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REVIEW SECTION.

I.—THE CLERGY AND THE PROBLEM OF OUR FOREIGN POPULATION.

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THE history of the United States affords no greater marvel than that of many heterogeneous foreign elements blended into a homogeneous nation. The subjects of the Ottoman empire represent a great number of distinct races, languages, and religions. These races have not been isolated, each in its own territory, but more or less scattered up and down the empire, coming freely into contact with each other; and yet through many centuries each has preserved itself intact. There does not seem to be the slightest tendency to merge into a common national type. The English is a mixed race, but it took ages to effect the amalgam; while in this country, without waiting for the admixture of blood, the native-born children of foreign parents somehow get a stamp which, in looks and speech and in certain characteristics, marks them as Americans; and the next generation, even tho the blood remains undiluted German or French or Welsh, might pass for the "Brahman caste of New England," provided only it has enjoyed sufficient opportunities. I know an immigrant who was an Irish peasant, whose son is to-day a professor of Greek in an American college. Such transformations, however, take place only when the environment is new, stimulating, and distinctly American.

For some years foreigners have been coming in sufficient numbers to segregate themselves in various quarters of our great cities and to found settlements which are exclusively foreign. In such cases there is no necessity of learning our language. There are children in New York old enough to testify in court, who, tho born in that city, can neither speak nor understand English. Customs and costumes also remain foreign in these foreign quarters. In short, the most essential elements of their environment the immigrants have brought with

them. This community is a bit of Bohemia or Germany or Italy transferred to this side of the Atlantic and set down in city or country. It remains an undigested mass in the body politic; and it remains undigested because unmasticated, for mastication is a process of *separation*. It appears, therefore, that the larger the immigration, and the greater the consequent need of assimilation, the slower and more imperfect does that process become.

Moreover, there has been since the war not only a great increase in immigration but also a marked deterioration in its quality. This deterioration has been twofold. The increase of immigration during the past twenty years has come chiefly from inferior races; and, again, the better races have sent their poorer representatives.

For obvious reasons the people of Great Britain are more easily assimilated than the races of continental Europe. Twenty years ago, nearly one half of all our immigration came from Great Britain and Ireland; now only about a third. Our most objectionable immigration comes from Russia, Russian Poland, Hungary, and Italy. Taking the annual average immigration for the seven years from 1874 to 1881 as compared with that of the like period from 1882 to 1889, we find that immigration from Great Britain and Ireland increased only 67.8 per cent. and that from Germany only 76.7, while that from Poland increased 166 per cent., that from Italy 286, that from Russia 297, and that from Hungary 476.4.

The reduction of fares has affected both the quantity and quality of immigration. The building of continental railways and the cheapening of the transatlantic passage have made this Land of Promise possible to much larger numbers and to much poorer classes; and what is worse, societies have been formed, and several European governments have granted aid, to transport to the United States the insane, the paupers, the feeble-minded, and the ex-convicts of their respective countries. The governments of Great Britain, Germany, Russia, Switzerland, and Italy are all guilty of this international outrage. Hundreds of paupers have been found in our poor-houses whose clothing bore the mark of the almshouse in Great Britain from which they had been shipped. Testimony before the Ford Committee on Immigration of the Fiftieth Congress showed that in fifteen months, from April 3, 1882, to July 8, 1883, there arrived at the port of Boston alone 49,122 of these assisted immigrants.

The census of 1890 shows that the foreign element, *i.e.*, foreign by birth or parentage, tho constituting only one third of the population, furnishes nearly three fifths of all the paupers supported in almshouses. In other words, the tendency to pauperism in the United States is nearly three times as strong in the foreign element as in the native.

Again, the 20,000,000 of our population, foreign by birth or parentage, furnishes for our penal institutions of all kinds, except

juvenile reformatories, a half more prisoners than the 34,000,000 of our native white population. This means that the tendency to crime in the United States is more than two and one half times as strong among those who are foreign by birth or parentage as among the native whites.

About twenty-five per cent. of our alien population is unable to speak English. There are children born on our American soil and educated in parochial schools who are as unable to speak the language of the country as are their foreign-born parents; and there are millions of foreigners among us who not only can not speak English, but who are unable to read or write their own language. Illiteracy among the foreign-born population is thirty-eight per cent. greater than among the native-born whites.

We must by no means forget our indebtedness to the immigrants. They have borne the brunt of the toil and hardship in subduing the continent and in developing its resources. They freely shed their blood in defense of the Union. They have enriched the literature of every profession; many of them are earnest Christians; and many are among our best citizens, intelligently devoted to our American institutions. But we can not forget that the quality of immigration is deteriorating, and the facts just given touching illiteracy, pauperism, and crime show that the foreign population as a whole is depressing our average intelligence and morality in the direction of the dead-line of ignorance and vice.

Horace complained that the Orontes had emptied into the Tiber, bringing with it the language and morals of the East. In like manner many a European Orontes has fouled our American waters.

When we consider the quality of immigration as a whole, and remember that it is growing distinctly poorer, it is not reassuring to reflect that Europe could send us an unceasing stream of 2,000,000 every year—as many as our present population in a single generation—and yet leave the present source of supply not only unimpaired but even increasing.

Evidently the problem of our foreign population is one of the first magnitude. This problem is primarily one of assimilation. The immigrant must first be made fit, and then, not before, incorporated into our national life.

The problem should be simplified as much as possible by restrictive legislation. This is not the place to discuss specific measures. Suffice it to say that they should effectively exclude the illiterate, the feeble-minded and the insane, all assisted immigrants, and those likely to become a public charge, and, as far as possible, all criminals. It may be added that our loose naturalization laws, which cheapen and degrade American citizenship, should be thoroughly revised.

But what can the clergy do for the stranger already within our gates? The clergy are interested in the immigrant as a foreigner and

as a man. As a foreigner he needs to be Americanized; as a man he needs to be Christianized; and to Christianize him is to make his assimilation easy.

The three great bonds which bind men together are community of race, of language, and of religion; and of these, religion would seem to be the strongest. It is the religion of the Jew, not his language nor his blood, that has separated him so effectively from the races among which he has lived all these centuries. Many Jews have been converted to Christianity since the beginning of the Christian era, but we find no body of Christian Jews preserving, from generation to generation, the characteristics of their ancient race. When they become Christians they disappear by mingling their blood with that of Christian races; which shows that religion rather than blood or language is the effective wall of separation between Jew and Gentile.

Irish Protestants are more easily assimilated than Irish Roman Catholics. The same is true of German Protestants as compared with German Catholics, and of French Protestants, as compared with French Catholics. Protestant Germans are more quickly Americanized than Catholic Irish; which indicates that an alien language is less of a hindrance than an alien religion. Scotch blood is as far removed from Anglo-Saxon as is the Irish, but the Scotch are more easily assimilated than the Catholic Irish because the former are Protestants. We do not hear of the "Welsh vote" or of the "Welsh quarter" of the city, tho the Welsh are foreign in language as well as blood. The Welsh, like the Scotch, sink into the great stream of our national life as snow-flakes sink into a river; and the reason is that to a man they are earnest Protestants.

The Salvation Army is composed of thoroughly heterogeneous elements. A representative gathering of the Army includes various races, speaking various languages; and not only so, but represents every stratum of society, and the greatest variety of occupation as well as the greatest extremes of social position. At a demonstration of the Army some months since, the members appeared for once in the garb of the station in life which they had occupied before becoming Salvationists. We are told that there were "men in evening dress, in the uniform of the army and navy, in university gowns, in the working clothes of the handicrafts, in the distinctive dress of the railroads, in the rusty togs of the slums, in the rough habiliments of the farm, and in the fancy clothes of the variety stage. There were women of every gradation of gown and bonnet, from ultra-fashionable to ultra-vulgar. The heterogeneous crowd conveyed the impression of the impossibility of cooperation, the interest, culture, calling, way of life of the individuals were so dissimilar. But in their regular uniform no such suggestion arises in the mind. The poke-bonnet of the women, the plain cap of the men, work wonders in uniformity."

But it was not the plain cap of the men and the poke-bonnet of the

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women which brought this heterogeneous company to a social level and united them in a common work. It was a common religious experience and a common religious purpose. These are capable of creating a brotherhood, where race antipathies and class prejudices are dissolved in the alembic of Christian love.

Differences of language and of blood count for much when there is also a difference of religion; and community of language and of blood count for much where there is identity of faith. But a strange speech and an alien blood do not prevent the rapid assimilation of our Protestant immigrants, especially if their Christianity is vital and not merely nominal.

The public school is absolutely indispensable in the work of making good American citizens out of the children of foreigners, and must therefore be preserved in its integrity; but of course the public school does not reach adult immigrants, except as it indirectly influences some through their children. The principal element, therefore, in the problem of assimilation is the religious factor; so that to win to an experimental knowledge of Christ an immigrant who has no vital conviction of Him is to render as great a service to the state as to the church.

There are those who seem to think it is an impertinence to preach the Gospel to Jews and Roman Catholics. But many of the latter who come to us are as ignorant of Christ and of His salvation as were the multitude in the days of Luther; and tho the Jews are generally good citizens, as men they need Christ in the nineteenth century quite as much as they needed Him in the first, and as foreigners they need to be Americanized; but they can never be perfectly assimilated so long as they refuse to intermarry with us and remain a "peculiar people."

How then shall our immigrant population be brought to a knowledge of vital Christianity? Obviously, the first condition of our bringing them to such knowledge is that our Christianity be vital. Only a live Christianity can be life-giving; and such a Christianity is outgoing, aggressive. It is the exact opposite of the Judaic spirit of separation which culminated in Pharisaism. To Mosaic goodness, which was negative, contact meant contamination; but to Christian goodness, which is positive, contact means opportunity. Contact with the immigrant is our opportunity for usefulness and his opportunity for assimilation, for there can be no assimilation without contact. The immigrant is separated from us by his antecedents, his training, his habits, his ideas of life, and often by his language. There is a chasm between him and us which he can close or bridge only very, very slowly. He is not in a position to take the initiative; we are. We can make friendly advances as he can not.

He comes into personal contact with the boss, the bargainer, and perhaps with the sharper. He comes into touch with men who are trying to get as much as possible out of him. Such contact is not very

Christianizing. How shall the men reach him who want to get as much as possible into him? Not the men who want to exploit him, but those who desire to acquaint him with our institutions, to give him some intelligent conception of the rights and duties of citizenship, to inspire nobler ideas of life, to acquaint him with God in Christ. If the clergy were to do all this for the immigrant, even assuming that they had nothing else to do, they would need to be miraculously multiplied like the loaves and fishes in order to come into personal contact with so great a multitude. The census of 1890 showed 640,000 persons of foreign birth in New York city and 450,000 in Chicago, while in the whole country there were 9,249,000. Evidently if there is to be a serious attempt to aid the process of assimilation, it must be on a scale commensurate with the magnitude of the task.

The clergy of the United States have means ready at their hand, quite equal to so vast an undertaking. In recent years there has been an unprecedented growth of young people's societies. The Young People's Societies of Christian Endeavor in the United States now have some 2,000,000 members. The Epworth League of the Methodist Episcopal Church, last May, had 1,250,000; of the Methodist Episcopal Church South, 150,000. The Brotherhood of St Andrew (Protestant Episcopal) has 12,000. The Young Women's Christian Association has 25,000. The Young Men's Christian Association has 244,000, of whom 117,000 are active members. Some of these are counted twice no doubt, but here are three and a half million young people, and, including the Luther League recently organized, very soon to number four million, who have avowedly enlisted for Christian service. Among these armies of young men and women there has been developed, to a remarkable degree, the new patriotism, which is civil rather than military, and which is characterized by the Christian spirit of service. Here is an instrumentality sufficiently powerful, if it can be utilized, to reach the foreign population with Christianizing and Americanizing influence. How can it be brought to bear?

The teaching of our pulpits does not reach those who most need it. If we hold meetings to educate public opinion touching any reform, that part of the public which most needs educating is not present because it is indifferent. If we write books and print papers with the same end in view, it is those already interested who buy them, while those who need them most, because indifferent, do not see them. The truth must be carried to the indifferent. They will not come for it, and they will not buy it.

Suppose the members of these various young people's societies be made the bearers of the truth. Each community could be distributed, and each district assigned to some young person; and many hands would make light work of the matter. Hundreds of thousands of letters are delivered in a few hours in a large city, because the work is systematized, and each carrier knows and serves his own route. It

would not be a great undertaking for a young person once a month to deliver a leaflet at each house in a small district. The work would require no special training, and no peculiar fitness except faithfulness and common courtesy. Boys, and girls too, could go on their wheels, and the bicycle would make it entirely feasible to reach the scattered homes of country districts.

The work need not be confined to the foreign population. The non-churchgoing class generally need to have the truth carried to them; and no doubt the effect on the foreigners would be better, if every house was included in the distribution, than if it was understood to be a special effort in behalf of a single class.

The value of the work would depend of course on the wisdom with which the literature was selected or prepared. Leaflets acquainting foreigners with the fundamental principles of our government, in as many languages as might be necessary, would be in order. The need of rudimentary instruction is illustrated by the case of the Italian who, after he had taken out his first naturalization papers, was in doubt whether this country was an empire or a kingdom. Other leaflets should explain the rights and duties involved in citizenship. An important service would be rendered by preparing a digest of the liquor, tobacco, gaming, and Sunday laws of the State; also of the laws specifying the duties of public officials, such as mayor, prosecuting attorney, the board of excise, the police, etc., of which citizens generally and sometimes even officials are surprisingly ignorant. The distribution of such leaflets would help to bring officials up to duty, to prevent the violation of law, and to strengthen public opinion as to its enforcement. If voters generally were thus instructed, it would be much easier to break the power of the political boss.

In like manner, wisely selected leaflets, teaching religious truth, Sabbath observance, temperance, and every other needed reform, might be put into every home. Such a sowing of wholesome truth in millions of families a dozen times a year could not fail to produce profound results.

Each pastor could work his own young people, and each church provide the necessary funds. If the printing were done on a large scale, the literature would be inexpensive. Of course some measure of cooperation among the churches would be essential.

If not from some higher motive, it would seem as if we might be compelled to undertake the work by some such method, in mere self-defense. But the preservation of our institutions and the uplifting of the immigrant population do not furnish the only motives for such an undertaking. Surely there is providential meaning in the fact that the representatives of all races and of all religions are sent to live among us. Last year 1,169 Japanese united with the Methodist churches of California. How much that fact means for Japan! What if thousands of Chinese were gathered into our churches every year;

how much it would mean for China! When Russians and Bohemians and Italians and Spaniards and Mexicans and Spanish-Americans and a score of other races are really Christianized among us in large numbers, very many will be constrained to return to their own people as missionaries of a Christian civilization and of a vital Christianity; and then will the conquest of the world for Christ make haste.

II.—THE OLD PREACHING AND THE NEW.

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WITHIN the memory of many persons now living there was a regulation style of preaching almost universal in the evangelical pulpit. It had its great advantages and disadvantages; and these, in contrast with modes now prevalent, are the outcome of this article, with a view to the improvement of our methods or want of method.

I. The old ideal of a sermon was a systematic and logical presentation of an important biblical doctrine, beginning usually with exegesis, passing to explication and argument, and closing with inferences and a final personal application. There was, of course, a varying element of the textual, topical, and scholastic; and the historical, descriptive, ethical, or hortatory schemes of discourse had some place, but were subordinate to the doctrinal, and indeed were pervaded by it. Not that the preacher followed a program in bringing forward successively the parts of a whole body of divinity, but the burden of prophecy that weighed upon him related to what are called the leading doctrines, with special emphasis on the spiritual condition of man in his lost estate, the nature of sin as such, the worthlessness of human merit, the necessity of regeneration, and our entire dependence on divine grace. This was the deep plowing, which the preacher felt bound to pursue always, and without which he felt that his ministry was futile. With the doctrines mentioned, came very prominently into view the high claims and inexorable penalties of God's law, His absolute sovereignty, the holiness of His character and of the character required by Him, the corruption of the human heart, the exceeding sinfulness of sin, the tremendous issues of probation, the awfulness of death, judgment, and eternity, justification by faith only, and the sacrificial view of the death of Christ. Incidentally, the solemn sanctity of the Bible, of the Sabbath, and of the Christian ordinances, was enforced; and the tone of public prayer was very grave, reverential, contrite, and largely doctrinal. The preaching to Christians was nothing if not searching, as it was termed, and the ideal Christian often presented was wholly unworldly—intensely spiritual in the religious sense.

The training and the library equipment of the old-time minister favored this concentration of mind on the doctrines that concern the

righteousness of God and that which is theoretically required of man, in a theological and chiefly abstract view. As late as the early part of this century the student's theological seminary was a brief residence with some able pastor, like the excellent Dr. Theophilus Packard, of Shelburne, Mass., who is said to have set the learner to writing theses in regular order, beginning with "The Fall of Man," and with no other help than the Bible—the theology to be taught by criticism of the thesis. Later, theological seminaries were founded, and were poor in resources, very limited in the number of teachers, and the instruction was very traditional and concentrated. And it was much so with colleges; there was little to promote a diversified culture, such as that which is both a blessing and a bane in these days. And the country pastor was sufficiently rich in the possession of the works of Edwards, Emmons, Hopkins, and a few others, or of corresponding authorities in other communions. These he studied, and from these only he took his general tone. A single denominational paper and a missionary magazine were his periodical resources. It is no wonder that the pastor felt himself bound to urge continually the prime truths that awaken to solicitude and convict of sin, and this in a drastic manner, often, due to an earnest purpose to save—a purpose that was too direct to be modified by more comprehensive methods to the same end. And the tendency was increased by the then accepted and invariable manner of procedure in promoting revivals of religion, namely, first chastising and humbling the church-members, and then alarming others out of their apathy. Such was the general type of the evangelical preacher and his preaching down to the middle of this century, and more or less later. The kindest and most gentle were much if not altogether conformed to it, and the most free and genial were sometimes especially rigid in doctrine and severe in discourse, as if to make up for or counterbalance their social geniality. In exceptional instances, there was a strong leaning to the brighter aspects of the Gospel, by temperament, or, perhaps, from an experience that had passed in struggling reality, as well as in intellectual understanding, from the seventh into the eighth chapter of the Epistle to the Romans. In the cities or elsewhere there were a favored few of broad culture, with elastic and varied methods and a wide range of thought; but all partook of the established and well-recognized type.

II. In contrast with the older, we have not one but many types of preaching, and, to a considerable extent, no definite one.

