ages, and it is now transpiring before our blinded sight. Men are studying as never before the inter-relationship of man with man and the solidarity of society. They are learning that society, instead of being an aggregation of independent units, is itself a unit—a great personality; and every separate member in this composite personality is seriously affected by every other member and by the social body as a whole. They are learning the inspired truth that "No man liveth to himself." The Church of Christ can not be indifferent to this unprecedented awakening, nor to the opportunity which it presents for a forward movement unequaled in the history of the Church. It is impossible that the Church should not see that the greatest hindrances to her success in saving men are social hindrances—evil forces and agencies that by the power of combination, of popular sympathy, and of legal support dominate society and doom to ruin multiplied millions. If faithful to her holy trust, the Church has no choice but to break the power of these forces of evil by uniting the forces of goodness. She must meet concerted evil by concerted goodness. She must marshal and mass her forces for the sovereign and sublime task of Christianizing society. Every saved man must join every other saved man to make society Christian. This is the supreme truth and the supreme duty of the hour. If the Church will put the Christian spirit into the environment of the unsaved masses, she will solve this ever-recurring question of how to reach the masses, and she will multiply her converts as never before. Whatever is evil in society, in its customs, its laws, its organizations, its controlling influences; whatever operates as a hindrance to the regeneration of man and the establishment of the Kingdom of Christ, must be removed or be Christianized.

The mission of the Church is to save men; the mission of the saloon is to damn men. How can a thoroughly awakened Christian Church do otherwise than unite its forces to annihilate this greatest enemy of man, this greatest obstacle to the work which the Church is divinely called to do? By the resistless logic of Christianity, then, the saloon must go. It must be sent to its own place, and it will be

sent there by the dynamic force of an awakened Christian conscience, which the coming revival will surely effect. And to the same righteous doom must be consigned the brothel, the debasing though gilded club, all forms of satanic literature, and the whole vile brood of social evils. The mightiest revival of the Christian centuries will be the revival that stirs the slumbering consciences of the Christian Church, so that it will unite and mass in a holy crusade against the powers of evil, which, under the guise of respectability, and fortified by custom, by fashion, and by law, are causing moral devastation and death. And this revival is surely coming; nay, it has already begun. Blessed are all they of every name who contribute to this certain and glorious victory!

5. It will be a revival of civic righteousness. God's ideal of the government of this world is not that of a purely secular state, in which Christian principle has small place and Christian people have small part. His ideal is rather that of a Christian state, animated with the Christian spirit, dominated by Christian principle, existing as an organ of righteousness and justice, and cooperating with the Church in establishing the Kingdom of Christ on earth. Too long has the world waited for the realization of this ideal; too long have anti-Christian and non-Christian forces controlled the policy and determined the issues of a nominally Christian nation. The horrors of the Armenian massacres are enough to startle and shock the whole civilized world. But they go right on, with slight rebuke and no effective resistance, because six great so-called Christian powers are practically dominated by a thoroughly unchristian and selfish spirit. The sight may well make angels weep; and, beyond all question, such an attitude on the part of professedly Christian governments will make more infidels the wide world over than the Church can make converts in many a year. If we look at our own nation, in the government of nearly or quite every large city or town in this nation to-day, there is a wide remove from the principles enunciated in the New Testament. Every effort of the Church to prosecute its legitimate work is antagonized and neutralized by such a condition of civic affairs. And for this sway of civic unrighteousness the Christian Church is by no means guiltless. The indifference of professedly Christian men to the right, their complicity with evil, their blind partizanship, are largely responsible for the predominance of the bad over the good in the social and civic municipalities in this country. The remedy is at hand, and, by the irresistible force of a thoroughly aroused Christian conscience, the Church must and will apply that remedy. Christian influence, Christian aggressiveness will make a Christian city and a Christian state in fact as well as in name. And it is an omen of good, a promise of a better order of things, that a clear majority of voters in this country are either nominal communicants of the Church or sympathizers with and allies of the Church. And these Christian voters, united under a mighty in-

spiration and with a common purpose, can and will change the moral condition of every city in this fair land. This blessed change the coming revival will surely bring to pass. Already this revival has begun, and it is sure to spread and deepen and intensify, and sweep over the land with its purifying breath, until every town shall feel its revivifying power.

6. In the coming revival more than ever before in the history of the Church, the subjects and the agents will be young people. There is no more significant or more hopeful sign of the times than the rallying of the young people of the Church, ready for any service which the Master requires. The magnificent army of Epworth Leaguers and of Christian Endeavorers, and the Baptist Union, and other young people's societies, marshaled in battle array, is one of the most inspiring sights the Church has ever witnessed. What sublime possibilities the Church holds for such an army of loyal and lofty-purposed youths! In the great revival just before us, this multitude of Christian young people will give themselves with holy zeal to the work of winning their fellow youths, and thus largely the multitudes of young people in our land will be saved for the Kingdom of Christ. Satan will no longer be permitted to hold in his service the millions of American youth. With a higher wisdom and with agencies better adapted to her task than heretofore, the Church proposes to capture these millions of noble youth for the service of God and of humanity, and in this achievement will consist one of the chief glories of the coming revival.

7. It need hardly be added that the coming revival will be a revival of missionary zeal and of missionary activity, such as the world has not seen since apostolic days. It is impossible that the Church should be quickened by a revival of the character here indicated, and not be stirred with a profound and overmastering sense of her responsibility to the whole world. Her quickened spiritual life will also quicken her sympathies and give to her a clearer view of what that great word "brotherhood" means. She cannot but hasten to summon all her forces for a forward march to the speedy conquest of the world. The "Twentieth Century's Call" of *THE HOMILETIC REVIEW* sounds out clear and loud like a trumpet-blast, and can hardly fall unheeded upon the ear of the Church. It is timely and of transcendent importance. I believe there will be a general response to this call, and especially am I certain that, as a result of the great awakening of the slumbering Church, millions of money will flow into missionary treasuries, and thousands of consecrated and cultivated young men and young women from the schools of the Church will flock to the officers of the great missionary boards, with eager desire to bear the messages of life to the waiting, famishing millions of heathen lands. The signs of this great coming revival and the methods of securing it will be discussed in future articles.

IV.—REFORMED HINDUISM.

BY THE REV. JESSE W. BROOKS, PH.D., D.D., CHICAGO, ILL., MEMBER OF
THE AMERICAN SOCIETY OF COMPARATIVE RELIGION.

In the field of Comparative Religion there is to-day no more interesting study than that of Reformed Hinduism. The irenic spirit manifested by Mozoomdar and Nagarkar at the Parliament of Religions won the respect and admiration of most of those who listened to their addresses. It is indeed doubtful if any of our visitors at the parliament exerted more influence upon the popular religious thought of America than did these apostles of Reformed Hinduism. Indeed, efforts are being made to organize societies here to maintain and extend the work of these Indian reformers; and, if we mistake not, there is a popular notion abroad, at least in certain quarters, that this reform is broad, economical, and practicable; while that instituted and carried on under the supervision of our Christian foreign missionaries is narrow, expensive, and unpractical. At all events, those who are carried away in sympathy with the leaders of the Somajes are not likely to continue very long lavishing sympathy, much less money, upon our foreign missionary enterprise.

The features of this movement should be understood by all who are interested in the extension of our missionary work in India; its most vital principles should be discovered, and a careful estimate made of its worth as a regenerating force for saving India from the corrupting and degrading influences of idolatry. The praise which has been lavished upon these reformers, or Brahmos, recently, is not new. As long ago as 1870, W. H. Fremantle, in an elaborate article in *The Contemporary Review*, referred to the Brahma-Somaj as "the nucleus of the Church of Christ in India," and enthusiastically declared of its leaders: "Few persons, I think, can listen to their words without feeling their own Christian life strengthened by their simple and sincere estimate of Christ and His teachings."

Ever since Mohun Roy founded the first Somaj in 1828, Christian scholars have watched the movement, usually with sympathy and frequently with expressions of enthusiastic admiration. That Brahmism has been a blessing in opposing popular idolatry and in promoting social reforms, no one can deny. That it has, however, "the essential Christ" is a matter of grave doubt; and to say that it is a John the Baptist going before and preparing the way for the Christ, as many seem to think, would be about as true as to say that New England Unitarianism was the precursor of Evangelical American Christianity.

Roy taught monotheism and aimed to show his countrymen the folly of idolatry. He aimed to establish a universal religion, a church in which the followers of all religions might unite in the worship of the Supreme and Infinite God, in whom he assumed they all believed. He called himself "a follower of Christ," "a believer in Him as the Son of God"; yet the Upanishads rather than the New Testament became the scriptures of his Somaj; and he professed to base his system upon the early Aryan faith, alleging that idolatry was contrary to the practise of their Aryan ancestors and to the teaching of their ancient books and authorities. For a time he exerted much influence; and upon his visit to England, in 1831, he was welcomed by multitudes of Christians, not only as a great reformer, but as a Christian brother. After leaving India, however, his influence there waned. His countrymen seem to have lost confidence in his sincerity; and, upon deciding to remain in England, he gained the credit, in the words of one of his own countrymen, of "being all things to all men—a Hindu among the Hindus, a Mussulman among the Mussulmans, and a Christian among the Christians."*

Roy was succeeded by Yagore, who was the real father of the so-called

* See "Brahmoism," by Ram Chandra Bose, p. 42 *et seq.*

"Revived Aryanism" of to-day. He claimed to get his light exclusively from the Hindu scriptures. His aim was to discover the primitive religion. He employed learned pundits to explore the Vedas, in order, as it was claimed, to lead back the Hindus to the primitive worship of their Aryan forefathers. The ancient religious and social institutions were to be revived and the glory of the past to be restored. Just here it is fitting that we recall the words of the author of "Modern Hinduism": "The aim of the leaders of these sects has professedly been to lead back the Hindus to the primitive worship of their Aryan forefathers, although it is evident to all unprejudiced students of their doctrines that it is in many respects the teaching of the Vedas very largely modified by the Christian Scriptures that is prevailing among them."* The third name and the greatest to be noted among the Hindu reformers is that of Keshub Chunder Sen, who founded the Progressive Somaj. "Religious Unification" was his one great idea. His teaching became popular not only in India, but to some extent in England and America. Many of us recall the enthusiasm with which his message was greeted on this side the Atlantic, and the applause which was bestowed upon his eloquent addresses, so full of philanthropic and missionary spirit. The "Fatherhood of God" and the "Brotherhood of Man" were his two great doctrines; and to establish a national church in India, where the Mohammedan, the Hindu, and the Christian could unite, was his great ambition—to harmonize the precepts and principles of all religions.

Mr. Mozoomdar is the true successor of Mr. Sen, when he says of the teachings and precepts of all religions, including Hinduism and Mohammedanism, Buddhism and Zoroastrianism, Judaism and Christianity, "the Brahmo-Somaj accepts and harmonizes all these precepts, systems, principles, teachings, and doctrines, and makes them into one system, and that is its religion." †

With such confidence, it is no wonder that he enthusiastically exclaims: "Here is the ideal of the Brahmo-Somaj, whose religion is the harmony of all religions and whose congregation is the brotherhood of all nations." ‡ Mr. Sen had declared: "Our position is not that truths are to be found in all religions, but that all religions are true." §

Sen proclaimed himself a follower of Christ and manifested great reverence for Him in his public addresses; yet it is evident that his Christ, like Mozoomdar's, was an "Oriental Christ," in the making up of whose personality the fiction of imagination played no less a part than the facts of history. "It was not," says Mozoomdar, "a bodily Christ, . . . a character, spirit, a holy sacrificed exalted self whom I recognize as the true Son of God. . . . Jesus lay discovered in my heart as a strange human kindred love, as a repose, a sympathetic consolation, an unpurchased treasure, to which I was freely invited." ¶ This may be beautiful poetry to the Oriental mind, but it is bald mysticism to the Occidental.

The Arya Somaj founded by Dayananda Saraswati is one of the most interesting developments of this general movement, as well as the best example of modern revived Aryanism.

The effort of this Somaj is to substitute what is believed to be the ancient religion of India for the modern corruption and idolatry, and to discover, by what has been called "original methods of interpretation," in the ancient religion of India, all the blessings of modern Christian civilization. This Somaj, while exceedingly hostile to Christian propagandism, is yet closer to Christianity, in its attitude toward reforms, than any of the earlier Somajes; but we should not lose sight of the fact, as expressed by one of our most scholarly missionaries, that "while modern Aryanism is in some sense an ally of Christian civilization, still

* Wilkins, "Modern Hinduism," p. 160.

† See Barrows, "Parliament of Religions," p. 351.

‡ Id., p. 8.

§ Lecture on "We Apostles of the New Dispensation," by Keshub Chunder Sen.

¶ Bose, "Brahmoism," p. 157.

it is more or less an entrenchment of essential Hinduism. The more nearly it counterfeits the truth of God and shuns disgusting rites, the more plausible does it become."

It is difficult to estimate the strength of the different branches of these Hindu reformers. Twelve years ago there were reported 173 Somajes, with 1,500 enrolled members and about 8,000 adherents.

The recent claims of the Brahmo apostles would seem to indicate a very rapid growth, and it is true that the adherents of the various Somajes belong mostly to the educated classes, their influence being thus out of all proportion to their numbers; yet in a letter which the writer received less than three years ago from our veteran missionary, Jared W. Scudder, he says of the entire movement: "I do not think it has gained any ground in the past ten years"; and of the claims made at Chicago by Mozoomdar and Nagarkar, regarding their "bright and glorious past" and their "ancient glory and greatness," Dr. Scudder modestly adds: "They draw largely upon their imagination for their alleged facts."

It is evident from the census returns that many of the members of the Somajes are counted simply as Hindus; and it is doubtful if the Brahmos and Aryas are ever popularly regarded as more than Hindu sects.

Mr. Mozoomdar's utterances here at the Parliament of Religions seemed jubilantly hopeful of success, yet five years earlier he complained, through his official organ, *The Interpreter*: "We can not hide from ourselves the fact that our beloved church is in a course of steady decline, that the interests of spiritual life in the Brahmo-Somaj as a whole show a fearful tendency to relaxation; this, to our regret, we find becomes more and more true."

There is much in this entire movement that is hopeful; but the effort to utilize Christian ethics and Christian civilization, and to pass them off under Vedic names, can not prove permanently successful. The work of these Indian reformers is, however, not only interesting from the standpoint of Comparative Religion, but to the Christian philanthropist it is one of the hopeful signs of the times. It proves that the thoughtful Hindu will be satisfied with nothing short of the fruits of Christian civilization; and the reforms which he has so heartily espoused demonstrate India's need of the Gospel of Christ, which alone, in the history of the world, has proved efficient in bringing about such reforms as the Aryas and Brahmos are pleading for.

The effort to get these products from a revived Aryanism is like the labored effort of the child in lading his Christmas tree with fruit. This Oriental tree has been made very beautiful, as we have seen it pictured by Mozoomdar and Nagarkar, and its fruit appears to be abundant; but the tree lacks life and vitality, and the fruit which it seems to be bearing is found to be simply suspended from its branches after first being plucked from the living tree of Christian civilization, the tree which is vital with the life-giving power of Christian faith. And while we may rejoice in the fruit displayed by these Indian reformers, it should be remembered that long before the time of Saraswati, or Sen, or even Roy, our Christian missionaries to India were planting and cultivating the tree which alone has the vitality and power to produce such fruit.

Instead, then, of relaxing our efforts along the line of foreign missionary endeavor, because of the boasted claims of these modern apostles and their affected disparagement of missions, we ought rather to pursue our work with redoubled energy; for the beautiful fruit of Indian reform is simply the product of the seed carried by Martyn, Carey, and Duff, and cultivated by the noble army of their successors. This very movement is the best of evidence that the work of the missionaries has already undermined and honeycombed the fabric of Hindu superstition, and we have every reason to hope that the continued prosecution of the work of the Gospel in India will result in the ultimate and early demolition of the entire structure of Hinduism.

SERMONIC SECTION.

REPRESENTATIVE SERMONS.

THE GOSPEL OF THE GLORY OF GOD: A JUBILEE SERMON.

BY RICHARD SALTER STORRS, D.D.,
LL.D., BROOKLYN, N. Y.

According to the glorious Gospel [the Gospel of the Glory] of the blessed God, which was committed to my trust.—
1 Timothy i. 11.

[Dr. Storrs is known over the world as one of the great masters of splendid pulpit rhetoric, combined with the finer qualities of literary culture. The jubilee of his settlement as pastor of the Church of the Puritans, in Brooklyn, was the occasion of a celebration and an ovation, comparable only with that extended to Henry Ward Beecher many years ago. Dr. Storrs opened his sermon with a graceful jubilee salutation. The main body of the sermon consists of two parts. The first is an historical survey of church life and work in his own parish, in Brooklyn, and in the United States, and of the great changes that have taken place in social conditions and customs. This was of special interest to his own immediate constituency. The second part, which sets forth the spirit and aim of his ministry, we give in large part, as of general interest. After showing what had not been his aim, he proceeds as follows:]

WHAT has been the controlling and animating aim of this long ministry, to a congregation ever changing in individual constituents, but ever the same in its continuing incorporeal life?

I may answer, I think, with the assent of all accustomed to hear me, that my steadfast and animating aim has been to bring an influence from the realms celestial, declared to us through Christ, to act on the minds and hearts, on the spirit and the conduct, of those to whom my ministry has been rendered; so that life, by God's grace, should be ennobled in them and in myself, and souls made in His image be lifted to closer fellowship with Him. That sums up all that I have consciously sought to do, for all these years, in the pulpit or in pastoral service; and

in that relation I have tried to be a faithful and an untiring minister for God. With gladness, though with profound humility, I may say that I have sought to preach "according to the gospel of the glory of the blessed God, which was committed to my trust."

To Preach "The Gospel of the Glory of the Blessed God."

The story of the New Testament is to me the truest history in the world. Beyond every other, it is self-verifying: by the utter natural simplicity of its style while setting forth the most astonishing facts, such facts as fancy or fiction would inevitably have treated with artificial ostentation, in a labored, stilted, and hysterical fashion; by the freedom with which commonest incidents, familiar talk, are set side by side with superlative marvels; by the inimitable perfection with which the four primary narratives unite in exhibiting a wholly transcendent character and life, which had had no precedent, and have had no parallel; by the spirit of vigilant yet impassioned sincerity which breathes through all the consenting histories; and by their progress through miracle and theophany toward a climax not of visible victory, but of unanticipated wounds and death. The contemporaneous acceptance of this astonishing record by men like Paul—acute, disciplined, unbelieving at first, who had personally known the historians, who sacrificed everything for his conviction and flung his whole life into incessant victorious contest for the truth of the gospel statements—becomes a significant witness to them. They afford the only possible basis for the establishment of the church, coming out from the midst of a hostile theocracy, infused with a wholly peculiar life, and expecting to

conquer an inimical world by the sublime story of advent, cross, and resurrection, which was its only earthly instrument. It was thus attested afterward by the martyrs in the church, who had heard and who believed it with a faith which dungeon and stake, arena and cross, could no more conquer than they could break sunbeams. The moral demonstration of it is thus builded, fundamentally, into the new civilization of the world. It is at the base of all our letters, arts, freer governments, finer humanities. Christendom is the witness to a something wholly surpassing whatever had been previously known in the world, in the forces which formed it.

If anything, therefore, is true in the past, this must be true; and the unwasting benign force which it still exerts on multitudes uncounted, of noblest minds, hearts, and lives, becomes an argument for it of absolutely imperative power. If I doubted this story of the coming, the nature, the life of the Christ, I see not what would remain fixed in my conviction. I might as easily be persuaded afterward that the earth is a bubble without solidity, that the stars are gilt spangles on the sky, that life itself is a fantastic dream.

I. As Presenting the All-Enfolding Purpose for which Christ Came.

But if this august history be true, then the question faces us at once, with an emphasis and an urgency which no other can equal, What was the supreme, all-enfolding purpose for which the Master came, and for which He lived His life on the earth, afterward reascending to His home? What was the stupendous thing accomplished by Him, even beyond His instruction in the truth, tho that was higher than man had conceived; even beyond His mandates of righteousness; even beyond His strange work of suffering for the world, amazing as that was, and vast in its relations? This is the question, and the answer, it seems to me, must be immediate, and can not be

doubtful. He came to open the vast and pure reaches of the unseen realms to the knowledge and the desire of mankind; to set these before the world in the fulness and vividness of personal discovery, and to communicate from them a constantly ennobling and purifying influence upon the human spirit and life. That this is the sovereign, all-encompassing purpose of the mission of the Master, taking that mission as the gospels present it, it seems really impossible to doubt, and every part in the wondrous narrative takes from this its majestic and tender interpretation. Accepting that narrative as it stands, without the least effort either to burnish or to dim its transcendent declarations, it is evident how each part of it bears on this manifestation to men of the spheres of life with which we are in organic connection by our very constitution, yet which no telescope has reached, and of which no highest or finest poetic genius, uninspired by the gospel, has caught more than a vanishing gleam.

In the Advent, for example, with its mystery of Incarnation through the beautiful wonder of a virgin birth, is shown to us a personal life, like our own, coming to us out of the heavens. . . . With that and through it the heavens became proximate, luminous, alluring, to the heart of the world.

And so in all the miracles which follow. They are not to be interpreted as exhibitions of human force, however intensified, however exalted, however armed. They are unaccountable, perhaps unbelievable, if so understood. . . . Miracles like the Master's belong essentially to His personality, but are germane to the superior realms from which He had come. They are the illuminating points of contact where the life of such realms touches life on the earth, and we can not but find certain prophecies in them of powers altogether surpassing our present, but with which we may be entrusted if at last we arise to those spheres.

In like manner, in the Sermon on the Mount, which is the moral miracle of the gospels, we have simply, sublimely, set before us the celestial conception of noble character, noble living, in man on the earth. It is spoken, you notice—the world itself has to recognize this—without the least effort, in words as simple as a child's, tho more majestic than those of kings. . . . So the very speech of the earth is glorified by it; the life of the world takes higher light and nobler impulse from the summit-thought of spheres beyond sight, concerning the beauty of duty, the ultimate achievement of moral greatness, the blessedness of self-sacrifice. Not otherwise can this great discourse for the world, from the Horns of Hattin, be rightly understood. Not otherwise can we indeed apprehend its mystic and perpetual charm for the eager and restless, but still aspiring spirit of man.

II. As Setting Forth the Character of the Historic Christ.

In the same way, in the entire character of the Christ, the beauty of which even infidels confess, it is still the heavenly temper which walks before us, through occasions and incidents of an earthly experience. There is its mystery; but there is its incisive perennial appeal to responsive souls. By admission of all, it is a unique character in history; never arrogant, never petulant, never proud; gentle, patient, full of purity, while full of authority; tranquil in all emergencies, tender toward all needs, ready for utmost endurance and self-sacrifice, always conscious of intimate, personal fellowship with God, and amid whatever outward perils or seeming discomfitures, holding profound blessedness in it; a character, too, which sheds upon others the most illuminating, uplifting influence ever known in the world. Supremely placid, it is also supremely intense. It sets before the world the matchless ideal of moral perfection, in the humblest circumstances and under the

impact of incessant hostilities, and it shows in itself no element of penitence, while always demanding that in others as the prime axiom in moral integrity. . . . Only once has this character appeared; and then in combination with a poverty of earthly goods surpassing the peasant's, yet with a power over nature and man at which thought stands dumb! This is the essential glory of Him whom Christendom acknowledges as its Master, and whose name it bears!

But you observe that this character in Him comes to exhibition not as the effect of an arduous training, as a difficult attainment after many endeavors of a high-reaching spirit. It is to Him essentially native, as is fragrance to the flower, or beauty to the sunshine, or the lovely blue to the arch of the sky. It is His in whatever situations in life, because inherent in His personal spirit. This is simply inexplicable, except as we discern in Him one coming out of heaven from God, thus manifesting the native and perpetual temper of higher spheres; appearing once for all in human conditions, to show in instant vision the moral life of God and His beloved. . . .

With this, evidently, all that is told us of the extraordinary phenomena attending His life is in absolute harmony; as at the Baptism, when the heavens are declared to have opened above Him, the Spirit as a dove to have descended upon Him, and the Voice from on high to have proclaimed Him the beloved Son of God; as in the Transfiguration, where silent, unlooked-for, instantaneous splendors are set before the eyes of the disciples, as being natural to inhabitants of spheres celestial—as natural as our commonest raiment is to us; rather, as natural as the bloom to the rose, brightness to stars, or the shining welcome on the face of affection. . . .

And at last, on the cross, it is still the heavenly temper which appears, and which gives to that its immortal significance. It is the temper of ab-

horrence of sin, yet of infinite longing for the sinner; the temper which honors and magnifies the absolute holiness, that is God's eternal law for the universe, yet which reaches, even with agonized face and bleeding hands, after the meanest and vilest offender; the temper ready to bear even intolerable shames and pains in order to bring wandering spirits, with the dower or the doom of immortality upon them, within the gates; yet which still makes repentance an absolute condition of its proposed blessings, and which will give unspeakable attestation to the authority of righteousness before any offer of forgiveness is made. . . . It is in the revelation which it makes—unique, supreme, for all the world, for all the ages—of the heavenly conception of the guiltiness of sin and of its immeasurable sequences of evil; of the immaculate purity of God, and of the self-surrendering love which would give up even thrones and glories to save the lost. When this is seen, the worlds above are interpreted to us, in what in them is most transcendent. When this is seen, and appropriate response in us is inspired, the mission of Christ for us is answered, and a light flows back on all that had wonderfully gone before—to the advent itself, to the prophecies which had foretold His coming. The worlds celestial come near to us; God is manifested, as never in stateliest or daintiest phenomena of nature; and the wonder of our relationship to Him, and to the realms which He fills with effulgence, subdues yet exalts us.

Only in natural sequence to the cross come the culminating glories of resurrection and ascension, with the subsequent manifestation of Himself by the Lord, to Stephen, when dying; to Paul, the persecutor, when changed to the apostle; to John, the beloved, when visions of the future were opened to him. These things are not creations of fancy in those who were not expecting their coming. They are not legends, myths, rainbow-dreams of the world's youth. They are the most assured and

dominating facts in the history of the world, fullest of meaning, fullest of inspiration. They constitute the concluding, majestic revelation of worlds celestial, not otherwise attained by human vision. It is idle to say, "Resurrection is impossible. No other has died publicly, by savage violence, and has risen from the dead. No cities of the dead supply any example. Ascension through the air, of a living form, is simply beyond the grasp of thought." Granted, if this were an earthly life, closed on the cross; but if a heavenly life, voluntarily submitted to earthly conditions for a purpose and a time, voluntarily subjected even to death, to open a more than stellar way to higher realms, but not capable of destruction by nail and lance; reappearing, therefore, in personal identity, and not thereafter confined to the earth, but exhibiting in miracles its superhuman mastery and passing in splendor into and through the welcoming heavens—if this is what the gospels present, as evidently they do, then even this close of the life only completes and crowns what had preceded. It is as the mighty hallelujah chorus, bringing to its finish the majestic oratorio. It is as the sunset, of an unpictured glory, crowning the radiance of the obscured but conquering day. The coming of the divine Spirit from the heavens, to take the things of Christ and show them unto men, with silent energy thus carrying forward His benign kingdom on the earth, is the natural consummation of the entire transcendent career; and this is a force which still witnesses, in responsive souls, to the absolute truth of the whole series of the mighty and tender facts.

So is explained the declaration by the Lord of His absolute authority for God on the earth. So His claim for the immediate and utter submission to Himself and consecration to His service of every soul to which His gospel comes. So is set on high before us the assurance of His final universal dominion in the world, when all the powers and pas-

sions of mankind shall be subject to Him, and when, in the perfect reign of the divine righteousness, the heavens and the earth shall meet and blend in a consummating glory. And so we come, without jar or pause, to His prophesied office as the judge of mankind, pronouncing His decisions according to the spirit shown toward Himself, amid the illustrious phenomena predicted of the throne set and the attending angels. These all only harmonize with whatever had earlier appeared in the gospels and brings to its climax the superlative story, with all which it involves of pathos and sublimity, of divine purity, divine authority, and a divine self-surrender. It sublimates the earth and life upon it—this marvelous history—while opening to our view, bringing into contact with our intimate experience, spheres of incomparable majesty and beauty, with which, by our immortal constitution, we are connected, yet of which, before the Master came, the world had lost the very conception. It is, in the profoundest sense—this divine and irradiating history—the evangel of the world. Paul rightly named it, "The glorious gospel of the blessed God."

III. As Furnishing the Historical Basis for a Vital Christian Theology.

It is in the light that shines from this that each special truth involved in a vital Christian theology stands forth most clearly. We look from this point, and the sinfulness of man, with his alienation from the divine life, most vividly appears. . . . In fact, all special theological truths are illuminated by Christ, the Sun of Righteousness, as forest, meadow, mountain, river, and lake, with the encircling sea, take proportion, relation, harmonious outline, under the splendor of the undimmed dawn. Father, Son, Spirit, are presented before us in threefoldness of operation, while in the sublime unity of the divine life, and the Trinity shows Christ's authority upon it in the baptismal formula. The Bible itself,

interlocked as it is in all its parts, receives its final demonstration as the one Book of God for the world, from the discovery of the Christ pervading it all, in history, prophecy, song, and symbol, in narrative, argument, foreshadowing of the future. It is the book in which He appears, through which He speaks, and whose apparently fragmentary or incidental pages take a luster from Him, like that of the common frayed threads of His Galilean raiment, when on the mount He appeared in His glory, and when not only "His face did shine as the sun," but even "His raiment was white and glistening."