First and rarest, is that which in the best sense is oratorical. In its worthiest examples, it has the merits of definite theme and plan, an argumentative substratum, a variety in statement and illustration and appeal, a sweep of thought, and a cumulative power; it involves thorough preparation, is not a soliloquy or a dissertation, but is shaped and addressed to the hearer with a purpose; and it includes a reasonable regard to those excellencies of diction and delivery which enlist atten-

tion and are, in fact, the truest nature developed by laborious art and practise. However decried, the science and art of public speaking deserve the persevering study of the preacher. Edward Irving, in his "Orations on the Judgment to Come," was one of the examples, in the first half of this century, of those who rose above the traditional mode of their time to the height and breadth of noble and effective oratory; Chalmers was another; and the Apostle Paul, in his writings, reached the summits of solid cumulative eloquence. But, while the eminent examples were men of unusual gifts, it is in the power of every able man to be a Christian orator, by study and practise, by whole-souled devotion to great themes, and this not for any display, but with that single eye and sincere desire to move men to action, without which oratory is a mockery. Such motive and effort would bring out one's individuality, saving him from the machine-method and cant of a sect.

A partial, misplaced, descriptive oratory notes another style of sermonizing that has some prevalence. Many years ago it was, and perhaps now is, a trick of college orating, and it seems to be a perpetuated device. It is discoursing in some usual way, and winding up with a highly elaborated illustration or scenic painting, instead of practical application or personal appeal; apparently, it is to leave a final admiring impression of the speaker's brilliancy, and is very likely to characterize a show-sermon selected on occasion.

As the purpose of this writing is to hold up some features of the old way in contrast with deficiencies and errancies of the present, no special mention need be made of the various characteristics of those who, living or not long since deceased, are recognized as model preachers, each after his own kind. Large lessons could be drawn from them. It is sufficient to say that they combine admirably the old and the new spirit and methods. And it may be added here, in passing, that one type—plain biblical preaching—was imported from England, about twenty or thirty years ago, apparently from its felt value as bread in contrast with pulpit cake of all sorts.

The sensational mode, that deals in extravagant statement and language, is so condemned by the common-sense public that it hardly requires notice, though somewhat frequent in our day. It hungers for novel topics, feeds on newspapers, runs to irreverence and slang, caricatures the doctrine or thing it would oppose, and preaches itself more than Christ. Sometimes, it is associated with genuine Christian spirit and legitimate doctrinal discourse; and, of course, a very earnest and vivid man may be sensational to a degree without intending it.

Along with this element, or else free from it, is another fashion of sermon, that may be termed the staccato or scintillating kind. It affects short pithy sentences, and readily runs to the merely startling effects of far-fetched epigram and paradox. Its aim, conscious or unconscious, is to make telling points in every sentence and to be bright, if not brilliant; and, if successful, it is bright all over in spots, but

with no general and cumulative effect, except to amuse or weary the hearer, who is kept continually on the *qui vive* of intellectual titillation. A temptation, if not a necessity, of the method is to play all around the subject or to wander from it in search of points; also, to push a truth to extremes. Certainly, it must fail to lead the audience on from step to step to a final profound impression. One of the prime requisites of a sermon is unity, however much the variety; all parts should be subordinate and contributory to an end. Moreover, as a distinguished Brooklyn preacher, now living, once remarked, the aim of preaching is not so much expression as impression.

The same lack of constructive unity is a peril in the conversational style, which is another species of recent preaching, having come into some vogue from the manner, not method, of Wendell Phillips, or perhaps from the example of successful lay preachers. Extemporaneous discourse is of late years a blessed reaction from the exhausting labor and peculiar disadvantages of written sermons, provided the preparation be thorough; and the conversational element has important part and place in it. There should be enough direct talking to the people to bring the speaker and them into close sympathy with each other; it will, at least, save a man from directing his eyes and addressing his argument or appeal to the cornice of the auditorium. Especially should familiar illustrations be talked, and the concluding address be as from friend to friend.

But the most current form of preaching, in communions where written sermons still prevail to a considerable extent, is the essay. It may be good, bad, or indifferent; it may have more or less of plan; but it is very apt to be too literary in spirit and execution—too much so to be called preaching; and it is in danger of dissipating itself in refinements of thought and observation; too often it is rambling, with no strenuous purpose and ultimate effect. One carries no specific impression from it, feels no great impulse received, and only remembers indistinctly that the preacher said some good things, and is ready to say “a very good preacher”—as if anything can be good that is short of, or aside from, the great end of really enlightening, moving, molding, saving men. Well written, well spoken, is not enough. Nor is it enough if the essay, often on some minor subject or an outlying one sought for freshness, be thundered and lightened in delivery, with a forced stress that is plainly a matter of cultivated habit among many in these times, not a necessity of the thought or of the speaker’s exceeding earnestness of feeling. To shout a commonplace, with staring eyes and violent gesture, is, perhaps, a temporary reaction from the polished quietness of the style that preceded it, that is, in the Eastern States.

As to the matter that now finds entrance to the pulpit, it is even more diversified than the manner. The homogeneous has verily become the heterogeneous, and not by an evolution, as the term now is,

applied to everything from society itself down to a bicycle or a hair-pin; for the sermon proper in its old acceptation had no worldly germ in it. The whole world, with all its literature and week-day interests and floating opinions and varied methods, has come into the pulpit; it is an invasion from without. There is no space to speak here of the advantages and disadvantages of all this, nor of the proper check the preacher needs to put upon himself against yielding too much to the drift. It is a large subject in itself. Enough that he will be reasonably safe if he keeps in view his commission, not his drawing power or popularity, and sincerely studies to preach the gospel both in its restricted sense and its widest legitimate applications, especially remembering that his business is God's, and that that business is chiefly with individual souls, both for their renovation and advancement, and for that of society through them. But one can hardly fulfil this acknowledged end if newspapers, magazines, and the light literature that deluge us, be his daily reading, in place of the more substantial and professional. His reading will filter itself into, and, indeed, supply his theme. Is not much of our preaching simply magazineish? And, if his study be in the line of his profession, but largely in the wider biblical criticism and its novel theories, even this may fail to furnish the pabulum he needs in his work. A study of the shell is not feeding on the kernel.

III. Disadvantages, in part but incidental, of the old system of sermonizing and its concomitants.

1. The narrowing and hardening of doctrines to a fixed, technical statement in all discourse, with a repetitious set of phrases, that finally tend to deaden and obscure. There is no reference in this to preliminary and standard definition, of which, as in everything, there must be one form of wording that on the whole is best. And there is, no doubt, a scriptural (not human) "form of sound words," which must have its appropriate frequency. The objection here is to a certain stereotyped phraseology at all times, not necessarily Scriptural, regarded as a test of soundness, possibly of some use in examining a candidate for licensure, but wearisome in discourse and fettering the mind of speaker and hearer. No better illustration of the former state of things can be mentioned than the suspicions raised in 1843, concerning an able defender of the faith, the late Dr. Hickok, while he was in Auburn, because he used his own very individual language and explanation in pulpit and lecture-room.

2. There was a continuous and painstaking, if not absolutely painful, effort to discriminate and qualify doctrine on all occasions, in almost every sentence or paragraph, and not so much to clarify as to caution. It was a nervous concern for orthodoxy according to the particular shade and hue of a master or school. It tended to break the force of the truth and to limit its breadth and reach; and it cultivated in the hearer a critical, disputatious habit, an intellectual rather

than spiritual attitude, a partisan rather than a comprehensive and hearty appreciation of the Word of Life. Indeed, it was common among the intelligent people to discuss chiefly the soundness of a sermon, and their prejudices in favor of or against one and another kindred school of theology were alert and strong, so that a misunderstood or questionable clause in the sermon spoiled it all for them, and raised a subsequent clatter. The effect of the sermon as a whole, and just estimation of the speaker, as taken all in all, were often rendered impossible.

3. The constant emphasis given to the most solemn and dread truths was unfair to the entire New Testament, and often unhappy in its effects, especially upon the most conscientious and sensitive. True, justification by faith, the free grace of God, the promises, were set forth, but with anxious qualifications and a general overshadowing. In particular, the inculcation of the exercise of introspection was pushed to the extreme of a duty of continual self-dissection; prayer and Bible-reading were so taught as to be in danger of becoming a penance, or good works ending in themselves—that is, praying for the sake of praying, instead of something prayed for, and reading as a pious task, instead of for the sake of the truth read; the “preparatory lecture” was too much an arraignment of all believers, and the Lord’s Supper too funereal, anticipated often with awe. All this was not a result of fundamental mistake; it was a matter of tone and proportion or of overstraining.

4. There was a manifold lack of certain elements, since brought in by the advantages and spirit of our time, tho often in excess, such as the moral and social aspects of Christianity, the homiletic use of wide information, and a reasonable degree of literary enrichment.

IV. The advantages of the old preaching, which may well be incorporated into the new, were such as the following:

1. The training of Christian minds to a definite system of doctrine. We do not now demand a rigid form of words, a medieval suit of heavy armor in place of the Apostle Paul’s “whole armor of God,” but we require a foundation or framework for Christian thought and effort. It is high time that there be a measurable reaction in this regard. It is high time that in many evangelical pulpits there be no longer an almost total omission of the doctrinal, in favor of generalities about Christianity, and moralizing and sentimentalizing about everything. The great doctrines are there, in the Bible, its very framework, and should be brought forward in systematic presentation. Without them, preaching is invertebrate.

2. A theme was presented in so systematic a way as to leave in the hearer’s mind a clear, lasting impression of the whole and its parts. With many it seems to be thought a merit to avoid distinct heads of discourse. It is not so with the lawyer, the ablest legislative or political speaker, or the scientific lecturer and writer. They even recapitulate

formally and carefully every point of discourse. The people, and all the more if uneducated, need a distinct announcement of proposition, division, and subdivision; else, they hardly know or remember what a man is talking about.

3. There was no small discipline of intelligent hearers, however uneducated, by the logical form and clear discriminations of the sermon. Bating the excess of this, already mentioned, we need the same kind of education for the average attendant—for man, woman, or youth. Logic has been perverted to what a writer called "logicking;" there was too much of this by even great divines of yore. But, in its place and valid, it is the important science and art of reasoning; and much of the preacher's work is implied in the words—"Come now and let us reason together." He, of all others, should so know the laws of reasoning as to use them, and also save himself and others from fallacies.

4. The old preaching invigorated the Christian hearer to a sturdy acceptance of all Bible truth. It created a manly and valiant attitude of belief in noble contrast with the sentimental squeamishness that would soften stern truths, and is a perversion of the humane and refined spirit of recent days. If a man is to preach Scripture, he should squarely and courageously face it and bring his audience to do the same. This can be accomplished, not in a coarse and defiant way, but with an earnest, reasonable spirit that is its own justification.

5. The very serious view of life and its issues, and the profound feeling of sacredness pertaining to religious exercises and ordinances, that characterized the old way, should enter into the new to a wholesome degree. These deep and salutary sentiments are in constant danger of being lost in the liberalism, superficiality, and what may be termed the miscellaneousness, of our time.

6. The gravity and sanction imparted to the greater and lesser moralities, so far as these were preached, by the weight of theological truth that accompanied ethical and hortatory discourse, were elements of value not to be forgotten. There is too much of ethical preaching from the human plane only—in the vein that a wholly unreligious or even unbelieving writer might pursue, and quite as edifyingly. All virtues and duties should come into the Christian light that illumines them in the New Testament, and be made divine.

7. Preeminently, a proper humbling of man and exaltation of God, which was the purposed aim of the old way, has a lesson for us, altho the purpose may have been pushed too far. We may recognize now the majesty of God's patience, love, tenderness, as well as of His power and righteousness; but, however it be, there is too much deifying of man and humanizing of God, or in too perverted a manner. The old prophetic words need to be voiced—"If I be a Father, where is mine honor?" and the soul needs to be brought into the light of a holy God, until it exclaims, with the old, upright Arabian emir, Job, "Now mine eye seeth thee; wherefore I abhor myself and repent in dust and ashes."

III.—PREPARATION OF THE CHURCH FOR REVIVAL.

BY REV. B. FAY MILLS, D.D., FORT EDWARD, N. Y.

It is somewhat difficult for one who believes that a revival is the normal condition of the church to produce an article upon Preparation of the Church for Revival. We are coming to see more and more that a church should be constantly engaged in aggressive evangelistic effort. In olden times it used to be assumed that a revival could only occur in a community where there had been some real decadence in spiritual interest and power, and such a view is suggested by the etymological meaning of the word; and while it is true that the means by which any church that is not in a proper spiritual condition may be aroused to a sense of its need and opportunity may be justly called by this suggestive word, it is also true that the normal condition of the church is one of aggressive evangelistic effort constantly producing appropriate results. In this article, I shall endeavor to keep both of these thoughts in mind, and to make some simple suggestions that may be of use, both in the arousing of the slumbering church and in increasing the efficacy of one that is earnestly at work.

First of all, it may be said that the great condition of a revival is, that there should be a sincere belief in it as God's method of winning individuals and an intense desire for it upon the part of those who bear the name of Christ. Nothing could be better calculated to produce these conditions than a study of the experiences of the Israelites and of the early church, as well as of the people of God in more modern times. The historical books of the Old Testament, and the writings of the prophets and the psalmists are full of the most suggestive and stimulating material for the awakening of spiritual interest. A study of the Pentecostal awakening, with a careful consideration of the methods that produced it, and the adoption of similar methods adapted to the circumstances of modern life, can scarcely fail to awaken a deep interest in spiritual things. The general characteristics of all the great revivals have been substantially the same, and the pastor who spends considerable time in bringing to his people the message of the great spiritual awakenings of the past and the present will find a great hunger growing in himself and his people for a manifestation of such divine power in connection with his own labors. The study of the writings of modern masters of revival methods can scarcely fail to create a deep hunger and enthusiasm in the student that will prove to be a contagious influence to those about him. The autobiography of Charles G. Finney, as well as his revival lectures, and his lectures to professing Christians will never be superseded so long as the church shall be in need of spiritual quickening. Of more recent works, the "Lectures on Revivals," by Edward N. Kirk, "Fire and Hammer," by Orson Parker, "Winning Souls," by A. B. Earle, "The Reaper and His Harvest," by P. C. Headley, "Manual of Revivals," by W. G. Hervey, "Hand-Book of Revivals," by Fish, and the works of Moody, Jones, Aitken, and others, are exceedingly suggestive, altho there is probably no one book that would prove so helpful in the work of a pastor as "Revivals, How and When," by William W. Newell. Supplementary to these may be mentioned such books of illustration as "Wonders of Prayer," edited by D. W. Whittle, "Remarkable Answers to Prayer," by William Patton, "Touching Incidents," by S. B. Shaw (a book of exceptional value), and many others of the same general character.

The searching of one's own heart and its purification and consecration would naturally lead any pastor to be dissatisfied with anything less than a powerful evangelistic church.

It is a very sad thing that any one should be able to say in these days, that a church ought to be evangelistic in its aim, and yet there is not one of us who does not recognize the necessity of such an utterance. It would have astonished

the founders of the church to have had one of its members say that one great aim of the church should be the bringing of men to God. The earlier Christians had no conception of any other aim.

The limits of this article will not allow me to write as I should desire concerning spiritual preparation for the work of reviving grace, and I shall therefore assume that great emphasis is to be placed upon intense and long-continued individual and associated prayer, and upon the greatest heart-searching and consecration and purification of individuals, and of the endeavor to lead the church to be willing to do all things that may be suggested by the Holy Spirit and those appointed by Him.

The very greatest material condition for a revival is, that the church should determine to make it its business that the desired results should be produced, and should not consider any sacrifice too great to be made in connection with the effort. The motto should be that of Henry Martyn, "Expect great things from God; attempt great things for God." And while I do not mean in any respect to overlook the overwhelming importance of spiritual preparation and conditions, I think I shall not be misunderstood when I say that the pastor and people should plan the practical preparations as tho their efficiency depended entirely upon them. All the business of the church and all other meetings should be so arranged as to give way to or bear directly upon the coming effort. There should be a number of special meetings for prayer and confession of sin and spiritual awakening, and personal consecration before the larger public meetings are attempted. The people should be notified repeatedly that they should so arrange their social, business, domestic, and other concerns that they can attend all of the services and give their time to definite spiritual work, "God's set time to favor Zion is come," when people care more for their own and for their neighbors' spiritual interests than for pleasure, money, formality, pride, prejudice, or convenience.

Now as regards the more practical preparation. In the first place, there should be appointed all the committees that can be made up of earnest and efficient people.

There should be a committee on finance. In order that the proposed series of meetings should be successful to the largest degree you will need money. And there is no better way to secure public interest in any enterprise than to ask financial support. You should count money as the cheapest thing you have, and should not try to see how much you could do with a limited sum, but how much could be accomplished with a free expenditure of the substance of the people. And do not think that a generous subscription or collection for this purpose would injure any of the other financial interests of the church. The trouble in almost every community is not that men do not have money, but that they do not care to spend it for spiritual things. I remember one city, where the raising of a certain sum of money for necessary expenditure was opposed by certain people on the ground that during the hard times all the extra revenue should be contributed for the support of the poor. It so happened that in this city, very little, if anything, had been done for the care of the poor, but that, after a sum had been raised by popular subscription in order to increase the efficiency of the proposed evangelistic campaign, in one of the meetings nearly two thousand dollars was contributed by the people whose hearts had been opened, for practical relief of those who were suffering from physical want.

A second committee that may wisely be formed will be one composed of ladies, for the arranging of women's prayer-meetings, weekly or daily, in such fashion as will enlist and interest all of the women. It may also be well to have special committees appointed by the Sunday-school and by the young people's societies, etc., for the direct purpose of enlisting the members of these organizations in a practical fashion in the work.

A third general committee that may very wisely be formed will be the committee on canvassing. Your whole region should be divided into districts, and canvassers should visit every house and every place of business. They would better carry visiting cards on which should be printed the following, leaving a space for the names to be written below :

We should be glad to see some member of your family for a few minutes. We have called to present you with a special invitation to the special religious services soon to commence in this city.

This should be done the week before the meeting. I need not say that you should get efficient workers to do this. Your canvassers should have one or two meetings for prayer and conference before commencing their work. Furnish them attractive invitations, which they are to give to the people where they call, personally if possible. When the residents do not wish to see them, they may leave the invitations without a personal interview, but when it is possible, let them try to leave a spiritual impression from the call. Keep your committee and canvassers organized, so that they can be ready for further work if desired.

Another committee which should be organized, and whose work should be distinct from that of the canvassing committee, is that of the advertising committee. They should understand distinctly that advertising is not only to convey information but to make people realize the importance of what you are about to do. There is an old saying that the first time a man sees an advertisement in a newspaper he doesn't notice it, that the second time it catches his eye, the third time he reads it, the fourth time he reads it with greater interest, and the fifth time he goes and buys the article described. You should not state anywhere how long the meetings will continue, unless the duration is to be for a very short time, when it should be distinctly stated "For one week only" or for "Four days only" or for whatever length of time the meetings are to continue. If they continue several weeks it would be desirable, however, to emphasize your advertising for the last week. Make your announcements for only a few days at a time, not more than one week in advance. Enlist the editors and reporters of all your newspapers; furnish them matter that will awaken public attention for the last month or two previous to the commencement of your meetings; see that reporters attend all the services, if possible. If not, get the papers to print what you furnish, and see that complete reports are printed in every issue, even if you have to write them yourself or hire some one to do it for you. Furnish an accurate and complete announcement every day, including Sunday, to all your principal papers (this does not mean Sunday papers). Send invitations to pastors and congregations to assist you as it may be possible for them, by their presence and by their methods. Use a great deal of judgment in the bulletins announcing the meetings. This includes all sorts of posters, placards, etc., which your ingenuity can devise and your judgment commend. Street-cars furnish a valuable medium when you can secure their use, both inside and out. Bulletin-boards, the size of a newspaper page, should be placed in prominent positions in your community, and are very economical and efficient. Placards in stores, factories, saloons, hotels, railway stations, etc., and posters and bill-boards in the country regions are also advisable.

Do not try to put too much on any one poster or placard. Make them all different; people can get details from other sources. The work of the large announcements is to attract attention, so that "he who runs may read." I have never found the use of handbills and dodgers of any value, except in small towns and villages, and ordinarily you would not be allowed to use them in the streets of a city. The issuance of tickets for special services, however, is the very best form of advertising. Some especial subject can be announced or some particular class can be invited, and the entire house or a block of seats reserved for them and the tickets distributed freely, through your congregation and workers, etc, tell-

ing those who take them for distribution that they must invite the people to come and give the tickets only to those who will agree to use them. It will require from six to ten times the number of tickets that your building, or the reserved part, will seat, as of course a great many of these tickets will be wasted.

Another important committee should be the committee on music. We have found in our experience that this committee does not need to be composed of musicians, and frequently those who are not musicians will organize a better choir than those who are. What you want to do is to select men and women of good executive ability and of wide experience and acquaintance with the people, who will give their time to organizing a choir of as large a number of good singers as may be procured. You can not have the number of your choir too great. A large choir is something like a school exhibition that draws a large representation of interested friends and relatives, etc. I should not insist that every member of the choir should be a member of the church, but should rather try to make the choir something of a net for catching a number of people not confessed Christians, who might thus be put in a very warm place, and might be led to an open confession of Christ. You should see, however, that your leader and organist are both earnest Christians. The choir should commence to have rehearsals at least a month before the meetings, and as much of *esprit de corps* as possible should be created among those participating. It would be well to have an iron-clad agreement with members of the choir to attend the evening meetings, and they should be furnished tickets of admission or badges, after they have signed the pledges in which they agree to be present at specified services. You ought, by all means, to have a special platform prepared for the choir at the front of the room, not only to add to the effect of the singing but for the general effect upon the choir themselves. Be sure to have a good hymn-book containing the best of the Gospel hymns. If you do not ordinarily have enough copies of the right sort for this special purpose, you can procure some of the sixty-four-page editions of some good books from the publishers, who will be glad to furnish them at five or ten cents apiece in manila covers; or you can probably arrange with some publisher to rent you the books as an advertisement at a comparatively low figure. For this general sort of work, there is, in my opinion, no book that is at all comparable with the "Combined Gospel Hymns," Nos. 5 and 6, or Nos. 1 to 6, combined. While there is considerable, both in words and sentiment and music, in these books that offends a critical taste, there is not a one tenth part as much as you may find in the ordinary church hymn-book that offends the popular taste, and it is certain that no hymns have been so much used in the world's history in drawing men to Christ as those in the books above referred to. I have tried various other books in our work, but always come back to the "Gospel Hymns" with renewed appreciation and interest. It would be well to arrange and advertise a song service for fifteen or twenty minutes before the commencement of each regular service. You want to be very careful about allowing people to sing solos in your meetings. Never allow a solo to be sung after a sermon, unless you have one of the most remarkable Gospel singers in the world, and only then in case you know that the hymn will be sure to add to the depth of the spiritual impression. There are very few singers, either men or women, who can sing a hymn with spiritual effect, altho some of them might very acceptably sing a hymn, or a part of one, as a solo in the earlier portion of the meeting.

What we consider the most effective and important branch of service in connection with our evangelistic meetings, is that rendered by the ushers and assistant ushers and doorkeepers. This system, which has grown entirely out of experience, has been adopted by very many evangelists who have assisted us in our work or who have attended our meetings, and in some cases by pastors of churches who have made a most effective use of this plan. We use the term