IV. As the Inspiration of the Christian Life.

And as all truths of the Scripture are irradiated by this, so into the spirit of the disciple, and into his life, goes from it, properly, an influence celestial. That influence is felt even by the thought of the world, and by all its culture. Ethics are shot through with a strange glory, which never was in them till Christ appeared. Philosophy has to recognize a something divine in the soul, by reason of the revelations newly shown to belong to it. A more spiritual splendor falls on the great paintings of the world, a new majesty and tenderness on its molded marbles; while churches arise, with a wholly new leap of aspiration, toward the heavens from which the Master came, and to which He again arose for a time. Everything finest and noblest in human work takes impression from these unparalleled facts of history, which rise into the heavens and have supernal majesty on them. But most of all is their influence shown in Christian experience. Not so much spasms of feeling are the fruit of their appeal. An incandescent glory pervades and vitalizes the spirit itself, before the Master thus declared, and the spheres of life which He exhibits. We are in the attitude of the elders of Israel when they went up to the mount and saw the God of Israel, with the paved work of a

sapphire stone under His feet, as it were the body of heaven in clearness; and as they were not paralyzed or faint beneath that vision, were not detached by it from earthly care or earthly enjoyment, but, as we are expressly told, when they had seen God "they did eat and drink," so we are not rapt from the earth by this vision of the Christ, and by all which that imperially conveys, but we properly go to our daily duty and find a fresh significance in it. Yes, even as the disciples did, after the ascension, when they had stood gazing stedfastly into heaven, we hear the voice saying to us, "Go, work for Him whom for a time the heavens have received, but who is to come again in His glory."

All life should be, and measurably it is, in this majestic parenthesis of history, sublimed and brightened under the gleam of this transcendent revelation. The deadliest power of the world is not in its gross temptations or its occasional wrathful resistance of righteousness, but in the hurrying din of business and of pleasure, whereby it intercepts the heavenly voices; in the incessant earthly glitters, by which it dazzles, and behind which it hides celestial glories. But when these are recognized, the influence on character is immediate. The mind itself is exalted and expanded in its contact with the supernal. The heart is animated to new affection and is lifted to nobler purposes. Courage comes—a courage and a patience unknown before—amid whatever emergencies of life; a new tranquillity amid perils and pains; a more buoyant march amid daily vicissitudes. It is impossible that there should not be, if we are vitally penetrated by this story of the Christ, an aspiration in us for nobler character than that presented in human examples, or in ethical formulæ—even for a character like unto His, serene, majestic, celestial in beauty. The imperative purpose of life appears to bring heavenly lustres into heart and home, and into all conduct—to make the entire

moral life vital and prophetic, because sympathetic with that on high. A new sympathy appears, with other disciples; a new surpassing sympathy of love, with those who have risen to the vision of His face; and while daily duty takes charm and dignity upon it as done for Him, heroic enterprise becomes easier to the spirit which He has divinely touched. Consecration makes even sacrifice delightful. The expectation of His welcome illuminates the somber shadows of age, and flings a glow upon the frowning face of death.

There is no element of human experience, no department or detail of human action, which does not properly take to itself a new element of vivacity and of majesty from this transcendent revelation by the Christ of worlds unseen. Minds thrill and aspire with allegiance to Him. Hymns reverberate in great harmonies, or rise into rapture, in their tribute to Him. The sacrament which commemorates Him and through which He still appears to us, becomes not a toy of fancy, not a burden of obligation, not a dictate of tradition, but a spiritual feast, in which the soul related to Him finds in conference with Him inward uplift and delight. The church, in which His mission is set forth and in which His spirit is revealed, becomes the very portal of paradise. . . . In this faith in Christ, and in the realms of superior life which He exhibits, has been, and is, and is to be, the true and vital unity of the church; a unity in itself, a unity with that enthroned above. In comparison with this, similarity of forms, of names, of theological tenets, is dust and rubbish.

This, therefore, is the Gospel which I have preached, and these are the effects for which I have watched, and which in part I have often seen. Not in the pulpit alone have I preached it, but in pastoral services yet more frequently, and I am sure with ampler efficiency. Here lies the dignity, here the power, of the pastoral office; in seeking to surcharge the atmosphere of earthly homes, if so one may, with an

influence from the world unseen ; to lift life out of the commonplace ; to bring light into darkness ; to give solace in sorrow, and peace in trouble. So have I gone, in fifty years, with those to whom I have loved to minister, through almost all scenes of pain and grief which can be known to human hearts ; through bitter experience of financial loss, and the fear for others which that has brought ; through the pain which comes with a clouded repute to those whose fame had been stainless before ; through the terrible anxieties when children, friends, the beloved of the heart, have been wrestling with disease and apparently momentarily coming nearer to death. I have been with the dying, as the scenes of time receded from sight and the shadows of the great eternity fell more heavily on the face. I have been by the graveside when the closed coffin was finally shut over the noble or lovely form, and when every clod seemed falling on the hearts of those around ; and I have been afterward in homes from which beauty and delight appeared hopelessly banished, because, amid whatever earthly decoration, they had taken into them of the silence, the darkness, and the chill of the tomb. And I have been nowhere where the light of the knowledge of the glory of God, in the face of Jesus Christ, if truly received, has not sufficed to conquer and dispel the gloom, to give songs in the night, to turn the shadow of death into the morning. An illuminating Teacher of all highest truth is the Master, set forth in the gospels ; an Inspirer to duty, a divine Helper to highest character ; but we may almost say, beyond all these, He is the Comforter of the sad, the Healer of the broken-hearted, the Lifter-up from the gates of Death. And no one knows Him most truly or fully, or recognizes His work with utmost tenderness and triumph of the heart, who has not ministered of Him, and for Him, to souls in lonely and desolate anguish, an anguish to which only He can bring peace.

So, my dear friends, beloved of my heart, this happy ministry of fifty years closes to-day ! I thank God, in the depths of my heart, for His loving-kindness, which never has failed ; for the tender mercy ever manifest anew to me and to mine, and to all of us in our joyful relations. I thank Him for the ministry to which He called, and in which He has thus far sustained me, of preaching "the glorious gospel of the Blessed God," of testifying to the grace and the majesty of Him whom prophecies had foreshadowed, whom angels announced, who consecrated the earth by miracle and by cross, who left upon it ascension glories, and who opened around it immeasurable spheres of holy life ; in whom has been, and shall be forever, the sovereign light and life of mankind. I thank you for all the kindness, and patience, and the generous care, with which you have surrounded me, from the hour when you welcomed me to this place, to that which is passing. And I do not say "Farewell" to-day, but "God be with us," as in all the past, in whatever of time may remain to us here. The years of all are known already to Him on high. But may they be filled, and more than ever, with the revelation to us, and in us, and in each of us, of that immense and radiant discovery of the life celestial made by the Master, and of the full apprehension of it in our receptive, rejoicing hearts, that life on earth, while it continues, may be glorified to us ; that our strength may day by day be renewed, even as the eagle's, when seeking with striving and steady wing the upper air ; that the fascinating and turbulent world around us may never have power to conquer or delude us ; and that at last, from the highest level we reach on earth, through Christ's mediation and the grace of the Spirit, we may step, one by one, as death sets us free, over the threshold of the City of God, upon the shining streets beyond, and see our immortal Redeemer and King, crowned and resplendent, face to face. And unto God be all the praise. Amen !

SANCTIFICATION.

BY THE RT. HON. AND MOST REV.
 FREDERICK TEMPLE, D.D., D.C.L.,
 LORD ARCHBISHOP OF CANTERBURY,
 AND PRIMATE OF ALL ENGLAND.

*And for their sakes I sanctify myself,
 that they also might be sanctified through
 the truth.*—John xvii. 19.

[Preached while Dr. Temple was Bishop of London. The newly appointed Archbishop has already reached the age of seventy-five years, by a somewhat remarkable career. He took a First Class in Classics and a First Class in Mathematics in Oxford in 1842; was made head master of Rugby in 1858; in 1860, while a chaplain of the Queen, wrote the first of the seven papers in the "Essays and Reviews," the other six of which caused so much controversy in their day; was made Bishop of Exeter in 1869; Bampton Lecturer in 1883, and Bishop of London in 1885. Altho regarded a "broad churchman," we are informed that those who are personally acquainted with him consider him an "evangelical" in the truest sense. The new Archbishop is an earnest advocate of temperance, and is often found advocating the cause of the National Temperance League in many of the cathedrals and churches of England.]

THE sanctification of which our Lord speaks in this place is the consecration of the whole creature, of the whole being, to the spiritual purpose of the service of our heavenly Father. To give up everything in order that His will may be accomplished, to do that will to the very full—that is the perfect sanctification of all things. And, of course, this sanctification in itself does not necessarily imply any change in the thing that is sanctified. If we think of things that stand at the lowest end, and of things that stand at the highest end of being, there is no change at all in the consecration of either to the fulfilment of the will of God. When Moses consecrated the Tabernacle, when he hallowed all the vessels thereof, and all the accessaries, when he consecrated the altar and the font, when he consecrated the garments of the priests—all these things remained just what they were before, and the only difference was in the purpose to which they were assigned.

When we consecrate a church or consecrate a churchyard, we dedicate either the one or the other to a solemn spiritual purpose, we dedicate either the one or the other to our heavenly Father; but neither the one nor the other is affected by what we have done; the purpose for which each is used is changed from what it otherwise would have been, but the thing itself remains the same. And as this is the case with that which stands lowest, so also is the same the case with that which stands highest. When the Almighty Son of God sanctifies Himself to do His heavenly Father's will, there is no change in Him; His absolute holiness remains what it was before; He is still Himself; there is no difference because of the consecration. And so, in either case, the consecration does not necessarily carry with it anything affecting that which is consecrated. But when we think of all that stands between these, when we think of the consecration of a finite creature, or, still more, of a finite creature intelligent and possessed of will, and yet with evil in that will, it is plain that the consecration must, of necessity, imply a real change in the thing that is consecrated. If there is evil, that evil can not be dedicated to God; if there is anything which hinders the service of our Father, that hindrance must be taken away. That which is to be offered must be cleansed in the very act of offering, or else it can not be offered at all; and only in proportion as it is cleansed is it capable of being thus sanctified; and the sanctification necessarily implies, not only a surrender of everything to God, but the purification which is necessary to make the surrender possible. The sanctifying of the disciple will, necessarily, so far differ from the sanctifying of the Divine Master that the disciple must pass through changes—changes affecting the very depths and essence of his nature—before the sanctification can be complete.

And so there is, in this way, a difference between the sanctification of the

Lord and the sanctification of every one that belongs to the Lord; and yet, even here, there is something that brings them near together. For although the sanctification implies no change in our Lord's own original personality, although He knew no sin, and there was no necessity for Him to be cleansed, yet He, too, partook of the infirmity of our nature; and though there was not a change of the same kind, yet in His sanctification, also, there was involved a progress; there was a rising from the lower to the higher; there was that development of His human nature which is necessary in order that He might be entirely human. And so we are not only told in the beginning of His life that "He grew in stature and in favor with God and man," but we are told that in the end of His life He "learned obedience through the things that He suffered"—that "He was made perfect by suffering." And when we think of the wonderful revelation in the Garden of Gethsemane, when the weakness of His humanity was laid bare for a few of His disciples to behold; when it was known that He, too, shared in the eternal struggle which marks of necessity the spiritual life of man; when He, too, had to resist temptation and not cast it aside as He had done before, but to contend with it, pouring out supplications and prayers with strong crying and tears unto Him that was able to save Him from death—there we see how He so shared our nature that His sanctification in that respect resembled ours, and that He had to pass through what we also must pass through, that He had to learn the lessons which we also have to learn, and that He, like us, had to be perfected and sanctified by a discipline of the soul and a discipline of the body, in order that His sanctification might be complete.

This is what is meant by what the Lord says here of Himself: He sanctifies Himself. Strange and startling words to those who consider what the Lord was! Strange to the believer that he

should be told that the Lord Himself needed sanctification; strange that we should thus learn that He had to be perfected as we are perfected, and that we, when we are passing through the trials of life and undergoing the discipline appointed for our souls, can in this respect also find Him treading the same path before us. The Lord, the Son of God, the Creator, the Almighty Word, the Eternal Wisdom, He sanctified Himself by the same process by which His disciples were to be sanctified also; and when He calls upon us to pass through the fiery discipline that tries the soul, He is only asking us to follow where He trod before. But if this be strange, the lesson which follows is of still greater import to ourselves and our lives. He sanctified Himself. And why? Not for the sake of the sanctification, not for His own sake. These are motives quite conceivable in themselves. We can imagine that even for His own sake, and even for the sake of the perfection of His own nature, He would have sought to sanctify His humanity. And more and more, passing through all the stages which that humanity must pass through, He would desire to make it entirely a sacrifice to the Father to whom He was returning, to whom He was soon to offer up that very nature to be forever joined with His own, and to share His very throne. But though that was a conceivable motive, it is not what is here put forward: it is for the sake of His disciples that He sanctifies Himself; it is because He desires their sanctification that He seeks His own. And the words imply that the source of sanctification always is in the sanctification of the Sanctifier Himself. It is by being Himself sanctified that He is the source, the origin, the well-spring, the fountain of their sanctification. He sanctifies Himself for their sakes, "that they also might be sanctified through the truth."

And that is the principle which necessarily underlies all the work that He has given to His Church in the regen-

eration of mankind; that is the principle which underlies everything that man can do for his fellow man, that is the principle which governs all the blessing that man can bestow upon those among whom he lives—all the power that he can exert upon their moral and spiritual nature. It is in the sanctification of the Sanctifier that will always be found the true source of spiritual power and spiritual progress. And at all times the condition on which the Church and the servants of the Church can do the heavenly work which the Lord hath sent them to do is, that there shall be dwelling in them the same sanctification which they are to communicate to others; and he, and he alone, shall ever be able to do the Lord's divine work who thus shares in the Lord's divine consecration of Himself. So in those remarkable words in which St. Paul speaks to the Colossians of that which he was commissioned to do, and of the necessary condition of its being done, he tells us that he is filling up that which was behind of the sufferings of Christ in his flesh for his body's sake. It was by suffering in his own person the sufferings of Christ; it was by repeating in himself that through which Christ had gone before; it was by sanctifying himself as the Lord Jesus had sanctified Himself before; it was so that St. Paul knew that it was possible for him to preach the Gospel to man; it was so, and so only, that he could serve the Church throughout his life. The condition of that service, as he knew, was to fill up whatever was deficient in this self-discipline which was necessary at once for the sanctification of himself and for the sanctification of the Church in which he labored.

And so in all work that has to be done for the sake of God here among men, the same unchanging rule ever prevails; and the man who would undertake to do it must himself begin in his own person that regeneration which he is desiring to produce in others, and must begin to sanctify himself. If he

is to help others to sanctify themselves, if he is to be the source of any moral or spiritual growth, it must be because there is in him the same moral and spiritual growth, and he must derive it from the source of all moral and spiritual growth—the sanctification of the Lord Jesus Himself.

We are living in a day when material progress has outstripped the moral and the spiritual; when on all sides of us we are forced to acknowledge the wonderful advances that are made by human science and human art; when there is such a profusion of comfort, of refinement, of gratification; when there is such an abundance of wealth that belongs to this present world; when men know so much more than they did, though they still have before them interminable vistas of future knowledge, not yet acquired, but within possibility of reach. We are struck with all this, and filled with admiration. It is impossible for us not often to turn our eyes upon what the Lord is thus doing with His people here on earth. We are astonished when we see how rapid, how sure, and apparently how endless is the progress before us; and whilst there is this wonderful advance in all material things, there is, at the same time, a marvelous dislocation of all the ordinary work of human invention and of human labor. There are those who, in the midst of all this wealth, are suffering greater privations than we can record in past history; there are those whose poverty and misery cry out against the enjoyments with which we are surrounded; there are those who are desirous to join in this great scene of human toil, to take their part in all that is doing and all that has yet to be done; who stand there, unable to find a place in which they may use their human powers, unable to find the means of supporting life itself, unable to find, in the midst of all this comfort, the barest necessities of life. We see all society thus torn and distracted, and contradictions meet us at every turn.

And why is it that with this mate-

rial progress, intended—and not only intended, but efficient—for the comfort—the material comfort—of man, there should be such bodily misery, there should be such squalor, there should be such unblest and unholy conditions in which our fellow creatures are now plunged? Why is it? And the answer to every question, the answer to all investigation, the answer to every study of the subject always is, because there is nothing moral or spiritual that corresponds to all this—because, while all this is going on day by day, increasing with abundant increase, with no promise of failure or of retardation, yet still the moral standard is not higher than it was, there is no corresponding spiritual purpose in those who are receiving God's material blessing. Instead of a help to our moral and spiritual life, all this seems to be a hindrance; and the wealth of the wealthy is a temptation to them, and the poverty of the poor is a temptation to them; and the conditions of life, which seem as if by slight changes they might be made a blessing to all, are a curse at one end and a curse at the other, separating men from one another, parting their lives asunder, making it difficult for the different classes to understand each other. We feel the evil, and there is a cry everywhere to remedy it; the poor are crying out to the rich, the degraded are crying out to the cultivated and refined, and the ignorant are crying out to those who are possessed of knowledge; the call sounds in our ears and touches our feelings, and it is impossible for us to be deaf to the ringing force with which, with perpetual reiteration, the cry sounds again and again from the depths of society. And now we are called to look for the remedy. Where shall the remedy be found? It is not to be found in the profusest use of money; it will not be found in what is commonly called charity taken by itself. Nay, all the labor that can be bestowed on it, as we know full well by dire experience, will not suffice to

set the evil right. We know, every student of the matter knows, that if the masses are to be permanently benefited, it is their moral elevation that must be sought; that they must be raised to a higher and a nobler standard of life; that they must learn to understand, not the bearing with privations merely, and the sulky submission to the evils that come upon them, but they must understand what is meant by true self-denial, what is meant by a higher purpose and a nobler life. And we who are to teach them this seem very often to fancy that this can be taught by labor, by the sacrifice of money, by bestowing on them something to meet the present needs; and we see not that the beginning, if we are to bless them, is to find a higher moral standard in ourselves, and that if we desire, indeed, that they shall be lifted up, we must begin by ourselves rising above ourselves, learning what there is lacking in us, understanding what it is that our spiritual nature wants, seeking ever and ever more entire devotion to the Lord, looking closely to see that what we do for our fellow men is not indulgence of mere feeling, that it is the outcome of a spirit that is sanctifying itself by turning ever upward to look to the Lord's example, by writing on the heart the principles of His unselfish life, by following with steady steps and with determined will the path in which He once trod on earth. It is only by beginning within, and by seeking to be what He was, that it is possible for us to do His holy work; and those who desire to be a blessing to their fellow men must copy the words of the Lord; and since it is their sanctification that is really needed, they must begin by sanctifying themselves.

Oh, my brethren, it is not your money, your time, your labor, that your fellow men desire; it is yourself—it is your very self, given first to God and then to them. It is nothing short of that which can indeed bless your fellow creatures. It is by giving your

whole being to that which is higher and more heavenly: it is so, and so only, that it is possible to begin the great work of rescuing those that are in trouble, that are in privation, that are degraded and lowered, and bringing them to happiness and peace. It is only so that society can be renewed; it is only so that it is possible to call back men to the image of Him who created them; and if any one seeks to do the Lord's work, let him thus begin by giving to the Lord his own whole being, and seeking with all his might to sanctify himself for the sake of those who, beyond all else, need such sanctification themselves.

THE BIBLE AS LITERATURE.

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

[This lecture is a reprint from the *Brooklyn Daily Eagle* of November 16, 1896, of Dr. Abbott's second lecture in his extended course on this subject. It is presumed to be, in accordance with Dr. Abbott's previous announcement, a correct report of his utterances on that occasion. We give it in full, as the subject is just now attracting great attention. In the Expository and Exegetical Section of *THE REVIEW* will be found a review of the lecture by Prof. William Henry Green, D.D., LL.D., the distinguished conservative authority on Hebrew and Old Testament Literature, to whom the lecturer refers.

Dr. Abbott stated in a prelude that his "object in this course of lectures is to make the reading of the Bible more intelligent, and therefore the reverence for it more intelligent and deeper."]]

HISTORY may, for our purpose this evening, be divided into three general categories: Epic, philosophic, and factual. That word, the *Century Dictionary* says, is rare; but it is just the word I want to-night. By factual history I mean history which concerns itself only with facts. It is more or less painstaking and scrupulous in its endeavor to state those facts with exact accuracy. But that is all that it cares about. It gives them no interpretation. It does not consider their significance. It will search for a long while to be

exact as to a date or accurate as to a minute circumstance; but what the circumstance means, what is its bearing on human history, what is its significance in human life, the mere chronicler or annalist does not care. By philosophic history I mean that history which is written to trace out the growth of the human race, or the growth of some particular nation, to show its development from germ to completion, or its development in some single epoch, as the growth and development of the reformation. By epic history I mean history that is written for a poetic, not a philosophic purpose; which takes the great events which have been brought to the historian, and molds and shapes them, not for the purpose of giving the exact fact, nor to trace the growth of the race or the nation, but to illustrate certain developments of human character. This last historian is not particular about dates. He will often exclude them altogether. He is not painstaking and accurate as to his facts; he is not anxious to get the facts with exactness; but he groups the incidents together in a story adapted to bringing out clearly the trait or quality of character which he wishes to emphasize.

These three forms of history are not sharply discriminated in literature as I am sharply discriminating them to-night. They are woven together in all well-recognized history; all three elements are combined in different proportions. The historian will be partly epic, partly philosophic, partly factual; but more emphasis will be laid on the one or the other characteristic, according to the bent and mood of mind of the writer. Freeman is a chronicler. He bestows infinite pains on giving minute, accurate information as to the facts of the past. Macaulay is a philosopher. I am not concerned to-night as to whether his philosophy is true or false. He writes his history, not for the purpose of giving us exact and accurate information as to each event with microscopic scrupulousness, but

for the purpose of illustrating his understanding of the political growth of the English nation throughout a certain period. Froude is an epic historian. He treats his characters dramatically; and whether it be Mary, Queen of Scots, or Henry VIII., or Erasmus, or Thomas à Becket, he tells his story so as to make it an interesting story and for the purpose of illustrating traits in human character and life.

Now, the early history of all nations is epic history. It is not written for the purpose of giving exact, microscopic information respecting the facts. The ancient historian paid no such attention, devoted no such time and energy, to the investigation of the facts as the modern historian does. He is not philosophical. The ancient historian knew nothing about the development of the human race, nothing about the development of the individual nation. The Greek historian had no conception of an evolution of the Greek nation; the Roman historian none of the evolution of the Roman nation. They found in the past certain legends and stories, gathered them together, and retold them for the purpose of illustrating types and traits of character in the heroes of past history. And if we go back to these historians, back of Tacitus and Thucydides, we come to a time when it is no longer possible to discriminate between the epic poetry and history. The man has written without considering at all whether he is writing fact or fiction. He thinks as little about it as a child in the nursery telling a story to his brother child. It is partly fact and partly fiction—story founded on fact. The earliest Greek history is to be found in Homer. Not history, you say; poetry. True. Epic poetry, or historical epic—as you like; for the explorations of Dr. Schliemann have shown, beyond all question, that there was an ancient Troy, and that battles went on about it, and that the story of the "Iliad" is fiction founded on actual fact, tho the facts did not take

place exactly as Homer describes them.

All ancient history thus starts in legend. That is, it starts in epic poetry, in history written by men, not for the purpose of giving exact, scientific information about the events, but for the purpose of illustrating types of national character. The early Greek history is legend. The early Roman history is legend. The early story of the Middle Ages is legend. The early story of England repeated in the stories of Arthur and the Round Table, resung by Tennyson in our time, is legend. Our own early colonial history is legend. Who can tell how much of the charming story of Pocahontas is truth, and how much is fiction? Who can tell how much of the "Courtship of Miles Standish" is poetry, and how much is history? Was there some one there, I wonder, to take down the conversation?

Now, the question naturally occurs to the student of literature, Is there any such element of epic history in the Hebrew literature? It is everywhere else. The beginnings of Greek history, of Roman history, of European history, of American history are epic poetry. Are there no beginnings of Hebrew history. When we take up our bibles (not Bible), these books that are bound together in library of Hebrew literature, we find in the very first pages what on the face of it reads just like epic history. It does not read as tho it were written for a scientific purpose, written by men whose object was to give with microscopic accuracy the exact facts or the particular dates. It reads like stories written by a man or men whose object was to illustrate traits of character; whose aim was dramatic, not philosophic. In the first place, there is scarcely a date in the whole book. Strange, if the object of the book was to give exact historic accuracy. In the second place, these stories have all the flavor of poetry. The first chapter is not a scientific, geologic account of the creation of the

world, the men have sometimes read it as tho it were. In its very structure, in the very form of its sentences, it is a hymn of praise to God as the Creator of the world. It is poetry. We pass on to the next chapter. Man is created out of the dust of the earth. The animals are brought before him. There is no one here fit to be his companion. So the Creator puts him into a sleep, takes a rib out of his side, and out of the rib makes a woman, who is to be his companion. They are put into a garden. The rest of the world lies outside. There are two trees in this garden. If they eat of one tree, they will live forever; if they eat of the other tree, they will know the difference between good and evil. It really seems as tho knowing the difference between the good and the evil was a rather desirable knowledge, but God forbids it. A serpent comes in, not crawling on his belly, but erect. He talks, he persuades. Then this man and woman, falling into sin, have their eyes opened. They try to hide from the Almighty by getting behind trees in a secret place in the garden. They fail and are expelled. They go out into the wilderness. Suddenly here are cities everywhere. The old question, Where did Cain get his wife? has been repeated so often that one does not like to ask it again, but where did she come from? We read of one man who has three sons. One son is the father of agriculture, another the father of musical instruments, and the third is the father of mechanics. All spring up out of one family. Read the charming, delightful history of Joseph. What is it written for? What is its animus? What its purpose? What the spirit of the narrator? Read the story with an unprejudiced mind. It is a story of wonderful dramatic simplicity and beauty. This boy, betrayed by his brothers, cast into a pit, succored strangely, carried off into Egypt, put into a dungeon, released at last. When he is summoned to leave his dungeon, to go out to meet the court, he

stops, takes time to shave himself and dress properly before he goes before the king. It shows a man who is level-headed, and knows what he is about. He comes before the king, gives him counsel, is suddenly elevated to the highest post in the kingdom, and still keeps his wise head on his shoulders. No man in the Scripture history could so truly say of himself, with Paul, "I know both how to be abased and how to abound." The brethren come. He wants but one, Benjamin, the son of his own mother. And the story is told, how he tries to get Benjamin there, attempting to send all the others back without disclosing himself, and how at last Judah's splendid plea breaks him down, and he does disclose himself, and brings his father and the sons all to Egypt and provides for them. Was the object of this story to give an exact fact, or was it to tell a story that should stir our hearts with the romance of the olden time?

If we take this book of Genesis and go below the surface and examine it carefully, we are able to discover the elements of which it is composed. In the first century after Christ, Tatian took the four gospels and wove them together in one narrative. It is known as the Diatesseron. It has been recently unearthed in the Vatican, translated and published. If the four gospels had disappeared, you would have had in this one gospel instead of four. Now scholars have come to the conclusion, almost unanimously, that the book of Genesis is a harmony, composed principally of existing narratives, as the Diatesseron is, we know, composed of the four gospels, and they have been able to carry the analysis so far as to make tolerably clear what are the different elements in the book of Genesis. They are clear that there were at least two documents—more probably. One of them is known as the Elohist, or priestly document. It comes very near being factual in its character. It is mainly chronicle and annals; much more truly so than the other. You will

observe, as you read the book of Genesis, that the phrase "the book of the generations of so and so" frequently occurs. That is the beginning of an Elohist chapter. The other is written by the Jahvist, so-called because he chooses the name Jehovah for God; he is prophetic, and in his writing is found the poetic element, the epic element.

You have, some of you, been reading this last week the two accounts of the creation. They are there perfectly apparent. It is difficult for one not to see them—at least it seems so to me. At the same time, it is right to inform you that Dr. Green of Princeton, one of the most eminent Biblical scholars of this country, holds that there are not two documents, and that the book of Genesis was written by one man. But I do not know any other eminent scholar, either in England, Germany, or America, who agrees with Dr. Green in this view. There are two accounts of the deluge, just as clearly discriminated, tho' not as clearly indicated in our English version; and because I do not see any better way to bring what I wish in this matter before you, I read these two accounts, woven together in our English Bible into one. I read one of them simply in the words of the Bible; and then the other account simply in the words of the Bible, without attempting to show you how they have been woven together. This is the Eloist or priestly account:

"These are the generations of Noah. Noah was a righteous man (and) perfect in his generations. Noah walked with God. And Noah begat three sons, Shem, Ham, and Japheth. And the earth was corrupt before God, and the earth was filled with violence. And God saw the earth and, behold, it was corrupt, for all flesh had corrupted his way upon the earth.