"usher" and "assistant" to designate those who, in some meetings, would be called workers. We do not call them by this title for more than one reason, one of which is, that "in vain is the net spread in the sight of any bird." There should be selected the ablest and most consecrated full-grown men as ushers, and the most spiritual women as assistants, who should be pledged to attend all the evening meetings and as many of the afternoon meetings as possible. Do not, in any case, select boys or girls or very young men or women for these positions, but take your Sunday-school officers and teachers and people of similar calibre. The chairman of your committee on ushers need not be the chief usher, but this committee should select, with great care, men of the best executive ability to act as chief ushers and assistant chief ushers in seeing that the suggestions made to the others are carried out. It would be well for you to furnish badges with the word "usher" printed thereon, and badges of a different color with appropriate printing for the chief and assistant chief ushers and assistants. Inform these people that the ordinary service required of an usher in the performance of his usual duties at church does not afford any ground for thinking that he would make a good usher in these special meetings. Tell them that while the name remains the same it is an entirely new office from what is expected of them in ordinary church work. Regarding the number of ushers, you will want one for every forty to sixty people that can be accommodated in your building, and about as many assistants as you have ushers. The assistants are expected to do as much spiritual work as the ushers, but instead of being stationed at the rear of a section and having something to do with seating the people as they come into the building, in the first place, the assistant occupies the middle seat of a very long block of seats and is to be sort of a shepherdess for the fifteen or twenty people that can be easily reached about her. Each usher should be assigned to a section, out of which he should not be expected to go except when the people were being moved from the rear to the front of the church for the after-meeting, or from the main part of the church into an adjoining room. The following diagram will give some idea of the arrangement that I have suggested, representing a block of seats occupied by two ushers and two assistants. On this diagram "U" represents the place of the usher and "A" the place of the assistant.

```

U o o o o o o o o o o o o o o o o o o U
o o o o o o o o A o o o o o o o o o o
o o o o o o o o o o o o o o o o o o o
o o o o o o o o o o o o o o o o o o o
o o o o o o o o A o o o o o o o o o o
o o o o o o o o o o o o o o o o o o o

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When the usher's section is filled, he takes his seat at the rear where he can overlook his section, and is supposed to have special spiritual oversight over the three or four people in the seats nearest the aisle, that he can most easily reach in his section; while the assistant is to reach two or three people each side of her and six or seven in front, and six or seven behind her. As the people go in the assistants should be in their places and the ushers should be standing in the aisles ready to receive the people, who should be passed on from one to another, thus seeing that the front seats are filled first. When a section is full and the usher takes his place in the seat assigned to him, which should be reserved by a placard put on the seat for that purpose, then the section behind him may be filled.

When you have tickets to distribute they should be divided into packages and given to the ushers before the doors are open, and when an appropriate announcement has been made, they should commence at the front of their sections and, passing from row to row, hand to the person at the end of each row a little bundle of tickets, asking him to take what he wishes for distribution and to pass on the rest. I shall assume here that you will use some sort of card to col-

lect the names of all inquirers. My experience has made me feel that the simplest form of card is the best. I would not put a theological statement nor an expression of a complete determination to be a Christian upon such a card. Of course I would not count the cards as representing converts, nor would I make any other estimate of the number of people converted at any time or in any place, but I would make the card a simple acknowledgment of spiritual interest on the part of those who otherwise might never signify their interest at all. The form that we use is as follows:

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I desire henceforth to lead a Christian life.

Name _____

Residence _____

Church or pastor preferred _____

This is not an article concerning the conduct of after-meetings, or I should be glad to say more upon this point, but it can easily be seen that such a card may not only be signed by one who is determined to lead a Christian life but may also be signed by those who have not yet reached such a complete determination, but who have some spiritual interest and would be willing to indicate it in this way, thus inviting pastoral attention. In our meetings we have these cards distributed by the ushers and assistants immediately after the invitation has been given to indicate spiritual interest by rising, and a prayer has been offered for those who respond. We also use them at the close of the second meeting, and find that at that time some are very willing to fill them out who refused to do so in the earlier and larger service. I need not say that those who fill out these cards should be immediately followed up by earnest Christian effort; and with many, questions as to the permanent interest of those who have expressed their spiritual concern will depend upon the shepherding of them hereafter.

Among the hints given above there may seem to be something of undue mechanism; but in this work, of all others, "trifles make perfection, and perfection is no trifle." And while it is "the greatest art to conceal art," you will find that after the first service or two these arrangements will not interfere in the slightest degree with the most careful attention of the people to spiritual things.

We live in a day of great business activity, and it is not right that only the material world should have the benefit of the most effective methods. I think I need not add, that above all, and before all, and over all, and, in a measure, independent of all, is that dependence upon God and that indowment of the Holy Spirit which can make any enterprise effective and without which the most earnest efforts will certainly fail.

V.—LIGHT ON SCRIPTURAL TEXTS FROM RECENT DISCOVERIES.

ASSYRIOLOGY IN ITS RELATIONS TO THE OLD TESTAMENT.

By PROF. J. F. McCURDY, PH.D., LL.D., TORONTO, CANADA.

ORIENTAL research, so important in many ways besides, is mainly of value as it supplements and illustrates the sacred records. Its achievements have been so large and significant that they may with perfect propriety and reverence be termed a secondary if not a second revelation. To the public professional expounder of the Bible they have an interest wide and manifold.

Let us look at the matter from the standpoint of the minister's habitual needs. In whatever fashion the preacher portions out the Bible in trying to declare the whole counsel of God—whether he chooses a single passage longer or shorter for his text, or takes up a book or group of books as a whole, or chooses the com-

plete Old or New Testament for his topic—he finds that his task is a two-sided one everywhere and always. His exposition is perpetually illustrating what we may call the order of revelation and the order of Providence. To present one of these aspects of the divine working without the other is more than a mere defeat; it is a serious injury and loss. To express the same idea more formally, we may say that to make biblical exposition exclusively doctrinal and ethical is bad homiletics. It must also be in the truest sense of the word historical, if it is to be either faithful or duly effective. It is mainly this historical aspect of revelation which is illustrated by Oriental discoveries.

The Bible, especially the Old Testament, is full of history; that is, of objective facts of wide and enduring significance. The Old Testament revelation, indeed, is cast in a framework of narrative, of more than mere personal or local interest; and what is not directly descriptive or commemorative is full of historical allusion. We may therefore assume antecedently that much of what is of a practical hortatory or ethical nature can only be fully appreciated in the light of the events and the circumstances which were the outward occasions of the revelation; that even God Himself divests Himself of His garments of thick darkness in conditions of time and place; and as we apprehend Him only through His ways to men, so we must needs pay very earnest heed to those times and places in which He, that is, His truth, has been revealed. The gist of the matter is, in a word, to be a good biblical preacher one must be an exegete; to be a good exegete, one must be a historian.

Inductive proof of the validity of this position in the region of Oriental research abounds on every side. A single concrete illustration may suffice to clear the way. It shall be taken from the most instructive and spacious field of prophecy. A prophecy is an historical event, and has to be timed, placed, and circumstanced before it can be understood or utilized. But every prophecy is a disclosure of God's will concerning man. If it is a statement of what men should do, it is a moral and religious truth. If it is an announcement of what they will do or of what is to be done on their account, it is what we call from the human side history, and from the divine side Providence. Now in any given case these elements are found to be inseparably linked together. We read, for example, in Isa. x. 5: "Wo to Assyria, the God of mine anger! in whose hand as a staff is my indignation." The rest of the chapter unfolds the wide historical and providential perspective of which this text is the open gateway. Two nationalities are here involved, in each of which the supreme Ruler of the nations has deep concern. One of them is the great Assyrian power. It is now supreme in the civilized world. Its supremacy has been gained by force, skilfully organized and steadily exerted as never before in the earth's history. The smaller kingdoms, east and west, go down before it singly or allied, with or without resistance. Israel, one of the lesser Western states, is becoming surely its prey. Upon Israel Assyria is to work its will, almost to complete destruction (ver. 6). With dramatic vividness the great king, Sennacherib, is made to set forth the policy and might of his empire. He claims invincible and unlimited power. And it would seem as if he does so of right. For who could stay the force of his onset? Or what god could deliver Jerusalem out of his hand? So any common-sense observer of the time would have said. But the situation was grasped by one man who was something more than a common-sense observer. He belonged to the weak and prostrate nation. And yet, as a statesman and patriot, he declared that its fate was a well-deserved punishment, which divine justice was meting out by the hand of the Assyrian oppressor. Singular also was his judgment of Assyria itself. That puissant monarchy was now at the summit of its power. Palestine was fairly within its grasp. Jerusalem, the last great stronghold of the West-land, was apparently about to fall before his triumphantly advancing troops (ver. 28 f.). Egypt alone remained unsubdued. But any one

of ordinary political sagacity must see that its time also was near at hand—as in fact it did yield to Assyria in the succeeding reign, under Sennacherib's greater son. Still, the Prophet calmly pronounced Assyria's doom. While "a remnant" of Israel was to be saved in perpetuity, the boastful, remorseless, resistless Assyrian power was to come to an utter end, as soon as its purpose had been subserved. The most astounding thing of all is that the prophet was right. It is evident that he was accustomed to walk with Jehovah his God on commanding heights of observation and prevision.

Such a prophecy as this presents two broad aspects, either of which looks straight and clear upon the region of Oriental discovery. One of them has to do with God's providence; the other with His moral revelation. On the one hand we are impressed by the conception held by the prophet himself as to the political movements of his time. He seems to assert that the most powerful empire yet known to men flourished and maintained itself at an enormous cost of human life and effort, mainly in the interests of one of the feeblest of its subject states, which, moreover, it was at that time intending to put summarily out of existence. If this view is correct, it would seem worth while to inquire whether Oriental history generally did not turn upon the same apparently insignificant issue. We are then induced to seek and inquire further, and that with added interest. We observe that the Old Testament abounds with references not only to Assyria, but to that other country whose widespread dominions antedated that of Assyria by a score of centuries, and outlived it by seventy memorable years. So we look up next the records of Babylonia, and find that they run back to the beginnings of the race, and forward to the close of the ancient Semitic domination and the new era under Cyrus the Persian. In reading Old Testament history and prophecy anew in the light of all the knowledge gained by this inquiry, we see the same relations maintained and the same lesson taught. We discover, in brief, that the whole environment of ancient Israel, which determined so largely its political and social history, ministered to its providential destiny; that, indeed, according to Isaiah's bold conception, the peoples of Western Asia with which the Bible is concerned lived, and moved, and had their being largely for the sake of little Israel. To learn this lesson, the great lesson of all ancient history, secular or sacred, we must have a knowledge of the facts both in themselves and in their genetic development. Such knowledge is only obtainable through the disclosures of recent Oriental science.

But we are still more interested in Isaiah's theodicy, on the practical ground that it is a mode of revelation of the moral and spiritual truth of the God of Israel. What, after all, was Isaiah's great business in life? He was a preacher of righteousness. Look at the text again, and notice that it is one of a series of discourses whose central theme is the need of moral and religious reform, in accordance with the character of Jehovah Himself. And the "teaching" with which He was commissioned is not given in the guise of abstract propositions, but in the form of positive precepts. It was wickedness that was destroying the nation: directly from within by its own inherent curse; indirectly from without as a primitive judgment. This chastisement was coming from Him who was not, as the transgressors supposed, a securely retained patron, as the God of His own people, but the impartial Sovereign at once of Israel, of the nations at large, and of the universe. The "remnant" could and would be saved only on condition of righteousness. This very judgment here announced, which was coming in like a flood, was "final and decisive, overflowing with righteousness" (ver. 22).

Can we bring ourselves back in imagination and sympathy to the times and conditions of the prophecy? Can we make the memorable situation and the great eternal issue real to ourselves? It is perhaps easy to realize in some degree the position of the prophet, as he agonizes with the burden of his message. But

it is not so easy to adapt ourselves to his environment; to appreciate the difficulties which he had to overcome, or the magnitude or even the character of the practical problems which he had to face. We are apt to forget that in his time and country religious service was almost entirely divorced from practical life, except among a small class of devout souls (*cf.* viii. 16), to whom we owe the perpetuation of religious life in Israel. To us the associations of divine worship, as well as the power of tradition and education, have made the truths both of morals and religion appear self-evident, even when they are ignored or scorned by the multitude. But to the great mass of the people of Israel the essential relation of Jehovah to His world, or even to His own people, from which flowed the obligations of religion and morality, could only be demonstrated by the teachings of experience. What has not inaptly been called "ethical monotheism" was not, and could not have been, a creation of the prophets. And yet by them it was asserted and vindicated, for their own time and forever. What they did was to bring to the front and immortalize the moral and religious issues which were felt by every true follower of Jehovah to be at stake in the struggle that was going on in the bosom of Hebrew society between the forces of good and evil. It must, therefore, not be surprising to us that the great prophets of this whole period, Amos, Hosea, Micah, Isaiah, reiterated the most elementary and yet perpetually neglected truths of moral and religious conduct, with such monotonous persistency that the frivolous scoffers of the time travestied over their cups their professional utterance of "precept upon precept; precept upon precept; rule upon rule, rule upon rule; a little here, a little there" (*Isa.* xxviii. 10, *cf.* 13).

Now an essential part of this "teaching" was an insistence upon the consequences of neglecting it. In other words, the punishment of the transgression was a part of the sanction of the law, and therefore an essential element of it in its concrete presentation. This retribution, or, to put it more broadly, this moral discipline of Jehovah's people is unfolded to us partly in the Bible story and partly in the cuneiform records, or rather in the composite and yet unitary story which may now be compiled from the surviving literature of Israel and Assyria.

What such discipline meant for Israel, how it was inflicted, and how it fulfilled in detail, both for Israel and Assyria, the terms of the prophetic word, may be most conveniently shown in a later issue of *THE REVIEW*. It furnishes but one of many illustrations of the leading principles with which we have concerned ourselves, and with reference to which all matters of biblical history and archeology are to be judged and utilized by preachers and Bible students generally. Such guiding principle shows us how everything in the Old Testament is given to the world with the twofold object of illustrating God's working and God's teaching. Moreover, by means of it we are at length brought into a position to see the true relation and value of questions of authenticity, credibility, and the like matters of contemporary interest and importance. That is to say, we have another and an invaluable test of the value of sundry historical records or allusions in the Old Testament. They are furnished, if we may say so, with additional canonical credentials. For the best biblical apologetic is not *a priori* argument that the historical statements of the Bible must necessarily be true, but an inward conviction of their truth based on independent observation that they are adapted to the end which the writers themselves declare they were intended to serve.

It is an immense gain to biblical criticism that a more rational attitude is now maintained by the most influential critics. No one entitled to speak with any degree of authority now maintains that the historical statements of the Bible are a haphazard collection of stories and legends, more or less edifying, which happen to be cast upon our shores by the buoyant and uncertain current of Jewish

tradition. How is it that saner views upon this matter are now so much more generally maintained even by unsympathetic critics? Two of the chief causes may be mentioned: (1) the influence of the true doctrine of development as applied to the Old Testament literature; (2) Oriental discoveries, which have enabled us to fill up blanks in the Bible story, and have given us the historical setting of the larger movements of peoples and nations in which Israel played its distinctive part.

It will now be best to present a few far-reaching conclusions which are arrived at with the help of the lately exhumed monuments of Oriental antiquity. In subsequent papers these general positions will be illustrated from sample texts or passages from the Old Testament records.

I. The Old Testament is a history of the ancient Northern Semites, and among them especially of the people of Israel, to whom and by whom has come the knowledge of God's works and ways.

II. Viewed outwardly, the history of Israel is an episode in the larger history of the states of Western Asia. Israel was itself an offshoot of the race that controlled for thousands of years the whole great region between the Mediterranean and the Tigris. It shared with the kindred peoples some of its fundamental institutions, political, social, and religious. Its destiny was determined also by the movements of the larger states that were dominant within the circle of those kindred peoples.

III. The great controlling factor among the nations, and the disposer of the destiny of Israel, was the dual empire and civilization of Babylonia and Assyria. With Babylonia the Old Testament history begins, and Israel's career as a nation ends. The political aims and enterprises of Assyria and Babylonia determined the status of Israel and even its very existence.

IV. Viewed from within, these relations of Israel were so ordered and disposed that they ministered materially to its higher life. Israel received the word of Jehovah. But only by prolonged and drastic discipline could the moral and spiritual truths of revelation be made real to its recipients.

V. The golden age of prophecy in Israel—the most active period of revelation, the most productive and influential era of Hebrew literature—was coincident with the time of the closest contact between Israel and the Eastern Empire. The relations were so intimate and involved that they form a leading theme of the prophets of the time. To understand them is to hold a key to some of the priceless treasures of the Word of God.

VI. The Babylonians and Assyrians were the best record-keepers of the ancient East. Their surviving annals are fairly full, and on the whole accurate. They serve at once to explain and to supplement the Hebrew records. These people were also the best timekeepers of antiquity. Their chronological notices furnish a framework for the Old Testament history.

VII. Assyriology holds already a foremost place in biblical apologetics. It furnishes by far the best tests of the historical accuracy of the Old Testament. It performs this splendid function in two principal ways:

(a) Directly by the actual record. All the numerous statements as to international events made in the historical books are verified by the cuneiform annals wherever the same topics are touched upon in the two literatures.

(b) Indirectly through the larger interpretation of history. The many allusions in the Bible to peoples outside of Israel, and to the relations between them and Israel, have more than an incidental significance and more than a mere archeological interest. They are shown by the reconstructed history of Western Asia to bear an essential part in the unfolding of the providential purpose displayed in the discipline and education of God's ancient people for the salvation of the race.

SERMONIC SECTION.

REPRESENTATIVE SERMONS.

THE EFFICACY OF PRAYER.*

BY VERY REV. CHARLES GORE, M.A.,
CANON OF WESTMINSTER.

My subject is the Efficacy of Prayer. Prayer is asking. It is the creature asking the Creator. And by the efficacy of prayer we mean that something comes of our asking, for God hears and answers as we ask. And my desire is, if I can, to reinforce in you the will to pray by removing some of those obstacles which, in the minds of good people, very often impede them in taking pains about prayer. . . .

Therefore, this afternoon I ask your attention to four plain points in regard to prayer, if, it may be, I may remove some of those obstacles, conscious or half unconscious, which impede you and me from taking the pains and giving the systematic energy we might to this life of prayer, and finding what is always the consequence, our delight and our fruit therein.

I. Prayer in History.

Let your imagination grasp the vast place which prayer holds in the whole history of our humanity. Man, as you look at him broadly, does set his faculties to move in three directions. He moves out toward Nature to draw out its resources for his advantage; and that is civilization. Its history begins where the savage hunts his prey, or scratches the soil and throws in his grains for the beginning of agriculture. It passes through all that varied history of industry which reaches up to that vast complexity of the modern system of civilization, by which the resources of the furthest corners of the earth are brought together to the centers where men live, for their convenience and for their luxury. Man

* Preached in Westminster Abbey, Dec. 7, 1895.

moves out toward nature to appropriate its resources; but he moves out also toward his fellow-men, and that is the history of society. It has its rude beginnings in the tribe and in the family; it advances through all human history; it reaches to that point of infinite complexity in which the life of nations in themselves, and the life of nations one with another, is presented to our minds. Man moves out toward nature; it is the history of civilization. He moves out toward his fellow men; it is the history of society. But he moves out also toward God. Look at the savage; look at man in every stage of civilization; it bridges over his rudest beginning up to the point of his greatest advance. Everywhere in the works which men work, in the structures which they build, in the language which they speak, you observe a good third part of their energy preoccupied with prayer. The religion of which prayer is the characteristic act sets its stamp everywhere on human history. It has, like civilization, like society, a checkered but a definite progress. It passes through that progress most conspicuously in the Old Testament; for at the beginning of the Old Testament you see a worship which has conspicuous affinity with the worship of a merely savage tribe; while at the top it reaches up to that supreme worship which is the worship of the Son of Man. It reaches there its climax. It is the heritage of that society which was founded by Jesus of Nazareth. It has its center in the Lord's Prayer; at the altar it radiates out to consecrate and to bring down blessing upon the whole of life. But contemplate the greatness of the place which prayer occupies in human activity, and ask yourselves, as you are reasonable men, whether you can possibly believe that an activity so regu-

lar, so constant, so progressive, so universal, can be based on any mere figment or dream of the imagination. It is one of the most solid results of scientific inquiry that no human faculty can develop or subsist unless it is what scientific men call in correspondence with its environment. That phrase means that no faculty can come into existence or maintain itself unless it is really useful, unless it really corresponds with some fact external to man, is in real relation with nature as it is. The eye could not have developed or subsisted unless there had been the reality called light to evoke it and to make it useful. And all this activity of prayer, seen in its various strange forms till it reaches up to rational consistency in the prayers of the Son of Man—all this activity of prayer could not have been evoked, could not have developed, could not have subsisted unless man by praying had been really in relation to the God who hears; unless all this activity of prayer had been in real correspondence with the fact, and the most fundamental fact on which the universe is built.

II. *God and the Individual.*

There is no doubt that a great many people recognize in a vague sort of way that somehow prayer is a real activity of human life. They can not so far separate themselves from the inner man as to deny that. But to kneel down and pray for this or that seems to postulate a knowledge of God about me, and attention of God to me in particular which, when I consider the vastness of the universe, appears altogether preposterous to suppose.

Brethren, there are a great many cases in which we need to distinguish between our imagination and our reason. This is one. True it is that the imagination of man falls absolutely baffled before the task of imagining how the conscience of God and the activity of God which are over all things absolutely can still comprise an individual knowledge, and an individual

attention directed to every particular atom and part of that great universe. Our imagination, I say, is absolutely baffled. But you know quite well that if you take the elementary facts with which physical science deals, like the existence of ether, on which all modern theories of light and heat are based, or the vastness of the solar system, in the same degree your imagination is absolutely baffled. You may not be able to draw a mental picture of things which still your reason may postulate, may force you to believe. Now let your reason go to work, and you will find that it comes very near to postulating about God just this very thing which you find it so hard to imagine. For think a moment; in ourselves, as our knowledge or our activity grows to perfection, it passes out of being merely vague into being definite, detailed, particular. If I go into a schoolroom where there are boys, I know nothing about them except what vague and general knowledge I have of boys as a whole. But the schoolmaster knows them better; that means he knows them more particularly as individuals, with individual histories, with characteristics, and powers, and faults. Or ask in what the preeminent physician is distinguished from the ordinary doctor. It is, I suppose, in this, that he has, while possessing a broader experience, at the same time a more individual insight into particular cases. All human knowledge and action as it advances to perfection both widens in range, while at the same time it becomes more detailed in application. Carry up that thought until you can perceive the perfect consciousness of God, and you will find that it postulates that God's knowledge and action shall be at once over all His creatures whatsoever; but that the universal range and scope of the divine attributes shall diminish not one whit from their particular and personal application, so that God created us, and loves us, and knows us, and deals with us one by one as individually, as par-

ticularly, as if there were no one other created, or none so loved. Prayer is possible as the real request addressed by an individual soul out of its individual needs to the Almighty and Universal Father because that Fatherhood of God is not wider in its range than it is absolutely particular and individual in its protecting, in its creating, in its predestinating love.

III. Prayer and Providence.

But God knows so much better than I do what I want. That prayer, the asking God out of my short-sighted folly to give me this or that, is surely a very ignorant procedure. Had I not better put a general trust in God and go on my way submitting to His providence? That is one of the cases in which a thought can take very devout expression while at the same time it may cut at the root of practical religion. For, brethren, we all know that this appeal, we need not pray because God knows already what we want, allows even too easily of our going on our way and practically leaving God out of our lives. Our Lord knew well enough that the object of prayer was not to inform God; your Father knoweth what things ye have need of before ye ask it. The object of prayer is not to inform God; but it is to train us in habits of personal intercourse with God, of personal sonship toward Him. We are made for sonship,—sonship is personal correspondence, personal, intelligent cooperation with God. It is a gradually increasing power of familiarity with God; of intercourse with Him, of approach toward Him as person to person.

Well, then, prayer is made necessary for us simply in order that by this necessity for praying, for asking, we may be, as it were, constrained again and again to come before God and, by asking, familiarize ourselves with Him; and as we ask, and as we receive, grow into correspondence, intelligent personal correspondence with God our Father. Who that has prayed dili-

gently, and experienced an answer, does not know that that one experience has done more for the life of religion in his or her soul than a great deal of reading or thinking. That consciousness of our relation to God is a thing which will develop through all eternity; but it has its beginning here, and the reason why God makes things depend upon our asking for them is that we may be thus educated into such personal intercourse with Him that that truth of sonship may never be merged and lost as it is merged and lost in all that direction of life which, unconsecrated by prayer, moved away from God.

IV. Prayer and Natural Law.

But then, lastly, we get to what in a great many people's minds is the heart of the difficulty. I grant all you say about the meaning of prayer; I grant all you say, this or that man will urge. I grant all you say about its place in human history; I would fain pray, I should feel its reasonableness, I should indeed experience the spiritual exaltation which it would give my life; but surely prayer is one of those things which was possible in old days, but is not really possible now when once we have grasped that the world is governed by fixed, unalterable laws. If all this world is the seat of the operation of fixed laws, then surely it is, indeed, purposeless to think to bend down to the level of our wishes and our short-sighted ideas that fixed and unchangeable system. Surely fixed laws, once grasped by the imagination and the mind, render impossible the real action of prayer. To pray is, after all, to any one who conceives the world as modern knowledge forces us to conceive it,—to pray is, after all, only like a bird beating its wings against the bars of an iron cage.

Brethren, this is one of those difficulties which find their strength in people's minds so largely because they do not have the courage or take the pains to think them out to the bottom.

The answer to it lies, I think, in two directions. It is indeed a complete destruction of the idea of prayer that the world should be governed by fixed laws, if prayer is in any sense conceived of as an attempt to bend down the wisdom of God to the level of our folly. But by law what do you mean? You mean the method by which things work. Law is not a power; it is only a method. The universality of law means that God works everywhere and in all things by constant and unchangeable method. This is observed not only in the wide things, in the vast movements of solar systems, but in the tiniest details of nature, so that all the intricacies of the wing of a butterfly are as much the result in each detail of the universal law or method by which God works in all things as the vastest cosmic movements. Everywhere God works by law, by order, by method. But if our Lord taught us anything He taught us this, that prayer is not the attempt to drag down the divine operations to the level of our folly; prayer is a method by which we lift up ourselves into correspondence with the methods of God. It is not the bringing of the methods of God down to our level; it is the lifting up of our will in correspondence with the method of God.

We shall have occasion to notice this at greater length when we come to think about the special lessons which our Lord taught us about prayer. But grasp now that if this be granted, that prayer is not an attempt on our part to make God work otherwise than by the method of law, but is simply one way in which we men correspond with the method of God in the universe; and you will see, I think, that all that difficulty about prayer and law is, if not destroyed and abolished, at least reduced to a position where it can have no reasonable effect upon our lives. For this we must grant, God works everywhere by law. But that does not mean that He dispenses with our cooperation. God works everywhere

by law. It is by law that gold comes into existence; it is by law that gold is drawn out of the earth; it is by law it is purified; it is by law it is put into circulation as a medium of currency; all that is by law, but it does not happen without human cooperation. The universe is a universe of law; but it postulates our cooperation if we are to receive its benefit. The world is a universe of law; but I shall get nothing of the good things I might get out of the world unless I show an active initiative; unless I take trouble and pains; unless by diligence and fruitful correspondence with the law of the world I obtain those things which are within my grasp. Now, here is a mystery. How is it that if the world is governed by law there is room for my free will, for my cooperation? How is it that if the world is governed by law I can not simply sit still and say, Whatever comes to me will come to me; and whatever will not come to me will not come to me; I can do nothing. I am in a world of fixed law.

There is a mystery. This afternoon I will not say a word in attempting to solve it. I say, let our freedom be, if you will, denied in theory, you must admit it in fact; you must day by day, moment by moment, act as if everything depended on your cooperation with the system of nature, and it is only in proportion to your initiative, your vigorous will, your constant energy, that you get what nature can afford to you. But I am sure that I am not exaggerating when I say this, there is in regard to prayer absolutely no more difficulty in connection with the reign of law than there is in regard to any other form of activity. There is the same mystery everywhere about human free will. We leave it altogether aside; but we know this, that there are multitudes of things in nature which are laid there in store for me, but which will not come to be mine unless I energetically work for them, unless I energetically correspond with

the method of nature. Exactly as truly there are stores of blessings which God intends for you, but which He will not give to you unless you energetically correspond with His law, with His method, by prayer. Prayer is as fruitful a correspondence with the method of God as work—as fruitful and as necessary. Some things you can obtain by work without prayer; some things you can obtain by prayer without other work; some things by the combination of working and praying; but no things at all without your cooperation: and cooperation by prayer has no kind of rational difficulty attendant upon it which does not attend equally upon cooperation by the method of work. You have no kind of right to put the reign of law as an obstacle to prayer unless you are prepared to make the reign of law an obstacle to your doing anything to get your own living. . . .

It is true that the man of prayer who approaches the Father in the name of the Son, in intelligent correspondence with the divine kingdom and divine purpose, draws out of the largeness of the love of God infinite stores of good things which God wills to give to him, and through him to his family, his church, his nation, humanity—stores of good things which are there in the providence of God waiting to comfort him, but will not be given him except he prays.

THE PEOPLE OF GOD IN THE CHURCH MILITANT.*

BY REV. PROFESSOR EMIL KAUTZSCH, D.D., PH.D. [EVANGELICAL PROTESTANT], UNIVERSITY OF HALLE.

And he spake a parable unto them to this end, that men ought always to pray, and not to faint, etc.—Luke xviii. 1-8.

WHEN we first glance at the opening words of our text, it would seem that Christ purposes here above everything else to urge us to be persistent in prayer, this being the true and indis-

pensable food for the soul. And if there is a soul in this congregation to-day that would, from this special feature of the text, draw consolation and new strength for the struggles of life and soul, it has a right to appeal to these words for this purpose, and we can only wish and hope that the words of the Lord at this place will prove a source of comfort and reviving power.

But all this does not exclude the fact that there is a special sense in which this parable is to be taken, and what this particular significance is can be learned from the connection in which the Evangelist Luke narrates this parable. Immediately preceding our text we find some words of the Lord addressed to the disciples called forth by the question of the Pharisees as to the time when the kingdom of God would come. To the Pharisees He had said that the kingdom of God would not come with observation, but that it is "within you." But, addressing Himself to the disciples, he shows further how the faithful would still have to wait for the consummation of the kingdom of God, which great event could be expected only when the Son of Man should return to judgment. They must yet pass through a period of expectancy and development, in which they would pass through severe experience. And yet, altho this period would be a long one, it should not have been passed through in vain. The day of the Lord would come, and that, too, right suddenly; and fortunate is he who will be prepared when it comes. For the Judge shall pass sentence irrespective of persons.

It would have been more than surprising if such revelations of what was to come had not then aroused the hearts and consciences of the hearers. Naturally the question at once sprang up in their minds, What must be our conduct during this period of probation, during the time when the church is still the church militant and not yet transformed into the church triumphant? And the Lord reads this ques-

* Translated by Professor Schodde.

tion on their lips and His answer is found in the parable of our text. These words accordingly do not treat primarily or principally of prayer in general, in all our needs and necessities, but rather speak of the longings and prayers and hopes of the congregation of Jesus Christ, the church militant, for constancy and strength in this time of probation. The hard-pressed widow is a picture of the church of God during this period, and accordingly suggests the theme:

The people of God in the church militant. I. The oppression of the church; II. The struggle for deliverance; III. The sure success.

I. The widow in our Gospel lesson is a picture of the congregation of Jesus Christ in the manner in which she was oppressed. Our text, it is true, indicates only in a brief way as to what it was that caused her this trouble. She is in need of help from an adversary, and the persistency of her prayer before the judge shows that it was a powerful and hard-hearted adversary with whom she had to deal. We undoubtedly have to deal here with one of those men who took advantage of the fact that she was a lone widow, and under some false pretense or other had taken possession of her goods and property. At all times have cruel and wicked men of this kind been found, who abuse the weakness and helplessness of the poor for their own selfish purposes. But when such an abuse of power is exercised over against a helpless widow and orphan, this oppression is felt all the more bitterly and severely; it is a struggle between the unequal weapons of mere brute force and absolute helplessness. While the powerful adversary easily secures false witnesses and the appearance of right, there are none who will come to the help of the poor, forsaken widow. For such a service there is no reward or prospect of gain. She is compelled to carry on her struggle for her rights alone. And even in our day, when we have principles of right supreme in the

administration of justice, and as a rule justice is exercised in our courts over against all, no matter what their station and rank in life, it yet occurs even now that the helpless and hopeless suffer in their struggle against high-handed injustice. And that this was the case to an immeasurably greater degree in biblical times, is seen from the repeated threats of the sacred writers pronounced against the oppressors of the widows and the orphans.

If we would see in how far this widow is a mirror of the church militant in her oppression, we must recall another picture which the Lord has drawn for us descriptive of His congregation. When the disciples of John came to Him with the question, why they and the disciples of the Pharisees were accustomed to fast while His own disciples did not observe this custom, He told them that this could not be done as long as the bridegroom was with them, but that then they would fast when the bridegroom would be taken from them. And He was taken from them. They saw Him suffer and die; and altho they saw Him after the resurrection, he soon departed again as far as concerned His body, and the congregation of the Lord was denied the visible presence of its Founder. And even if they did long lovingly for the day when He should return, yet that day has not yet come and the probation period of the church still continues. He told them that they would then desire to see even a single day of the Lord; and how many thousand times since have the people of God been filled with this longing desire!

While their longing has not been fulfilled, there has never been a lack of adversaries of the church. They appeared by the thousands already in the first centuries of the church, and sought to crush out the Gospel and church of the cross. And when the church as an outward organization had been secured, enemies arose from within, false teachers, heresies, and sects, misleading the very elect by false doctrines and dog-

mas. Sword and fire, internal dissensions and controversies have, in a thousand different ways, endeavored to destroy the church of Christ; and like the widow in this Gospel, the church has at all times been praying to be delivered from her adversaries.

II. But an important second lesson we find in this parable. The widow is also a picture of the church in her constant and persistent struggle for deliverance and salvation.

The widow could have adopted other methods than that she did pursue. She could have lost all hope and given up the unequal struggle as useless and without any prospect of success. Or she could have thought that it would be impossible for her to secure her ends and purposes by a legitimate way of appeal to the judge, and could have devised unlawful and wrong ways to defeat her adversary in his wicked purposes. Or she could also have made a compromise with her antagonist, and given up a portion of her right in order to save a remnant.

Who would deny that such methods have been repeatedly adopted by the church when antagonized by her foes? The history of the church is full of examples of just such things. There never has been a time when there were not parties ready to throw aside a portion of the doctrines or duties of the Christian calling in order to rid themselves of forces antagonizing the church and her work. The idea that the church as a whole has failed in her mission, that she is not the salt which shall regenerate the world and society, that she is not the power that is to be the prime factor and force in the development of the individual and society, is urged frequently by faint-hearted believers, and a compromise with falsehood or the world urged as the only means to secure even something in the church of Jesus Christ. It may be impossible to show in each case what the cause and reason of this disheartening view of affairs may be, or to analyze psychologically this trend and tendency

of thought, yet it is certain that it is a sign of a lack of faith in the promise and predictions of the Founder of the church. It is true, indeed, that, as the Lord says, the tree that bears no fruit shall be hewn down and be cast into the fire; yet the other word also is true, that the vine which brings but little fruit, He will cleanse so that it shall bring forth more fruit; or, to use another word of His for the same thought, it is possible that among those that adhere to Him as their Head there may be weak and diseased members. But He does not desire that such members be cut off and be cast aside without mercy and without hope. He Himself is the Physician, not for those that are whole, but for those that are sick; and accordingly His congregation must never tire of doing works of mercy and kindness to those who are spiritually sick. As He came to seek and to save that which is lost, thus to the church has been given the mission to strengthen that which is weak and to give new life to that which is dying.

And in the same way it could easily be shown that the church of Christ has at different times yielded to the other temptations mentioned; that she has depended upon flesh as her arm; has resigned her spirituality and faith, in the singular folly of hoping thereby to overcome her enemies all the more easily. But let us rather look to the widow as an example of what the correct method is for the church to pursue when in danger and need of help. When the judge was not inclined to listen, she again and again petitions him and tirelessly begs of him to listen to her and her cause. And this is the true way for the church of God when oppressed and when in danger, the way of constant prayer and petition, not indeed to an unjust judge, but to that God who alone can help and who sent His only begotten Son to bring salvation to the children of men.

And such a prayer to be acceptable embraces three elements. It must begin with the prayer of penance and

confession of weakness and sin and inactivity, in having neglected many duties and failed to perform what should have been done for the purpose of making the Gospel of Jesus Christ a living reality in us and in others.

And the more humbly we acknowledge our shortcomings, the more earnestly will He pray also to God to give to us and the church more strength to succeed in the battle for the truth and for the cause of Christ during the period we are yet members of the church militant. This will be a prayer for ourselves and for others and for all Christianity; a prayer for the inner and outer prosperity of the church in all of her members.

And that prayer, in the third place, will be a prayer for a final peace to the church and to all Christians when the time of struggle shall have been ended. The prayer for the deliverance of the people of God from their adversaries will ever be a part and portion of such petitions. And such a prayer will express the feeling that it will in God's own appointed hour and time be heard. The last words of the New Covenant books directed to the congregation of Christ are the words: "Yea, I come quickly, Amen! come, Lord Jesus," and it behooves the congregation of the Lord Jesus at all times to be mindful of this truth, and at every repetition of the second petition, "Thy Kingdom come," remember the final return of Christ to transform the church militant into the church triumphant.

III. That this threefold prayer of the church can not fail of a hearing and a realization, but must finally end in a glorious consummation, is a third lesson taught us by the parable now being considered.

The widow is clearly a picture also of comfort, in so far as she shows us the success in which the church militant will end. We can prove the truth of what is elsewhere also taught by the Scriptures, namely, that the earnest, persistent prayer of the

righteous avails much, and that such prayer, even if seemingly not heard at first, will yet, in the end, successfully appeal to the Throne of Mercy. The widow gains her end at last; even the unjust judge yields and the wicked adversaries are routed. Of course the judge shows that, as far as he was concerned, not the justice of her cause, but the persistency of her plea was the cause that finally induced him to yield. He listens to her because he is tired of hearing her complaints. The lesson the Christian is to learn from this final victory of the widow is expressed in the words that the Lord, who is just and right, will all the more listen to the prayer of His children when they plead before Him.

And the people of the Lord have at all times experienced such deliverance and salvation. How often has bloody persecution tried to stamp out the life of the church, and yet the blood of the martyrs was the seed of the church! Again and again the church has fallen into error and false doctrine, and again and again the Lord has restored to her the truth and the light. The history of the evangelical church is one continued demonstration of the fact that the truth of God eventually will prevail. When Martin Luther, after the Diet at Worms, was put under the ban, all hope for the revival of truth, of which he was the champion, seemed to be lost. And yet how gloriously was the Gospel cause saved and became a blessing to countless millions!

But in this the widow is also a picture of comfort for the church, that she was delivered from temporal oppression. It is a grand thought suggested by the experience of this woman, that it presents to us the idea that the church shall be delivered from all the adversaries that oppress and antagonize her, and that she shall be gloriously changed from a church militant to a church triumphant. Sin and sorrow, evil and wrong, all shall be removed; she shall be cleansed and purified and delivered and, in absolute holiness, dwell in heaven, blessing God and the Lamb forevermore. Amen.

CHRIST'S TEACHING PRACTICAL.

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Therefore in the resurrection whose wife shall she be of the seven?—Matt. xxii. 28.

I HAVE chosen our text more as a starting-point for the theme which I wish to present, than because I wish to dwell even on the incident of which it is a part. I have no intention of trying to answer the question which it contains, nor of stimulating curiosity with regard to the future life. Possibly the use of the text demands an apology as savoring too much of the sensational; but Christ's dealing with this question, and His whole attitude toward the things concerned with the hereafter, is intensely significant to me.

The more I study the words of Jesus as they are recorded in the Gospels, the more I am impressed with their intensely practical nature. They are meant to live by, and things are given prominence according as they have bearing on the practical needs of life. Utility seems to be the first thing considered. Mere curiosity is never satisfied. And this, I take it, is a very plain indication of the trend our religious teaching and life must take.

The plan of our study will be to look (1) at Christ's significant silences; (2) at the harm that has come from the disregarding of the manifest principle of precedence that runs through the Master's teaching; and (3) at our clear duty as followers of Christ.

I. Christ's Significant Silences.

The Master was asked a question concerning the details of the resurrection life—to settle a problem which the skeptical Sadducees seemed to think an insuperable difficulty in the way of accepting the fact of the resurrection. In reply He did no more than reaffirm the truth of a future life, and declare

its superiority to the purely carnal elements of the relations of this world.

There is not one word, here or elsewhere, to satisfy idle curiosity, or to encourage the centering of the thoughts on things to come. Rather, a silence that amounts almost to a prohibition to seek to pierce beyond the change that we call death.

Now if we recognize Christ as divine, and the teacher not simply of the Jews of two thousand years ago, but of the world in all ages, it must certainly follow that the things to which He gave prominence are the things to which we must give prominence, and that the principle running through His teaching must run through ours also.