"And God said unto Noah: 'The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth. Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch. And this is how thou shalt make it: The length of the ark three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits. A

light shalt thou make to the ark, and to a cubit shalt thou finish it upward, and the door of the ark shalt thou set in the side thereof; with lower, second, and third stories shalt thou make it. And I, behold, I do bring the flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under the heaven; everything that is in the earth shall die. But I will establish my covenant with thee; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee. And of every living thing of all flesh, two of every sort shalt thou bring into the ark, to keep them alive with thee; they shall be male and female. Of the fowl after their kind, and of the cattle after their kind, of every creeping thing of the ground after its kind, two of every sort shall come unto thee, to keep them alive. And take thou unto thee of all food that is eaten, and gather it to thee; and it shall be for food for thee, and for them. Thus did Noah; according to all that God commanded him, so did he.

"And Noah was six hundred years old when the flood of waters was upon the earth.

"In the six hundredth year of Noah's life, in the second month, on the seventeenth day of the month, on the same day were all the fountains of the great deep broken up, and the windows of heaven were opened.

"In the selfsame day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark; they, and every beast after its kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after its kind, and every fowl after its kind, every bird of every sort. And they went in unto Noah into the ark, two and two of all flesh wherein is the breath of life. And they that went in, went in male and female of all flesh, as God commanded him: and the flood was forty days upon the earth.

"And the waters prevailed, and increased greatly upon the earth; and the ark went upon the face of the waters. And the waters prevailed exceedingly upon the earth; and all the high mountains that were under the whole heaven were covered. Fifteen cubits upward did the waters prevail; and the mountains were covered. And all flesh died that moved upon the earth, both fowl, and cattle, and beast, and every creeping thing that creepeth upon the earth, and every man."

Now I turn to the Jahvist account:

"And it came to pass, when men began to multiply on the face of the ground, and daughters were born unto them, that the sons of God saw the daughters of men that they were fair; and they took them wives of all that they chose. And Jahweh said, My spirit shall not strive with man forever, for

that he also is flesh; yet shall his days be an hundred and twenty years. The Nephilim were in the earth in those days and also after that, when the sons of God came in unto the daughters of men, and they bare children to them: the same were the mighty men which were of old, the men of renown. And Jahweh saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented Jahweh that he had made man on the earth, and it grieved him at his heart. And Jahweh said, I will destroy man whom I have created from the face of the ground; both man and beast and creeping thing, and fowl of the air; for it repenteth me that I have made them. But Noah found grace in the eyes of Jahweh.

"And Jahweh said unto Noah, Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation. Of every clean beast thou shalt take to thee seven and seven, the male and his female; and of the beasts that are not clean two, the male and his female; of the fowl also of the air, seven and seven, male and female; to keep seed alive upon the face of all the earth. For yet seven days, and I will cause it to rain upon the earth forty days and forty nights; and every living thing that I have made will I destroy from off the face of the ground. And Noah did according unto all that Jahweh commanded him.

"And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, because of the waters of the flood. Of clean beasts and of beasts that are not clean, and of fowls and of everything that creepeth upon the ground, there went in two and two unto Noah into the ark, male and female, as God commanded Noah. And it came to pass after the seven days, that the waters of the flood were upon the earth.

"And the rain was upon the earth forty days and forty nights.

"And the waters increased, and bare up the ark, and it was lifted up above the earth.

"All in whose nostrils was the breath of life, the spirit of life, of all that was in the dry land, died. And every living thing was destroyed which was upon the face of the ground, both men, and cattle, and creeping thing, and fowl of the heaven; and they were destroyed from the earth; and Noah only was left, and they that were with him in the ark."

Now I believe that there are not a few people in this congregation who, if I had read either one of these, would have thought it was the Bible account. But it is not. That is made by weaving these two together, and there are incongruities in them. What is true of the Bible account of the deluge, and

of the creation, is true of the other stories in Genesis. They are composed of different stories, and can, with more or less perfectness and satisfactoriness, be disintegrated and separated one from the other. Moreover, we now know that these stories which we find in the Bible are to be found in other, and some of them certainly in older, literature. They did not originate with the book of Genesis, except in their present form. Even if we suppose that Genesis was written by Moses, the story of the creation and the story of the deluge are found written on Syrian tablets far prior to the time of Moses. The account of the deluge which I am now going to read is a very short complete translation from a Syrian tablet, which George Smith puts as far back as 2,000 B.C. That is five or six hundred years before the days of Moses, and twelve or fifteen hundred years before the date of Genesis, if it was written at the time many modern scholars suppose it to have been written. So that now we know that the legends of which modern scholars think the book of Genesis is composed actually did exist outside of that book, and before that book was written.

- "1. The surface of the earth is swept.
- "2. It destroyed all life from the face of the earth.
- "3. The strong deluge over the people reached to heaven.
- "4. Brother saw not his brother, they did not know the people. In heaven
- "5. the gods feared the tempest and
- "6. sought refuge; they ascended to the heaven of Anu.
- "7. The gods like dogs in droves prostrate.
- "19. Six days and nights
- "20. passed, the wind, deluge, and storm overwhelmed.
- "21. On the seventh day in its course was calmed the storm and all the deluge
- "22. which had destroyed like an earthquake,
- "23. quieted. The sea he caused to dry and the wind and deluge ended.
- "24. I perceived the sea making a tossing;
- "25. and the whole of mankind turned to corruption,
- "26. like reeds the corpses floated.

- "27. I opened the window, and the light
broke over my face.
"28. It passed. I sat down and wept.
"28. I sent forth a dove and it left. The
dove went and turned, and
"29. a resting-place it did not find, and it
returned.
"40. I sent forth a swallow and it left.
The swallow went and turned,
and
"41. a resting-place it did not find, and it
returned.
"42. I sent forth a raven, and it left.
"43. The raven went, and the decrease of
the water it saw, and
"44. It did eat, it swam and wandered
away, and did not return.
"45. I sent the animals forth to the four
winds, I poured out a libation.
"46. I built an altar on the peak of the
mountain."

Suppose, then, that the book of Genesis is composed of legends existing long prior to the time of Moses, long prior to the time when Genesis was written, is there anything in the Bible inconsistent with this supposition? Even if you accept the chronology of your Bibles, which is not biblical; even if you suppose that Genesis was written by Moses, then 150 or 200 years elapsed between the time of Joseph and the time of Moses; four centuries between the time of Abraham and the time of Moses, and I know not how many centuries between the time of the deluge and the time of Moses. Suppose Moses wrote the book of Genesis; how did he get the facts respecting creation? Abraham? Joseph? He was certainly not an eye-witness. Are we to suppose, then, that God revealed them to him? He does not say so. Nobody says so for Him in the Bible. No writer in the Bible claims that God revealed to him his story, and it is safe for us who believe in the Bible to claim nothing for it that it does not claim for itself.

What more natural to suppose, when we find these legends embodied in the old stories of other literatures; when we find the book of Genesis itself made up of stories, which we can separate in their interweaving; when we find Moses himself not claiming they were revealed, and no one claiming it for him

in the Bible;—what more natural to suppose than that he as a historian (assuming that he wrote the book), searching to know the truth, gathered these old legends and rewrote them with a new purpose? For the significant thing about the book of Genesis is that it is not merely a collection of legends, but a collection of legends rewritten. It is an epic history, but it is an epic history for the purpose of illustrating great spiritual truths. Perhaps you noticed in the story of the Assyrian tablet that the deluge overflowed the heavens, and the gods fled like droves of frightened dogs from the waters into the heaven of Anu to escape it. Do you not see the difference between this story in Genesis, which represents the deluge coming from the command of God, and the story of the old Assyrian tablet, which represents it as frightening the gods? It is not the question what territory was overflowed or in what month, or whether two of every kind went into the ark, or two of one kind and seven of another. All that is of no consequence. But whether the great cataclysms of earth are masters and God Himself is terrified before them, or whether God is master and the cataclysms themselves under His control. That is a question whose answer you and I want to know to-day, as much as men ever wanted to know it; and that is found in the rewritten record of the deluge. Let me read you one of the old cosmogonies. It is from Hesiod's "Theogony"—his account of the creation:

"Hail, daughters of Jove, and give the lovely song. And sing the sacred race of immortals ever existing, who sprang from earth and starry heaven, and murky night, whom the briny deep nourished. Say, too, how at the first the gods and earth were born, and rivers and boundless deep, rushing with swollen stream, and shining stars, and the broad heaven above; and the gods, who were sprung from these. . . .

"In truth, then, foremost sprang chaos, and next broad-bosomed earth, ever secure seat of all the immortals, who inhabit the peak of snow-capped Olympus, and dark dim Tartarus in a recess of earth having broad ways, and Love, who is most beautiful among

immortal gods. Love that relaxes the limbs, and in the heart of all gods and all men subdues their reason and prudent council. But, from chaos was born earth and black night; and from night again sprang from Ether and Day, whom she bare, after having conceived by union with Erebus in love. And Earth in sooth bare fruit indeed like herself (in size), starry heaven that he might shelter around on all sides, so she might even be a secure seat for the blessed gods."

Do you not see the difference? It is not a question whether the world was made in six literal days of twenty-four hours each, or six great periods. It is not the question whether the world was made in one order or another order. What difference does that make to us? It is interesting, but not important. But here you have two cosmogonies. The Greek says, first the earth and the dark night, and out of the earth the gods, and out of the earth love. That is materialism, black, damnable materialism. The Hebrew says that God is, and for God the creation and organization of matter. In the beginning God created the heavens and the earth. God spake and it stood fast, God fashioned the heavens above, God framed the earth beneath, and God made man in His own image, and said, Be thou the master of this world, for I have made it, and I have made you to rule and master it as my child. That is the difference. According to the Greek, the world makes God; according to the Hebrew, God makes the world. Let us run quickly through this book of Genesis and see what it teaches. This first: God in the beginning, the Eternal One. God a living person. It is true the Hebrews were not metaphysicians. They did not discuss personality; they did not deal with abstractions. But to them God was no natural force, He was no mere power. Throughout the book of Genesis He is revealed a God who commands and expects to be obeyed; a God who has will; a God who cares for men and protects them; a God who is a father; a God who loves His children and wants their love in turn. This is the God whose story is written in Genesis. More than dramatic illustration

of Adam and Eve or Noah or Abraham or Joseph is the epic or poetic interpretation of Jehovah Himself. This God commands men, punishes them when they disobey, rewards them when they are virtuous; when He finds them in darkness, as He found Abraham, calls him out of the darkness that He may illumine him and lead him into the light; when He finds a son, like Jacob, unworthy to be His son, still broods and cares for him and makes a son out of him; watches at Joseph's side, leads him forward into Egypt, and lays there through Joseph the foundation of a future empire. For the epic quality in Genesis the religious lesson, for which these legends were written, is the revelation of this: A righteous God who walks upon the earth, lives among men, cares for men, loves men, rules over men, is their King and Saviour, Father, God. And this other: That so walking with them and living with them He is preparing them for the brighter, better, clearer revelation of His presence that will come in future time. This is the book of Genesis. Not a treatise on geology or astronomy or any such thing; not a book of chronicles; not a factual history minutely and microscopically accurate in date and in detail, but a gathering together of the legends of the ancient time, re-written with God and law and love written into them.

CHRISTIAN ZEAL.

BY REV. JACOB NORRIS [PRESBYTERIAN], NEW YORK CITY.

Therefore, my beloved brethren, be ye stedfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.—1 Cor. xv. 58.

1. Its object: "The work of the Lord."

2. Its characteristics:

(a) Determination. "Stedfast, unmovable."

(b) Uniformity. "Always abounding." Opposed to spasmodic efforts.

(c) Reasonable. "Forasmuch as ye know." A living sacrifice is a reasonable service.

3. Its incentive. "Forasmuch as ye know that your labor is not in vain in the Lord."

(a) The fruit and reward in this life. "Godliness is profitable," etc.

(b) There is reward in the life to come.

THE MODEL WOMAN.

BY REV. A. N. SMITH, BESSEMER, MICH.

Who can find a virtuous woman? for her price is far above rubies.—Prov. xxxi. 10.

FALSE Idea of Womanly Ideality: Beauty of Face, Figure, and Attainments.

True Idea of Womanly Ideality: Beauty of Soul, Mind, and Character.

The Desirability of such a "woman of strength" (Virtuous).

The Rarity of such a "woman of strength."

The Value—price above rubies. Not what a woman puts on, not what a woman owns, but what a woman is, gives her value.

Qualities of the Model Woman:

I. Strength of Head. Not headstrong, but intellectual. Mental capability, etc.

(1) Judicious, discreet, woman of common sense, viz., ability.

(2) Resolute, decision of character—not weak, nor yet mannish—womanly.

II. Strength of Hand.

(1) Housekeeper. Industrious, energetic, etc.

(2) Helpmeet. Economic, provident, thoughtful, etc.

(3) Homemaker. Neat, tasty, refined, agreeable.

III. Strength of Heart.

(1) Kind and loving.

(2) Pure and true.

(3) Charitable and helpful.

A godly woman, fearing the Lord—this the secret of it all.

A woman of consecrated, loving, earnest common sense.

NEW YEAR SERMONS AND THEMES.

CHRISTIAN NEW YEAR GREETINGS.

BY REV. W. M. ROGER [PRESBYTERIAN], NORTH PELHAM, ONT.

Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth.—3 John 2.

CHRISTIANITY has been scouted for its "other worldliness" and its want of adaptation to "this present evil world." In this it is misunderstood, or at least misrepresented. Nothing could be more striking than the way in which it addresses itself authoritatively, correctively, and helpfully to the round of human interests, temporal and spiritual. It sets forth Christ as Lord of all in the life of the heart, the head, the home, and the soul, for time and eternity. It proclaims "Godliness profitable for all

things, having promise of the life that now is, and of that which is to come." These high claims are epitomized in our text, with affectionate personal application. The salutation before us came from no self-centered mystic. Tho from one of highest spirituality, having daily fellowship with Jesus in the heavenlies, yet with a warm-hearted humanity and far-sighted shrewdness it blends in wisely balanced and harmonious proportions interests which are apt to be conflicting. True at once to nature and to grace—

I. It puts *outward prosperity* in the foremost place, and yet in the last and least—an acknowledged good thing in its proper place and measure. Just as Jesus taught us to pray for "daily bread," that is (1) what is needful for daily life, (2) with what of luxury

our Father knows to be compatible with higher interests. For this we are warranted, and even enjoined, to use all *diligence* (not cunning or anxious "hasting to be rich") with *economy* and *fidelity*. Therefore—

(1) Pray for "daily bread"—"neither poverty nor riches."

(2) "Labor with hands of the diligent"—"not slothful in business."

(3) Carefully guard the fruits of honest toil, even "gathering the fragments." "Using the world as not abusing it," be "good stewards of the manifold grace of God."

(4) Seek to realize that "godliness joined with contentment which is great gain." "There is that maketh himself rich, yet hath nothing. There is that maketh himself poor, yet hath great riches." The poor rich man has ever been a miser, *i. e.*, a miserable miscarriage. A wise man, with our aged apostle, rates—

II. It places *health* before *wealth*—"life more than meat, and the body more than raiment." Health is a thing to be desired, sought as a duty and prized as a privilege; one of the blessings of Christ to His covenant people. His "Wilt thou be made whole?" includes body as well as soul. Still, as in the days of Peter and Æneas, "Jesus Christ maketh thee whole!" He never encourages "neglecting of the body."

(1) Aim at being "sanctified wholly, body, soul, and spirit."

(2) Pray for health.

(3) Seek it earnestly, medicinally if necessary, but above all religiously and for sacred service.

(4) Guard it responsibly as a sacred trust—"blameless till the coming of Jesus Christ."

III. It makes *soul prosperity* most important of all. Outward prosperity good, health better, spiritual life and health best of all. Many who differ as to the nature of the soul agree as to its superior value and claims. The body is from the dust, the soul from the breath of God—a spark of the infinite, richly endowed with powers and faculties for

service and fellowship with God Himself. "Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving-kindness, judgment, and righteousness, in the earth; for in these things I delight, saith the Lord." If this capacity be his distinctive and highest glory, surely its culture and growth should be our first concern—life and growth through union with Christ. For this He came—"that we might have life and have it more abundantly."

(1) Distinctly recognize this duty and privilege.

(2) Give it its proper place. "Seek first," etc. Make everything else subordinate and subservient. Harmonize and balance them, as in our text.

(3) Feed upon the sincere milk and strong meat of the Word, "that ye may grow thereby."

(4) Live ever in the pure, strong atmosphere of God's immediate presence, especially sought and realized in the closet and the sanctuary.

(5) "Exercise thyself unto godliness." "Be careful to maintain good works." "About thy Father's business."

Let the New Year inaugurate a new departure on a higher plane than ever. The secret of a devoted and happy Christian life was found after death in the journal of a young Christian: "Make me an eminent Christian!" Earnestly strive for the mark of the prize of your high calling in Christ Jesus.

The End of the Year Calls us to Account.

Luke xvi. 2: "Give an account of thy stewardship."

1 Pet. iv. 3: "The time past of our life may suffice us to have wrought the will of the Gentiles."

1 Pet. iv. 7: "The end of all things is at hand. Be ye therefore sober, and watch unto prayer."

NEW YEAR THEMES AND TEXTS.

I. The Flight of Time.

1. *Psalm xc. 9*: "We spend our years as a tale that is told."

When a tale is told, its conclusion explains the plot and all that precedes. As we look back from the end of the year do we understand our life, or is it still confused and incomplete?

2. *Gen. xlvii. 8*: "How old art thou?"

Li Hung Chang often asked this usual Oriental question. It is a fitting question to ask thoughtfully at the end of the year.

3. *Jas. iv. 14*: "We know not what shall be on the morrow. For what is your life? It is even a vapor, which appeareth for a little time, and then vanisheth away."

4. *1 Cor. vii. 31*: "For the fashion of this world passeth away."

II. A Look into the Future.

1. *Jer. xxviii. 16*: "This year thou shalt die."

The time of his death was declared to Hananiah because of his sin; but while not declared, the time of our death is equally fixed, and to some of us it is literally "this year."

2. *Luke xviii. 8*: "Let it alone this year also."

A new year is a new opportunity.

3. *James iv. 13*: "Go to now, ye that say, To-day or to-morrow we will go into such a city, and continue there a year, and buy, and sell, and get gain."

Do we include God in our plans for the year?

III. God Opens the New Year.

1. *Gen. viii. 22*: "While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease."

Dr. Hawes said to his Sunday-school: "What season is this?" "Winter," they answered. "What will come next?" "Spring." "What after that?" "Summer." "How do you know?" Then Henry Camp, who grew up to be known

as "the knightly soldier," stood up and answered: "Because the Lord has said, 'While the earth remaineth,' etc."

Because God reigns, the order of nature will not fail.

2. *Deut. xi. 12*: "A land which the Lord thy God careth for; the eyes of the Lord thy God are always upon it, from the beginning of the year even unto the end of the year."

3. *Isa. xlvi. 6*: "I have showed thee new things from this time."

4. *Isa. lvi. 17, 18*: "Behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind; but be ye glad and rejoice forever in that which I create; for behold, I create Jerusalem a rejoicing, and her people a joy."

IV. Christ Makes the New Year Our Year of Redemption.

1. *2 Cor. v. 17*: "If any man be in Christ he is a new creature: old things are passed away; behold, all things are become new."

A new man in a new year.

2. *Heb. ix. 7*: "Into the second went the high priest alone once every year."

So great an intercession it was fitting should not be made common by frequent and familiar repetition. The long year period makes us think of the even greater intercession of Him who has entered in "once into the holy place." Do we entrust our case this year to Him?

3. *Matt. vi. 33*: "Seek ye first the kingdom of God and his righteousness."

What to begin the year with.

V. God Alone Unchanging.

1. *Psalm cii. 27*: "Thou art the same, and thy years shall have no end."

2. *Psalm ciii. 17*: "The mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children."

3. *1 Pet. i. 24, 25*: "All flesh is as grass, and all the glory of man as the flower of grass. The grass withereth and the flower thereof falleth away; but the word of the Lord endureth for ever."

HINTS AT THE MEANING OF TEXTS.

[The "Hints" entered below with a pseudonym and * are entered in competition for the prizes offered in the November number of THE HOMILETIC REVIEW for 1895 (see page 476). Our readers are asked to examine them critically from month to month in order to be able to vote intelligently on their comparative merits.]

HINTS FOR CHILDREN'S SERMONS.

Learning of Christ.

Learn of me.—Matt. xi. 29.

CHILDHOOD is the time of most mental activity. Impressions easily retained. School, school-teachers, parents' teaching, associates' teaching. Every hour of wakefulness children are learning something. Boys and girls, you must not neglect to "learn of Jesus."

I. Learn what He has to say to you. "Never man spake like this man." The Gospels are full of the sayings of Jesus. Jesus has many beautiful and tender words for children.

II. Learn what Jesus wants you to do. Jesus wants every good boy and good girl to work for Him. You can (1) Give pennies; (2) Visit poor children; (3) Attend all services possible; (4) Bring others. Your Christian life will thus be an active, live life for Jesus.

III. Learn what Jesus promises all who love Him and serve Him. His teachings and obedience to His will bring all joy and blessing to this life, and then Heaven by and by.

DISCIPULUS.*

Fire, Water, and Spirit

I baptize you with water, . . . but he shall baptize you with the Holy Ghost, and with fire.—Matt. iii. 11.

I. WATER CLEANSSES.

Washes off uncleanness. Hence stands for cleansed life, as used in Baptism. But John the Baptist preached reformation as the forerunner. Wash off lying, dishonesty, impurity, profanity, bad companions, etc.—all outward evil.

Illustration:—Wash dirt off a lamp with water—outwardly clean. That's John's baptism.

John said Christ would do more—Baptize with Holy Spirit and with fire.

II. FIRE CLEANSSES AND CONTROLS.

Outward cleanness not enough. Breast full of will, thoughts and desires, temper, etc. Good when under control, evil and dangerous when not.

Gospel given to convert dangerous materials in us into blessing. It melts, warms, and lights the fire of divine love.

Illustration:—This lamp full of combustible oil, uncontrolled, might blow up; but baptize it with fire (light it)—and see! it is turning dangerous materials into light, warmth, and cheer.

Thus will the heavenly fire convert, cleanse, control us. "Thy word is a lamp."

III. THE HOLY SPIRIT BEAUTIFIES.

Illustration:—Put this fine globe and beautiful shade over the burning flame. See! a soft, mellow light, an even, unflickering glow, and a crown of beauty over all!

So the graces of the Holy Spirit soften, steady, and beautify the burning powers of our whole being.

Water—Clean conduct.

Fire—Inner life converted to blessing by divine love.

Spirit—Life crowned with sweet graces.

DINEX.*

God Carries Us Along, and Lifts Us above the Changes.

Joshua xxiii. 14: "Ye know in all your hearts, and in all your souls, that not one thing hath failed of all the good things which the Lord your God spake concerning you; all are come to pass unto you, and not one thing hath failed thereof."

Psalms xxx. 7: "Lord, by thy favor thou hast made my mountain to stand strong."

1 John ii. 17: "The world passeth away and the lust thereof, but he that doeth the will of God abideth forever."

SUGGESTIVE THEMES AND TEXTS.

Themes for Pulpit Treatment.

1. The Glad Liberality of True Loyalty. ("And Araunah said unto David, Let my lord the king take and offer up what seemeth good unto him: behold, here be oxen for burnt sacrifice, and threshing-instruments and other instruments of the oxen for wood."—2 Sam. xxiv. 23.)
2. The Secret of Perpetual Prosperity. ("Be thou strong therefore, and show thyself a man; and keep the charge of the Lord thy God, to walk in his ways, to keep his statutes, and his commandments, and his judgments, and his testimonies, as it is written in the law of Moses, that thou mayest prosper in all that thou doest, and whithersoever thou turnest thyself."—1 Kings ii. 2, 3.)
3. The Divine Endowment of the Divinely Called. ("And Moses said unto the children of Israel, See, the Lord hath called by name Bezaleel, the son of Uri, the son of Hur, of the tribe of Judah; and he hath filled him with the spirit of God in wisdom, in understanding and in knowledge, and in all manner of workmanship."—Ex. xxxv. 30, 31.)
4. The True Basis of Enduring Confidence. ("Trust ye in the Lord forever: for in the Lord Jehovah his everlasting strength" [marg., the rock of ages].—Isa. xxvi. 4.)
5. The Transcending Purpose of the Christian Soul. ("That with all boldness as always, so now also, Christ shall be magnified in my body, whether it be by life or by death."—Phil. i. 20.)
6. The True Spirit of the Soul Seeker. ("For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ."—Phil. iii. 18.)
7. The Superabundance of Divine Grace. ("For if through the offense of one man be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many."—Rom. v. 15.)
8. The Will for the Deed. ("For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not."—2 Cor. viii. 12.)
9. The Inspiration and the End of Christian Diligence. ("Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless."—2 Peter iii. 14.)
10. The Majority that Masters Cowardice. ("As soon then as he had said unto them, I am he, they went backward, and fell to the ground."—John xviii. 6.)
11. The Best Preparation for a Happy Year. ("Oh, satisfy us early with thy mercy: that we may rejoice and be glad all our days."—Psalm xc. 14.)
12. A Year Worth Living in a Land Worth Living In. ("A land which the Lord thy God careth for: the eyes of the Lord thy God are always upon it, from the beginning of the year even unto the end of the year."—Deut. xi. 12.)
13. A Divinely Royal Year. ("Thou crownest the year with thy goodness."—Psalm lxx. 11.)
14. Divine and Human Estimates of Time. ("For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night. . . . We spend our years as a tale that is told."—Psalm xc. 4, 9.)

Texts and Themes of Recent Sermons.

1. St. Paul as an Ideal: A Baccalaureate Sermon. "But rise and stand upon thy feet; for I have appeared unto thee for this purpose, to make thee a minister both of those things which thou hast seen, and of those things in the which I will appear unto thee."—Acts xxvi. 16. By W. N. McVicker, D.D., Philadelphia, Pa.
2. The Power of Music. "And when they had sung an hymn, they went out unto the Mount of Olives."—Matt. xxvi. 30. By Joseph K. Dixon, D.D., Brooklyn, N. Y.
3. The Law of Business Ethics. "All things whatsoever ye would that men should do to you, do ye even so to them."—Matt. vii. 12. "Look not every man on his own things, but every man also on the things of others."—Phil. ii. 4. By Rev. A. Judson Rich, Milford, N. H.
4. The Fundamental Law. "Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it. Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets."—Matt. xxii. 37-40. By G. F. Seymour, S.T.D., Bishop of Springfield, Ill.
5. The Personal Touch, or Contact with the Divine the Assurance of the World's Redemption. "And Jesus put forth his hand and touched him."—Matt. viii. 3. By Rev. C. T. Weitzel, Brooklyn, N. Y.
6. Christ the King. "When Jesus therefore perceived that they would come and take him by force to make him king, he departed again into a mountain himself alone."—John vi. 15. By William Landels, D.D., Edinburgh, Scotland.
7. The Life Indeed. "That they may lay hold on the life that is life indeed."—1 Tim. vi. 19. By Rev. W. L. Watkinson, City Temple, London, Eng.
8. The Royalty of the Son of God. "Yet have I set my king upon my holy hill of Zion."—Psalm ii. 6. By James Stalker, D.D., London, Eng.
9. Faith is Impossible. ("In the Lord put I my trust: how say ye to my soul, Flee as a bird to your mountain?"—Psalm xl. 1.)

New Year's Texts.

11. The Best Preparation for a Happy Year. ("Oh, satisfy us early with thy mercy: that we may rejoice and be glad all our days."—Psalm xc. 14.)

SEED-THOUGHT SECTION.

SUGGESTIONS FROM THE EXPERIENCE OF MINISTERS.

How I Prepare my Sermons.

BY DAVID JAMES BURRELL, D.D.,
PASTOR OF THE MARBLE COLLEGIATE
REFORMED CHURCH, NEW YORK
CITY.

I AM asked to bring something out of my personal experience which shall be helpful to younger brethren in the ministry.

"How do you prepare your sermons?" is a question frequently propounded to most clergymen who have reached the meridian of life. If I venture upon an answer here, it is not from a feeling of extraordinary fitness, but in the sincere hope of persuading some of my juniors to make more of time and energy than I have done. *Experientia docet.*

I took with me from Union Seminary in 1870 the commonly accepted views of homiletics. For ten years my sermons were constructed along those lines. I preached the Gospel, as well as I could, in the bondage of a manuscript. The sermons prepared at this time rest placidly, in three drawers, which lie open at this moment before me.

It is twelve years since I have preached one of these sermons. Why? They are orthodox, so far as I know. Much of honest work and earnest prayer was put into them. As to grammar and rhetoric, I do believe they are beyond my present facility. Every sentence is rounded and furnished. (Perhaps I might dispose of them, in the lump, to a London "Homiletical Exchange.") What ails them, then? I do not know. They are simply useless: "The reason why, I can not tell."

Ten years of apprenticeship with a parchment and the Rules of Rhetoric. This was not lost time. Probably every preacher has to blaze a way for himself through the forest. But there

came a Sunday when, as I stood before my congregation, I felt like an athlete, bound and hampered by my elaborate equipment, beating the air. That was the last.