Christ's teaching, I repeat it, was above all things practical. He dwelt on the every-day duties and obligations of life, the relations of man to God and to his fellow-men. He taught men how to live, and that in faithfully doing the duty of the hour lay the only true preparation for death. He confirmed the doctrine of a life after death, with rewards for the good and punishment for the evil, but when He referred to it, which was seldom, He most often spoke in parable and figure, and always left the details uncertain and unrevealed. These things were simply great facts—facts of the future; facts which would take care of themselves and be unfolded in due time, but they were not to be the engrossing thoughts of the present. And they are to have a place in our religion and our teaching, but if then their prominence is to be in any way proportionate to that which Jesus gave them, they must give way to the practical things of life.

The glorious vision of the Transfiguration was given to the favored three, but there was more urgent work for them to do than build tabernacles on the mountain-top. The company of disciples might see with ecstasy the glorified ascending Lord, but they were not to stand all day gazing into the sky after the clouds had hid-

den Him from their sight. The question of heavenly precedence was to be settled by earthly service. The many mansions in the Father's house were not revealed until for needed comfort in the last dark hours before the crucifixion.

They were taught to have faith, love, and virtue, and then directly they were sent out to heal the sick, cleanse the lepers, cast out demons, and preach repentance. Only here and there was there a promise, vague in detail but certain as to fact, of the eternal reward which should be theirs.

A day-dream of what will come with man's estate may, once in a while, do a boy no harm, so long as the dream is pure and noble. The promises of future reward, the thoughts of future success and honor, will help over the hard places in his way; the fear of failure spur him to greater effort. But, after all, they are not the preparation for the future. The day-dream dare be only an incident. Just as soon as it draws from the present and its duties, just as soon as it encroaches on action, that soon it insures failure.

The day-dreamer fails in spite of his lofty thoughts. The boy or the man who acts, who masters the principles of life in turn, and does the work of the hour, is the one who is ready when promotion and responsibility come, and enters on the new life with success and honor.

He has kept the goal before him, and sought to know the things that would bring success. The details of the pleasures and joys he has let come in their own due time.

So love and marriage have proper and important place in life, but to spend the years of youth dreaming of these things or dawdling over silly novels is neither a healthful nor true preparation for them. These things illustrate precisely Christ's attitude as to what should be our relation to the future world. A future life is a fact, just as manhood is a fact, but preparation for it is not made, or even

helped, by a continual dreaming of the joys of the redeemed, or striving to penetrate the unrevealed mysteries that rouse our curiosity. The goal is held out to us. Its perfect blessedness is assured, but the only two men who, while living, were given a glimpse of its glories—St. Paul and St. John—were bidden keep the secret of what they saw.

"In the resurrection whose wife shall she be of the seven?" It is simply a sample of the interesting yet useless questions which are continually arising when we begin to think of the mysteries beyond the grave.

The Master discourages all this, and all similar questions about the time of His second coming, as unprofitable, and points us to the problems of life for our energy and action: points us to the work which He has given us to do, and says, "Blessed is that servant whom his Lord when he cometh shall find so doing."

11. *The harm that comes from disregarding this principle.*

And here we may widen a little beyond our original lines.

There is not the least shadow of a doubt that Christ's principle of precedence has been disregarded, and that the result has been an unnatural and unfortunate development of doctrine along unprofitable lines.

The waste energy that has gone into the vast accumulation of books that have been written on subjects as impossible of solution as the question as to whose wife the much-married woman would be in the resurrection, is the least part of the unfortunate result.

The thousands of sermons preached on subjects concerning which the preacher can only guess and dream, do more than encroach on time that should be more profitably spent. They all tend to foster a type of religion which Christ never intended to exist—a mawkish, sentimental piety as unlike the real aggressive Christianity of

Christ and the apostles, as the romantic novel is like real life.

The religious day-dreamer accomplishes no more for himself or for others than does the day-dreamer in secular affairs. But in some way or other he does do a great deal more harm. Through a strange popular confusion of sentimentality with spirituality, he too often succeeds in impressing others with the idea that his is true religion, and then the natural thing follows, these others are repelled.

Men look for bread, and the dreamer gives them not even a stone, but something that has not even the redeeming feature of hardness—an impalpable shadow that has no certainty, no place in the world.

There is no use to talk to men in this age about "golden harps" and "crystal pavements," and all the other accessories which have been used in Scripture as figures to convey the idea of eternal blessedness; or to discuss just what the qualities of the resurrection body will be. What men want today is to see the practical results of religion in this life.

When they see those results, they will be satisfied with the promise of redemption and not bother about the details of its joys. They can trust God for those, just as they do for salvation itself.

Practical results will come from religion (and here we widen the scope of our thought) not simply when we give the future its proper place, but when we begin to put Christ's two commandments side by side; when along with the command to love God with our whole heart is preached the other duty—to love our neighbor as ourselves, and to show that love in a practical way.

Jesus never made the church an end in itself, but a means to an end, and that end the saving of the world. He made duty to God take precedence of everything, but He never confined that duty to outward worship. He made it include our duty and love for man.

Follow His life from His baptism in the Jordan to the cross on Calvary, and see what part practical service had in His teaching and in His acts. Wherever there was need, spiritual or physical, He ministered to it. He cared for the body that He might care for the soul. And here again the failure to follow the principle of precedence and proportion found in His teaching has alienated great masses from all love for His church.

III. *The Duty of the Hour.*

Not long ago I heard one of the greatest of American students of the social problem* assent to the proposition, that the Protestant Church had lost her grip on the thousands who are turning away from her, by preaching a one-sided view of justification by faith, and dwelling on the spiritual rather than the practical side of religion, worshiping an ideal rather than an actual or, better, the real Savior.

It used to be a fact that business men looked upon a college graduate as the most unpromising candidate for a business career that could be found. It was partly, no doubt, from his unwillingness to begin "at the bottom of the ladder" and learn from the foundations; but it was very largely from the impression abroad that college men were theorists, with vague, unpractical ideas that could not be put in practice, and that must all be unlearned before anything could be accomplished. There has been a change. The colleges are beginning to be looked upon as centers of thought and research, not mills to turn out fixed, ready-made ideas. The work done is being appreciated, and is telling us what it is accomplishing in the world. The colleges had to change their methods, and, where theories did not agree with facts, get new theories. Now they teach men how to think, and prepare them to act.

The case is almost a parallel to that of the church. A practical world has

* Rev. Dr. Stuckenbergl.

very often looked upon it as unpractical and visionary, spending too much of its time on the mountain-top, looking out on the promised land, instead of on the plain, casting out the devils, healing the sick, and lifting up the fallen. And there has been too much truth in the charge. There has been a one-sided development, and that side not the one which shows its faith by its works. The mint, the anise, and the cummin of what has been deemed sanctity have been tithed regularly enough; but the weightier matters of the law, justice, righteousness, peace, and practical brotherly love, have been neglected. They have been read about, talked about, and praised in a sentimental sort of way, but they have not been preached, and they have not been practised. The "setting of the affections on things above" has been applied as Christ never intended it. But now a change has come. The church is preaching these things as never before, and is demanding that individual Christians must love them. And when they do, the world must and will recognize the religion of Jesus as the dower that shall save the world.

We must make our religion what Christ intended it to be, a practical thing. We must show men that it is a thing to live by, a thing that can help them, and that they need. It must cease to be a Sunday or an exhibition affair, a mere formal or sentimental profession. The world must see that we are sincere, that Christ is all and in all to us, and heaven more than a pleasant dream.

This quibbling over the unimportant, over things that have no possible connection with the present, is a misconception of what our Savior taught. We laugh at the old schoolmen growing warm in debate over how many angels could dance on the point of a needle. Our children may laugh at things almost as senseless in us.

The religion of Jesus must be, and will be, the power that shall save the world and you and I must help to

make it that by living what the Savior taught.

"Therefore in the resurrection whose wife shall she be of the seven?" How trivial the question seems, even though we might like to have it solved! Men have not time for such as it. There are burning questions before us now, and Christ's love—Christ's law of love—shall solve them all.

You and I have faith. Let faith bring forth works; and let the questions which Christ left unanswered wait for their solution until their time shall come.

THE CONTINUITY OF LIFE.

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There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day, etc.—
Luke xvi. 19-31.

THERE is an underlying law or principle in connection with this parable of Christ's upon which all intelligent creatures can unite. As our Lord Himself was confronted by the judgment of the Sanhedrim in Jerusalem, as recorded in the seventh chapter of John, so, too, we find him confronted in all ages by the judgment of men. And as this is the lowest possible standard, it is that in which all who know the life of Christ are united. When they said in listening to His words, "Never man spake like this man," we accept the teachings of Christ as in this particular being peculiar, that they are teachings unlike those uttered by any other living teacher. When we call ourselves the disciples of Jesus, we find ourselves in a peculiar school; since our Lord—our Rabbi—our Master—is unlike any and all others. In this case we find the truth of the proverb that "The voice of the people is the voice of God." Against the criticism and objection of the literary world, the fashionable world, some-

times even of the so-called theological world, we find true the testimony of the officers in the presence of our Lord. It makes no difference concerning the truth of these words when we find that many men wrest the teachings of Jesus to their own destruction. It is no proof of the falsity of this estimate of the general world concerning the world's Savior, when we find some who do not believe in Him or when we find others who make entirely ineffectual and useless the teachings of Jesus; for this has been the custom of the world always and everywhere in its dealings with the truth. Because, for example, in times gone by, in the history of our own country there were some who misused the laws of navigation, the force of the winds and action of the waves and the points of the compass and the laws of the chart—because some men used these eternal laws of nature for the slave traffic, it is no evidence that these laws were not ordained of God for the benefit and blessing of the race. So, while we find many people who wrest these teachings of Jesus and make them serve their own selfish and personal ends, we find in that fact no evidence that we ourselves should not receive these teachings of Christ for our spiritual life and for our spiritual salvation. We find therein the eternal laws of God which are ordained from everlasting to everlasting and shall meet us on the other shore.

I. The first thing that I want to emphasize as shown to us in this parable of our Lord is that somehow He seems to speak of these two men as though they were still living after He had spoken of them as being dead.

Did it ever occur to you how continuously this story is carried over from this world into the next? And though in the parable Jesus says that the beggar died and also that the rich man died, the picture of these men, after this event has happened, is just as real and just as natural as it was before. We here find our Lord speaking of

these two men after they are dead in just the same terms and with just the same language as He used in speaking of them when the one was in his palace, perhaps in Jerusalem, and the other was lying at the gate filled with his disease. This is a very peculiar thing in connection with this parable—when we see Jesus thus so naturally and as a matter of course talking about these men after they are dead as He had talked about them before they had passed from human sight and human conditions. Now what does this mean?

It means emphatically this, that, from our Lord's standpoint, this life of ours is one continuous experience, and that the conditions as to where it may be or when it may be, these conditions are absolutely of no account. I think what our Lord fixes our attention upon is not the pomp or the fine linen of the rich man, or the rags of the beggar, but that these men were just the same after they were dead as before. The conditions of their outward life had changed, of course, for the one to his advantage and for the other to his disadvantage; but we must not lose the underlying truth that our Lord here emphasizes. We here behold these men in *one continuous life*, whether in Jerusalem or in Abraham's bosom or in Hades.

Our Lord emphasizes this same truth elsewhere as well. It is because of this truth that we find various similar teachings in our Lord's parables and expressions, as, for instance, when speaking of the kingdom of God He says, "It is within you." "The kingdom of God is not meat and drink" but to do the will of our Heavenly Father. The kingdom of God is not here nor there, in Jerusalem or on Mount Gerazim, but the kingdom of God is within you. Now, our Lord could not have spoken thus of the kingdom of God, if it had not been that He recognized this fact, that the spirit of men is one continuous thing and, if so be that the kingdom of God is in us here it is in us there, wherever we may be and whenever we may exist.

This was really no new teaching for these Jewish doctors of law; and while, after all, these officers who were sent to arrest Christ said, He is unlike other teachers, Christ was bringing to their view at this time what He had taught the nation in its previous history. They had the story of Enoch in the traditions of their fathers; and they had this continuously ringing in their ears: "Enoch walked with God and was not, because God took him." They had continuously in their memory the vision of Elijah's translation when he disappeared from the sight of his servant in one continuous movement of glory. There was no break in the life of Enoch; there was no break in the life of Elijah. And so they saw here illustrated in their own history this truth of the parable of the rich man and Lazarus. The teachings of Moses, Samuel, and the prophets were continually based upon and enforced by this conviction of the endurance of the spiritual life of man independent of material circumstances and conditions.

Now, dear friends, let us understand that the mystery of this experience is no bar to our acceptance of the truth. Astronomers tell us that we are just now getting the light for the first time from the stars that have been shining for ages, probably before the world was made or took its present shape and the race dwelt on it. Now we can not understand this, can not enter into this mystery, but it is laid before us as a solid, scientific fact and stands upon the records of the world's discoveries. So, too, when in 1852 the first cablegram was sent from Queen Victoria to the then President of the United States, bearing congratulations to the two countries in view of the successful completion of that immense enterprise, nobody could explain fully the whys and wherefores of the operation of this mysterious power; and when we see electricity lighting our houses and our streets, we really don't know anything about it, but we walk and work by its light. So with this truth

of Christ, tho it can not enter into our comprehension, tho we can not fully understand its significance or its method of work, yet let us recognize this truth that Jesus lays before us this morning: that we are not one thing here and another there; that our life is not a portion now sundered from a portion by and by, but it is a continuous line into the presence of our God. So Christ speaks of these men being dead and buried, and yet He talks about them afterward just exactly the same, and he puts words into their mouths after the same fashion, as He did before. Let us not make the serious mistake of thinking that death ends all.

II. Another thing that I think very important, brought out by our Lord in this parable, is that, as this continuous being moves on in these lines of experience, while the material act of death is absolutely of no account whatever, there are two things that are very important and that determine the lines of experience.

The first of these is, that Christ here recognizes the power of choice in the case of both these men and these brothers whom the rich man spoke of. Christ evidently here touches the secret of these lives, when He shows to us the action of the will-power of choice. In this world Lazarus chooses eternal things. In this world the rich man chooses the things that perish with the using. So these brothers to whom he wanted ambassadors sent from the spiritual world had chosen not to hear the prophets. Now it is this that determines being, not the fact that one was rich and the other poor, but because one was the child of God and the other was the child of the world; not because they died did one go to one place and another to another, but because of the characters, the souls of the men which death could not change.

So we find there is also a second limitation to these lives, and that is found in the light of the strivings of God with these men. We are told in the 103d

Psalm: "The Lord is merciful and gracious, slow to anger and plenteous in mercy. He will not always chide, neither will he keep his anger forever." In the 12th chapter of Matthew in the 31st and 32d verses we find these lessons, and in the 31st verse, 16th chapter of Luke, we find the same law brought to our thought. It is likewise incorporated into our hymns when we sing—

"There is a line by us unseen,
Which crosses every path,
The line that marks the difference between
God's mercy and his wrath."

And men reach this dividing line when the spirit of God ceases to strive with the human soul. This is the point that Saul reached when, in response to his disobedience and his selfishness, God withdrew His Spirit and an evil spirit troubled him.

III. The third truth that we notice in this parable of Christ is, that after this line is reached the divergence of our experience becomes marked and very rapid.

In the city of Jerusalem, if that is where we may suppose these men to have lived, Lazarus was not separated so very far from the rich man. After all, there was just a partition between them. There might have been a broad line of separation so far as social relations and political intercourse were concerned. Yet after all Lazarus was where the rich man could see him and talk with him, and, perhaps, if we could have watched their lives from day to day, we should have seen their continuous intercourse with one another in the varied relations of life. Now these two lives go along together until the angels come and take Lazarus to Abraham's bosom; until the rich man dies and is buried; but mark you how rapidly these lines are then separated. After they have reached this limit, rapidly does the rich man descend into Hades and just as rapidly does Lazarus ascend to the home of the righteous; and, by and by between these men is the great gulf fixed, across which none can go one way or the other.

Now it was most certainly an easy thing for these men to go back and forth in their earthly lives and modify their conditions one with another or one for another; but there came a time when there was no power in heaven or in hell that could bring these lives together; and, as we understand the Word of God, though ages upon ages shall roll away, this divergence and this difference is continued world without end. Eternal life on the one side; eternal death on the other.

Now we can begin to understand the importance of that experience when God's Spirit ceases to strive with the human soul, and we can now understand the importance of the decree of death; for while it makes no absolute difference in the line of our movement, the divergence becomes very much more marked and very much more rapid, so that he who has denied God in this life will rapidly pass off into the nature and the character and the experience of the demons, and the soul grow much more rapidly in its wickedness after it has passed into the spirit-world than here and now, when it has so many restraining influences and the strivings of the Holy Spirit. Likewise the redeemed soul rises as rapidly into the nature and service of the King, until it becomes like a flame of fire hastening on the messages of God. Let us understand this—while we may sometimes think that our spiritual growth is slow and while we may sometimes notice the slow increase of evil in our own hearts and in the hearts of others—let us understand that the time is coming when these powers, released into their fullest action, will consummate our characters with marvelous rapidity.

IV. Finally let us notice that this direction of the life beyond is determined by our relation to the spirit world here and now.

Oh! we are too much under the bondage of the things seen and temporal, and so we can not, by any possibility, remind ourselves too much or too often of the fact that we are spirit and

that we have constant and intense relations to the spirit-world; that the future that lies beyond, unmeasured by the flight of years, is determined, not by our wealth, not by our ancestry, nor by our descendants, but simply and solely by the relations which we sustain to the realm of spirit and, over all and above all, to God Himself who is spirit.

The future that reaches out before us does not depend upon anything that this world can give or this world take away; and it is possible for us to be the sons of God independently of all the world can do for us or do against us. This is the right and the glorious heritage of those who are made in the image of God; those who at the first receive His Spirit and are crowned with everlasting life. Why, what said Jesus to these men when they asked that some one should be sent from the realm of spirit? "They have Moses and the prophets. Let them hear them." But for that generation Moses and the prophets were spiritual powers and the embodiment of eternal truth, and, says Jesus, "If they hear not them, they will not repent the one be sent from the dead." Inasmuch as they had large spiritual influences already, there was no need of accumulating forces. You can see now that our Lord here recognized the fact that these men had lived and these brothers still lived in the realm of spiritual experience; and only in so far as we recognize this, can we be prepared for the life beyond.

This is the thought that deeply impresses itself on my heart, when I see so many throw away this blessed hour of communion with the spirits that have gone before and with our Heavenly Father, for temporal, physical indulgence. What a mistaken view of life is this when we come to remember it is the soul of man that shall endure forever! Temporary amusements, these passing and trifling engagements, shall depart from us as our raiment decays in the sepulcher; and

the soul alone shall pass into the life beyond. How can we let these hours pass? How can we let God's dealings with us go by, and the opportunities and manifestations of His grace, without availing ourselves to the utmost of these blessed privileges which He gives to us, when there comes from the shore the whisperings of the spirit-world and we see those who rejoice in the glory and in the grace of God?

Dear friends, let us take to our soul the consciousness that we are made in the image of God and that He waits to crown us with everlasting life.

THE PROVINCE OF THE PULPIT.

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Preach the word.—2 Timothy iv. 2.

THE value of experience in Christian work is beautifully illustrated in the two Epistles of Paul to Timothy. Paul appears to us as a veteran who bears the scars of many a conflict, yet coming from the field of strife with glorious trophies of inspiring victory. In this conquering army Timothy has enlisted, and the victorious warrior, regarding him as his son in the Gospel, gives timely advice concerning the strategies and necessities of war.

The practical application of Christian truth and the conformity of personal conduct to the Divine will he presents as of supreme importance, commending the study of the Holy Scriptures. And emphasizing his estimate of the value of the Scriptures he says: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." It is no wonder then that Paul, realizing that the chief business of Timothy was to preach the Word, commences the fourth and last chapter of this Epistle with these words: "I charge thee, therefore,

before God and the Lord Jesus, who shall judge the quick and the dead at his appearing and his kingdom, Preach the word." Thus it is evident that it may not be unprofitable for us to consider as our subject, The Province of the Pulpit. Let us inquire

I. What is the Word to be preached? We answer, It is both the Revealed Word and the Incarnate Word.

(I.) It is the Revealed Word.

It is the province of the preacher to declare the whole counsel of God as revealed in the written Word. The Bible has stood the test of ages both as to its genuineness and authenticity. Whatever such men as Bolingbroke and Hume and Voltaire and Paine may say concerning the falsity and invalidity of certain Scriptural statements, it is still true that "holy men of God spake as they were moved by the Holy Ghost." We admire and commend the progress and achievements of human learning, yet rejoice in its inability to remove the Bible from its exalted position as "God's Word written."