I said, What is Preaching? And wherein does the preacher differ from an advocate? Is it not jury-pleading in highest form? The Lord Christ is my client; the congregation (twelve or twelve hundred, it matters not) is my jury; my case is, "This Jesus is the Christ"; and the business in hand is persuasion.

So I put away those precious manuscripts, the work of ten earnest, prayerful years, and there, like the mummies of the Pharaohs, they "lie in glory, every one in his own place."

A new method of sermon-preparation was the result. The putting away of the manuscript was the smallest part of it. The experience of ten years—not ten wasted years—must make its contribution to the future. Given: the Gospel, a commission, and a waiting congregation; the only question is, how to bring these people to Christ and into the closest relations with Him.

First: By way of premise, it means hard work. The man who preaches "extemporaneously" merely to save himself the trouble of chirography will fail as certainly as other sluggards do. To preach successfully without "the non-conducting parchment" requires a very considerable addition to the usual work of preparation. So, at any rate, I have found it.

Second: There must be a clear outline. A written sermon may be constructed on the essay plan; but the man who expects to face his congregation, eye to eye, must know his proposition, his progressive steps of approach, his illustrations by the way, and his conclusion. He must know all

these by heart. The first thing is to know where he is going, all the rest is to get there.

Third: There must be a perfect "line of discourse." Continuity is the straight path to conviction. No branching off into tangential or collateral lines of thought. Straight on to the Q. E. D! Let everything be put under contribution to this end. No illustrations for any purpose but illustration. No anecdotes at all; the time-limit of the sermon is too brief. It may be that we shall never face this jury again; we have a case to make; our business is to make it.

Fourth: It is wise to write. "Writing maketh an exact man." The great danger in face-to-face preaching is that one will be tempted from the straight path of his purpose. I have not preached two sermons in fifteen years without writing them out.

Fifth: it is unwise to commit to memory. The train of thought is the important matter; the consecution, the chain of argument, the progressive approach to the desired end. An attempt to memorize will certainly prevent a concentration of the speaker's mind on the matter in hand. To look into the air with absent eyes in the effort to recall a written sentence is preaching from a manuscript as really as if the manuscript were before us. What is the advantage? Let memory busy itself with the path of reason. Let every faculty be free and eager. Room, freedom, abandon is what the preacher wants when he faces souls. Let him lay aside every weight and run the race set before him.

Sixth: "By my spirit, saith the Lord." When a preacher has made his best preparation, prayerfully and laboriously, he is justified (and not otherwise) in leaving all props behind him, as he enters his pulpit, and throwing himself wholly, unreservedly, absolutely on the promised help of God. It is under such circumstances that the promise holds good: " whatsoever shall be given you in that hour speak ye:

for it is not ye that speak, but the Holy Ghost."

Seventh: At the risk of seeming personally obtrusive I present the itinerary of one week's sermons.

On Monday (day of rest) selected themes for both sermons. Morning: "The Outside of the Platter." Evening: "The Return from Captivity."

On Tuesday (9 to 1 o'clock) prepared skeletons for both sermons. The skeletons are herewith submitted "without note or comment."

THE OUTSIDE OF THE PLATTER.

LUKE XI. 39.

Mishna. 15th of Adar.

At outset (Stony ground *).

(1) Act: "If it were done."

(2) Count the Cost.—(Three men.)

I. Form: ("St. Mary the Virgin")—q. Tyn-dall.

II. Rhapsody: q. Renan.—("The Sign of the Cross.")

III. Philosophy: q. Hood.—("Thinking.")

IV. Self-Culture: "Higher life."—(Massage.)

V. Altruism: "Adjourned."—(Doré.)

(1) Whole Man. Surrender.

(2) Entire Christ.

Truth and Duty (Blank wall).

THE RETURN FROM CAPTIVITY.

PSALM XXVI.

"Degrees." (Seventy years.)—(Zerub.)

I. What the Jews thought. Out of Gates.

(1) Dreaming: (Peter.)

(2) Laughing: q. Scott.—q. Southey.

(3) Singing: On the street.

II. What the aliens thought. In desert.

(1) Cross. Cyrus.—("I. N. R. I.")

(2) Regeneration. (Nic.)—(Jerry McAuley).

(3) Sanctification. Hale.—(Sheridan.)

III. What More? Twelve hundred left behind.

(1) Under condition: (Chatelain.)

(2) Can Save: "Able."

(3) Through us.—N. Y.—(Sowing.)
(Nilometer.)

"Open the windows."

On Wednesday (9 to 1 o'clock) I wrote the sermon, "The Outside of the Platter," with a lead-pencil, in full.

On Thursday, the sermon, "The Return from Captivity," in the same manner.

On Friday, at 9, I read over the manuscript of "The Outside of the

* Illustrations in parenthesis.

Platter" once; and occupied the remainder of the forenoon in amending, elaborating, and finally preaching the whole thing to myself.

On Saturday "The Return from Captivity" was treated in the same way.

On Sunday morning, at 9 o'clock, I went apart with "The Outside of the Platter" for the last work. Two hours of exclusive attention and absorption. The theme must be so well in hand as to make all notes whatsoever useless, and all effort to remember unnecessary.

On Sunday evening, at 6, apart again with "The Return from Captivity." Preaching at 8. Throw away all helps but the help of the Holy Ghost, and try to preach as a living man to living men.

Finally: this means work, but it pays. No doubt there are other methods, pursued by much better men and abler preachers than myself, which produce equally good or better results; but I have been asked to speak for myself. "Personal experience" is what is called for. I give mine cheerfully, in the hope that it may offer some helpful suggestions to younger brethren feeling their way in the ministry of Christ.

SOME SERMON SUGGESTIONS.

BY JAMES MUDGE, D.D., LOWELL,
MASS.

EVERY sermon should be either a lamp, shedding light upon obscure truth, illuminating darkened minds; or a trumpet, calling up the soul from its slumbers, arousing the conscience; or a pitcher, refreshing the spirit and comforting the heart.

When truth is clearly perceived, deeply felt, and distinctly expressed, there can not fail to be a good degree of eloquence.

Preachers have been divided into three classes: those one can not listen to, those one can listen to, and those one can not help listening to. To make a thing so interesting that the hearer must pay attention, and so plain that

he must understand, whether he will or no, is a triumph indeed.

Pulpit power is unattainable without both self-possession and self-abandonment. They are not incompatible. Combined, they carry all before them. He who does not rule himself will not rule his audience. He who is not absorbed in his theme will not thrust it into the hearts of his hearers.

Oratory consists very largely in the right choice of words. Some words are magnetic, some are pictorial; some soothe, some slay; some carry great ideas, others grand emotions. "The words of the wise are as goads and as nails"—yes, as rifle-bullets and double-edged swords.

The colloquial style, rather than the rhetorical or oratorical, should be the basis on which the discourse is built. It is the most useful and the most natural, easiest for the voice and for the ear. Departures from it for a season, when the subject warrants, are always in order, but the return to it relieves and rests both speaker and hearer. Earnest, incisive, straightforward talk rarely wearies.

There is an unwise conciseness as well as a tedious diffuseness. Precision in style is good, but concision is another thing. The gold nugget must be beaten out into gold leaf. Few will be at the trouble to do it for themselves; that is what they go to church for—to have it done for them. Food too concentrated is not best suited for digestion.

It is a good thing occasionally to take a book and preach it. It must first be made one's own by honest thought, then its truths can be turned into sermonic form, popularized, and applied to practical life.

Emotion must be duly proportioned to occasion. There is such a thing as working the lachrymal glands too hard. Tears should not be drawn upon to supply the lack of ideas. "What is he crying for?" asks the puzzled hearer who perceives the faucet turned on without any evident occasion. An-

swer: "Don't you see? I guess you'd cry, too, if you were up there before all these people with nothing to say."

A sermon should by no means resemble an animal with an emaciated body, scarce any teeth, and a twofold or triple tail very feebly wagging. There should above all things be a robust body of solid thought, and the tail, single, should be instinct with the most vigorous life imaginable.

The audience should be neither overestimated nor underestimated. The latter fault will lead one to be careless in preparation, the former will cripple the delivery. A good rule is: Have so high an opinion of the people that you will never appear before them without taking the utmost pains to give them something worth hearing; have so low an opinion of them, in comparison with the dignity of your calling and the importance of your message, that you will be fearless in any presence.

Think, read, write, speak, is undoubtedly the proper order. One should think much before reading on a subject, and read much before writing. But thought should, of course, go along with the reading. The main purpose in the latter is to stimulate the former.

Verbs and nouns rather than adjectives predominate in the best style of writing. Consonants rather than vowels have the main stress in the best style of speaking; they are the key to correct articulation.

That style of delivery is ideal which comes nearest to combining the advantages of all the different methods—the freedom of the extempore, the accuracy of the written, the finish of the memoriter. That only is a poor delivery which, if extempore, is slipshod; if read, is lame; if memorized, is frozen. Not one preacher in ten sufficiently considers the great importance of delivery. With the vast majority of hearers, manner is the main thing.

Great faith and great feeling—in other words, imagination and emotion, are indispensable to the great preacher. He must, in addition, be a terrible

toiler, giving himself steadily to this one thing, and laying all realms under contribution to enrich his discourses.

THE TEST OF EXPERIENCE.

BY JAMES M. LUDLOW, D.D., EAST ORANGE, N. J.

O, TASTE AND SEE THAT THE LORD IS GOOD. (Psalm xxxiv. 8).—A doubter recently said to me, "I would give the world if I could have the simple faith of my wife. But this is impossible. I have put into my crucible the arguments pro and con, and the Christian system does not come out as the result." I replied to him, "My friend, did you put into the crucible the confession you have just made, that you realize that your soul needs the Christian faith in order to its satisfaction?"

A German professor who had spent years in compiling the arguments of skepticism was suddenly converted. In reply to the question, What led you to change your mind so quickly? he stated that in all his thought on religious subjects he had never before consulted the want of his own heart for the assurance of divine grace and communion, and that from the moment when he looked at the matter from that standpoint he could have no doubt that Jesus Christ was the Son of God. In his quaint figure of speech, he had been knitting the fabric of doubt all his life, but the first feeling of personal need caught the continuous thread and unraveled it at one pull.

Dr. J. was a strong thinker and greatly disturbed my faith by his conversation on religious doctrine. He was taken ill, and as he lay facing death with undimmed faculties, he sent for me, and begged that I would forget his arguments, since he had received a better light from over the verge of life than ever came to him from merely the time horizon. Into my crucible I put his dying statement, and was no longer troubled with his previous arguments.

John Stuart Mill described his expe-

rience in the language of Hartley Coleridge, as "A grief without a pang, void dark and drear." I put that into the crucible, and with it the corrective of Sir David Brewster's saying, "I have had the light for many years, and oh, how bright it has been!"

Hobbes dying cried, "Oh, I am taking a fearful leap into the dark!" Wesley, his contemporary, in the same crisis said, "The best of it is that God is now with me."

The poet Byron, while still a young man, melodiously cursed his life for being so soon "in the sere and yellow leaf." Burns wrote:

"For guilt, for guilt my terrors are in arms;
I tremble to approach an angry God,
And justly smart beneath His sin-avenging
rod."

While the poets Newton and Addison, Cowper and Coleridge, Sigourney and Elliot praised redeeming grace.

Thomas Carlyle thus describes the doubt of Schiller: "The universe of

human thought he had now explored and enjoyed; but he seems to have found no permanent contentment in any of its provinces. Many of his later poems indicate an incessant and increasing longing for some solution of the mystery of life; at times it is a gloomy resignation to the want, and the despair of any." With this I parallel the dying exclamation of Finley: "Lord Jesus, into Thy hands I commit my spirit. I do it with full assurance. I know now that it is impossible that faith should not triumph over earth and hell."

We put all such diverse testimonies of experience into the crucible, and as we watch the testing process, the finished rhetoric, the formal logic, the shrewd doubts, the gibes and taunts of unbelief, float as scum upon the surface, while beneath glows the real gold of the soul's deepest consciousness of need and supply from out of the heart of God.

SEED-THOUGHTS FOR SERMONS AND PUBLIC DISCOURSE.

BY ARTHUR T. PIERSON, D.D.

The Times and Seasons.

THERE is every reason why the preacher of the Gospel should avail himself of the "times and seasons." The law of adaptation is a homiletical as well as a rhetorical principle. As Dr. Alexander MacLaren, of Manchester, remarked, when he gave his thrilling address on "Spiritual Dynamics" before the Free-Church assembly at the recent jubilee, "Jesus Christ and Him crucified" is a very far-reaching theme; and Dr. MacLaren used the image of "the compass, with one foot firmly thrust into the true center, and the other describing a circle which could not possibly err in its width."

And so the preacher may avail himself of the New Year season to impress truth appropriate to that special time

of the year, and which the recurrence of that season makes unusually impressive. It was one of the supreme excellencies of that genius of the pulpit, the lamented F. W. Robertson, of Brighton, that he knew how deftly to interweave a reference to the exact season or the current event, without any marring of his sermonic pattern or any violation of a high standard of taste.

None of us who have read it will ever forget that last sermon in the second series (XXII.), on Mark xiv. 41, 42. "Sleep on now and take your rest; it is enough, the hour is come; behold the Son of Man is betrayed into the hands of sinners. Rise up, let us go; lo, he that betrayeth me is at hand."

This consummate thinker fixes our attention first on the sharp contrast and apparent contradiction: "Sleep on,

take your rest!" "Rise up, let us go!" Before such a bewildering paradox most men would have retired in mental discomfiture. But Robertson is not dismayed. In the seeming paradox he finds a proverb of life: the past irreparable; the future improvable. At every point in human life—and especially at these milestones of the New Year, where we are compelled to stop, look back, look forward, think, consider, resolve anew,—we are confronted by this double view: a retrospect, a prospect. The past is forever gone, and no repentance or resolve will recall it. It is irreparable. As to all hope of amending its errors, atoning for its sins, repairing its damages—we may as well sleep on and take our rest. But before us lies a future—unshaped, undetermined, a possible advance beyond anything attained, and in which the lessons that have been learned in the school of failure may be put to use. The future is improvable, available.

Side by side with this might be put another sermon by this splendid creator of pulpit poems. It is No. IV. in the first series. The text is Philippians iii. 13, 14: "This one thing I do: forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

Out of this text, Robertson brings another grand motto—itsself a sermon in a sentence: "Christian progress by oblivion of the past." Put these two sermons and mottoes side by side, and what a field of thought opens before us! The Past forever gone and beyond reparation; but the Future ahead with its untrodden paths. Let us consign even the successes of the past to oblivion, and address all our energies to the forward steps that bring us nearer the goal and the prize.

To this pertinent outline we might add the wise maxim of Spinoza: "There is no hindrance to progress so formidable as self-conceit, and the laziness which self-conceit begets"—that is

to say, the greatest risk to our onward progress is found in our complacency with previous successes, attainments, and achievements, and the tendency to rest satisfied and intermit further effort. As the backward look at a disastrous past must not dishearten us in the improvement of the time to come, so the retrospect of a well-improved past must not lead us to relax effort or rest on our laurels. The Greek wisely set a pillar half-way along the stadium, marked *σπευδε*!—make haste—lest just there the foremost racer should begin to congratulate himself unduly on being ahead, and so forfeit the crown.

Another helpful thought at this New Year season is that suggested by the experience of the late Dr. R. W. Dale, of Birmingham. During his long and almost fatal illness he reviewed his entire ministry, especially with regard to the neglected truths passed over by him. He carefully examined the New Testament, and marked every conspicuous teaching therein contained; then he put side by side with it his own pulpit work, and noted where he had dishonored the truth, either by leaving out altogether, or by not giving sufficient prominence to, certain phases of New Testament teaching. Then in the brief respite granted him for subsequent labor he sought to restore the due proportion of faith. What a blessing to every preacher if at this New Year he would in a like spirit of candor review his past ministry and remodel his future service!

Facts About Human Life.

The following facts about human life it is well to keep before us for reference. The statements are not absolutely accurate, as figures do not always agree, but we give the best estimates.

There are more than 3,000 languages and dialects in the world, and more than 1,000 religions. The number of men averages about equal to that of women, and the average of life is about

33 years. To 1,000 persons, only one reaches 100 years of life; to every 100, six reach the age of 65, and not more than one in 600 lives to 80. There are on the earth 1,500,000,000 inhabitants. Of these, 33,000,000 die every year, 90,000 every day, 3,600 every hour, 60 every minute, or one every second. The married are longer-lived than the single, and above all those who observe a sober and industrious conduct. Tall men live longer than short ones. Women have more chances of life in their favor, previous to 50 years of age, than men have, but fewer afterward. The number of men capable of bearing arms is about one fourth of the population.

Savonarola's Monument.

"The entrance of thy words giveth light."—Psalm cxix. 130.

Those who have visited the great library of San Lorenzo have perhaps been shown the Bible which Savonarola studied. Its broad margin is written all over in the small, neat, careful notes which enable us to follow the diligent study of the Scriptures that in those dark, degenerate days made this monk the mighty man he was, and prepared him to be the martyr he proved for the truth's sake.

It is now four hundred years since the fires went out at that stake. His persecutors found that tho they had burned Savonarola, they could not extinguish him. In fact, they only fanned the fires of his testimony and scattered the sparks to light other fires of holy witness. The followers of the great Florentine were wont to come secretly and kiss the spot where the cruel flames had reduced all that was mortal of him to ashes. Then the reigning Duke Pietro di Medici, learning of this fact, devised a scheme to put a stop to a custom which not only annoyed him, but served to perpetuate the memory of the martyr and glorify his witness.

So he had erected on the very spot where the stake had stood a statue of

Neptune, surrounded by a circular basin, where a fountain sends up its crystal jets, to sprinkle the sea-nymphs that cluster about its brim.

Now, he thought, he had by an ingenious expedient put Savonarola's memory into a tomb of oblivion. But the very effort which the duke used to obliterate all recollections of the sacred spot and the tragedy there enacted served only to identify it, and to perpetuate Savonarola's name and fame to all generations. And, whatever doubt might have existed as to the exact locality, it is now forever fixed by a monument. Pilgrims from every land turn toward the hallowed spot, and say: "There was burned the martyr of Florence, one of God's missionary apostles, who kept up the sacred succession in the age of the apostasy."

"Who shall separate us from the love of Christ?"—Romans viii. 35-39.

Dr. Fairbairn, of Mansfield College, Oxford, brought to their feet his vast audience at the Free-Church jubilee, by declaring: "There is only one schism—that of separation in soul from the great Head of the Church."

"Abide in me and I in you."—John xv. 4.

At "Wordsworth's Seat," near Lake Windermere, I saw, what has been said to be incredible, an oak, ash and holly, all growing out of a common stock of oak, so interwoven in fibres as to be indistinguishable. What an illustration of abiding union with Christ!

"Be renewed in the spirit of your mind."—Ephes. iv. 23.

I met a young lad, a mere child of five or six years, in England, who exhibited a peculiarly beautiful and teachable temper. It was noticeable that even under rebuke, when told he must not do any certain thing, he at once cheerfully replied, "All right," and would at once note that thing as to be avoided. He is the son of a missionary

in Persia, and as his health forbids residence in the East, is living with his grandfather, who told me that he had been singularly changed in temper for a year or more, having been before that wayward and ill-natured, but manifestly, in answer to his own simple prayers, renewed in the spirit of his mind. If God can do such wonders for a little child, what a shame for us older Christians to be carrying about such offensive tempers and manners!

In an unusual storm in 1893, the wind blew from the east, with great violence, in the upper part of Scotland. As the prevailing winds are not from that quarter, the trees were not strongly rooted on that side, and awful destruction took place, hundreds of thousands of fine trees being entirely uprooted. God allows many a storm from unex-

pected quarters in order to strengthen our roots on the side where they are weak.

What a scene for a painter! A funeral is taking place in the Highlands of Scotland. It is a very dark, overcast, and gloomy day, and the day deepens the gloom as one peculiarly loved is laid to rest. Just as the coffin is lowered, a rift in the clouds suddenly exposes the sun, and the rays beam directly into the open grave. A lark, attracted by the sunbeams, suddenly sweeps into the midst of the golden pathway of light, and just above the grave slowly rises, and pours forth melody!

Psalm lxx. 15.—Lord Overtoun says this verse suggests the Living Head, the giving hand, the praying heart, and the praising lips.

NOTES BY THE WAY.

Some Critics Criticised.

THE ASSUMPTIONS ARE FALSE.

Every advance that has been made to enlarge personal freedom, which is so essential to social happiness, has been in opposition to the wishes of the holders of privileges secured and sanctioned by church-and-king-made laws. The social problems never can be solved by so-called spiritual agencies. If the solutions ever come, it will be through secular means.—*London Freethinker*.

The first sentence is a base falsehood. This man speaks especially for England, and yet even Hume, in his "History of England," acknowledges that English freedom resulted from the inspiration of John Calvin and the Church of Geneva. The second sentence is based upon the false assumption—proved false by all human history—that ignorance, and not sin, is the cause of all the evils in the world. The third rests upon the false inference, drawn from the preceding assumption, that education and social legislation,

and not regeneration, are what is needed to remove the evils.

THE THEOLOGIAN'S BEATEN.

"At a recent meeting of the National Academy of Sciences, Prof. Ira Remsen, of Johns Hopkins University, read a paper, 'The Isomeric Chlorides of Paranitroortho-sulfobenzoic Acid.'"

And yet the scientists complain of the theologians for using *homoousion* and *homoiousion* and like terms, easily self-explaining to a Greek scholar! It is a comfort to be assured by the professor that this many-syllabled acid is "comparatively harmless." A shy contemporary suggests, however, that "any one handling it would do well to note the force of the adverb in this expression."

IS IT A NEW DEPARTURE.

"The Evolution of the Bible' is the subject of the talk to be given by Dr. Abbott at the central branch of the Young Men's Christian Association, 502 Fulton street, tomorrow evening. . . . All young men, whether members of the association or not, are

cordially invited to attend these Thursday evening Bible talks, which will continue until May 1 next."—*Brooklyn Daily Eagle*, Dec. 9, 1896.

Is it not remarkable that the Y. M. C. A., after their long record of strict adherence to the Bible as the Word of God, should give a winter to the teachings of one who believes that the Bible is largely made up of myths and legends?

THEY SLIPPED ON THEIR LATIN.

"We must be men of one idea," said an eloquent speaker at a recent reform conference. "Cato was a man of one idea. His watchword, constantly repeated, was, 'Delendo est Carthago, Delendo est Carthago'—'Carthage must be blotted out.' That must be our motto in dealing with this accursed thing."

That is all right; the saloon must go; but wouldn't it be better for the man who doesn't know Latin to wipe it out in plain English? If Cato had said, "Delendo est Carthago," instead of "Delenda est Carthago," Cato would probably have been wiped out instead of Carthage!

"I am not an *alumni* of this college, but I appreciate college education."

So said a rich man who had been put forward to make a speech at a college commencement, in order to prepare the way for his making a liberal contribution to the funds of the college. He subscribed \$1,000; but \$100,000 would not have saved him from the laugh.

BUT WHAT OF SCIENCE?

"The Bible, with its horrid doctrines of law, sin, and retribution, is obsolete. I reject it. I spit upon it!"

So says the infidel. Poor fellow! Before he can get rid of these things he must puff out the universe with his blasphemous, impotent breath. For the latest science shows that the universe goes grinding on, inexorably crushing all that are drawn in by its great cog-wheels of law, transgression, destruction. The generations have heard no sadder words than those of David Friedrich Strauss when his faith in the Bible was gone and he felt himself

hopelessly entangled in the great merciless machine of the universe! The only whisper of any way of escape from the toils of law and retribution comes from the Bible which this man rejects and spits upon!

FREETHINKING AND ELECTIVE AFFINITY.

"Mr. Foote said he would rather take breakfast with the devil than a clergyman, and Mr. Watts said he wanted better society here after than that of Abraham, Isaac, and Jacob, three of the greatest rascals that ever lived."—*St. Louis Globe*.

This is part of a report in one of the secular papers of the proceedings of a recent "Congress of Freethinkers"—fit name for men who cut loose from all the principles of logic and of common sense in their so-called thinking; or "Bible-fighters," as one of the secular papers calls them. George W. Foote, editor of the London *Freethinker*, and president of the British Secular Society, and Charles Watts, vice-president of the same organization, were guests of the convention. Their utterances admirably illustrate elective affinity, and suggest the probability that in the future world each will "go to his own place," unless some all-powerful Being take him elsewhere against his will.

Echoes from the Evangelistic Platform.

The evangelist Dwight L. Moody, assisted by that singer of the Gospel, Mr. Ira D. Sankey, has been conducting meetings, morning and afternoon, on the week days, in Cooper Union, New York City, and on Sundays in Carnegie Hall. The object has been to rouse the ministers and churches, and prepare them for a general evangelistic campaign to take in the Greater New York. We give for the benefit of our readers some of Mr. Moody's homely and incisive utterances.

Here is his way of showing up certain objectors to the Bible, and it applies to very many objectors:

"A man in Montreal said that he was not satisfied with the Bible which he had, and would not be a Christian until he had a new one. His pastor said that it took 1,600 years

to make the one we had now, and there would probably not be a new edition during the lifetime of either of the two; 'but,' he added, 'before we throw away the Old Book, let us see whether you are through with it. Which is the first book, Genesis or Revelation?' The man in search of a new Bible was obliged to acknowledge that he did not know whether it was Genesis or Revelation, but he felt quite sure that the world needed a new Bible."

Here is a practical temperance lecture, applicable to multitudes who are using the power of wealth and fashion to ruin young men. It is an appeal to mothers:

"I have been told that it is the custom of some people to have punch-bowls on holidays; that Christian families think it no harm now and then in having liquor. Well, mothers, if you want to see your sons grow up drunkards, keep up your punch-bowl and your wines and your liquors. I was in England one time and was invited out to dinner. The host asked me to drink one and another of his seven kinds of liquors. I refused again and again, until finally I saw the young lady sitting next to me beginning to get confused and thick in her words, owing to the influence of liquor, and I said, 'This is no place for me,' and, asking to be excused, I went upstairs. The host was very indignant, and followed me to find out what was the matter. I finally told him, and he said, 'You're no gentleman.' Well, I don't want to be, if I have got to get drunk in order to be one. I am told that it is a custom to close up bargains with a drink. I would go against the custom. I would keep the bargain open before I would close it up that way."

His story of the way in which an elder rebuked and corrected a young minister of the cast-iron order is very suggestive:

"I used to scold more than I do now. I once heard of a young minister who in every sermon managed to say something hard to his people. One day an elder invited him home to dinner, and after dinner the elder said:

"Did you ever read the last chapter of St. John's Gospel?' 'Hundreds of times! Why do you ask?' 'Would you read it to me this afternoon?' 'Why do you make this request?' 'If you will not read it to me, I will read it to you.'

"The elder read the first fourteen verses, and then came to the questions put to Peter, 'Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Beat my lambs.' The minister looked surprised a little, for he thought that the elder had made a mistake. Then came the next question: 'Lovest thou me?' and when Peter assured the Lord that he did, the elder read, 'He saith unto him, Wallop my sheep.' By this time the minister saw the method in the elder's reading, which was varied in the third answer thus, 'Lovest thou me?—maul my sheep.'

"The sheep need feeding, and the people need feeding, also, and not scolding."

His forcible presentation of regeneration, as something more than and very different from forming a new resolution or "turning over a new leaf," is emphasized by his own experience, and especially needed in a day when moral reformation is so apt to be mistaken for the "new birth":

"It is not the turning over of a new leaf. It is not the making of a resolution. How many good resolutions have been made in this audience since this meeting began? More than a horse could cart away. How many of them have been kept? Why, my friends, I once went so far as to make a resolution written in my own blood, and broke it. I tell you it is impossible to resolve yourself into heaven. Man-made promises amount to nothing. You must be regenerated—there must be a new birth—and the only way you can be born again is to get the power. You must get the power first. Without it you are helpless. People try to work up their feelings, and to regenerate themselves by the energy of the flesh. It can not be done. The divine force must be in the human heart to enable it to resolve."

ILLUSTRATIONS AND SIMILES.

RISKS OF KINDLINESS.—Kindly impulses are good, but they need cool heads to direct them, or they do more harm than good. It is useless to set lame men to work an estate, even if they get a gift of it. And it is wise not to put untried ones in positions where they may plot against their benefactor. Mercifulness does not mean rash trust in its objects. They will often have to be watched very closely to keep them from going wrong.

How many most charitable impulses have been so unwisely worked out that they have injured their objects and disappointed their subjects! We may note, too, in David's kindliness, that it was prompt to make sacrifice, if, as is probable, he had become owner of the estate. The pattern of all mercy, who is God, has not loved us with a life which cost Him nothing. Sacrifice is the life-blood of service.—*Alexander McLaren.*

EXEGETICAL AND EXPOSITORY SECTION.

THE BIBLE AS LITERATURE: A REVIEW OF DR. LYMAN ABBOTT'S LECTURE.

BY PROF. WILLIAM HENRY GREEN, D.D., LL.D., THEOLOGICAL SEMINARY, PRINCETON, N. J.

[For Dr. Abbott's Lecture, see p. 39 of this number of THE REVIEW. Dr. Green is acknowledged the world over to be one of the foremost of living Biblical scholars. He was chairman of the Old Testament Section of the American Revision Committee. On the completion in 1896 of his fiftieth year as an instructor in Hebrew and Old Testament Literature in Princeton Theological Seminary, the leading institutions and scholars of the world united in the jubilee celebration at Princeton. Our readers will find in his two works, "The Higher Criticism and the Pentateuch," and "The Unity of the Book of Genesis," published by Charles Scribner's Sons—noticed in THE HOMILETIC REVIEW for January, 1896—what has been pronounced by competent critics to be the ablest presentation of this subject ever made.]

THE editors of THE HOMILETIC REVIEW have sent me a copy of a lecture lately delivered in Plymouth Church by Rev. Dr. Lyman Abbott, in which he maintains that the narratives of Genesis are not reliable history, but legends embodying religious truths. And I have been asked to express my opinion regarding it.

Let me premise that I have a warm personal regard for Dr. Abbott, that I admire his high intellectual ability, the earnestness of his Christian life and character, the elevated tone of much that he has spoken and written on moral and religious subjects, and the warmth of his zeal in the practical application of Christianity for the uplifting of men individually and socially and for the bringing of all mankind into communion and fellowship with God. His declared purpose in this lecture and in the series of which it is a part is to open up to his hearers a new view of the Bible, which shall give them "a more intelligent and deeper reverence" for it. He aims to "clear away the obstacles which

an erroneous reverence has put around the reading" of the Bible, and thus "bring its significance and its beauty out more clearly." I do not for a moment question the sincerity and the conscientiousness with which this attempt is made. But I regret more than I can say that in so doing Dr. Abbott has thrown his great influence in favor of views which seem to me so erroneous, and so slenderly supported, and which are likely to prove so deleterious to those who are unable to accept, perhaps even to understand, Dr. Abbott's philosophy.

The conclusions of the lecture are based upon what is known as the Document Hypothesis concerning the Pentateuch, viz. : that the five books commonly attributed to Moses were not written by him, nor by any one man. They are held to be a compilation from two or more different writings or documents, which were themselves produced several centuries after the age of Moses. In making up the Pentateuch the compiler is supposed to have taken one paragraph or section from one document, the next from another, and so on ; and the modern critic can by certain literary criteria determine from which document each paragraph or section was taken. The paragraphs that were drawn from the same document can thus be singled out and put together, and the several documents, which it is claimed were the original sources of the Pentateuch, be measurably reproduced.

It is worth noting at the outset that the most distinguished advocates of this hypothesis from the beginning, and those by whom it has been mainly elaborated in its successive forms, have been avowedly unbelievers in supernatural religion, to whom the Bible was Hebrew literature and nothing more, and to whom the religion of the Bible was, as Kuenen expresses it, like "Buddhism or Islam," one of the "many

manifestations of the religious spirit of mankind," "one of the principal religions, nothing less, but also nothing more." Approaching the subject from this point of view, instead of that impartial state of mind which Dr. Abbott advocates as the true literary method, they came to the Bible with a decided bias against the unique claims which it makes for itself, and with a fixed persuasion that miracles and prophecy and immediate divine revelation are philosophically impossible. Accordingly the whole scheme which they have wrought out is built upon and pervaded by assumptions which have no other basis than these philosophical presuppositions. Both in shaping their so-called documents and in fixing upon their supposed date, these antecedent assumptions are determining factors. The history is throughout treated as untrustworthy, prophecies declared to have been only uttered after the event, miracles to have been first recorded ages after their performance, and it is confidently affirmed that professed immediate revelations from God could never have taken place. The document hypothesis has been carefully shaped into correspondence with these fundamental dicta. It is surely a most hazardous experiment, upon which evangelical men in these recent years have ventured, when they accept a ready-made critical scheme which is infected through and through with anti-supernaturalistic assumptions, and expect to escape contamination from the virus which breathes from it in every part.

If any real discovery is made respecting the Bible or anything else by those who are inimical to revealed religion, we are ready to welcome and accept it irrespective of the source from which it comes. But we must be excused if we are disposed to look somewhat narrowly at the evidence of professed discoveries, which tend to unsettle the old foundations and to shake confidence in that for which we have the most convincing evidence. If the astronomer would not discard the Copernican system of the

universe, nor the physicist renounce the law of gravitation, shall the Christian surrender his faith in the Bible as the word of God, which is confirmed to him by numerous indubitable proofs, for every glittering speculation that would discredit and supplant it?

Nor is it easy to see how the Christian can take that attitude of indifference toward the Bible which Dr. Abbott commends to him who would enter upon its literary study, with no prepossession in favor of miracles or against them, and none in favor of divine revelation or against. He does not take up the Bible as a book about which he is entirely ignorant. Why should he, or how can he, divest himself of all that he has learned by previous acquaintance with it? Some things are settled in religion, as well as in the affairs of ordinary life. If one receive a communication from an intimate friend, it is not necessary to nor even consistent with a correct understanding of it, that he should suddenly forget all that he knows of him from whom it came, and regard it as coming from a perfect stranger. If he has given his heart to the crucified and risen Savior, and has intently suspended his hope of everlasting life on the resurrection of Jesus Christ from the dead, his mind can not be in equipoise as to the possibility and reality of a miracle. If he has loyally submitted himself to Jesus as the incarnate Son of God, he can not forget this when he comes to study His precepts and example, His wonderful life and His wonderful death. To approach the detailed study of the Scriptures with impressions as to their character and contents from the preliminary knowledge that we possess of them, is not to place one's self under undue prejudice, unfavorable to candor and an honest judgment, but to prepare the way for a better and more intelligent appreciation. To whatever extent previous impressions are correct, they will be confirmed by further study. If they have been inadequate, imperfect, or wrong, they will be corrected.

Dr. Abbott proposes to guide and assist his auditors in the literary study of the Old Testament by offering himself as their teacher. The benefits derived from a wise, judicious, and thoroughly competent teacher are incalculable. If this be so, what an incomparable advantage it is in the study of the Old Testament to be taught by the Great Teacher, who spake as never man spake, in whom dwelt all the fulness of the Godhead bodily, and who was both in His person and in His instructions the revealer of God to men. It is observable that He never warns any of His hearers to distrust the absolute truthfulness of Scripture; He never tells them that they will have a more intelligent appreciation of the Bible, or reverence it more truly, by discovering in it legends and contradictions and inconsistencies; He speaks in particular of the narratives of the creation and flood as recording actual verities; and He attributes to the entire Old Testament the authority due to the word of God.

According to the document hypothesis, the second chapter of Genesis contains a second account of the creation, differing from that in the first chapter, and by a different writer. Dr. Abbott accepts this view, and says: "Two accounts of the creation are there perfectly apparent. It is difficult for one not to see them—at least it seems so to me." My difficulty, I must confess, is just the opposite. I do not see how Gen. ii. can be regarded as a second account of the creation. It says nothing of the formation of the heavens and the earth, or of the dry land and the mass of vegetation which covers it, or of the seas and the creatures with which they are filled, or of the firmament and the sun, moon, and stars. The creation of the universe is not described, but assumed (ii. 4), and the writer proceeds to speak more in detail of the primitive state of man.

The creation of man in God's image had been stated in i. 26, etc., as the last and crowning act in the formation of

the world and the production of the various forms of life introduced into it. The blessing of fruitfulness, of the mastery of the earth, and of dominion over all inferior creatures is pronounced upon him. But a more particular mention of the details of man's primitive condition would have been incongruous in a chapter which is treating of the creation of the world as a whole, and in which, accordingly, all is upon a universal scale. All that relates to man as an individual, as distinguished from that which concerns the human species here spoken of along with other species of animated beings, is therefore reserved for chap. ii., as preliminary to the history of the first human pair, and especially necessary to a correct understanding of the narrative of the fall in chap. iii.

That the writer had this dreadful catastrophe in mind in penning chap. i. is apparent from the repetition after each creative act, "and God saw that it was good"; and the yet more emphatic statement at the close, "and God saw everything that he had made, and behold it was very good." All was good as it proceeded from the Creator's hands, but it did not continue so; and he goes on to explain how this melancholy change was brought about. It was due to the sin of man. To make the narrative of the fall intelligible, it was essential that the reader should be made acquainted with those individual details which, for the reason already given, could not be spoken of in the first chapter. This is done in chap. ii. As chap. ii. is designedly supplementary to chap. i., it does not repeat what had already been said of the human race being made in God's image, and destined to overspread the earth, and subdue it and rule over all that it contained. It limits itself to the origin of the first human pair, and that primeval state from which they fell by their transgression. It tells, verse 7, that the body of the first man was formed of the dust of the ground, and was animated by the breath of life from God

Himself. This was needed to explain the possible immortality, which he alone of all terrestrial creatures might have attained, if he had preserved his integrity; and also the sentence pronounced upon him after the fall, iii. 19, "dust thou art, and unto dust thou shalt return." Next it tells, verses 8-17, of the garden of Eden, with its tree of life and its tree of knowledge of good and evil, which was the scene of the temptation and fall. To know evil by transgressing against God is surely not "a desirable knowledge," and it is not strange that "God forbids it." Lastly it tells, verses 18-25, that no help meet for man could be found among the inferior animals, but that woman was formed from a rib taken from the side of man, and so most intimately united to him as bone of his bone and flesh of his flesh, a companion the precise counterpart of himself. The actors in the transgression and fall, Adam and Eve, its scene, the garden of Eden, and the constituents of man's nature, with its possibilities of life and death, have thus been set before the reader; so that now the way is prepared for the account of the fall, and how it was brought about. Accordingly this follows in chap. iii. If the contents of chap. ii. be considered in its relation to what precedes and what follows, there is no reason, so far as I can see, why all should not be regarded as one continuous narrative by the same author, who passes on regularly, step by step, through the successive stages of the history which he is recording.

The only pretexts for division that have any apparent plausibility are found, not in the drift and substance of the narrative, but in certain features of its literary form, and in alleged discrepancies of statement, which are capable of ready explanation, and require no assumption of a diversity of writers. In i. 1-ii. 3 the Most High is constantly called God (Heb. : Elohim); but in ii. 4-iii. 24 He is called LORD God (Heb. : Jehovah Elohim), and in chap. iv. LORD (Heb. : Jehovah). From this

it has been inferred that these are by two separate writers, one of whom is in the habit of using the divine name Elohim, while the other makes use of the divine name Jehovah. The former of these hypothetical personages is accordingly denominated the Elohist, and the latter the Jehovist. But this assumption is altogether unnecessary. The alternation of these divine names, both here and elsewhere throughout the Pentateuch, is to be accounted for, not by a diversity of writers, but by a difference in the signification and usage of the names themselves. God made Himself known to the chosen race as Jehovah, the God of revelation and of grace. Elohim is the general term for God in His relation to the world at large and to all mankind. Hence in describing the creation of the world, i. 1-ii. 3, Elohim is the name proper to be used. In ii. 4-chap. iv., Jehovah is appropriate because the theme is the establishment of God's kingdom among men, as shown first in the primeval estate of man, then in the promise of redemption after the fall, and His dealings with Cain until he went out from the presence of the LORD, the seat of God's revelation. After this God was Jehovah to him no longer any more than to the tempter, iii. 1-5, to whom Cain had now completely surrendered himself. The different diction of chaps. i. and ii. is due, not to diversity of authorship, but to a difference in the subject treated and in the thought to be expressed, as can be clearly shown.

The discrepancies alleged are no discrepancies at all. It is affirmed that the order of creation as described in the two chapters differs materially; that in chap. i. man was made after the vegetable creation and the lower animals, whereas in chap. ii. he was made before them. But this is a mistake. Chap. ii. says nothing of the general vegetation of the globe, but only of the production of trees in the garden of Eden. Moreover, chap. ii. pursues the order of thought, not of time, as chap. i. The subject is man's

primitive condition; this leads to the mention, first, of the constitution of his nature, then of his dwelling-place, then of his companion. This last topic suggests the inferiority of the various species of animals, and their unfitness to be the companion of man. In order to impress this upon his consciousness, verse 19, "out of the ground the Lord God formed every beast of the field and every fowl of the air, and brought them to Adam." Such distinguished scholars as Dr. Delitzsch and Dr. Dillmann freely admit that the form of the expression in Hebrew does not require us to suppose that the writer intended to say that the birds and the beasts were not formed until all had taken place that is before spoken of in the chapter. They are now introduced for the first time because there was no occasion to allude to them before. God made them and brought them to Adam. But they were certainly not made in pursuance of the divine purpose to provide a help meet for Adam, verse 18; for this they were entirely unsuitable. When they were made, whether now or long before, was of no consequence to the writer's immediate purpose; and he says nothing about it. To insist that the order of narration must in all cases be the order of time is plainly absurd in very many passages. And it can not be insisted upon here. And if not, there is no semblance of an inconsistency with the statements of chap. i. And then there is no reason whatever for assuming that chap. ii. was written by any other than the author of chap. i.

It is said that "the first chapter is not a scientific geologic account of the creation of the world." It does not profess to be a lesson in geologic science. It does offer itself as a true account. And it is sufficient here to say that some of the ablest geologists who have ever lived have found it correspond in the most marvelous manner with the discoveries of modern science in their general outlines. To have included all minute details would have unfitted the chapter for its purpose.

It is said that "it is poetry." Some of the ablest Hebrew scholars have failed to discover this. But be it so; a poetic form is not inconsistent with truthfulness. I do not find in the sacred record that in the temptation of Eve "a serpent comes in . . . erect." This inference has sometimes been drawn from the curse pronounced upon the serpent in iii. 14, but it is by no means a necessary one. After the expulsion from paradise it is said "suddenly here are cities everywhere." Only one city is spoken of by the sacred writer, built by Cain in the land of his banishment. And this is not strange, when it is remembered that the Hebrew word for "city" is applicable to a nomadic encampment, Num. xiii. 19, and even to a watch-tower, 2 Kings xvii. 9. There is no more mystery about Cain's wife than the wives of other sons of Adam. If all mankind was descended from a single pair, the sons of the first man must have married their sisters. And there is no great mystery in the inventions attributed to the three sons of Lamech. The descendants of Cain were a race of nomads. It is a mistake to say that "agriculture" was one of their arts. One was the care of cattle on a large scale, which involved roving about to find pasture. With this was naturally associated music as a pastime in the herdsman's idle hours; also the use of metals for weapons as a defense against wild beasts. These all grow out of the needs of the situation.

The history of Joseph is as interesting and remarkable as it is represented to be; but this does not militate against its truth. It is a well-known fact that truth is often stranger than fiction.

When it is said that there are "two accounts of the deluge" "woven together in our English Bible into one," this is to mistake a mere product of learned ingenuity for actual sources from which the narrative in Genesis was compiled. The bare fact that two accounts can be constructed out of the Scripture narrative is no proof that the former ever existed separately, and that

the latter was formed by combining them. Other narratives, which are unquestionably the work of a single writer, may be similarly divided. I have often illustrated this by the parable of the prodigal son, which is readily divisible into two complete and continuous narratives, that may be denominated A and B. A's account is as follows—the words are those of the Revised Version :

"A certain man had two sons; and the younger of them said to his father, Father, give me the portion of thy substance that falleth to me. And not many days after the younger son gathered all together, and there he wasted his substance with riotous living; and he began to be in want. And no man gave unto him. And he arose, and came to his father; and he ran and fell on his neck and kissed him. And the son said unto him, Father, I have sinned against heaven and in thy sight; I am no more worthy to be called thy son. But the father said to his servants, Bring forth quickly the best robe, and put it on him; and put a ring on his hand, and shoes on his feet; for this my son was dead and is alive again. And they began to be merry. Now his elder son was in the field; and as he came and drew nigh to the house, he was angry and would not go in; and his father came out and entreated him. But he answered and said to his father, Lo, these many years do I serve thee, and I never transgressed a commandment of thine; and yet thou never gavest me a kid, that I might make merry with my friends. But when this thy son came, which hath devoured thy living with harlots, thou killedst for him the fatted calf. And he said unto him, Son, thou art ever with me, and all that is mine is thine. But it was meet to make merry and be glad, for this thy brother was dead and is alive again."

B's account is as follows :

"A certain man had two sons; and he divided unto them his living. And (one of them) took his journey into a far country. And when he had spent all, there arose a mighty famine in that country. And he went and joined himself to one of the citizens of that country; and he sent him into his fields to feed swine. And he would fain have been filled with the husks that the swine did eat. But when he came to himself he said, How many hired servants of my father's have bread enough and to spare, and I perish here with hunger. I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and in thy sight; I am no more worthy to be

called thy son; make me as one of thy hired servants. But while he was yet a great way off, his father saw him, and was moved with compassion; and (said): Bring the fatted calf, and kill it, and let us eat and make merry; he was lost and is found. (And the other son) heard music and dancing. And he called to him one of the servants, and inquired what these things might be. And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound; and he was lost and is found."

If this does not prove that the parable is made up of two accounts put together, neither can a similar conclusion be drawn from the two parts into which the narrative of the deluge can be separated. Moreover, there are serious breaks in the so-called Jahvist account; and that measure of continuity which it does possess is only made out by sundering clauses and verses from their connection, to which it can be shown that they properly belong. And the contradictions, which the critics profess to discover, between the Elohist and the Jahvist accounts make it evident that they are not the sources from which the Scripture account has been drawn, but are simply fragments of that narrative. The Scripture history is continuous, clear, and consistent, such as could not be produced by putting together mutually inconsistent narratives. But, on the other hand, rending asunder a consistent narrative, and separating statements from their proper connection, may easily produce the appearance of discord.

The occurrence of the two divine names in the narrative is not traceable to the usage of different writers, but arises out of the peculiar signification of each. Elohim, the God of creation, destroys the work of His own hands because of the perversion of His creatures from the end for which they were made; at the same time He makes provision for the preservation of the various species of animals which He has brought into being. Jehovah, the God of revelation and redemption, puts an end to the downward progress of wickedness, which threatens to thwart His

scheme of grace; but He watches over the safety of pious Noah and his family, and accepts his worship. The divine names are used throughout in accordance with their proper meaning and their ordinary usage.

The legendary character of the Babylonish story of the deluge is obvious on its face; it is simply a distorted account of that great catastrophe, the true history of which is given in the Bible.

The number of competent scholars who believe in and defend the Mosaic authorship of the Pentateuch is not so restricted as is sometimes represented. Professor Sayce of England and Professor Hommel* of Munich have both been brought by their archeological re-

searches to distrust and to reject the conclusions of the divisive critics. Dr. Zahn of Stuttgart, Rupprecht of Bavaria, and Hoedemaker of Amsterdam have written ably on the conservative side; so have Sims and Cave of Great Britain, and the fourteen contributors to *Lex Mosaica*, who are men of ability and note. And in this country Professors Mead, Vos, Zenos, Schmauk, Beattie, Witherspoon, Osgood, MacPheeters, MacDill, and White have published their views on the subject; not to speak of the much greater number of professors in American institutions, who hold and teach the same views, tho they may not have published books on the subject.

SCHOOL OF BIBLE STUDY.

BY D. S. GREGORY, DD., LL.D.

THE THIRD GOSPEL.

IN the paper in the November number of *THE REVIEW*, the subjects of the origin, aim, and relations of the Four Gospels were treated in general, and a more detailed account given of Matthew, the Gospel for the Jew. In the December number a special view was given of Mark, the Gospel for the Roman. The *Third Gospel* will be considered in the present paper.

Luke—The Gospel for the Greek.

The Origin of the Gospel.—Luke himself, in the opening verses of his Gospel,

* In *The Expository Times* for December, 1896. just received, I notice that Professor Driver says, on p. 143:

"Professor Hommel's standpoint, it ought to be clearly understood, differs materially from that of Professor Sayce. Professor Hommel is a critic; he has expressly stated that he agrees with Wellhausen's analysis of the Pentateuch."

Professor Hommel writes to me that Dr. Driver's citation from him in *The Expository Times* is from a publication issued several years ago, and that he no longer holds the views attributed to him. He adds: "The more I investigate Semitic antiquity, the more I am impressed by the utter baselessness of the view of Wellhausen."

makes his own plain statement of the facts that lie on the surface; which, in the Revised Version, is as follows: *

"Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, even as they delivered them unto us, which from the beginning were eye-witnesses, and ministers of the word; it seemed good to me also, having had perfect understanding of all things [rather, *having traced down everything*] from the very first, to write unto thee in order, most excellent Theophilus, that thou mightest know the certainty of those things, wherein thou hast been instructed."

[It appears from this that the third Gospel was immediately addressed to the same Theophilus to whom the Acts of the Apostles was addressed (Acts i. 1). Who this Theophilus (*Lover of God*) was can only be conjectured. Some have supposed it to represent only Christians in general; others, that he was some honored Greek with whom Luke was intimately associated. The majority, however, have held that, whoever he may have been, he is to be considered as the representative of a large class to whom the Gospel had been preached and with whom Luke, under the influence of the Holy Spirit, desired to leave it as a permanent treasure. The opening verses emphasize the thoroughly historical and critical spirit of the author,

* Luke i. 1-4.

as well as his aim at logical sequence and coherence and literary unity.

Nothing in all this contradicts in any way the facts that are to be drawn from various early witnesses regarding the historical origin and aim of the Gospel according to Luke.]

Irenæus, who flourished in Asia Minor in the second century, and who was the most celebrated in that school of teachers that may be traced back to the labors of the Apostle John, is a most competent and credible witness on this point. He was the pupil of Polycarp, and received from him the facts concerning our Lord and His Apostles as Polycarp had received them from the lips of the Apostle John. In connection with his statement regarding the origin of the first and second Gospels, *Irenæus* makes the following declarations:

"Luke, the companion of Paul, put down in a book the Gospel preached by him [Paul]."

"Luke, who always preached in company with Paul, and is called by him 'the beloved physician,' and with him performed the work of an Evangelist, and who was intrusted to hand down to us a Gospel, learned nothing different from him [Paul]."

Eusebius confirms this testimony. *Origen*, who flourished in the first half of the third century, affirms, as the conclusion of his wide acquaintance with the best tradition and history, that "the Gospel according to Luke was written for the sake of those Greeks who turned to the faith, and that it was also commended by Paul." *Gregory Nazianzen*, bishop of Constantinople in the fourth century, affirms for the edification of the Church that "Luke, the companion of Paul, that great servant of Christ, wrote the wonderful works [in his Gospel] in Greece"; and, also, "for the Greeks." *Jerome*, the most learned of the Latin Church Fathers, in his prologue to his commentary on the Gospel of Matthew, says, in connection with his statement of the origin of the other Gospels:

"The third is that of Luke, the physician, a native of Antioch, in Syria (whose praise is in the Gospel); who was also himself a disciple of the Apostle Paul; and who produced his work in the regions of Achaia and Bœotia, repeating some things more amply,

and, as he confesses in his preface, describing what he had heard rather than what he had seen."

The *pertinent facts*, gathered from these witnesses, are, that Luke wrote the Gospel that bears his name; that it was substantially the truth that he and Paul had proclaimed to the Greek world; that it was produced among Greek peoples; that while it was formally addressed to Theophilus it was addressed to him as representing the Greeks; and that it was suited and intended to commend Jesus to them, and to the world so far as represented by them, as the Savior they needed.

The Key to Luke's Gospel.—If the Third Gospel originated in connection with the preaching of Luke and Paul to Greek hearers, then *the Character and Needs of the Greek must furnish its Key.*

The Greek was distinguished from the other great historic races by certain clearly marked characteristics, that need to be well noted.

He was the representative of reason and of intellectual and esthetic culture in the ancient world.

The Greek looked upon himself as having the special mission of perfecting man. The failure resulting from his efforts could not have been more complete.*

The Greek from the human side represented *the universal man*; was in widest sympathy with the human race.

The Gospel could not, rationally speaking, have reached and saved the Greek race without taking into account the Greek nature.

Luke and Paul.—The Holy Ghost selected *the two men best fitted of all men in that age* to give permanent form to the Gospel that should be suited to commend Jesus, the perfect, divine man, as the Savior, to the Greek world-man and to humanity as represented by him. Those two men were *Luke and Paul.*

Four things made *Luke* the proper instrument for giving shape to this Gospel. First, he was doubtless of Greek origin and nature, and so in pro-

* See F. W. Robertson, "Sermons."

foundest sympathy with the race. Secondly, he was born at Antioch in Syria, the Oriental center of Greek learning, the capital of Gentile Christendom as Jerusalem was of Jewish Christendom; and the point of departure for Western missions. Thirdly, his was the highest and finest of Greek culture, his profession, in that age, requiring it. Fourthly, his missionary experience was an equally essential part of the preparation of this Evangelist.

Paul was equally fitted to act his part in giving the Gospel to the Greek and Gentile world. His was the soul of the Greek and world-Apostle,—unquestionably one of the greatest of the ages. His was the culture requisite, combining all that the three great civilizations of that age—Hebrew, Greek, and Roman—could give him. His was the light that was needed,—he lived at the point where the light of heathenism, Judaism, and Christianity converged to one common focus. His was the experience necessary,—that of the greatest sinner of the ages saved by the greatest grace of the ages, and so having all the powers and resources of his great soul and culture brought into absolute subordination to Christ the Savior as his Lord.

The Plan of the Third Gospel.—The Plan shows its Greek aim. It consists of three Principal Parts—presenting the successive stages of the work of Jesus as the divine man for the redemption of all mankind—with appropriate Introduction and Conclusion.

INTRODUCTION.—*The Advent of the Divine Man.* The Evangelist exhibits the Origin, Development, and Preparation of Jesus as the Perfect Man, for His work of Savior of Mankind.—Ch. i. 1-iv. 13.

Prologue. The literary aim.—Ch. i. 1-4.

I. Jesus, the Perfect Man, in His origin, birth, and manifestation to men.—Ch. i. 5-ii. 20.

II. Jesus, the Perfect Man, in the development of His human nature under law, divine and human.—Ch. ii. 21-52.

III. Jesus, the Perfect Man, in His special preparation for His work as Savior of the world.—Ch. iii. -iv. 13.

PART FIRST.—*The Work of the Divine Man for the Jewish World.* The Evangelist exhibits Jesus as the fully developed Divine Man, in His work of Divine Power for Israel, and in His laying the foundations of the Kingdom of God.—Ch. iv. 14-ix. 50.

I. He presents the Work of Divine Power in connection with the teaching in the synagogues of Galilee, resulting in the rejection of Jesus.—iv. 14-vi. 11.

II. He presents, in connection with the Work of Divine Mercy and Power, the teachings of Jesus concerning the constitution and development of the Kingdom of God.—Ch. vi. 12-ix. 50.

PART SECOND.—*The Work of the Divine Man for the Gentile World.* The Evangelist exhibits Jesus as the Divine and Universal Man, in His Gracious Work for the Gentile World, chiefly in heathen Peræa and on His last journey to Jerusalem.—Ch. ix. 51-xviii. 30.

I. He records the beginning of the Last Journey and the sending out of the Gospel to the Gentiles by the Seventy.—Ch. ix. 51-xi. 13.

II. He records the portrayal, judgment, and condemnation by Jesus of the Religious World of that age.—Ch. xi. 14-xiii. 21.

III. He records the teachings concerning the Number of the Saved, showing that the grace of salvation is universal to sinners.—Ch. xiii. 22-xv. 32.

IV. He records the teachings concerning the Life in the Kingdom of God.—Ch. xvi. 1-xviii. 30.

PART THIRD.—*The Sacrifice of the Divine Man for All Mankind.* The Evangelist exhibits Jesus as the Divine Man, voluntarily Suffering and Dying for All the Lost World.—Ch. xviii. 31-xxiii. 49.

I. He presents the Preparation for the Sacrifice.—Ch. xviii. 31-xxii. 88.

II. He presents Jesus, the Compassionate Divine Man, voluntarily yielding Himself up to His enemies and to the Sacrificial Death of the Cross.—Ch. xxii. 39-xxiii. 49.

CONCLUSION.—*The Divine Man, Savior of All Nations.* The Evangelist exhibits Jesus in His Triumph over Death, as the Universal Savior.—Ch. xxiii. 50-xxiv. 53.

I. In His Burial by a just man, and in His rest in the grave of humanity.—Ch. xxiii. 50-56.

II. In His Resurrection, in fulfillment of His own prediction concerning Himself as the Son of Man.—Ch. xxiv. 1-12.

III. In manifesting Himself as risen to His Disciples, in teaching them that His Death is part of the one great plan of God, in sending them to preach repentance and remission of sins in His name among All Nations beginning at Jerusalem, and in His parting Blessing and Ascension.—Ch. xxiv. 13-53.

The Central Idea Greek.—Regarded in its external aspect and form, the Third Gospel is peculiarly adapted to the Greek mind. As stated in the opening verses, it is the presentation of *an accurate history, critical and scientific, of Jesus of Nazareth.* This was the literary aim, for the Greek—the literary man.

[As clearly as Matthew for the Jew perpetually compares the person of Jesus with the prophecies concerning the Messiah, and as Mark for the Roman exhibits the mighty deeds of the conqueror of the world for the Roman, so clearly does Luke appear as the historian, preparing for the accurate and philosophic Greek a continuous and chronological account of the life of Jesus, drawn from duly authenticated sources. Everywhere appears the greatest definiteness in dates and events and the most thoroughgoing knowledge of the historical environment, physical, political, social, moral, and religious. Probably no other books of antiquity contain so many varied and wide-reaching references to the institutions, customs, geography, and history of their times, as do the two books written by Luke, in a time when the innumerable changes rendered accuracy almost impossible; and yet the most critical and hostile scrutiny has only served to demonstrate their correctness beyond all other histories even in every minutest detail.