What does the written Word teach?

1. It teaches what the preacher is to declare, viz. : The mutual relations (1) between God and man, and (2) between man and man.

(1) God's relation to man.

God's relation to man is that of Creator, "He hath made all things by the word of his power."

God is also related to us as Sovereign. Having made the world and all that is therein, He rightly becomes the Ruler; hence the Word declares Him to be "King of kings and Lord of lords."

God's relation to man is that of a Lawgiver. Law was a necessity for our race—fallen, depraved, prone to sin and rebellion against God.

God is related to man as a *Father*. "I should have been a French atheist," said Randolph, "had it not been for one recollection, and that was when my departed mother used to take my little hands in hers, and cause me, on my knees, to say, 'Our Father which art in heaven.'" "Like as a Father pitieth

his children so the Lord pitieth them that fear him; for he knoweth our frame, he remembereth we are dust."

What could be more in keeping with the foregoing facts of God as Creator, Sovereign, Lawgiver, Father, than that He is man's *Judge*? We know that for God to be consistent with His own character He must "judge the people righteously."

(2) What does the written Word teach concerning man's relation to God?

Man's relation to God is one of *dependence* and *obedience*. His first appearance in this world is one of manifest helplessness; he is dependent for everything. Follow him through all the years of increasing strength and self-reliance, and still you observe him as a dependent creature. He can not be happy in isolation, neither can he cultivate the highest usefulness in solitude. Thus we are all compelled to acknowledge mutual dependence upon one other. How much more are we dependent upon our Creator, who is also our Preserver?

Our relation to God is that of *obedience* also, in order to the highest good. In the path of obedience is safety and cheer. "And who is he that will harm you if ye be followers of that which is good?"

Admitting all that has been said about man's relation to God we naturally ask:

(3) What is man's relation to his fellow-man? Can anything be more explicit as to this than the words of Jesus: "This is my commandment, That ye love one another, as I have loved you?" The best reconciling element in this world is love. Let every man be filled with love and he ceases to injure others knowingly and strives to do good unto all men. Where love is, hate can not come, and selfishness does not thrive.

2. Preaching the written Word involves the proclamation of all the doctrines of Holy Scripture.

The doctrine of the Holy Trinity; the Fall of Man; His Redemption by

Jesus Christ; Repentance; Regeneration; Justification; Adoption into the Family of God; Sanctification; the Witness of the Holy Spirit; Conditional Final Perseverance; the General Judgment; Rewards and Punishments; Heaven and Hell—such are the doctrines the preacher is commissioned to declare to the human race.

(II.) He is also commissioned to preach the Incarnate Word. Jesus Christ, His person and work, are the greatest possible themes for man's consideration.

1. As the ideal of human perfection Jesus must be preached; for "in him was no sin, neither was guile found in his mouth." "When he was reviled he reviled not again." As an example of meekness, forbearance, industry, love, He is unexcelled. All biblical characters, however illustrious or pure, are insignificant compared with him. Jesus Christ was preeminently pure as well as useful. "He hath left us an example that we should tread in his steps."

2. The work of Christ must be presented. It is the province of the pulpit to preach "Christ crucified." The atonement made by Jesus for our salvation was with His blood; hence the significance of Paul's words, "Without shedding of blood there is no remission," and "The blood of Jesus Christ, his Son, cleanseth from all sin." "We have redemption through his blood even the forgiveness of sins." Christ crucified is the preacher's central theme.

Thus it is the province of the pulpit to preach the written Word with its inexhaustible truths and the Incarnate Word as the Son of God and the Savior of men.

II. How are these great truths to be preached?

(I.) He who proclaims them must do so with authority as divinely commissioned. There is no need that a minister of the Gospel should apologize for preaching the Word. "Preaching is not a trade." It is not a profes-

sion, although at times so designated, but it is a calling of distinctively Divine origin. The true minister of the Gospel is as really set apart for the sacred office of the ministry as was the Levite dedicated to the work of the priesthood under the Mosaic law. One of the most important questions asked a candidate for the holy office is, "Do you feel yourself called of God to the work of the Gospel ministry?" Colleges and theological seminaries are unable to make ministers of Jesus Christ. Something more than education is needed, there must be the distinct call of the Holy Spirit. Hence is there any reason why the man of God should not preach with authority?

(II.) He must preach the Word with confidence in its absolute necessity. When Jesus commissioned His disciples to go into all the world and preach the Gospel unto every creature, He gave them due authority; but He also conveyed to them the idea that the Gospel was what the world needed. In 2 Tim. i. 10, Paul declares that Jesus Christ hath brought "life and immortality to light by the gospel." The provisions for spiritual life, the certainties of immortality, are revealed unto us in the Gospel of the grace of God. There is no substitute for the Gospel.

(III.) He must preach it with unswerving fidelity. In no position in life is faithfulness more truly the price of success than in the Christian ministry. It is impossible for any Christian minister to be popular with all men however faithful he may be. But the faithful minister, tho' not having all men speak well of him, will always carry with him the majority of those who serve the Lord with a pure heart fervently. Wo to that man who, professing to be an ambassador of God, fails to declare "the whole counsel of God."

(IV.) We must preach with the assurance of success. The preacher of the truth is stimulated and cheered with the promised presence of the Holy Spirit, and he conveys a message from

God that he will help, encourage, and save all who accept His Son, Jesus Christ, as their Savior. The Master Himself said, "And I, if I be lifted up, will draw all men unto me." It is the lifting up of Jesus, to the view of lost and sin-stricken man, that is to save our race. The world will be conquered for Christ. The minister of the Gospel does not entertain any other thought. He does not doubt concerning the final triumph of the truth. Said Dr. Robert Hall:

"It might become a Socrates, who was left to the light of nature, to express himself with diffidence and to affirm that he spared no pains in acting up to the character of a philosopher—in other words, a diligent inquirer after truth; but whether he had philosophized aright, or attained the object of his inquiries, he knew not, but left it to be ascertained in that world on which he was entering. In him such indications of modest distrust were graceful and affecting, but would little become the disciples of Revelation or the Christian minister, who is entitled to say with St. John, We know that the whole world lieth in wickedness, and that the Son of God is come, and hath given us an understanding to know Him that is true; and we are in Him that is true, even in His Son, Jesus Christ."

For a preacher of the Word to express a doubt in the all-sufficiency of the Gospel for the world's salvation, is to belittle himself in the sight of God and man. It is God's own promise: "As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Isaiah lv. 10, 11.

THE CHRIST AS A SIGN.

By W. BOYD CARPENTER, S.T.D.,
D.C.L. (CHURCH OF ENGLAND).

And this shall be a sign unto you; ye shall find the babe wrapped in swaddling clothes, lying in a manger.—Luke ii. 12.

In this sign there is nothing striking or extraordinary. But it is a strange sign when compared with the past of

Judah. It is in its strangeness that we see its fitness. It is in its simplicity that we see its force. In this token to the shepherds, we may trace the forecast of what was to come, and read the features of the religion of the Savior in this sign—the babe wrapped in swaddling clothes, and lying in a manger. In it we may detect the forecast of the extent, the character, the sphere, the principle of our faith.

(1) It was a sign which would be universally intelligible. In every land the face of childhood was to be seen, and all could understand the sign of the babe. It needed no elaborate explanation; it was fitted to be a universal symbol. All the religious systems of the ancient world were limited in their design, and local in their range, but the religion of the babe would adapt itself to every form of civilization, and to the character, thought, habit, custom, grace, and creed of the whole human family.

(2) The sign of the babe predicted the character of the religion. The world was growing old, the world of wisdom was exhausted. Wearily philosopher after philosopher had spun his web of speculations, to find that the next comer tore them into shreds. The one thing which the world needed was the restoration of the child-heart. This the Savior taught.

(3) The sign of the babe compared with others was commonplace. But it harmonized with the creed of the Nazarene. There is no straining after grandeur. The religion of Christ opened a new vein in the religious notions of mankind.

(4) The sign of the babe taught the feature of humiliation and sacrifice which would be found in the religion of Jesus. We find the forecast of the crucified life in the manger. Even here He is despised and rejected of men. And the church grows weak when she turns from this sign. When she strives to grasp power, and seeks the great rather than the good, her course will be storm-impeded, rapid and tempestuous; but when she learns the spirit of her earliest lessons the earth will answer to her cry, and signs and wonders will once more be wrought by the name of the Holy Child Jesus.

LEADING THOUGHTS FROM RECENT SERMONS.

THE RIGHTEOUSNESS OF GOD'S
ACTIONS.*

BY REV. JOHN C. KEENER, D.D.,
LL.D., SENIOR BISHOP OF THE
M. E. CHURCH SOUTH.

Shall not the judge of all the earth do right?—Genesis xviii. 25.

ABRAHAM was called the friend of God. In a mediatorial interview with God Abraham spoke of the intended destruction of Sodom and Gomorrah. The destruction of Sodom and Gomorrah created a wonderful impression on the world of that time.

The justice of God is consuming and swift, as the whole character of the destruction of these cities goes to show. The very day Lot went out fire and brimstone destroyed Sodom. The many events of these days transpire right in the very course to judgment, for He is on His way to Sodom.

Abraham asked of God, "Are you going to destroy this beautiful place? There may be many good people here. Shall not the Judge of all the earth do right?" God answered that he would not, if fifty good people were found in the city. Now, here is Abraham persuading God and how patiently God listens. They think that God is not merciful. He is merciful. He has it in His power to do one or the other—to save or to destroy—and the Judge of all the earth will do right.

Angels entered Sodom. This is a wonderful statement. Angels spent nights in Sodom. Angels took hold of the hands of Lot's wife and his daughters and brought them out of the doomed city whether they wanted to come or not. They brought them out and told him to flee to the mountains. "Don't look behind or don't think behind—escape the fire." Lot heard the mutterings of the thunder and he said: "Why not let this town be spared? I can never escape to the mountains." Was there ever such folly? On the road to safety he complains and wants things to be otherwise. No way, says the sinner, to go! The ways made by God are too hard! The folly of man destroys man. It is not always his criminality. It is like the five foolish virgins.

Now, here is one who was helped by angels and by God who was lost. Perhaps she thought, as do many, that be-

* Preached in the First Methodist Church, Atlanta, Ga.

because there were many good people in her family it would carry her through. But the law of God was firm enough to destroy Sodom and flexible enough to save Lot, firm enough to destroy this woman and flexible enough to save Lot. For a while they moved on together. Presently the wife looks back, thinks behind. It's no time to look back. The history of this one woman, the history of her particular case, has more impressed the world than the history of the whole mass of people who were destroyed in the city behind. The attention of the world was called to remember the fact. This shows that as long as you are out of heaven you are in danger. This history shall repeat itself.

Oh, what a wonderful, merciful God we have to deal with! And, my brethren, if we are not saved it will be our fault. We have had chances that angels themselves have wondered at. May the Lord in His great mercy sanctify us and save us all!

DUTIES AND RIGHTS OF CHRISTIAN
PHILANTHROPY.

BY BISHOP JOHN H. NEWMAN, D.D.,
LL.D., OMAHA, NEB.

And Jesus came and spake unto them, saying: All power is given unto me in Heaven and in Earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world.—Matt. xxviii. 18-20.

It was truly the boldest thought ever launched upon the world. No conqueror, no statesman, ever dreamed of such conquest. Without a single subject this lowly son of Mary boldly proclaimed that the time would come when the knowledge of Him would cover the earth.

I am in alliance with Jesus Christ for the conquest of the world. I come therefore to you to plead a great thought: Christian philanthropy. This duty has been challenged in the infidel clubs. I would not stop to discuss it if it were confined there, but when the great daily papers of London, and our own metropolitan press, take up the cry of what is called the folly of foreign missions, and I am

called a fool because I give to foreign missions, the venom of the challenge is my right to reply.

Is Christian philanthropy right? Is it right to relieve sickness, raise the fallen, and point the benighted to Christ? Right or wrong? This is the conflict. We take it up to-day. Look at our duty. The Master commands us, Go. I would rest everything there. I say that it is enough that He commands, Go. It is more than the united fanaticism of infidelism and paganism combined. When the press calls into question my right of philanthropy it calls in question the right of personal liberty. When the gentlemen of the press threw down this gauntlet they did so with contracted vision of the universality of the world.

What has been the result of Christian philanthropy in India, that country of thrones and palaces, temples and priests, of Himalayan prowess, that land of religion which has come down from the dim past? What right have we to enter that land? Look at it. Out of Brahmanism has grown the immolation of the widow. I see a widow, attended by a son. By the side of the sacred river is the funeral pile of her dead husband. She mounts to the top, takes the head of the corpse in her lap, the son applies the torch, and amid the shouts and cries of the multitude her soul takes its flight. Have we the right to go there and throw the protecting arm of our religion around these widows?

Through the influence of Christianity this is no more. I stood in the hut of a trembling widow and heard read the edict abolishing the burning of widows. Was it right or wrong? Two thirds of the girl babies born were murdered; strangled or thrown to the wild beasts. Through Christianity an edict was proclaimed abolishing this. Was it right or wrong?

If Christian philanthropy has duties, has it not also rights?

Government has the right of treaty, and under treaty the American has protection wherever that flag is carried. The government that will not protect its missionaries is not worthy the name of government, and that President who will not enforce the treaties for the protection of missionaries is not worthy the name of President.

Look back at Japan, when no foreigner dared land on her shores. Perry sailed up with that grand old flag and demanded that shipwrecked sailors be given asylum and that ships be allowed to take on stores. Japan knew the

stuff of which American sailors were made. An American sailor opened Japan to the world. Japan was born of America and Japan belongs to America as a moral right. What right have we to go there, you say? Ours is the most beneficent religion known to the world, and it is our duty to carry it to mankind. He commands, Go, and it is your duty to give. What will a dollar do? It will buy four copies of the New Testament and spread the blessed Word among many benighted people.

One Testament in a Chinese settlement a hundred miles from Peking became the means of forty conversions, in the hands of a Chinese convert.

MAN'S ACCOUNTABILITY TO GOD.

By ARCHBISHOP IRELAND [ROMAN CATHOLIC], ST. PAUL, MINN.

So then every one of us shall give account of himself to God.—Romans xiv. 12.

THE accountability of man to God is the dominant note in the preaching of Christ, and so it must be in the preaching of Christ's church. Christ put forth no philosophic theories of life, He spoke no guesses as to its purposes and its outcome; He spoke in clear words, and with authority, as a messenger of divine truth would do, and He told of man's dependency on God, of death and judgment, of heaven and hell. The church must do likewise; a presentment of the Gospel which does not hold in the foreground man's accountability is incomplete and truncated Christianity; it misleads and deceives; of such Christianity there is too much nowadays in the land; we must be on our guard that we do not adopt it as ours.

Humanity is fitted into a great cosmos, a universe of order and law. Each part in it has its laws which make for its own perfection, and establish its relations to other parts. Man has his laws, which mark his duties to himself, to his fellow men, to society, to his Creator. These laws are not the result of arbitrariness; they issue from his very being as a rational creature. They are the conditions of a true rational life, just as the physical laws of material beings are the conditions of their physical existence and usefulness. The laws of righteousness are the laws of eternal reason, the laws of God's own infinite being. Violation of these laws is rebellion against God's authority, an offense against His majesty. Man's accountability is a nec-

essary consequence of the creation; it is the consequence of God's dominion. God reigns; therefore man is subject to law and amenable to the divine tribunal.

How sacred and solemn life becomes when we view it in the light of our final accountability! Words and acts seem small and unimportant, as so many grains of dust cast upward by the wind to fall back at once into the mass, unnoticed, unremembered. Ah! most important are they; for they leave their record in far-off eternity. "I paint for eternity," said the artist, courting worldly fame. "I work for eternity," says in full truth the servant of the Almighty. Poor and brief is life hemmed in by the frontiers of earth; it discourages; it begets despair. "Night presses down upon us," said, in his sadness, the pagan Horace, "and the brief duration of life forbids the building up of distant hopes." Not so with the child of God. For him there is room for vast projects, for great and noble ambitions; there is motive for heroic sacrifices and high virtues; for his being projects into eternity; his labors are for eternity. How precious is time, how solemn is life, when passed under the eye of the great Creator and Judge!

THE SECRET OF PROGRESS.

By REV. R. J. WILLINGHAM, D.D.,
SECRETARY OF THE FOREIGN MISSION
BOARD, RICHMOND, VA.

Looking unto Jesus.—Hebrews xii. 2.

Why is it that we make such little progress? Sometimes we see two people start out in life together. They have about the same advantages, and are buried in baptism together. Twenty years pass by, and we see one of these friends has been looking unto Jesus constantly, and developing into an earnest, godly Christian. His life has grown into beautiful and well-rounded proportions. The other, although nominally a Christian, holds on to the pride of life, and gives no attention to cultivating his spiritual nature, and in that respect he is dwarfed and poorly prepared to enjoy the things of this life, and not at all fitted to enter heavenly courts.

The apostle brings out the point that active consecration is implied in Christians. Faith in God and faithfulness in man go hand in hand. This is an old conflict of the ages. We are saved by faith alone, but not by faith that is alone. There is no conflict between the statements made by apos-

tes Paul and James on this question. The one says: The tree lives by the sap that flows in it. The other says; If the sap is in the tree it will bear fruit. The man who loves God is going to serve Him. The man who goes on in sin and iniquity may claim to love Him, but does not. James says: "Show me thy faith without thy works, and I will show thee my faith by my works." Christianity, when it takes hold of a man, moves him to his very finger-tips. It is manifested in the eye.

INFLUENCE.

By REV. CARLOS MARTYN, D.D. [RE-
FORMED], CHICAGO, ILL.

For none of us liveth unto himself.—
Romans xiv. 7.

We are all influential in this our happy country. Every man is a king and every woman a queen. And how great may be the influence of the most remote person and the least significant! Of all England's nobles of our day, the late Earl of Shaftesbury was the noblest. This man, great with the greatness of goodness, wrote his name deep in the hearts of England's poor. Yet he said that all he was and all he had done was due to his nurse, Mary Minnice, who died before he was seven years old. She had given him her faith. How far a little candle throws its beams!

To influence and be influenced—what a great thing it is! There is no human life of which it can be truthfully said it has lived to itself. Do you believe in moral atmosphere? I do. You go to a household and as soon as you cross the threshold you feel that something is in the air which tells you what kind of a household it is—what a spirit is within.

Influence is ineffaceable. You can not rub out that cold word, that unhandsome deed; so you can not rub out that kind smile and that blessed act.

THE PLAINNESS OF THE BIBLE.

By REV. S. B. MEESER [BAPTIST],
WILMINGTON, DEL.

And the Lord answered and said, Write the vision and make it plain upon the tables, that he may run that readeth it.
—Hab. ii. 2.

The Bible is sealed with seven seals to indifference, irreverence, carelessness. The humble, inquiring and earnest it tells plainly where he is going, and assures him of the attainment of a spiritual and immortal life.

THE ARMENIAN ATROCITIES.

By REV. DR. WILLIAMS, AT PLYMOUTH CONGREGATIONAL CHURCH, SAN FRANCISCO, CAL.

But his citizens hated him and sent a message after him saying, we will not have this man to reign over us.—Luke xix. 14.

THE recent outrages in Turkey are simply the renewal of the old battle of the crescent against the cross. The question involved is one of grave issues and mighty results. These may not mature in the near future, but are coming irresistibly, and then will be seen a mighty rearrangement of the kingdoms of Europe. There is no fanaticism in the world to equal in fierceness the fanaticism of religiosity. The newspapers have followed the churches in taking up the matter of the Armenian atrocities, and they, in the creation of public sentiment, are almost supreme. When once they make known the righteousness of a cause and strive for the promulgation of justice, visible results will soon follow.

The Mohammedans are seeking to destroy the light of the knowledge of God, which Christian missionaries have spread throughout Armenia, and even to take the lives of those who wish to embrace it. Whosoever the Turk plants his foot his aim is at the cross of Christ. Ultimately he will be restrained by England, but that will be when, in the great game of nations, Turkey shall be divided as the spoil between the powers. Christianity will eventually settle the question to the enhancement of Emanuel's glory.

WHAT IS DUE THE WORLD.

By REV. W. H. McMILLAN, D. D. [UNITED PRESBYTERIAN], ALLEGHENY, PA.

Among whom ye shine as lights in the world.—Phil. ii. 15.

THE supreme duty of the preacher is to preach the Gospel and labor to teach men their innate sinfulness and the way of salvation. The world needs an emphatic testimony of man's sinful condition, and the church would be recreant to its great trust if it were to conceal it. There is a modern tendency to keep this awful and solemn fact in the background, that man by nature is sinful.

The world needs a distinct testimony of the sufficiency of salvation, and the church should prove this by the life and example of its members. Mere words are cheap.

Then the church owes to the worldly visitor within its walls the warmth of Christian fellowship. Many strangers come night after night to church, and no member greets them with the cordiality that fellowship of the church should induce. Men come to cities unacquainted, and if not welcomed at church they will find the friendships yearned for in saloons.

And the minister owes the world the preaching of the atonement for sins. I think some ministers who consume each Sabbath in saying some strange or sensational things about matters not connected with salvation do a horrible act. I have often wondered how they could thus desecrate the Sabbath. The pulpit is for the Word of God.

SUGGESTIVE THEMES AND TEXTS.

Texts and Themes of Recent Sermons.

1. Happy Mediocrity. "Give me neither poverty nor riches, . . . lest I be full and deny thee, saying where is the Lord; or lest I be poor and steal and take the name of my God in vain."—Prov. xxx. 8. Rev. J. J. Muir, D. D., Washington, D. C.
2. The Coming of the Morning; or, Jacob, Saint and Sinner. "The sun rose upon him."—Gen. xxxii. 31. Rev. George Thomas Dowling, D. D., Brooklyn, N. Y.
3. Sin, How it Got Here and Why it is Permitted to Stay. "For all have sinned and come short of the glory of God."—Rom. iii. 23. Rev. L. J. Van Ness, Nashville, Tenn.
4. The Duty and Character of Christian Witnessing. "Having therefore obtained help of God, I continue unto this day, witnessing both to small and great."—Acts xxvi. 22. Rev. Henry C. McCook, D. D., Philadelphia, Pa.
5. Labor's Ugly Weapon, or Some Deplorable Features of the Strike System. "Go not forth hastily to strive, lest thou know not what to do in the end thereof."—Prov. xxv. 8. By Rev. J. W. Balderston, Oxford, Md.
6. After the Battle. "And it came to pass on the morrow, when the Philistines came to strip the slain, that they found Saul and his three sons fallen in Mount Gilboa."—1 Sam. xxxi. 8.—Rev. T. DeWitt Talmage, D. D., Washington, D. C.
7. The Duty of Making the Most of One's Self. "As thyself."—Matt. xix. 19. Rev. N. D. Hillis, D. D., Chicago, Ill.
8. God's "Fear-nots" to His Little Flock. "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom."—Luke xii. 32. Rev. H. M. Gallaher, Brooklyn, N. Y.

9. The Future Minister. "A good minister of Jesus Christ."—1 Tim. iv. 6. Rev. David Gregg, D.D., Brooklyn, N. Y.
10. The Sociality of Religion. "And for their sake I sanctify myself, that they also may be sanctified in the truth."—John xvii. 19. Prof. George D. Herron, Grinnell, Iowa.
11. God's Proposition Proven. "Now the Lord had said unto Abraham, Get thee out of thy country, and from thy kindred, and from thy father's house unto a land that I will shew thee. And I will make of thee a great nation and I will bless thee and make thy name great and thou shalt be a blessing. And I will bless them that bless thee and curse him that curseth thee; and in thee shall all families of the earth be blessed."—Gen. xii. 1-3. Rev. W. R. Lloyd, Nashville, Tenn.