Da Costa has called attention to the fact that the historical formula, *there was, or it happened that,* with which Luke opens the narrative of his Gospel (ch. i. 5), occurs in his two writings more than sixty times. The Third Gospel does not, like Matthew's, "content itself with a short notice of our Lord's conception and birth. It carries events further back in their sublime continuity; it leads us to the first beginnings, and, as it were, to the very dawn of our Lord's coming in the flesh; it commences with various details relating to the annunciation, the conception, and the birth, not only of Our Lord Himself, but also of His forerunner, the Baptist (Luke i.)."]

Still better fitted than the form is the material, to suit the esthetic Greek. It is not made up of dry, dead facts. It combined poetry and song with the profound wisdom of the parable and

the rapt inspiration of eloquent discourse; it unfolded the beauty of this world, in which the Greek revelled, and the glories of the heavenly world, of which he had scarcely dreamed; it flashed upon his mind and imagination new conceptions of man, the universe, and the Deity, that tasked these powers to the utmost. In short, the Gospel combined in itself everything that could attract and absorb the true Greek soul.

Regarded in its internal aspect and aim, the organic idea of the Third Gospel is that *Jesus is the perfect, divine man, the Savior of the World.*

[As Westcott has said:

"In the other Gospels we find our King, our Lord, our God; but in St. Luke we see the image of our great High Priest, made perfect through suffering, tempted in all points as we are, but without sin,—so that each trait of human feeling and natural love helps us to complete the outline and confirms its usefulness." *

The Evangelist seizes upon the humanity of Jesus as the idea most attractive to the Greek, and exhibits Jesus as attaining to that perfect manhood to which the Greek had aspired, but which he had failed to reach. To the Greek, the universal man, he presents the universal grace of God, foreshadowed in the song of the angels of the annunciation (ch. ii. 10-14), as exhibited in those wonderful parables that are peculiar to Luke and in that record of the preaching to the Gentile world that constitutes Part Second of Luke's Gospel. At the same time, the Evangelist so presents man's origin, duty, and destiny, and God's character and works, as to correct the erroneous Greek notions on these points and to unveil to him the invisible and future worlds.

All this will appear with the utmost clearness from the study of the Gospel in connection with these brief hints and with the *Plan of the Gospel*, already outlined. The array of details is so vast that barely hints can be offered here.†]

The Omissions of the Third Gospel.—

A careful examination will reveal the fact that Luke omits so much of the facts and teachings of the other Gospels as are not suited to his Greek aim.

* See "Introduction to the Study of the Gospels," p. 371.

† For a somewhat extended unfolding of these and other features of the Gospel, see the writer's "Key to the Gospels; or, Why Four Gospels?"

The distinctively Jewish, Roman, and Christian portions of the general mass of Gospel material Luke passes over. Matthew's comparison of the historic Jesus with the prophetic Messiah, so essential for the Jew; Mark's picture of the wonderful and universal conflict and conquest of the Son of God, so necessary for the Roman; and John's presentation of the supernatural and divine, in connection with Jesus as the Light and Life, so suited to the Christian in sympathy with heaven,—Luke passes over as yet almost meaningless to the Greek, who had dwelt for ages only in the natural and human, and who was to be transformed from the worldly and godless man into the godly.

[A study of this subject in any harmony will show that Luke omits the distinctively Jewish narratives and teachings of the First Gospel; all the numerous discourses in Matthew especially condemnatory of the Jews; all the parables aimed directly at the Jews, etc. It will show that he omits those vivid details and scenic representations that come from the eye-witness and transform Mark's narrative, and substitutes for them the soberer historic forms. It will show likewise that he omits practically almost all the essentially spiritual and Christian material that John uses, the Greek as a "natural man" being least in sympathy with the true Christian spirit.]

Additions to the Third Gospel.—Regarding the Third Gospel as made up of one hundred parts, fifty-nine of these are peculiar to itself, and only forty-one common to it with one or more of the other Gospels. Even if the facts given by Luke had been substantially identical with those of Matthew and Mark, the view he gives of Jesus of Nazareth, while in real harmony with that of the other Synoptists, would yet have differed from them as greatly as Plato's delineation of Socrates differs from that of Xenophon. But the fifty-nine parts of his Gospel material peculiar to Luke may all be shown to have been added strictly in accordance with his Greek aim.

Two extensive portions of Luke's Gospel are almost entirely his own: the Introduction and Part Second.

[Luke's *Introduction* is exactly suited to the Greek. After a clear and concise statement of the literary aim, the Evangelist proceeds at once to present the development of the veritable humanity of our Lord in its every stage, beginning from the counsels of God and ending with the completed manhood of the Son of God, the Savior of the world. Luke alone opens the invisible and spiritual world to the this-worldly Greek, and shows its intense interest in the coming Son of Man. For the Greek, who believed his race autochthonous, Luke in his genealogy—so strikingly in contrast with that of Matthew—traces the natural descent of Jesus back through Mary to God: "Seth, which was the son of Adam, which was the son of God" (ch. iii. 38).

Part Second (ch. ix. 51-xviii. 30)—almost entirely peculiar to Luke and constituting two-thirds of the heart of the Gospel—falls in perfectly with the Greek design of the Gospel. It is the record—and the only record—of the gracious work of Jesus for the Gentile world represented by the Greek. The rejected messengers of mercy to the Samaritans, and the mission of the Seventy to the Gentiles; the sinfulness of the apostate religious world of that age in contrast with the true faith in the Kingdom of God; the universal reach of the offer of salvation as set forth in the most wonderful of all the parables; as well as all the other features of the Peræan ministry, were precisely adapted to meet the needs of the Greek world.

The many other and shorter additions, if examined with the aid of a Gospel Harmony, will be seen to bear the same marks.]

There is only space to direct the attention to certain other characteristic features of this Gospel that should be studied in connection with the works on the subject suggested at the end of this paper.

Almost every passage of Luke in common with the other Evangelists will be found to contain *narrative changes* that fall in with his Greek aim.

[*E.g.*, in narrating the opening of John's ministry (ch. iii.), Luke adds the exact date: "in the fifteenth year of the reign of Tiberius Cæsar," which he makes still clearer by naming all the contemporary rulers, Jewish and Galilean, civil and ecclesiastical (ch. iii. 1, 2); and he alone continues the quotation from the Prophet Isaiah till it includes that capital sentence for the Greek and Gentile world: "And all flesh shall see the salvation of God." This feature can be traced all through his Gospel.]

The *word changes* in the Third Gospel illustrate the same tendency.

[E.g., Luke uses the word *people* oftener than all the other evangelists. With him this definite and, so to speak, organized body *the people*, takes the place of the indefinite *crowd*, *many*, *great number*, etc., of the other evangelists.]

The Whole Spirit and Drift of the Gospel, Greek.—Jesus is everywhere *the Universal Man*. His entire human development is given to emphasize this. His *human sympathies* are universal. Luke represents Him as holding a unique relation to those classes of mankind for whom that age cared the least; to children, to woman, to the outcasts from society. He combines perfect purity with an unapproached and inapproachable faith, piety, and devotion toward God,—to set the true ideal of manhood for the Greek.

That Luke wrote his Gospel for universal humanity appears everywhere in the Gospel from the announcement that "he shall be a light to lighten the Gentiles" (ch. ii. 32), and that he shall "bring peace on earth" and "good will to men" (ch. ii. 14), until that last declaration to the disciples, that "repentance and remission of sins shall be preached in his name among all nations, beginning at Jerusalem" (ch. xxiv. 47).

But this universal man, brother of human kind, is *God as well as man*—the divine man. At the very outset He is brought forward as *Jehovah*, in the angelic message to Zacharias (ch. i. 11-21); and throughout Luke achieves that marvelous feat of dramatizing a character embracing the human and divine, in an imperfect world, and achieves it in the face of far greater difficulties than the other Gospels.

The Third Gospel is unique in the fulness and vividness of its revelation of the true God and the spiritual world, both in themselves and in their relations to man and to this present world. It is the Gospel of the tenderness of God and of the ministries to men of the opened heavens. It revealed for the Greek world the sinful condition of man,—using the word *sinner* oftener than all the other Evangelists combined. It unfolded to him the tender

love of God in manifold ways, but especially in such inimitable pictures as those of the Good Samaritan and the Prodigal Son. It revealed most clearly man's future destiny. It opened the way back to God and heaven,—for this is peculiarly the Gospel of penitence and prayer. As compared with the other Synoptists, Luke's is peculiarly the Gospel of the Holy Ghost, as manifesting the divine power from heaven. If sinners of the Greek world were to be lifted up into union with God and the things invisible, the unction from the Holy One was a prime necessity.

In fine, this whole Gospel is throughout a delineation of the way for the sinner of the Gentile world to the perfect, holy, blessed, and immortal manhood, which was to be reached by the grace of God alone, which grace could be secured by prayer of faith alone, and which alone could satisfy the Greek soul. The adaptation of Luke's Gospel to the Greek race and its needs may thus be seen to suggest the most complete and satisfactory explanation of the various peculiarities of that Gospel. As Matthew could not, humanly speaking, find his way to the Jewish heart except through the channels furnished by the Hebrew Scriptures; as Mark could reach the Roman only by connecting the Gospel with his dominant ideas of power, conflict and accomplishment; so Luke could only reach the Greek by a similar adaptation of his message to the Greek needs.

In distinction them from Matthew, the Gospel for the Jew, *the man of prophecy*; from Mark, the Gospel for the Roman, *the man of power*; and from John, the Gospel for the Christian, *the man of faith*,—Luke is the Gospel for the Greek, *the world-man*.

[NOTE.—A detailed account of the characteristic features of Luke's Gospel will be found in "Part IV." of "Key to the Gospels; or, Why Four Gospels?" published by Funk & Wagnalls Company. Dean Farrar's "Messages of the Books," Westcott's "Introduction to the Study of the Gospels," Wordsworth's "Greek Testament with Notes," and Da Costa's "Four Witnesses" will be found of special value in pursuing this study.]

PASTORAL SECTION.

THE PRAYER-MEETING SERVICE.

BY WAYLAND HOYT, D.D.

JAN. 3-9.—A NEW-YEAR GLANCE AT CHARACTER.

For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb.—Luke i. 15.

And that is the ultimate test of true worth and genuine greatness—the sight of the Lord.

Coin goes from hand to hand, and the mere handling can not distinguish the loss of substance the abraded coin has met; but the instant the coin is laid in the exact scales they keep at the mint, its failure of real account and value is disclosed. And the deciding scale of true worth, real greatness, is—the sight of the Lord. Says Thomas à Kempis: "God sees hearts as men do faces."

What, then, is true greatness, genuine worth, in the sight of the Lord? Our Scripture makes answer.

(a) It is not the possession of wealth. John the Forerunner has but the wilderness for residence, the rough camel's hair for garment, locust and wild honey for food. The utmost question, as you front this New Year, is not whether you have made money in the year passed.

(b) The test of a real worth is not long life in which much can be achieved. John the Forerunner died at thirty. The utmost question is not whether you shall live through this New Year.

(c) The test of real worth is not the keeping of a controlling reputation—men desire this—and dignity. But John the Forerunner had it and lost it. The utmost question is not whether you begin this New Year in large repute with your fellow men.

(d) The test of real worth is not the conscious achievement of the aims of life. Apparently, at the outward

glance the life of John the Forerunner was an almost utter failure. After a brief season of abounding popularity, before even the noon of his young manhood was reached, he was prisoner of Herod, and slain, that Herod might keep a drunken promise.

What, then, in the sight of the Lord, are the elements of real greatness, genuine worth? Here we stand on the threshold of a New Year. It is a good time to estimate such matters thoughtfully.

Well, according to our Scripture, one element of real greatness, true worth, is—the subjection of the sensual; he shall drink neither wine nor strong drink. It is the sign of weakness, and not of worth, if the body gets uppermost either with its natural or its induced appetites. In the true order the body is to be the thrall of the higher in us. While the body is to have a place, it is steadily to be compelled into lowest place. The body is but the pedestal. It is a sad thing if the pedestal usurp the place of the statue intended to stand upon it. Easy-going yielding to sensual indulgence is perpetually the dearth and death of genuine worth. Says the great Apostle: "I keep my body under." This does not mean that we should be ascetic; it does mean that the highest in us should be atop.

Another element of real greatness, genuine worth, is—lordship of the spiritual; he shall be filled with the Holy Ghost. Man is dependent, and not independent. True worth recognizes this dependence, and has chief care to keep the soul open Godward; to bid welcoming entrance to Him who is the starter and nurturer of all true life—the Holy Spirit.

Another element of real greatness, true worth, is—service for others; "and

many of the children of Israel shall he turn to the Lord their God."

So, then, to say it all in one word, true greatness, genuine worth, is the possession of high and holy character. This is the utmost question for the New Year—have I such character?

Remember—

(a) This greatness is possible to all.

(b) Beginning a New Year, we are all of us a year nearer the great testing-time for character. It is appointed unto men once to die, and after that the judgment.

(c) For our passed brokenness and unworthiness there is resource and rescue in the forgiving Christ. How can we better begin the New Year than by giving ourselves to Him?

JAN. 10-16.—GOD WITH US.

The Lord of hosts is with us; the God of Jacob is our refuge. Selah.—Psalm xli. 11.

The Lord of Hosts, the God of Jacob—how smoothly and easily we say these words, not waiting to appreciate the vast suggestion of comfort and of peace these titles really hold.

The Lord of Hosts—that means the God of power; the God who has all hosts of all sorts at His beck and under His control; the great King whom all created powers, whether marshaled in heaven or ranked on earth, somehow must obey. The Lord of Hosts is the God of Providence, therefore—the circle of whose wise government embraces the least and greatest persons, forces, things.

The God of Jacob—that means the God of covenant-keeping; the God of promise. You will remember that God entered into special covenant with the patriarch Jacob. Thenceforward, in the Scripture, the God of Jacob means the God who makes covenant with men; who promises, and never breaks His promises.

And our Scripture asserts that He is with us, that He is our refuge. As Calvin tells us: "We are thus reminded of the double prop on which our faith rests; the infinite power, whereby He

can subdue the universe unto Himself; and the fatherly love, which He has revealed in His word. When these two are joined together, our faith may trample on all enemies."

This Forty-sixth Psalm is a burst of praise after a great deliverance. Hezekiah is king. Sennacherib is threatening. Wonderfully touching and beautiful, that which the good Hezekiah did (Is. xxxvii. 14-20). And the solemn resulting history is: "Then the angel of the Lord went forth and smote in the camp of the Assyrians a hundred and fourscore and five thousand; and when they rose"—that is, the pitiable remnant—"in the morning, behold, all about them, they were all dead corpses." And the scared Sennacherib went marching off, as swiftly as he could, for Nineveh.

It is amid the strong joy of this great deliverance that the sacred poet strikes his harp and sings—the God of power and the God of promise, He is with us, He is our refuge.

(A) This God is with us as an inward invigoration (v. 4). "There is a river, the streams whereof shall make glad the city of God." No city was supplied with water as was Jerusalem within itself. For there was within Jerusalem a living spring beneath the temple vaults. It was this spring whence the water welled to fill the two Siloam pools. So you see how strong and wonderful the figure really is. Sennacherib might come forth with countless armies and bid them encamp about Jerusalem. But there was one thing he could not do—he could not cut off Jerusalem from the internal invigoration of a plentiful supply of clear, sweet water. So far forth, Jerusalem was mistress of hostile circumstances.

In this way this God of power and of promise will be with us, if we will have it so. Even as Jesus spoke of the Holy Spirit as the fountain of living water within the believing man. God shall be, for such a man, internal supply and strength, making the man the master of difficulties, not the slave

of them. Right here is the mightiest need for all of us—that we have God thus with us, in the meaning of within us, by the Holy Spirit.

(a) It is the cure for cold and laggard hearts.

(b) It is the inspiration of delightful and loving service.

(c) It is the power and defense against bad habits.

(d) It is the sweet expeller of all unbrotherliness.

(B) This God of power and of promise will be with us also as a helping presence (v. 5). "God is in the midst of her; she shall not be moved; God shall help her, and that right early." Luther, sometimes despondent, used to say to Melancthon, "Come, Phillip, let us sing the Forty-sixth Psalm:

"A sure stronghold our God is. He,
A timely shield and weapon,
Our help will be; and set us free,
From every ill can happen."

(C) This God of power and of promise shall be with us as a masterful deliverance (v. 6). "The heathen raged, the kingdoms were moved: he uttered his voice, the earth melted." You recall Byron's splendid poem:

"The Assyrian came down like the wolf on the fold," etc.

May it be our happiness to have this God of power and of promise thus with us in this New Year.

JAN. 17-23. — THE SIGHT OF THE INVISIBLE.

By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible.—Hebrews xi. 27.

The thought here is distraction from the Visible because of keen consciousness of the Invisible.

There never lived a man master of a more splendid Visible, than Moses.

In some respects the civilization of that ancient Egypt shames the civilization of our own enlightened century.

(a) It was great in architecture. Pyramids, temples, etc.

(b) It was gifted in knowledge. The most accurate building in the world is that great pyramid of Cheops.

(c) It was wrapped about with luxury. That can be very plainly seen from the pictures of its kinds of life still glowing on the walls of many an Egyptian ruin.

And Moses was the master of it all; the foster-son of Pharaoh's daughter, perhaps heir to the throne; at any rate learned in all the wisdom of the Egyptians; possessor of its luxury; wielder of its power; a supreme man in the mighty kingdom, with such magnificent Visible yielding to him its various ministry.

But, "by faith, Moses, when he was come to years, refused to be called the son of Pharaoh's daughter"—for the sake of the Invisible; because he would, at all hazards, be loyal to Jehovah.

We can no more with outward eye see Him who is Invisible than Moses could. And yet He may be, and He ought to be, as real and sovereign to us as ever He was to Moses.

(A) For, He who is Invisible *is*—we know He is. And more than this, we know that our real, deep, innermost relations are not with the Seen, the Tangible, but are with Him who is Invisible.

And when you really think of it, you are sure that the most rational thing possible for Moses was the refusal of the idolatrous, sensual, hindering Visible that He might come into contact with Him who is Invisible.

(B) Notice what such inner vision of Him who is Invisible will do for us. "And he endured, as seeing him who is Invisible."

(a) It will enable us to endure in right estimates of life. By faith he forsook Egypt. Better loss of any other thing than loss of conscious contact with the approving Jehovah.

(b) It will help us to endure notwithstanding disaster. Moses was in rule for forty years. But better the desert with God than the gardens of Egypt apart from God.

(c) It will help us hopefully to endure. "For he looked unto the recompense of reward."

We can make no better resolution for this New Year than that we will live through it and work through it, if God should permit us, not as thralls of the Visible, but rather as glad and steady gazers on Him who is Invisible.

JAN. 24-30.—FAITH: SOME HINDRANCES TO.

Be strong and courageous, be not afraid nor dismayed for the king of Assyria, nor for all the multitude that is with him: for there be more with us than with him.—2 Chron. xxxii. 7.

Very significant of Faith—this Scripture.

In sad case, apparently, this King Hezekiah; his capital Jerusalem, his kingdom Judah.

The mightiest monarch of the time, Sennacherib, had invaded Judah with immense forces, and the shadows of his threatening presence were beginning now to shroud Jerusalem. The hearts of the people sank. But, in the street of the gate of the city, this strong-hearted Hezekiah stands forth to speak comfortably to the people—2 Chron. xxxii. 7-8: "And the people rested themselves [or, as the original has it, leaned themselves] upon the words of Hezekiah, king of Judah," and, notwithstanding many a present menace and fear, themselves grew strong and calm.

Analyze a little this faith these ancient Hebrews had, and which gave them peace and made them strong.

Notice—this faith of theirs was simply a leaning on the word which Hezekiah spoke: "Be strong," etc.

Notice, further—such resting on Hezekiah's words was legitimate and reasonable, for behind and beneath these words of Hezekiah there were reasons making pathway for the feet of faith in them.

I defy any one to have faith without reasons. That eagle falls because its wings are broken. Faith is an aerial

and soaring thing, but it is as helpless to cleave the blue as any sluggish lizard blinking in the sun, except you give it reasons of wings with which to mount above the pitiable present and discern afar the evidence of things not seen.

These Hebrews could not have rested in faith upon the words of Hezekiah without reasons for doing it; and there were reasons for resting on those words.

(a) Because they were the king's words.

(b) Because they were the words of a king who knew how to use his power to the best advantage. Read how Hezekiah put his capital in readiness for siege by stopping the springs outside the city, so depriving his enemies of water, and by repairing the walls.

(c) Because this Hezekiah was a good king, and the Divine promise, spoken by the mouth of the prophet Isaiah, was on his side.

For such reasons the beleaguered Hebrews could lean themselves on the words of Hezekiah, and be hopeful, calm, strong.

This, then, was their faith—it was a resting, a leaning themselves upon the words of Hezekiah for good and sufficient reasons.

Centuries after, another announcement is made in Jerusalem by an infinitely greater than Hezekiah and concerning an infinitely greater matter. In the quiet of that interview by night Jesus makes announcement to Nicodemus: "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." Luther was wont to call this announcement "the little Gospel." It embodies the whole Evangel in a single sentence.

(a) It declares the divine nature—love. For God so loved.

(b) It declares the nature of the love, which stops at no limit of self-sacrifice. For God so loved that He gave His only-begotten Son.

(c) It declares the object of that love—the whole world. For God so loved the world.

(d) It declares the result of that love—the gift of the Messiah.

(e) It declares the object of such gift—salvation.

(f) It declares the method of the reception of the gift—faith. Whosoever believeth.

And what is the sort of faith? Why, precisely the sort those ancient Hebrews had—faith in Hezekiah and his word; faith in Messiah and His word.

And behind and beneath this faith are reasons—the character, love, power, death, resurrection, ascension of Jesus Christ.

Now the hindrances to such faith in such a Christ and for such reasons are usually self-originated.

(a) I have no feeling.—You are not asked to have feeling, you are asked to believe the word and Him who speaks it.

(b) I have so little faith.—You are not asked to have any more faith than will enable you to lean on this word spoken by such a Christ.

(c) I fear I could not live the life of a believing man.—Take this word as yours and try.

(d) But I have so many evil thoughts.—And the way to kill them is to be filled with this faith.

(e) But my circumstances are peculiar.—All the more do you need this faith.

(f) But I have been a great and out-breaking sinner.—Therefore do you especially need faith in so great a Savior.

What a New Year of peace, power, gladness would this New Year be to you if you would but lean on this Christ and His unquivering word!

PREACHERS EXCHANGING VIEWS.

"The Validity of Church of England Orders."

[We regret that any of our readers should have been pained by the brief "Editorial Note" to which attention is called in the following communication, which we are glad to insert. The "Note" presented the case just as it struck the ordinary "lay" mind. We notice that Rev. T. A. Lacey, in an article in the December number of *The Contemporary Review*, on "The Sources of the Bull," takes occasion to say that while "the Papal condemnation of the English ordinations has been received with a general murmur of complacency. . . a small minority confessed their surprise or disappointment."—EDITORS.]

You say, in your Editorial Note in the November number of THE REVIEW: "The Church of England, especially the High Church element in it, has met with a great disappointment in the decision of the Pope regarding Anglican orders." On the contrary, even Lord Halifax says: "Our love for and loyalty to the Church of England can only be quickened by such action on the part of the Pope." And again, he says: "St. Paul, in a matter which he

considered vital, withstood St. Peter; and the bishops in communion with Canterbury may cite his example, and reply to Peter's successor, that in a matter in which he walks not uprightly according to the truth of the Gospel, they, too, will 'withstand him to the face,' and will know how to defend the rights of the churches committed to their keeping by the great Head of the Church." So much for the extreme High Church position. As for that section of the Church which is distinctly Evangelical, *The Record* says: "The Papal Bull on English Orders has failed of its purpose. It has carried dismay into no part of the Anglican camp." The Bishop of Lichfield (a moderate man) says: "We regret the misreading of history; we regret the Roman Pontiff's misinterpretation of the mind of Christ, but we have never believed him to be infallible, and we recognize neither his jurisdiction in our church nor his authority over our communion." Finally, the Archbishop of York says: "The Papal

Letter emphasizes the isolation of Rome from the rest of Christendom—shut within the barred and bolted gates of her own proud citadel, from which she would shut out others. The effect will certainly be to strengthen and confirm the confidence of the Anglican Church in its own divine and holy order, and its resistance to the arrogant claims and novel doctrines of the Roman communion." W. J. TAYLOR.
ST. JAMES'S RECTORY, ST. MARY'S,
ONTARIO, CAN.

—
Hold of the Bible on the Public.

AN indication of the stupendous hold that the Bible has upon the public mind and heart is the fact that in a single paper I observe the following announcements of sermons to be preached in the pulpits of the Baptist denomination alone in this city :

"The Bible as It Is," by A. C. Dixon, D.D.

"Is the Bible Infallible?" Rev. George H. Horne.

"The Man in Brooklyn who Cuts the Bible," Cortland Myers, D.D.

"Jeholakim's Penknife," Rev. R. M. Harrison.

Also the following course of six sermons by A. A. Cameron, D.D. :

"Who Wrote and Who Should Read the Bible?"

"How do I know the Bible is True?"

"The Bible and Science."

"The One Great Theme in the Bible."

"The One Great Person in the Bible."

"What has the Bible to do with me?"

BROOKLYN, N. Y.

K.

—
"The Building of a Sermon."

I VERY greatly enjoyed the article on "The Building of a Sermon" in the July number of *THE HOMILETIC*, especially its concluding advice: "Speak your sermon, don't read it." The greatest blunder the American, outside the Methodist, pulpit has made has consisted in submitting so generally to this bondage to paper.

I can hardly agree with this writer touching the matter of topical preaching. I am averse to motto texts, using certain words as texts "by ac-

commodation." I favor the topical method of sermon-building. The preacher should, I think, as a rule, preach on a topic. I heartily detest the old-fashioned method of: First, notice the character here mentioned; second, his work; third, etc., etc. Yet I have my best times, and I find myself most edified by the sermon whose topic grows directly out of a text, and the treatment or discussion of which is colored all the way through by that text. That method honors the Word, and is certainly preaching the Word quite as much as is the quotation of many Scriptures.

OAKDALE, MASS.

R. H. H.

—
"Baptism of the Spirit."

I OFFER you the following for your readers to use in the study in comparison with the article under this caption in the May number of *THE HOMILETIC REVIEW*. Let each one reach conclusions for himself. Whatever the mode of baptism by water, the baptism of the Spirit seems to be expressed by resting or sitting upon. Note the following forms of expression :

"The Spirit of the Lord is upon me."

"The Spirit like a dove descending upon."

"And it abode upon him."

"Remaining upon him."

"Like a dove upon him."

"He baptized with the Holy Ghost and with fire."

"Sat upon each of them."

WORTHINGTON, MINN. W. J. McC.

—
Ministers and the Bicycle Again.

WE have received, since our December issue, a goodly number of additional responses to the questions sent out in November. Most of them have come from distant places. Some of the letters are very excellent, but the conclusions of their writers were substantially presented in the December number of *THE REVIEW*. It should, perhaps, be noted that some of them emphasize the difficulties of mud and dust and heat in country, and especially prairie, regions, and the advantages of the horse and carriage for family use.

SOCIAL SECTION.

SOCIAL STUDY AND SOCIAL WORK.

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

UNDER the head of "The Social Problem," THE REVIEW has for two years discussed the meaning of the problem, its causes, the underlying principles, the agitations to which it gives rise, and the social trend in general. It is proposed now to devote more attention to the sociological thought and social tendencies in different parts of the world. The aim will be to give the views of specialists and social workers, as found in books and current discussions, and also to keep the readers abreast of the social movements. Fresh and inspiring thought, revelations of the aspirations of the times, and the means for attaining social progress, will receive special consideration.

In order to make this department living, timely, and helpful, the Editor solicits questions on social themes which the readers desire answered. An earnest effort will be made to meet the wishes of such as desire to make a study of the momentous problems which agitate society.

The questions should be sent to 17 Arlington Street, North Cambridge, Mass.

Caste in India has been called "the devil's masterpiece"; nevertheless it is "stamped with the awful and irrevocable sanction of heaven."

In a letter to Mr. McKinley, Carl Schurz speaks of the significant revelation, during the campaign, "of discontent, not entirely groundless, the causes of which should be examined with candor, care, and courage."

Every one who knows the facts will agree with the French writer who says: "There can be no doubt that the chronic state of wretchedness in many working-class families is the result of vice, in-

temperance, and imprudence, and not of abnormal conditions of labor."

Laborers, however, repel the charge that they are more addicted to intemperance than the other classes, and that this is the chief source of their sufferings. Light is thrown on the views of laborers by a letter received from one prominent in their ranks. He declares that laborers resent the implication that the discussion of alcoholism has a special application to laborers. "We all know that there is much more drinking done in the so-called upper classes than in the lower. Certainly there is much more expenditure; much more riotous living and dissipation in comparison with their numbers." Respecting the drink habit as the source of poverty, he says: "We know that there are many sober and industrious men, who are still poor and working for very low wages." But why do workingmen frequent saloons? "I do not believe that they drink because they think that it imparts strength. I can not recall any instance where I have heard this claim made. It seems to me that they drink for recreation and because it is, in the great majority of cases, the only form of recreation at hand. They have no social ties or homes to speak of. There is nothing to attract them outside of the barroom. They become more or less degraded because of this. And all this is due to the fact that they largely see nothing in life but work, work, without end."

Must not substitutes for saloons, without intoxicating drinks, be the next great temperance move?

The Boston *Journal* gives weighty statistics on the effects of the saloon, gathered by the Massachusetts Bureau of Statistics of Labor during the year closing August, 1895. The examination was impartial and thorough. "In

69 cases in every 100, where the facts could be determined, one or both of the parents of the insane persons were intemperate, and in 25 cases in every 100 the intemperate habits of the person himself were considered the cause of insanity."

Disregarding minors, it was found that during the twelve months "about 75 persons in every 100 among the paupers of the State were addicted to the use of liquor. . . . Nearly one half of the paupers had one or both parents intemperate. About 39 in every 100 attributed their pauperism to their own intemperate habits, and about five in every 100 attributed their pauperism to the intemperance of parents."

Still more startling are the statistics respecting the relation of the saloon to crime. During the year 66 out of 100 convictions were for drunkenness, and "in nearly 83 cases in every 100 the offender was under the influence of liquor at the time the offense was committed. In more than 84 cases in every 100, the intemperate habits of the offender led to a condition which induced the crime. Disregarding the convictions directly for drunkenness, it appears that intemperance was responsible for more than one half of the remaining cases of crime. Finally, disregarding minors, the tables show that of every 100 persons convicted of crime during the year, 96 per cent. were addicted to the use of liquor."

No less important are the statistics from license and no-license cities. "The license cities and towns showed 36.24 arrests for drunkenness to every 1,000 of the population; the no-license communities showed 9.94 such arrests to every 1,000 of the population. Arrests for offenses other than drunkenness were 22.34 to every 1,000 of the population in the license cities and towns; in the no-license cities and towns they were 10.26 to every 1,000 of the population." Some of the towns and cities were under license part of the time, and the rest of the year under no-license. This, perhaps, furnishes

the best test of the working of the two systems. "In Haverhill the average number of arrests for drunkenness per month under license was 81.63, under no-license 26.50; in Lynn, under license 315, under no-license 117.63; in Medford, under license 20.12, under no-license 13.25; in Pittsfield, under license 93.25, under no-license 36.75; and in Salem, under license 140.50, under no-license 29.63."

Laborers and Education.

With a live people, education is a cumulative force; and in this age, which calls itself enlightened, those who would decrease rather than increase the education of laborers are unworthy of notice. In Europe these advocates of ignorance are said to constitute a class who think the labor problem can be more easily settled, and laborers better kept "in their place," if the education of workers is reduced to a minimum. Even in America similar sentiments are at times expressed. The kind of education admits of debate; but it is an insult to human intelligence to suggest that there can be any question about the amount of the best kind.

In different countries the conviction is growing among laborers and their friends that greater stress must be laid on education as fundamental for the removal of social degradation and suffering. With them, to educate means to exalt. If heretofore education has failed, it is attributed chiefly to the mistakes in its aim and methods.

In "The Labor Question in Britain," by the French writer Paul de Rousiers, who is also the author of a volume on "American Life," it is stated that "England is first and foremost a great school for men." Men are there said to be trained as men, their manhood is developed, and thus, whatever special aptitudes are unfolded for particular callings, they are prepared for whatever work offers itself. "Whether he (the laborer) is content to remain a

workman, or whether his ambition and his abilities push him toward a position of authority, the essential thing is that he should rely chiefly on what he is in himself. He must be capable of bettering himself, of getting on, and of acting for himself. Nothing can take the place of these indispensable requirements."

In the preface, which is by Henri de Tourville, we read: "To make a man, and a man for times like these, is a more complex task than to make a specialist adapted to the old methods of labor." He insists that it is "by the simple methods of education that the difficulties of the present day must ultimately be solved." But the aim must be to educate men themselves, not this or that particular faculty or skill.

"In France, the education of all classes is radically and appallingly wrong. No class, from the working class to the middle class, from the middle class to the intellectual class, from the intellectual class to the man of the highest intellectual development, has escaped the effects of a most disastrous error. . . . The real point at issue, the cause of the whole difficulty in all cases, from the simplest farming to the most complex industrial and commercial undertakings and the administration of political affairs, is what is known as the question of the *personnel*. . . . Neither knowledge nor appliances are wanted for material, mental, or moral action, and both are progressing from day to day. It is the man that is lacking, the man to match such knowledge and appliances. The real problem of modern times is the question of human development. . . . A great enterprise has grown up, but there is something wrong with its working. After blaming all the forces and after appealing to all of them, it has at last been realized that what is wanting is the man."

The keynote of the whole volume is that the hope of laborers consists in making the most of themselves, in developing their personality, in acquiring force of character and becoming

independent in thought and action. Of the workman, de Rousiers says: "Security can come only through his power to judge for himself as to the best mode of employing his abilities, to decide on his course at every step, and, in a word, to undertake the direction of his own life. . . . The development of his personality may lead him higher and higher." Respecting the labor question he says: "There is only one solution, and it consists in raising the workman. Let him learn how to act and how to recover himself, let him become capable of combination, and, when inevitable difficulties arise, of arriving at a peaceful solution in concert with his employers, and he will find amid the incessant changes brought about by material progress the moral stability which he needs."

From France and England we turn to the United States, for which what was said above is of great importance. We quote from a letter written by an American leader of labor. He pronounces the subject of education "an all-important one," and adds: "Without it we would be greatly handicapped, and I fully realize the importance of providing for the rising generation that will control the future. That so many should be doomed to illiteracy in our day and about us is certainly a deplorable condition, and it is a matter upon which all classes of reformers and different callings should combine. The trade-unions do take a deep interest in it, in their respective localities." He claims that in New York they were the first who moved for evening schools and the abolition of child-labor.

Some of our cities can not accommodate all the children in the schools. The poor are the greatest sufferers, the rich being able to make other provision for education. The needs and cupidity of parents sometimes also interfere with the schooling of poorer children, they being obliged to work when they should be at school. The writer urges another difficulty in education. "The school is in politics. The politician readily

recognizes the advantage of controlling the perquisites thereof. I do not think that we can select the best teachers by political influences, nor define the best course to follow." The present method of employing as teachers "hands" at low wages is declared to put the children at the mercy of such as "could be much more appropriately placed if they were attending spinning-jennies."

Social Characteristics.

Are we living in an era of decadence, and are we ourselves decadents? In spite of vehement denials in certain quarters, students of the age in different lands declare that the marks of intellectual and moral degeneracy are common, and they are more inclined to give an affirmative than a negative answer. There is much intellectual activity, but it is said to move on a low plane, to be concerned chiefly about material interests, pleasure, ambitious schemes, and what is vulgarly pronounced success. Are religion, ethics, philosophy, dominant popular concerns? Is ours an age of profound, independent, original thought? Have the great ideas of God and man, of time and eternity, an absorbing interest and controlling power? Are the interests of society exalted or frivolous? Such questions are valuable so far as they lead to inquiries into the actual social condition; dogmatic answers, without inquiry, are worse than worthless.

An English writer gives a view which has become general among students. "The present has been characterized as showing much knowledge, yet little productivity; many interests, yet little force; much elasticity, yet little continuous following of independent lines of thought—in short, much talent, yet little character." There seems to be a quite general consensus that ours is an age of learners rather than of thinkers, that it reproduces and develops what other ages have produced, but lacks creative power. The masses are rising, it is said, and the

social average is being raised, but great personalities are scarce. Society presents a plateau, rather than a plain backed by mountain ranges with solitary peaks.

For our purpose, the spirit and tone of society are of special interest. We are making progress in the study of society; we know that frequently an individual is but a wave whose substance is the same as that of the sea on which it rises; that often individual ills are only eruptions produced by diseases which corrupt the whole social organism; and that a few may suffer most severely for crimes that belong to the age, and for which the chief responsibility rests with society.

The fact is, we are caught in social meshes, and are resistlessly and unconsciously dragged along with the common trend. In his "Faith and Social Service," Dean Hodges, of the Episcopal Theological School, Cambridge, Mass., describes what is perhaps the most dominant and most dangerous trait in the social spirit of the day: "The ills that vex society and threaten the future are rooted in the love of money. Men undersell their neighbors, pay starvation wages, maintain sweatshops, adulterate goods, bribe and are bribed, lie and cheat and steal and commit murder, for love of money. Rents are collected from unsanitary tenements, which fester in the slums and breed disease and vice, for desire of money. Newspapers print matter which lowers the moral tone of the community, because it sells. Plays are presented in the theater which corrupt the mind and act as ambassadors of sin; books are written and printed and sold which appeal to all that is worst in human nature, and the authors and publishers and booksellers know it; pictures are made which insult both art and decency—in order to make money. Genius stands in the marketplace, and the soul is for sale." Modern life has become avarice, and covetousness is the leaven which leavens the whole lump.

LIVING ISSUES FOR PULPIT TREATMENT.

Relation of Drink to Pauperism,
Crime, and Insanity.

Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine.—Proverbs xxiii. 29, 30.

ONE of the most important investigations ever made on the relation of drink to poverty, crime, and insanity has just been completed by the Massachusetts Bureau of Statistics, and published in its annual report for 1896. The inquiry was entirely impartial, and the results may be accepted as trustworthy. The period covered is the year ending Aug. 20, 1896.

During that time there were 3,230 paupers cared for in the various institutions in the State. It was found that 2,108, or 65 per cent. of the total number, were addicted to the use of liquors. There were 866 total abstainers, but of these 429 were minors. Of the adults alone, 75 per cent. were users of liquor, and 48 per cent. had one or both parents intemperate. Nearly 40 in every 100 admitted that their pauperism had been brought on by drink.

Even more striking are the figures with reference to crime. During the year there were 26,672 convictions in the State for all crimes. Of these, 17,575, or nearly 66 per cent., were for drunkenness alone; and 657 others for drunkenness in connection with some other crime. Careful investigation of the records and of the habits of the convicted showed that 22,514 cases of the whole 26,672 were of those in which the drinking habits of the criminal brought about the condition which led to the crime. This is 84 per cent. of the total number.

It was further stated that, in the case of 60 per cent., the intemperate habits of other persons than the criminals

were said to have been influential in the committal of the crime. There were 58 per cent. who had drinking fathers, and 20 per cent. with drinking mothers. It was found that 94 per cent. of the criminals used liquor, and 17 per cent. were classed as excessive drinkers. Excluding those under 21 years of age, 96 per cent. of the criminals used liquors.

One very important branch of the investigation related to arrests for drunkenness and other causes in the high-license and no-license cities. Of the 353 cities and towns of the State, there were 53, containing about one half of the total population, which were under license during the year; there were 260 towns and cities under no-license; and 40 which, owing to a change of policy, were part of the time under license and part of the time under no-license. The license cities and towns showed 86 arrests for drunkenness to each 1,000 of population, while the no-license cities had only 10 such arrests—a remarkable difference in favor of the no-license policy.

Peculiarly valuable are the figures in the towns and cities which changed their policy during the year. In Haverhill, the average number of arrests per month for drunkenness under license was 81; under no-license, 26. In Lynn, under license, 315; under no-license, 117. In Medford, under license, 20; no-license, 13. In Pittsfield, under license, 93; no-license, 36. In Salem, under license, 140; no-license, 29. These figures will give a strong stimulus to the campaign for no-license which is being waged in many municipalities.

Another line of investigation was the relation of drink to insanity. Here there were greater difficulties in obtaining the facts, on account of the mental condition of the subjects of inquiry. It was found, however, that out of 1,836 cases of insanity there

were 36 per cent. in which the person was a user of liquor. In those adult cases only in which the facts could be learned with certainty, it was found that 54 per cent. used liquor, while with 25 per cent. liquor was the direct cause of their insanity. Only about one person in each 100 was considered to be insane because of the intemperance of his parents, but about 52 in every 100, where the facts could be obtained, were found to have become insane because of the intemperance of their grandparents. The evil would appear to pass lightly over the second generation, to fall with terrible force on the third.

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Interesting Experiment in an Ohio Penitentiary.

I will render to the man according to his work.—Proverbs xxiv. 29.

A most original experiment has been inaugurated at the Ohio state penitentiary at Columbus. The style of clothing worn by the convicts is to be

regulated by their conduct. The prisoners are divided into three grades, with a distinctive suit for each grade. Prisoners entering upon their term will be placed in the second grade. At the expiration of six months, if they have no infractions of the rules reported against them, they shall be entitled to be placed in the first grade. The first two reports of infringement will delay the transfer for ten days each. For three or more reports against a prisoner he will not be placed in the first grade until he shall have passed three continuous months without an unfavorable report. The lowest grade is made up of those who persist in breaking the rules and are apparently incorrigible. The dress of the lowest grade is the regulation prison stripe. In the second grade the stripes are exchanged for checks; while in the highest grade there is little to mark the dress from the clothing worn outside the prison. Penologists are watching the experiment with great interest.

MISCELLANEOUS SECTION.

SYMPOSIUM ON THE INSTITUTIONAL CHURCH.

II. Not the Ideal Church.

BY REV. R. Q. MALLARD, D.D.,
NEW ORLEANS, LA., MODERATOR
OF THE GENERAL ASSEMBLY OF THE
PRESBYTERIAN CHURCH SOUTH,
AND EDITOR OF "THE SOUTHWESTERN
PRESBYTERIAN."

It may seem at first sight hard to define that which, according to its advocates, is in a state of constant flux, producing modifications endlessly varied to suit changing environments. The same difficulty besets adverse criticism. Assail methods pursued by any particular organization of the kind, and you are met with the rejoinder: These features are not essential; the Institutional Church is not so much "a method as a spirit." Suppose, for example,

we undertake to criticize any one of the methods of any one of the three institutions with which we have made ourselves familiar by friendly correspondence—St. Bartholomew's, New York; Berkeley Temple, Boston, and the Tabernacle, Jersey City; it may be pertinent to reply: That to which you object is not essential, and may be discarded without abandonment of the theory. Yet one must form a distinct image of the thing combated, both for his own mind and his reader's eye, or his labor will all be lost. We shall not lay ourselves open to the charge of misrepresentation if we state what seems to us to be not only the governing and limiting, but creative principle, and then show its logical outworking in the Institutional Churches just named.

We find that germinating idea thus

expressed in what must be regarded as official: viz., the paper contributed to the symposium in *THE HOMILETIC REVIEW* of December, by Charles L. Thompson, D.D., president of the Open and Institutional Church League: "Aiming to save all men, and all of the man, and sanctifying all means to the great end of saving the world for Christ"—or, as it has been more concisely and happily phrased by another: "Thus the Open or Institutional Church aims to save all men, and all of the man, and by all means."

How this elastic creative principle is logically wrought out may be best seen in the following description of the headquarters, organization, and methods of the three churches named by the president of the League himself from forty as best types, and at first-hand—that is, from documents kindly furnished us by the heads of the institutions.

St. Bartholomew's has a church building and a parish house, both pictured on the cover of its Year-Book, and under separate roofs, and possibly in different localities. The first pleases the eye, for it is at once recognized as "a house of prayer"—this its tall spire, dominating the vicinity, proclaims to the eye. Its parish house, the center of its humane activities, seems only a private residence of imposing dimensions. The Berkeley Temple consolidates its religious and secular departments under one roof. "But admirably as the edifice is planned, having in all twenty-one rooms," the Tabernacle confounds—or perhaps its advocates would prefer to say, harmonizes—secular and religious in a single group of buildings. "In addition to the Tabernacle, which the church allows us to use as a public hall for lectures and entertainments, we have four buildings which communicate freely one with another."

Now, without particularizing or comparing, we note that soul-saving is one department of the corporate church-work of all, but only one; to this is

superadded a multiplicity of secular departments, having to do largely with the body, or with the earthly conditions of "body, mind, and spirit." We now quote from one of them—and all are on the same general plan. This is the description of the Tabernacle: "For those who are intellectually inclined, we have a library and reading-room, together with facilities for debating societies, literary associations, Chautauqua circles, and university extensions; for lovers of athletics, we have two gymnasiums, with senior and junior departments, hot and cold water baths, swimming-tanks, outside grounds for tennis and other sports, and an amusement hall, supplying a variety of healthful and innocent games; for musicians, we provide an orchestra, pianos, a brass band, and instruction in singing for both old and young; boys receive a thorough military drill and lessons on the fife and drum; girls are taught sewing, cooking, housekeeping, and dressmaking; instruction in typewriting is given. A day nursery accommodates poor women who are obliged to work and know not what to do with their little ones; and a kindergarten cares for neglected children too young to go to the public schools; a clothiery supplies partly worn apparel to the worthy poor."

We observe in the accounts sent us of the three churches there is mention of "rectors" and "pastors," Sunday services and choirs, prayer-meetings among church people and among "the submerged tenth," church and mission schools. This department is presided over by a staff of clergymen, one church having as many as six ministers; but, instead of the usual Scripture designations, we read of "boards of management," "presidents of boards," etc. ! Again, we observe that in the complex organization the soul-saving (we use the term in no invidious, but serious sense) department occupies a larger or smaller place relatively, and is given greater or less prominence

among the interests, according to the character of the people composing the church. Doubtless, where the spiritual life is low and creeds at a discount, it is sunk altogether into mere humanitarianism; but in the three churches specified, it is not lost sight of, but claimed as the supreme end of all departments.

By its exceptional position, impliedly at least, condemning other organizations, professing encouraging progress in our country, and fearlessly invoking investigation, the Open or Institutional Church demands notice. Recognizing the purity of the motives of its advocates and the usefulness of their organizations, honoring them for all they share with old-time churches, and only disapproving of what is peculiar to them alone, we object on the following grounds:

1. In the Institutional Church, pastoral influence is impaired, if not wholly lost. The church and congregation have not one, but many shepherds; in two of the churches, two each; in the third, six! It does not matter that one is recognized as commander-in-chief. Lord Chatham, in one of his splendid orations in Parliament, said: "Mr. Speaker, confidence is a plant of slow growth in an aged bosom." It is such in all adult bosoms. Yet this confidence, the result of personal contact with a pastor in life's joys and griefs and changing religious experiences, finding him everywhere trustworthy, loving, wise, and sympathizing, is at the root of the wonderful personal influence built up by a lifelong pastorate over a single flock. This is our point: Where two or six ministers are in charge of one church, one of the most potent factors in the upbuilding of Christian character—the personal influence of a good man in constant touch with all his people in all things—is sacrificed.

2. The multiplicity of secular departments, carried on by a staff of clergymen, must turn them aside from their peculiar calling. The office of the dea-

con, as related in Acts vi., was specially created that the Apostles, relieved even of the congenial duty of caring for the poor saints, might "give themselves continually to prayer and the ministry of the word." How these ministers, even by division of labor, can find time and thought for the duties of their holy calling passes our knowledge. Dr. C. C. Jones, of Georgia, labored all his best years with pen and lip for the evangelization of the African slave. Receiving for his self-sacrificing personal work not one dollar of compensation, he was compelled to manage his own estate. The position of a Christian master, burdened with a sense of responsibility as he was, was no sinecure, but laid to his hand almost as numerous and various cares as belong to the Institutional Church. He with painstaking care looked after the physical comfort and spiritual welfare of his people; his life was, in fact, shortened by anxiety and overwork in a season of uncommon mortality among them, in which he, with his noble wife, ministered unceasingly, altho himself an invalid, to body and soul night and day, and beyond his strength. Now this Christian philanthropist once said to the writer, with much feeling: "No minister ought to burden himself with the management of a plantation; for its distractions are almost fatal to any right discharge of the duties of the Gospel ministry." It can not but seem strange to a thinking mind, that one called of God "to prophesy between the living and the dead," swiftly passing with his congregation out of time into eternity, could allow himself to be diverted from his solemn calling to become even general supervisor of a laundry, a pawn-shop, or a savings bank!

3. The methods of the Institutional Church are calculated to secularize the Church herself. These many interests must turn her aside from her vocation, a messenger of glad tidings to a sinning and lost race. The great commission is a personal order to every Chris-

tian, whether an officer or private in "the sacramental host of God's elect."

4. Human nature being what it is, the secular departments of the Institutional Church are almost certain to overshadow the religious. With the best intentions and most cautious management, this will be the general rule. But, partially sanctified as the mass of church members are, they will take more kindly to the one class of activities than to the other.

5. The Institutional Church is not modeled on the New Testament Church. This is not claimed by its advocates. The title of Dr. Thompson's article admits as much: "An agency in accord with the spirit and method of the Gospel."

Indeed, one boldly takes the ground that, so far from any form of church government being imposed in the New Testament, no trace of a definite one is to be detected. Says he:

"I do not believe that any particular ecclesiastical system has any substantial ground to stand upon in the Gospels, and very little, if any, in the writings of the Apostles; those forms of organization (those at present existing) and government are man-made. They may have been divinely directed—as I believe all great movements of the race have been—and they have been useful for certain ends; but the only reason for the existence of any form is to be found in the needs of the age which it serves, and its fitness to meet those needs, rather than any authoritative formula from Christ or His Apostles."*

Closely akin to this, to use terms unsavory in some quarters, some substantially teach that the Institutional Church is an "evolution," produced by the joint action of concentered tendencies, and environment, and "law of the survival of the fittest." "Our aim—as it is, of course, of those who differ from us—is to get the right thing. Man merely experiments in a large field, and by our mistakes some one will be the wiser and the Church eventually the stronger."† "We simply went to work to help people in their

struggles and difficulties, and one thing led to another."** "As the work goes on, it goes forward. It can not go on without going forward; no good work can. It goes forward, however, upon old lines, and if some things seem new, the newness which they exhibit is the newness of evolution, and not of special creation. It is simply that kind of newness which results from growing, and which, as it encounters new needs and emergencies, provides new methods to meet them."‡

We hardly know how to meet this idea of church organization, which swings away from not only all *jus divinum* claims, but makes the organization of the Christian Church as much unprovided for as the constitution of a church cricket-club! and leaves the form of the Divine Society, the Lord's chosen instrument for the evangelization of the world, to the caprice of devout but erring men of each generation. Man his own church-maker! Believe it who can!

Were we writing an essay on church government as laid down in the New Testament, we could controvert these assumptions by "Scripture that can not be broken." Is it probable that so important a matter was not touched upon in our Lord's interviews with His disciples, between His resurrection and ascension, when it is expressly said that in those forty days one special subject of revelation was of "the things of the kingdom"? or that, failing this, He would have not communicated by His Spirit to the apostolical founders of the Church "the pattern of the house"? However denominations may differ in their interpretations, all are agreed that some general scheme is at least outlined for Christians in all climes and ages. Certainly, officers are mentioned, with names and qualifications, and their several duties prescribed, their setting apart by imposition of hands, sacraments instituted, etc.; and the great principle of the part appealing to the

* Sermon by Rev. Charles A. Dickinson.

† Letter of Dr. Dickinson to the writer.

* Letter of Dr. Greer to the writer.

† Year-Book of St. Bartholomew's.

whole in disputed questions of general interest is taught in the Jerusalem Council, composed of Apostles and elders of the home and deputation from the foreign church. Surely the omniscient Christ knew the peculiarities of every age, and if He has ordained any form of church government in His Word, it were to impugn His wisdom for us to depart from it or attempt improvement upon His model! Where, too, do we have any intimation that after the Church had been finished by apostolical hands, each generation is at liberty to refashion it to suit its times? Furthermore, human nature, in all important respects, is the same in all countries and centuries—men are born and die, sin and suffer, and need the Gospel; and why, then, should different methods be required to apply the Gospel remedy to the wants and woes and wickedness of humanity?

6. The very principle on which the Institutional Church proceeds is unscriptural. As a strong thinker said to us: "The Institutional Church puts its emphasis where Christ and the Apostles did not—on human misery, rather than human sin." Christ Jesus came into the world to save sinners, not to alleviate human wretchedness. How many sick-beds were by Him left unvisited even in Jerusalem! Even His healing of diseases was in His character of deliverer from sin, for sickness is its legal effect. In this sense, that is, judicially, He not only was "wounded for our transgressions," but "bore our griefs and carried our sorrows." Indeed, healing was the divine credential of His mission to the soul. "That ye may know that the Son of Man hath power on earth to forgive sin, he saith unto him" (the man sick of the palsy) "take up thy bed and walk." Again, there is a decided tendency to exalt body-salvation above soul-salvation—the temporal above the eternal. "Other worldliness" may be a term of reproach used of old-fashioned preaching; but it has its justification in our Lord's great question in spiritual cal-

culus: "What shall it profit a man if he shall gain the whole world, and lose his own soul?"

7. And, finally, it reverses the Gospel method of saving soul and race. This is from center to circumference—that from circumference to center; this saves the individual, and through him betters the mass—that betters the earthly conditions of the masses, as preliminary and conducive to the saving of the individual. Scripture salvation of the adult begins in an unworldly question, so purely personal and individual as not to admit thought of wife or child: "What shall I do to be saved?" But God's answer is wider than the question: "Believe on the Lord Jesus Christ, and thou shalt be saved—and thy house" (family). Saved, according to the Lord's plan, the first instinct of the saved is to save others—his own first, then all within reach. Salvation from sin, with all its incoming virtues, makes the man better all around—a better citizen, husband, father, son, friend, toiler, tradesman; and lifts all dependent on him to a higher plane.

This, it strikes us, is the divine order, infinitely superior to the new method of bettering man's earthly conditions, educating and entertaining him, giving him better rates than the money-broker, clothing him, and all as the means of favorably impressing him with the Gospel remedy for sin and wretchedness.

In fine, while we are not inimical to, but highly approve of, beneficiary institutions, which have always been the indirect results of Christianity, and in which Christians organize individual effort for better work, we maintain that we have no warrant for converting the Church of God, ordained for special spiritual ends, into an *olla podrida* of all possible charities and benevolences. It shall not be without our protest that the blood-bought Church of Christ, linked with the skies, shall be turned into a body-helping or woodyard institute, or hospital, or lyceum bureau, or athletic club, or savings bank, or

municipal reform society; with her saving instrumentally from sin and Satan and hell only as one department of her work, apt to be overlooked in the multiplicity of near-at-hand interests "of the earth and earthy," cared for by the Open or Institutional Church.

**THE ARMY OF THE CROSS: A
NEW PRACTICAL MOVEMENT
EXPLAINED.**

BY WILLIAM PHILLIPS HALL, ORIGINATOR OF THE MOVEMENT.

[Mr. Hall is President of the Hall Block-Signal Company, of New York City, and a man of large business knowledge and experience. He is devoting much of his time and large income to helping pastors in organizing and pushing the work of the Gospel in their churches. The plan that he has formulated and is carrying out is the fruit of much thought and prayer, and we commend it to the attention of our readers.—EDITORS.]

"THE Twentieth Century's Call to Christendom" is practically a call to a new reformation along the lines of holier living and more active service for Christ. It has the Pentecostal ring. It is timely and imperative.

You ask: "How would you propose to bring the Church and the ministry to understand and to realize that their important and only work in the world is the salvation of men, and to induce them to enter into it with the ministry in the leadership?" I would treat the proposed work of arousing the Church and the ministry to absolute devotion to their only legitimate calling as I would a business proposition.

To produce conviction upon the minds of the Church and ministry of the all-important character of the proposition, and to enlist them personally, practically, and successfully in the work, I would start on a definite basis of action and plan of campaign.

The work would have to be inaugurated by a comparatively few persons, who thoroughly realized its vital importance. I therefore would not attempt, primarily, to utilize organically any existing organizations in the Church, but would propose the imme-

diately inauguration of an entirely new, practically organized movement, in and by the Church, for the accomplishment of the work proposed, and for no other purpose, under the leadership of all ministers who believed in the importance and necessity of the movement, and who would volunteer personally to engage in the work. Then the personal enlistment of a select number of spiritually minded men and women, in and of each such minister's church, pledged to the execution of the plans and purpose of the movement, should follow. I would then propose a definite plan of campaign, and push it, and by the blessing of God upon the work I should expect such a Pentecostal outpouring of the Spirit upon ministers and churches, and such ingatherings of precious souls, as have never, heretofore, been witnessed in the Christian Church.

My reasons for proposing an entirely new organized movement in the Church of God for the solution of the present problem are as follows:

First: God has always accomplished His purposes in the past, in the arousing of the Church and the world to great spiritual conquest and interest, not by the existing organizations in the Church, nor by His Church as a whole, but by ministers and members of the Church who, realizing their divine call to extraordinary life and service, consecrated themselves to such life and service, and accomplished God's purposes.

Second: Any movement in the Church of God for the accomplishing of the glorious object of your "Call" must be absolutely actuated by "this one thing I do" principle; otherwise it will be foredoomed to failure.

God has always had a definite plan susceptible of general application in the inauguration and prosecution of His great reformations in all the past. The proposed movement may be made a general and almost universal success on such a plan; it never can succeed to that extent if every man attempts to do

that which seems best in his own eyes. Let a plan now be proposed that can prove itself worthy of divine approbation and Christian approval by its practical fruits, and the problem is solved wherever such a plan is adopted and properly pushed by the right people.

The writer, being extraordinarily impressed by the great need of a higher type of spiritual life and service in the Church of Christ, has made a special study of the great problem involved, and, as he truly believes, by the blessing and help of the Holy Spirit and the cooperation of wise counsellors, has practically perfected such a plan as that suggested above, and has already inaugurated the proposed campaign, to a limited extent, but with marked success, and with signal manifestations of the approval and blessing of God. The plan of campaign involved in the movement already started may be put into immediate operation in every Christian church of the land. The results which it aims to accomplish, and succeeds in

practically accomplishing, are the following:

First, it intensifies and deepens the spiritual life of ministers and people.

Second, it insures the attendance of non-churchgoing people upon the services.

Third, it enlists goodly numbers of Christians in active, personal, evangelistic work under direction of their ministers.

Fourth, it results in the salvation of many.

Fifth, it practically realizes in the Church and ministry the original Pentecostal type of Christian life and service.

Sixth, wherever it is introduced and pushed, it furnishes a practical answer to your question.

[NOTE.—If any one desires a complete explanation of how we are accomplishing the above-mentioned work, my worthy associate, Rev. Richard R. Wightman, will be glad to advise him fully, if he will address him, care of Hall Block Signal Company, Broad Street, New York.

EDITORIAL SECTION.

SERMONIC CRITICISM.

Sermonic Unity.

IN THE REVIEW for July, 1896, p. 93, in a note on "Unity in the Sermon," we contrasted two methods of treating that great text, John iii. 16. We have come upon a third "method of treatment," by a third distinguished preacher. This third "method of treatment" has some very striking features. It opens with a concrete statement which, if followed out in the presentation, would doubtless help to make a very effective sermon for an audience of plain people. It is as follows:

"We have here the fountain-head, the love of God; the stream, the gift of Christ; the act of drinking, whosoever believeth; and the life-giving effects of the draught."

But the sermonizer immediately proceeds to make and follow out a wholly

different and more abstract division—a procedure fitted to daze his hearer. The following are the points made:

"1. The universal love of God.—In these words 'God . . . loved the world' we have the two stupendous thoughts that God loves, and that He loves the world."

"2. The gift which proves the love. 'God so loved . . . that he gave his . . . Son.'"

"3. The purpose of the gift (here I alter the order of my text). The one longing of the love is stated here negatively and positively—'should not perish, but have everlasting life.'"

"4. The condition of receiving eternal life. 'Whosoever believeth on him.'"

In this treatment the essence of the text is overlooked. The love is the love of God the Father. The starting-point and principle of unity is in the loving Father giving His Son to save the world. It is not love in general, nor love in the abstract, but love in par-

ticular and concrete, in the Father's bringing His love to bear on the world and saving it. And ought not the preacher, in his onward movement for the conquest of the world through the conquest of the individual sinner before him, to come to the point of personal contact with the living but lost soul for his salvation, instead of deadening or destroying all feeling by plunging into that morass of abstraction in the theological philosophy involved in the "condition" of the last head? The movement is rather that of a theological essay than that of a sermon for the saving of lost men.

The Rhetoric of the Pulpit and of the Forum.

IN a late number of *THE REVIEW*, Principal Allan Pollok, of the Theological College, Halifax, N. S., emphasized the identity of homiletics, or pulpit rhetoric, and the rhetoric of the bar or the forum, and suggested that much of the failure of the pulpit to impress men might be traced to the preacher's failure to understand this. A journalistic critic recently commented on a book that proposed to aid the preacher in his sermonizing, in quite the same vein. He said:

"The outlines of sermons are all on the old model, with their firstly and secondly, and thirdly and fourthly—these divisions being sometimes subdivided, till the unfortunate reader feels, as hearers of such chopped-up discourses often feel, as tho he was being fed on chaff. The reflections, too, are generally either obvious or far-fetched. It is no wonder that we hear loud complaints of the falling off of congregations, and the decline of the old habit of churchgoing, if this is the kind of stuff of which sermons are usually made.

"Who would go a second time to hear a great politician speak if he began by splitting his address into divisions and setting them out in detail. Suppose he were making a speech on the Government Education Bill of last year, and began by saying: 'My subject falls under five heads. The Bill was, firstly, untimely; secondly, unjust; thirdly inconsistent with itself; fourthly, ill-considered and unworkable; and fifthly, designed to hinder education rather than promote it.'

"Suppose he then went on to say; 'First, the Bill was untimely, first, because no such scheme had been before the public at the election; secondly, because there has been no demand for changes in the School Board system,' and so forth, through all the five heads. Would any audience listen? Would they not get up and go away?

"Yet that is the way in which most of the sermons in these volumes are composed. The impression such homilies leave on the mind is that the preacher had half an hour to fill up, and very little to say."

The aimlessness of such sermons doubtless has even more to do with their insufferable dullness than the mechanical repetition. When every one in the audience is awake and intent on some special purpose, in business, politics, art, letters, or the like, it is high time for the man in the pulpit to wake up and find something to aim at every time he takes his place there.

Analysis of Lincoln's Oratory.

ABRAHAM LINCOLN was a very effective speaker, but to no one was the success of his oratory a greater surprise than to Mr. Lincoln himself. In the early part of 1860, before his nomination to the Presidency, he was invited for the first time to New York and other Eastern cities. He surprised, delighted, and carried his audiences. The following is an interesting analysis of his oratory in Carlos Martyn's "Life of Lincoln":

"After spending a day or two in New York [after his address at Cooper Union], Mr. Lincoln made a short tour through New England, and spoke at a number of places. On the morning after his speech at Norwich, Conn., Rev. Mr. Gulliver met him upon the train, and entered into conversation with him. In referring to his speech, Mr. Gulliver said that he thought it the most remarkable one he had ever heard. 'Are you sincere in what you say?' inquired Mr. Lincoln.

"'I mean every word of it,' replied the minister. 'Indeed, sir,' he continued, 'I learned more of the art of public speaking last evening than I could from a whole course of lectures on rhetoric.'

"Then Mr. Lincoln informed him of a most 'extraordinary circumstance' that occurred at New Haven a few days previously. A professor of rhetoric in Yale College, he had been told, came to hear him, took notes of

his speech, and gave a lecture on it to his class on the following day, and, not satisfied with that, followed him to Meriden the next evening, and heard him again for the same purpose. All of this seemed to Lincoln to be 'very extraordinary.' He had been sufficiently astonished by his success in the West, but he had no expectation of any marked success in the East, particularly among refined and literary men.

"Now," said Mr. Lincoln, "I should very much like to know what it was in my speech which you thought so remarkable, and which interested my friend, the professor, so much?"

"Mr. Gulliver's answer was: 'The clearness of your statements, the unanswerable style of your reasoning, and especially your illustrations, which were romance and pathos and fun and logic welded together.' After Mr. Gulliver had fully satisfied his curiosity by a further exposition of the politician's power, Mr. Lincoln said:

"I am much obliged to you for this. I have been wishing for a long time to find some one who would make this analysis for me. It throws light upon a subject which has been dark to me. I can understand very readily how such a power as you have ascribed to me will account for the effect which seems to be produced by my speeches. I hope you have not been too flattering in your estimate. Certainly, I have had a most wonderful success for a man of my limited education."

Anec-Dotage in Preaching.

SEVERAL years ago our attention was somewhat forcibly called to what was dubbed by one of our New England friends, "Grasshopper exegesis." The limp-backed Bible played a prominent part in it, as the only connecting links between the remarks were that the texts commented on were all to be found in that Bible, tho the speaker passed from one to another with a hop-skip-and-jump movement. Many ministers and some "active" laymen took naturally to the new exegesis; but of late it seems to have been losing ground.

Perhaps the reason for the present disfavor is that the traveling evangelists through whom it gained currency have changed their method. Grasshopper exegesis has given way to "anec-dotage." Instead of the spicy comments on universal Scripture, the more spicy anecdote, often a trifle "loud" or "broad," has come to make up the

main part of some evangelistic sermons. The loud guffaw seems to be the nearest point to salvation, rather than the old-fashioned serious thought and feeling. As we have listened to strings of stories from the Rev. Sam Jones, we have found ourselves wondering whether rational religion could ever be the outcome of such levity on the part of the preacher, and such hilarious mirth on the part of the hearers. Perhaps it is in the air. Even Mr. Moody seems to have come very much under its influence of late. Is it in the line of improvement? Or is not anec-dotage rather the worst of all dotage, and a dangerously near approach to driveling?

On Bad Taste.

It is usually in bad taste, and often something worse, to compliment, while preaching, some important personage, as mayor or governor, who happens to be present. It is said, in preaching before the Queen of England—

"No personal reference to her Majesty is permissible, a pure Gospel discourse being the rule, delivered as tho she was not present. Many have tried to evade these rules. The Queen likes and enjoys a plain, practical discourse, selected from the lessons or Gospel of the day, to occupy about twenty minutes in delivery. Questions of the day, and, above all, politics, must be entirely excluded. A celebrated clergyman broke this rule one Sunday and preached a strong political sermon; but it was his last opportunity—the royal pulpits have neither of them been filled by him again.

How to Tell a Story.

"PASTOR," said a good deacon, "I'm afraid you don't know how to tell a story. Why, you tell the story just as it is. Pastor Smith knew how to tell a story. Charley Jones, the man who sells groceries and whisky, was converted. A few days after I went down to Dr. Brown's church with Pastor Smith, and he told the story of the wonderful conversion of Charley Jones, and how he rolled all his whisky barrels out on the sidewalk. He didn't tell them that he rolled them all in again before night. That would have spoiled the story."

EDITORIAL NOTES.

"THE TWENTIETH CENTURY'S
CALL."

"What Shall We Do?"

WHEN this number of *THE HOMILETIC REVIEW* reaches our readers—if the popular view be accepted that takes Christmas to have been the season of Christ's birth—they will already have stepped upon the threshold of the Twentieth Century. The nineteen hundred years since the Advent, now completed, have not witnessed the full carrying out of Christ's last command in the Great Commission. An immense work remains to be done, and the Church is slowly waking up to the fact that it should be done now.

At Pentecost, when the Spirit was poured out mightily, the multitudes that were "pricked in their hearts" said unto Peter and to the rest of the Apostles: "Men and brethren, what shall we do?" (Acts ii. 37.)

The same question is constantly sent to us in response to the "Call" sent out in September: "What shall we do?"

The same answer may still be given to what is practically the same great question. There is the same need of enduement by the Holy Spirit with power for service in the Kingdom of God, and the same way is still open for its attainment. Christians need to get back to the Pentecostal sense of their mission for souls and for the world. They need to get it from the Word of God and the signs of the times in connection with the progress of the Kingdom of God. They need to get back to the apostolic state of willingness and readiness for service. They need now—as they needed then—to be waiting and seeking to know—by the study of the Scriptures and by prayer, and by doing the duty that is immediately before them of giving the Gospel to those around them—what God wants

of them. This should be the attitude of the whole Church.

But the ministers and pastors are asking: "What shall we do in this present crisis in our churches, in our various fields and spheres of labor for Christ?"

Certain things need to be noted in this connection.

There is a wide anticipation of a great coming revival that shall surpass all those in the past. Dr. Payne's article in the present number of *THE REVIEW* gives voice to this anticipation, and is a call to cooperation in bringing it about. The need is acknowledged to be of the greatest. There is a strong feeling that it should not be of the emotional and temporary kind, but that it should rather have the solidest possible Scriptural, rational, and spiritual basis. There is a growing conviction, also, that it should work a permanent change, if not in the aims and purposes of Christian effort, yet in its scope and intensity, making the aims and purposes one, and that one the salvation of the world.

The month of January, in accordance with the argument presented in our last number by Dr. Cunningham Geikie, and with the commonly accepted view of scholars, will be the opening of the year 1901. There never was a more favorable time for a movement along the line for rousing the Church for the accomplishment of its great work for the Master. In the September number of *THE REVIEW* our call was sent out to the churches—to almost one hundred thousand of them—to prepare to enter upon the Twentieth Century with the fixed purpose of securing, by the grace of God, the immediate evangelization of the whole world with the opening of the Twentieth Century. Our monthly Editorial Notes have followed. A call has just been issued to the churches by the evangelist Mr. Dwight L. Moody

and many ministers of the Greater New York, and very widely indorsed, asking the churches to devote the month of January to revival work. We would suggest that this opportunity for concerted action—to which several months since we urged the churches—be taken advantage of by all ministers for the purpose of bringing themselves and their churches nearer to Christ's ideal standard of Christianity. Certain things should most assuredly be done, beginning with the opening of the Twentieth Century, Christmas, 1896.

We assume in our suggestions that the minister is the divinely appointed leader in the work to be done, and that the entire membership of the Christian churches constitute the forces to be used in the work. We assume, as generally acknowledged, that there needs to be a waking up and reformation in the Church at large. We think we are justified by a pretty wide observation in the judgment that there are multitudes who have no adequate appreciation of the crisis that is upon the Church.

I.—WHAT SHALL THE MINISTER DO FOR HIMSELF?

We note some essential points. He should study anew the terms of his commission, and should learn as never before that Christ has called him, not for idling or enjoyment, but for service and leadership in the Church. He should learn just what he is in the Kingdom for. He should give himself earnestly to the work of grasping the situation, and of understanding his own duty and responsibility, and that of the Church, in connection with the immediate giving of the Gospel to all mankind. He should seek, with the pressure of his mission and responsibility upon him, to get that power for service that comes only through the Holy Ghost. How these things should be compassed was indicated in our Editorial Note for December. All this—and nothing less than this—will gird him for leading the hosts of the Lord to victory.

II.—WHAT SHALL HE DO FOR HIS CHURCH?

Upon the minister rests the task of rousing the Church to a sense of its needs and of the requirements of the Master. In this case it is emphatically true: "Like minister, like people."

Shall He Send for an Evangelist—a Revivalist?

This is what will occur to many to do as the natural thing. Highly as we think of evangelistic work, we believe that this would be a great mistake. The able editor of the New York *Christian Advocate* recently asked this question editorially, and answered it for his readers. It was a statement of the case which in the main we heartily indorse. We hold that it would be a mistake—

As being an acknowledgment of the inability of the minister to do his own work. This would permanently weaken his influence with his people.

As likely to arouse opposition in the majority of churches, since most of the churches are probably not in favor of having their work done in that way.

As likely to result in an emotional and transient awakening and excitement, subject to all the drawbacks that attend upon such religious movements.

As likely to leave every one—in fact, the whole church—in worse plight than before.

As certain to fail in securing the permanent uplift, and the change in aim and point of view, and in church life and work, that would make for that steady, certain, and speedy progress in the conquest of the world for Christ that should characterize the coming revival.

We believe there is a better way, which we venture to suggest, that will avoid all such evils and secure the desired results.

Let the minister himself take up this

work with the opening year, taking his people into his confidence from the beginning, so far as that is necessary or advisable. In most cases it might be best not even to mention such a thing as revival. If the divine truth can be put into the minds of the Christian Church in connection with the power of the Divine Spirit, God will take care of the results.

Let him undertake to get at and present the true mission of the Church, and to interest his people in considering and understanding this with a view to the accomplishment of it. The true intent of the Great Commission; the movements of Providence in preparing the way for carrying it out; the signs of the times indicating the present position and opportunity of the Christian Church; the great crisis in missions at home and abroad, as well as that in all the world, socially and politically; the individual duty and responsibility of each member of the Church of Christ at the present moment in connection with the world's evangelization,—these and like great themes connected with the work may well occupy the opening month of the year, and prepare the way for the work of the months and years to come.* And this marking out of the work waiting to be done is one of the essentials to its being rightly and rationally done. And let the minister dwell upon this in every place where this can be properly done, as the one great theme and the one great work.

Let him early take the officers of his church, and those who are spiritually awake and alive, into his confidence for the work with him of bringing the people to church, of laboring with that great mass, the lapsed membership, and ultimately that greater mass, the outside world. Let him organize them for

* "Christ's Trumpet-Call to the Ministry; or, The Preacher and the Preaching for the Present Crisis," by D. S. Gregory, D.D., LL.D., published by Funk & Wagnalls Company, was prepared with the special design of presenting these great themes and showing the relations of the preacher of the present day to them.

the more effective carrying out of the special purpose in mind—that of bringing the whole church up to its best working efficiency. Let him add to this working force others as they shall be roused, until the whole church is ready for aggressive effort in personal pleading, cottage and hall meetings, and every other available method of reaching men with the Gospel. Let him aim at crystallizing and making permanent all the results that are reached and all the progress that is attained. The outcome will be a thoroughly awakened and quickened church, perhaps without the word "revival" having been so much as uttered. If all the ministers take up the work in their place, the circles of influence will at this point, have overlapped each other, and there will be a spiritual atmosphere that will make itself felt in the whole community.

III.—WHAT SHALL THE MINISTER DO FOR AND WITH HIS FELLOW MINISTERS?

There should certainly be constant conference with them concerning "the things of the Kingdom," and concerning the common purpose in which they should all be united. Combination with them may be necessary; but it should not be the main thing, but should rather be simply preparatory and incidental. We love union movements, but they may divide and lift responsibility, and prevent definiteness of aim; leave many unreached in the individual churches and the outside world; and they are very likely to fail to prepare and organize individual churches for the work that they must continue thereafter in training the converts and in other varied activities—work that must be done if they are to reach the condition of ideal Christian churches.

The experience of Mr. Moody and other leading evangelists, and of the great mass of those most successful in the work of the ministry, has led them to be distrustful of mass movements as a substitute for the work that belongs

to the individual ministers and churches. It is more than doubtful if the Lord will let any one else do the work for which He holds these responsible. If communities combine, it should be to prepare for the better reaching and working of the individual fields. If the ministers of a whole city unite in such movement, that should be the objective point—as in the movement in Philadelphia under Dr. J. Wilbur Chapman.

But let one thing be always uppermost: That the one aim is to secure the speedy proclamation of the Gospel to all the world, and, in order to this, to bring about an entirely and permanently changed attitude of the churches to this work given them by the Master.

This, in brief outline, is what we would suggest in answer to the question:

"MEN AND BRETHERN, WHAT SHALL WE DO?"

Is it not something that is simple, natural, and easy to do? If every pastor who reads these suggestions will at once proceed to carry them out, the opening of the second month of the Twentieth Century will witness a great revolution in Christian life and work already well under way.

Why He Did Not Find Them.

SKEPTICS have been making much of late of what they are pleased to call the lack of success of missionary work in heathen lands. This is not, however, entirely original, as these men suppose it to be. Twenty years or more ago we knew a prominent editor and politician who went to India and wrote from the city of Calcutta that there were no Christians there, and that the work of missions had proved a flat failure. He had no acquaintances among the missionaries and was brought into connection with nothing but the European society, which is noted for being "very convivial and fond of amusement."

He, of course, saw nothing of the hundred thousand and more Christians, chiefly in the suburbs. Had he met them he would not have learned that they were Christians. Mr. Moody recently told the following story, which fully explains the prevailing blindness:

"Two men returned from India to London; one of them was a merchant, and the other was a missionary. The merchant was asked if he had met any native converts to Christianity. No; he had been among them twenty years and had not met one. A short time afterward the missionary asked the merchant if he had seen any tigers in India. Oh, yes; he had seen any number and had killed several. 'That's strange,' said the missionary. 'I have been in India twenty years and never saw a tiger.' Each man found what he was in search of.

Why Not?

THIS suggestion was recently made by the Milwaukee convention of Congregational churches

"Inasmuch as the papers at large have sporting editors, society and amusement editors, and commercial editors, we therefore suggest to the daily press of Milwaukee to place on their staff of editors a church editor, whose work shall be to look after all church news, regardless of denomination."

It looks sensible and simple, and yet it would probably be pretty difficult to find editors who could fill the place to the satisfaction of everybody; and, as suggested by one of the dailies, "when such are found, it is probable they will be occupying more congenial and remunerative stations." We fear that nothing short of regeneration, taking in editors and papers with their readers, will reach the case.

A Scheme of Reform.

ROBERT LOUIS STEVENSON, the novelist, represents four tramps as propounding the following theoretical scheme of reform by which the whole world was to be set right. His statement is as follows:

"Four reformers met under a bramble-bush. They were all agreed the world must be changed. 'We must abolish property,' said one.

"We must abolish marriage," said the second.

"We must abolish God," said the third.

"I wish we could abolish work," said the fourth.

"Do not let us get beyond practical politics," said the first. "The first thing is to reduce men to a common level."

"The first thing," said the second, "is to give freedom to the sexes."

"The first thing," said the third, "is to find out how to do it."

"The first step," said the first, "is to abolish the Bible."

"The first thing," said the second, "is to abolish the laws."

"The first thing," said the third, "is to abolish mankind."

How easy it would be!

Eighteen to One!

The following from one of our exchanges gives some slight conception of what the Protestant churches regard as extraordinary Christian giving:

"Protestant churches give annually to foreign missions \$11,290,000. Dion Boucicault says: 'The amount paid for theatrical entertainments is two hundred million dollars.' Eighteen dollars given annually to maintain the theater, whose influence is corrupting, which the country could dispense with to its moral advantage, for each dollar contributed to send the Gospel to the heathen."

The Dead-Line in the Ministry.

Dr. Behrends, of Brooklyn, says:

"The dead-line in the ministry, as in any other calling, is the line of laziness. The lawyer can not use last year's briefs; the physician can not depend on last week's diagnosis; the merchant can not assume that a customer of ten years' standing will not be enticed elsewhere. And the preacher must be a live, wide-awake, growing man. Let him dye his brains, not his hair. Let his thoughts be fresh and his speech be glowing. Sermons, it has been well said, are like bread, which is delicious when it is fresh but which, when a month old, is hard to cut, hard to eat, and hardest of all to digest."

Caricature of Preaching.

Dr. Joseph Parker, of London, thus caricatures much modern preaching, so-called:

"My text this morning, dear friends, will be found in the Epistles of Lord Beaconsfield, No. 10, line 7th, in these most beautiful words: 'How are you all to-day?' This pathetic inquiry, which can not be even read without profound emotion, brings before our minds, dear brethren, truths of transcendent import, yet truths which mingle easily and tenderly with the sanctities of domestic experience. My brethren, let us for a few moments dwell upon those precious truths, and endeavor to set them in profitable order.

"First: See how humanity is united by the exercise of the spirit of solicitude. The illustrious author of this pungently affectionate inquiry can not rest (tho rest is so characteristic of his life and so dear to his soul) until he knows exactly how his friends are. This is the spirit of solicitude. This is the spirit that can not be content with its own lucubrations, but must go out in earnest quest concerning the welfare of others. (Here cite an anecdote, or make one.)

"Second: See, dear brethren, from this inquiry, how large minds originate large interrogations. The immortal statesman does not ask, How is one of you? How is the senior? How is the junior? but with characteristic and splendid magnanimity he asks, in one bold and thrilling inquiry, 'How are you all?'

"Third: Observe how possible it is to be at once comprehensive and precise. The statesman whose genius has dazzled the senates of the universe, asks, 'How are you all to-day?' Mark the point of time. Mark the definiteness of the greatest minds. The writer is not content with asking, How were you all yesterday? or, How have you been during the last seven years? but with that definiteness which is characteristic of earnestness he asks, How are you all to-day, this day, this very day, and no other day? thus drawing down the mind to a precise point of attention and interest.

"Application: Take care of yourselves, because at any moment an inquiry may come from the very highest circles directing itself to your immediate condition; therefore be ready—be always ready—be all ready."

NOTICES OF BOOKS OF HOMILETIC VALUE.

HISTORY, PROPHECY, AND THE MONUMENTS; OR, ISRAEL AND THE NATIONS. By James Frederick McCurdy, Ph.D., LL.D., Professor of Oriental Languages in University College, Toronto. Volume II.—To the Fall of Nineveh. New York: The Macmillan Com-

pany; London: Macmillan & Co., Ltd., 1896. Price, \$3.

The author's undertaking is easily a great one, to be completed in three large octavo volumes. He has set for himself the stu-

pendous task of writing, by the aid of history and prophecy as found in the Bible and of the history found outside the Bible, especially in the recent archeological investigations, to construct an up-to-date history of Israel and the heathen nations that constituted its environment. Of course, much of the work is necessarily tentative, since scientific Egyptology and Assyriology are yet in their infancy; but nevertheless the work, while largely avoiding mere speculations, throws immense light on both Israel and its environment. We called attention to volume I. in January, 1896. That brought the story down to the fall of Samaria. The present volume ends with the downfall of Nineveh. No one who aims to be a Bible scholar should be without the book.

LIFE AFTER DEATH, AND THE FUTURE OF THE KINGDOM OF GOD. By Bishop Lars Nielsen Dahle, Knight of St. Olaf. Translated from the Norse by the Rev. John Beveridge, M. A., B.D. Edinburgh: F. and T. Clark, 1896. Imported by Charles Scribner's Sons, New York. Price, \$3.50.

This is a monograph worthy to be placed in the minister's library by the side of that other monograph, noticed by us not long since, Prof. Salmond's "Christian Doctrine of Immortality." Bishop Dahle, long missionary bishop of Madagascar and now bishop in charge of the entire missionary work of the Norwegian Church, is a famous preacher, a profound scholar and thinker, and a most prolific writer. In the present work his rule has been "to accept no guide except Holy Writ." His task is to present the outlook of Christian hope into the future. The scope of his work is shown by the divisions under which he treats his subject:

"1. The future of the individual, from and including death, until Christ's final advent.

"2. The future of God's kingdom on earth until Christ's final advent.

"3. The Lord's final advent and its results to the individual, to the Church universal, and to the whole creation."

The writer combines clear thinking and clear statement to a very remarkable degree, and the translator has succeeded in retaining these qualities in his rendering. Contrast his definition of life with that familiar one of Herbert Spencer which he quotes: "Simpler, and probably more approximately correct, is it to say that life is that force in an organism which places all other forces working in it in serviceable relation to its growth and preservation."

The book is a handsome octavo of 465 pages, printed so as to make its reading a delight.

THE MOSAIC AUTHORSHIP OF THE PENTATEUCH. Defended against the Views and Arguments of Voltaire, Faine, Colenso, Reuss, Graf, Kuenen, and Wellhausen. By D. McDill, D.D., LL.D., Professor of Apologetics in the Theological Seminary, Xenia, Ohio. Dayton, Ohio: W. J. Shuey, 1896.

This is a very thorough work of its kind, containing, as seen from the contents, a detailed treatment of the skeptical views and arguments considered. Part I. is "Preliminary," presenting "The Points in Dispute," and "History of the Discussion." Part II., under "Objections Considered," takes up "Objections in General," "Claimed Improprieties," "Claimed Anachronisms," "Claimed Allotopisms," "Claimed Contradictions," "Claimed Difficulties," "Imaginations," and "Plurality of Authors." Part III. treats of "Internal Evidence," and Part IV. of "External Evidence."

HELPFUL DATA IN CURRENT LITERATURE.

THE PROTESTANT EPISCOPAL REVIEW (Richmond, Va.) for November has an article by Rev. T. J. Packard on "The Higher Criticism," in which the author examines and compares "the two theories of the Old Testament Scriptures which are now contending for supremacy in the theological world," viz.: the generally accepted view which has been held by Christians all along, and the newly promulgated theory of Graf, Kuenen, and Wellhausen. The article is discriminating, clear, and able, and will be helpful.

THE CONTEMPORARY REVIEW (Leonard Scott Publication Company, New York) gives, in the October number, a summary view of "The Constantinian Massacre," and in the November number, by Mr. E. J. Dillon, on "Russia and Europe," a masterly survey and forecast of European policy regarding Turkey. Mr. Dillon emphasizes the fact that the hegemony of Europe has clearly passed from Germany to her northeastern neighbor.

THE EDINBURGH REVIEW (Leonard Scott Publication Company, New York City) for October, 1896, is unusually rich in contents. The opening article, on "Napoleon III.," exhibits the story of the Second Empire as "the story of a crime" as well as the story of a misfortune. "Amidst the many changes through which France has passed since the Revolution, she has experienced nothing so disastrous as the Second Empire. . . . It crushed out all that was best and purest in French politics; it substituted, for what it destroyed, a policy of corruption." It is at

once a scathing criticism and a luminous summary of the career of the third Napoleon. The most notable article, however, for the ministerial reader is that entitled, "The Duke of Argyll on the Philosophy of Belief." The reader will find this an excellent summary, a judicious criticism, and a careful estimate of the three great works of Argyll—"The Reign of Law," "The Unity of Nature," and "The Philosophy of Belief; or, Law in Christian Theology"—noticed in the December number of **THE HOMILETIC REVIEW**.

THE INSTITUTIONAL CHURCH: A Candid Critique. By R. Q. Mallard, D.D. Dr. Mallard, of New Orleans, is editor of *The Southwestern Presbyterian* and Moderator of the Southern Presbyterian General Assembly. In the July number of *The Presbyterian Quarterly*, published at Richmond, Va., he discusses the institutional church from a conservative standpoint. The objections often made against it and that need to be guarded against, are put clearly and strongly. The editors of **THE HOMILETIC REVIEW** are preparing for a comprehensive discussion of this subject in a "Symposium."

THE REVIEW OF REVIEWS for December, 1896, in addition to a vast array of other interesting matter, has an article by President Walter E. Hervey, of the Teachers' College, New York, to which ministers will be particularly attracted, whether they agree with it or not. Its subject is, "The Sunday-Schools: Their Shortcomings and Their Great Opportunity."