12. Permanence and Sovereignty of Ideas. "For since the fathers fell asleep, all things continue as they were from the beginning."—2 Peter iii. 4. Rev. Charles R. Wild, D.D., Baltimore, Md.

Themes for Pulpit Treatment.

1. Human Sin and Nature's Protest. ("When thou tillest the ground it shall not henceforth yield unto thee her strength."—Gen. iv. 12.)
2. The Bitter Dealings of God. ("And she said unto them, Call me not Naomi, call me Mara: for the Almighty hath dealt very bitterly with me."—Ruth i. 20.)
3. The Warnings of History. ("And be not ye like your fathers, and like your brethren, which trespassed against the Lord God of your fathers, who, therefore, gave them up to desolation, as ye see."—2 Chron. xxx. 7.)
4. Mercy on Judgment. ("Thou our God hast punished us less than our iniquities deserve, and hast given us such deliverance as this."—Ezra ix. 13.)
5. Desirable Tenants for the Lord's Tent. ("Lord, Who shall abide in thy tabernacle? Who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart."—Psalm xv. 1, 2.)
6. The Caravan that Never Ends. ("Hear my prayer, O Lord, and give ear unto my cry; hold not thy peace at my tears; for I am a stranger with thee, and a sojourner, as all my fathers were."—Psalm xxxix. 12.)
7. The Divine School of Manual Instruction. (Doth the plowman plow all day to sow? doth he open and break clods of his ground? When he hath made plain the face thereof, doth he not cast abroad the fitches, and scatter the cummin, and cast in the principal wheat, and the appointed barley, and the rye, in their place? For his God doth instruct him to discretion, and doth teach him."—Isa. xxviii. 24-26.)
8. The Caller, the Called, the Call and the Calling. ("Now as he walked by the sea of Galilee, he saw Simon and Andrew his brother, casting a net into the sea: for they were fishers. And Jesus said unto them, Come ye after me, and I will make you to become fishers of men."—Mark i. 16, 17.)
9. The Mind-Reading Power of Christ. (And Jesus answered and said unto them, I will also ask of you one question, and answer me, and I will tell you by what authority I do these things."—Mark xi. 29.)
10. Vision Without Faith. ("I said unto you, that ye also have seen me, and believe not."—John vi. 36.)
11. Faith With and Without Vision. ("And Jesus saith unto him, Thomas, because thou hast seen me thou hast believed: blessed are they that have not seen, and yet have believed."—John xx. 29.)
12. Letters of Commendation. ("And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him: who when he was come, helped them much which had believed through grace."—Acts xviii. 27.)

ILLUSTRATION SECTION.

HINTS AT THE MEANING OF TEXTS.

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

HINTS FOR CHILDREN'S SERMONS.

The Little Foxes.

Take us the foxes, the little foxes that spoil the vines; for the vines have tender grapes.—Song of Solomon ii. 15.

THERE are very few children who do not desire to do right when once they have been taught the difference between right and wrong. They are loving and tender and learn quickly of Christ.

1. We need to teach them that there are many evils in the world, which, like the little foxes, destroy all that they touch.

(1) Some of the most common of these little foxes are: selfishness, temper, falsehood, theft, profanity, and procrastination.

(2) When any of these naughty foxes find lodgment in the heart they are hard to overcome.

(3) One of two things must be: either the children must be conquerors or the foxes.

2. How shall we take these foxes?

(1) "Watch and pray that ye enter not into temptation." Matt. xxvi. 41.

(2) "Enter not into the path of the wicked." Prov. iv. 14.

(3) "If sinners entice thee, consent thou not." Prov. i. 10.

(4) "Overcome evil with good." Rom. xii. 21. LEO.*

Lessons from Flowers.

Consider the lilies of the field, how they grow.—Matt. vi. 28.

OUR lily not the same as the one Christ spoke of. *Here three flowers, which will preach to us.*

I. The blood-root. Sometimes used for medicine. Beautiful blossoms, and leaf curled about it.

1. That leaf teaches a great truth, that of God's care for all things.

2. Blossom stays in cradle till able to brave the winds, then leaves it. Like to see children protected, but like to see them do for themselves.

3. In one respect not so admirable. Shuts up its pretty blossom on dark days, when most need for its beauty. We should not follow it.

II. Liver-leaf. Used to be thought good for liver troubles. Brave flower, blossoming next snow bank. But, best of all, shows its pretty blossom when it has only old rusty leaves. Not like some children, who do not go to Sabbath-school, because have not good clothes.

III. Harbinger of spring. "Salt and pepper." Smallest of flowers, yet tells of spring and warm sunshine as truly as the largest. So the children can tell of the love of Christ in the heart as truly as older Christians.

IV. All these teach us the lesson of trust in God, who cares for all, and puts all where He wants us to be.

D. Uros.*

HINTS FOR COMMUNION SERMONS.

Communion a Spiritual Feast.

And as they did eat, Jesus took bread, and blessed and brake it, and gave to them, and said, Take, eat; this is my body. And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it. And he said unto them, This is my blood of the New Testament, which is shed for many.—Mark xiv. 22-24.

THE Old and New Dispensations have their respective feasts. The Gospel's great feast is the Lord's Supper. At feasts people have something to eat. Christianity has nourishment for its guests.

I. We feed on Christ. Bread and wine are only symbols of things infinitely more precious. We eat the body and drink the blood of Christ. This is not stranger than eating a book. The student has eaten it, it has done him good, and is none the less valuable to the one that follows him.

II. We must feed on Christ unadulterated by human theories. Not spiced by human hands, nor seasoned by agnostic views, but as represented by the bread and wine. We must have a whole Christ. A mutilated Christ will not sustain nor nourish us.

III. Our food, judiciously taken, will have its desired effect. People feeding on Christ become Christlike. Nebuchadnezzar fed on the fare of a beast until he became beastlike (Dan. iv. 33). This true to this day.

IV. Every one must eat for himself (verse 23). The same must be done in a spiritual as in a natural sense.

CELT.*

Filled with the Fulness.

Christ is all and in all.—Colossians iii. 11.

CHRIST was the fulness at the Godhead in order that He might be the fulness, the supply of all things, to us.

I. Christ is spiritually all things to the believer. The Christian environment. All that the soul needs.

II. Christ should be the all of the Christian's ambition. "Looking unto Jesus." Not unto fame, wealth, or pleasure. Take Christianity from Christ.

III. Christ should be in all departments of our life and work. "I in you, you in me."

IV. Heart-question: Is Christ all to you? Is He really anything? Examine yourselves. HOMILY.*

HINTS FOR FUNERAL SERMONS.

Influence of the Thought of Immortality.

This mortal must put on immortality.—1 Cor. xv. 53.

DEATH brings this thought of immortality home to all.

I. Each feels that it is true for himself. I am immortal. My earthly life will cease. If so, the greatest thought.

II. Comparative unimportance of the prizes of the world. Death gives true standard of values.

III. Evil passions restrained. Life too short for quarrels, etc. In view of eternity, injuries, etc., insignificant.

IV. Sets the work of life in right relations to man. Earthly obedience trains for heavenly task.

V. Sweetens the affections of life. Survivors draw closer together.

VI. Mitigates suffering, and relieves inequalities. Light affliction for a moment. Eternity's rectifications. God's ways finally justified.

VII. Brings Christ near. A Christless life, a Christless immortality. Life in Christ here, immortality in Christ there. EHUD.*

A Blessed Death.

Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; and their works do follow them.—Revelation xiv. 13.

DEATH an undesirable state. We would rather live, yet must die. The Christian alone can die well. His death is blessed because—

I. He dies in the Lord. Departs with saving faith in Christ who will bring him to mansions above.

II. He rests from his labors. Tired, he sleeps until Heaven's morning dawns.

III. His works follow him. (a) Reward for doing good. (b) Sainly influence. Memory of just blessed.

IMMORTALITY.*

HINTS FOR MISCELLANEOUS SERMONS.

Twelve Gates to Life Eternal.

On the east three gates; on the north three gates; on the south three gates; on the west three gates.—Rev. xxi. 13.

THIS is a description of Life. There is but one door, Christ Jesus, but twelve gates, to Life eternal.

I. One side of life faces toward home. Three gates.

1. Mother.—2. Father.—3. Brother or sister. Thousands enter life through these gates. How many present were converted through instrumentality of mother, father, brother, or sister? Illustrate from experience, observation, and history.

II. Another side of life faces toward church.

1. Preacher.—2. Sunday-school.—3. Prayer-meeting. Millions enter these gates. Some preachers like Wesley, Moody, Finney have been gates to thousands. Object of Sunday-school, to bring scholars to Jesus. Some enter through prayer-meeting.

III. Another side faces toward learning, knowledge, or culture.

1. Christian college.—2. Good books.—3. Good periodicals. Many converted in Christian colleges, or by reading good books and periodicals. Illustrate from experience and observation.

IV. Another side of life faces toward society.

1. Godly school companions.—2. Godly business associates.—3. Godly social relations.

Companions largely make us what we are. Godly school, business, and

society companions lead some to Jesus who do not attend church, or have no Christian home. Explain and illustrate.

ARCHITECT.*

The Presence of Satan in Human Affairs.

Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them.—Job i. 6.

COMPARING the text with others we find that the weight of evidence goes to show that the sons of God in this passage are the chosen ones of God, as against those people who are wicked and worldly with no hope in God. Gen. vi. 2-4; John i. 12; Rom. viii. 14.

I. Satan appears here as innocent of any harm or wrong-doing.

Evil institutions and evil deeds seek a covering of necessity, respectability, or benevolence in order to hide the reality.

II. Satan is omnipresent as an agent of evil. In the revival meeting, the Sabbath services, and the prayer-meeting we sometimes detect his hateful presence. His courage and resources are unlimited when he wants to hinder a good work.

III. Satan is bold, yet he works by deception to accomplish his purposes. Illustrate: his dealings with Job, with Christ in the temptations, his blandishments at present.

IV. We have this consolation—he may be defeated. Prayer is the instrument of that defeat. YIRAH.*

HINTS FOR REVIVAL SERMONS.

The Pointed Question.

Is it nothing to you, all ye that pass by?—Lam. i. 12.

PICTURE the abject loneliness of exiled Israel as a sorrowing widow, calling to the beholders of her wretchedness for sympathy.

Show how appropriately the sinner's state is here presented. The Spirit would thus arouse his soul.

I. Is it nothing to you that you are lost? Illustrate the awful fulness of the word lost. (a) Turning round forever. (b) Far away from God, going farther. (c) Helpless to return, a lost sheep, child, soul! (d) Under the wrath of God—hell waiting, etc.

II. Is it nothing to you that Christ came to save the lost? Why did the Father send Him; why did He come and suffer? Set forth the fulness of Christ (a) coming and seeking, (b) saving the lost by His atoning death.

III. Is it nothing to you that Christ calls you to-day? Illustrate how Christ calls, in childhood, youth, middle age, and old age. Show the awful danger of delay.

IV. Is it nothing to you that the Holy Spirit strives? The day of grace marks His striving period. Much of it is already past. Show the danger of grieving Him eternally.

V. Is it nothing to you that your soul is priceless in value, that Christ waits to receive you and enrich you forever? ALEPH-BETH-THETA.*

Downward Tendency of Sin.

Send us into the swine.—Mark v. 12.

CHRIST was in the country of the Gadarenes. There was a man possessed of devils. Christ commanded the devils to come out from him. They asked to be allowed to go into the swine. LEARN:

I. *Sin degrades all it touches.*—These sinful spirits had degraded that man. They sent the swine downward to the sea. In Eden the serpent was sent to crawl on its belly.

II. *Sin seeks lower levels.*—These devils were in a man. Coming out, they went into the swine. Lower.

III. *Sin means ultimate ruin.*—Swine choked in sea. Sin ultimately ruins every life in which it has control. Gal. 6-1.

Is there any hope?

IV. *Christ can cast out sin.*—Then men are "clothed and in their right mind," and sit at the feet of Jesus.

SHETLAIN.*

SIDE LIGHTS FROM SCIENCE AND HISTORY.

LIGHTS ON SCRIPTURAL TRUTHS
FROM RECENT SCIENCE AND
HISTORY.

BY REV. GEO. V. REICHEL, A. M.,
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"DESPISE NOT ONE OF THESE LITTLE ONES" (Matt. xviii. 10).—Mrs. Laura G. Talbott, of Washington, D. C., has repeatedly called our attention to the fact that, outside of a few kindergartens, here and there, we are doing absolutely nothing for the education of the child under four years of age, which we all know is, as Mrs. Talbott says, the most receptive period of the human mind.

This neglect as related to the child's future is unpardonable, since the child of the near future will find himself in the midst of a broader, more liberal life than that enjoyed even by us.

We are reminded too, that, to use Mrs. Talbott's own form of expression, it is coming to be the conclusion of thinking persons that we shall never make much progress in our difficulties as a nation until our children receive an education that will make them independent thinkers. Mrs. Talbott says:

"The press remarks that the ambition of children is roused beyond their ability to fulfil their desires. We might also inquire if there is not too much machinery, and too much cutting after the same pattern, to the utter destruction of all originality.

"What immense reformatory institutions are erected by our cities for control of refractory youth! How much better for the state to appoint women experts as physicians in each precinct of the city, as investigators of the conditions of child life as they exist today. Scientific methods must come to prevail, that each individual may receive its fair treatment in the advance of civilization, that shall give the child every possible opportunity to become pure, honest, peaceable, self-sustaining, and possessed of independent thinking powers, that will ever pre-

vent its becoming a tool of political, financial, or seemingly religious corporation."

THE OLD METHOD FOR EXTERMINATING EVIL THE BEST.—No experiments made up to the date of this writing have yet succeeded in showing that weeds can be so thoroughly exterminated as by the old, well-known, well-tried method of sowing vigorous crops of good products. Thus no modern church-method, as yet displayed, has excelled the old, plain, Gospel method for exterminating evil from the human heart. For a time a new method prevails, but ultimately it goes back to give place to the vigorous sowing of truth-seeds, which alone, as they spring to maturity, are able to keep out the weeds of evil.

An illustration of this power of the good to exterminate the evil is given us in the following abstract of an address delivered by Professor Bailey, of Cornell University. He says:

"The so-called Russian thistle (*alsola kali*, var. *tragus*) has been introduced into the northwestern prairie States, and it has spread rapidly, and now threatens the agricultural prosperity of a large area. The people are naturally much aroused, and, among other measures, a section has been inserted in the Congressional bill making appropriations to the Department of Agriculture asking for \$1,000,000, to be expended in the eradication of the pest. This demand has found additional support from the great numbers of unemployed men in the West, and it has been advised as a means of supplying the Commonwealers with work. It is true, however, that the best means of keeping the weed in check is rotation of crops and good cultivation.

"When lands are well occupied by a vigorous crop, weeds are not troublesome. This is true of all weeds. In other words, proper and systematic farming is the best exterminator of weeds. If, then, the government undertakes to eradicate weeds it must go directly into farming; it must take under its charge the agricultural

economy of the infested region; it must overturn the present pernicious, continuous cropping with wheat; and it must cultivate and control all waste lands."

LIMNINGS FOR TEACHERS FROM NATURE AND LIFE IN THE ORIENT.

By REV. D. D. MOORE, M. A.,
M. R. A. S., PENANG, MALAYSIA.

LIGHTS IN THE WATER.—"Praise him, ye depths, . . . ye creeping things." This thought of David has often come to me gazing at night out upon the waters from our mission house by the South Sea. The Straits of Malacca upon a star-lit night are ablaze with phosphorescent light. Each retiring roller seems to leave the sands on fire. On every side flares out a splendid display of aquatic fireworks. Rockets, Roman candles, Catherine wheels, and flashes of blue light appear to illuminate the dark wave. These are the Noctiluca. The author of the "Ancient Mariner" called them the "water snakes:"

"They coiled and swam, and every track
Was a flash of golden fire."

The Noctiluca "transform a proportion of their life-energy in a special way, and give out these flashes of light." Even our humble jellyfish comes to possess a certain sublimity when we see him do this. The worms of the sea "praise Him" by letting their light shine, thus answering the purpose of their creation. And the "good God" has so constructed human nature that it should emit divine radiance. He has therefore placed all men under the obligation of letting their light shine, as the great Teacher reminded the world. It was just as tho He had said in the language of modern science: See that you transform a proportion of your life-energy in a special way, and give out flashes of light to the glory of your Father in Heaven. The man who does this is at one with his own nature, in harmony with the

material universe, and at one with God. The man who fails to obey this law of light-bearing is a scandal against the Almighty, a "jarring and a dissonant thing" in a universe that loves law and order, and will eventually expel everything that commits disorder. Only the fittest, *e.g.*, those in harmony with law and order, shall survive, and rejoice in the unbroken circle of eternal life. The Death Christ proclaimed shall overtake the others.

THE RETREAT OF DARKNESS.—The first time any of us beheld electricity applied in the form of the search-lights of a war-ship we were astounded, and could hardly imagine a greater marvel of human genius. But, now comes the announcement of Professor Röntgen's discovery in Bavaria. It is nothing less than a device by which the utter darkness of the most dense substances may be dispelled. The process is said to be simply the passing of an electrical current through a glass tube whose interior is a vacuum. The tube during this operation gives off rays of light so intense that they penetrate solid substances, and render them transparent, so that the interior parts may be seen and even photographed. By this means the bones of a man's hand have been photographed. So have the metals in the inside of a wooden box. To medical science the importance of this discovery will be unprecedented. All internal diseases may be scrutinized with ease. Bullets hidden in the flesh may be located and removed. Everything in the body will be as clear to the eye as tho the body were transparent.

The new marvels and triumphs of physical light come to us as apt symbols and helps to faith in a time like this. The spiritual darkness of our world has become more located, and therefore more dense where it abounds. Looking at it thus aggregated many good people falter and are inclined to lose hope concerning the ultimate issue. But our God is Light essential, and in His own set time will dissipate dark-

ness in all its degrees, even that most solidly compacted and dense.

"Neither is there anything hidden that shall not be revealed," this discovery of Professor Röntgen reiterates. It brings to mind that saying of Beecher: God reads the human heart as readily as men read the time of day through the glass face of a clock. When God turns on the search-lights of that great day of the Lord, the very interior things in the most opaque places of our hearts will be clear to all eyes. Faithfully let us teach our people this great truth, emphasized as it is by the verdict of philosophy, and illustrated by the modern wonders of science.

THE PIN MAP OF INDIA.—A possible plan for district superintendents. Last year in India a district commissioner hit upon the idea of sticking pins into his map to indicate quickly to the eye those localities where crime abounded. The method was found to be so convenient that it is likely to be generally adopted by the commissioners of India. If such a device is useful to district commissioners, perhaps a similar one would be of service to pastors in our large cities, and to clergymen who superintend districts.

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

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

OF the many surviving monumental records of the ancients that shed light upon the Bible and early Christianity, none are so numerous as the coins of that early period, and few more interesting and of greater practical historical value. There is, perhaps, nothing that so intimately connects the distant past with the present, bridging over the intervening centuries, and bringing those scenes and characters of remote history and nations so near to us, and investing them with an objective reality, as the coins contemporane-

ous with those scenes and characters. These contain not only important historical data of unquestionable authority, being genuine and unrevised, but many are stamped with the portraits of the imperial rulers.

What can make the chief actors of a period more real than their money, that bears their actual image and superscription? It deepens the impression and aids the imagination in reconstructing that remote period, when we look upon the original coins, and study the actual contemporaneous portrait of that cruel Cæsar to whom the great apostle made his famous appeal when standing before the judgment seat of the unscrupulous Festus at Cæsarea, for we have a portrait of that very King Agrippa, whom Paul sought to save.

Altho we have no portrait of Paul still I find much vivid realism contributed to the study of his imprisonment in Rome, when I look upon the money of Nero and study his portrait which he ordered to be stamped upon his coins. Later, Paul saw the very face of Nero when in the Roman Forum he stood before him with more than imperial greatness, and with a triumphant faith, altho the martyr's crown awaited him.

It is true that we have no authentic portrait of the greatest Being that ever appeared on the stage of human history, and yet we do possess original and imperishable portraits of His contemporaries; that of Augustus under whose reign Jesus was born, and that of Tiberius who was emperor when our Lord suffered death on the cross. We have many portraits of these eminent emperors, in gold, silver, and bronze, and we see the same likenesses that Jesus and His disciples gazed upon time and again.

THE DENARIUS.—The denarius, unfortunately translated penny, is one of the well-known but interesting coins of the Bible. It was the legal tribute-money, stamped with the head and inscription of the reigning Cæsar, and

was typical of the subjugation of the people to Rome.

This small silver piece of tribute-money invests a New-Testament scene with realistic character, and we seem to be eye-witnesses on that memorable occasion when certain of the Pharisees and of the Herodians were plotting to catch Jesus in his words by putting the shrewd and seemingly fatal question: "Is it lawful to give tribute to Cæsar or not?" We look upon that same portrait and inscription of Tiberius that Jesus saw and pointed to when he asked, "Whose is this image and superscription?" And they said unto him, "Cæsar's." And Jesus answering said unto them, "Render to Cæsar the things that are Cæsar's, and to God the things that are God's."

Then the people trembled before that hated Cæsar because of his mighty supremacy, and looked upon Jesus as the humble and despised Galilean; but what a reversal of history! To-day that name of Tiberius, whose portrait and inscription they saw, exerts no power upon any living soul, but no name is so potent as the name of Jêsus, while Christ's kingdom is extending throughout the world. The great quantity of gold and silver coins struck by authority of this Cæsar, and the bronze issued by order of the Senate, remain as memorials of an imperial supremacy that has been lost forever, while the kingdom of our Lord is an everlasting and universal kingdom.

The denarius being the current silver coin, worth sixteen cents, is mentioned most frequently in the New Testament, and was equal in value to the Attic drachma which also appears in the Gospels.

THE FARTHING AND THE MITE.—The farthing was the common copper coin and worth only one sixteenth of the denarius. Of course the Jewish mite was the smallest of all copper coins and only equal to about one one hundred and twenty-eighth of the denarius, or about one eighth of our American cent.

It is well to remember, however, that the purchasing power of money at the period we are considering was much greater than it is to-day—about ten times as great—for then a denarius represented a day's wages for ordinary service.

The tributary and humbled condition of Palestine, as well as the subordinate and limited power of Herod and his successors, is seen in the inferior character of their copper coinage, as compared with the magnificent portrait-bearing gold pieces of the Romans, and the beautiful large tetradrachms of the Greeks. Their subjugation and restricted liberties are apparent in their coinage, for they were not permitted to issue money in gold and silver, but only in the baser metal of copper, and these rude and insignificant-looking pieces were ever suggestive to the Jews of their vanquished condition, while the silver shekels and half-shekels from the days of the Maccabees were ever goading them to the remembrance of their former sovereign power and national glory.

We are more than ever impressed with the poverty of the widow whom Jesus saw casting her two mites into the treasury when we take one of these small copper coins and observe its insignificant character. She was poor indeed in the things of this world, but rich in her faith and love to God.

The irony of history finds a climax in the life of Pilate, and this appears in a strong light when we examine the character of the coins he issued. His name is the most interesting and best known of all the fourteen procurators, and so anxious was this time-server to please the Emperor, that he not only acknowledged his subserviency and allegiance to the foreign power by stamping on the obverse in Greek, "Money of Tiberius Cæsar," but on the reverse of one appears the additional flattery, "Money of Julia Cæsar." She was the influential mother of Tiberius, and her favor Pilate sought. The coin is dated A.D. 29, and it was this same timid

governor who a few years later delivered up Jesus to be crucified, because he feared the Jews, who charged him with not being Cæsar's friend if he allowed the prisoner to go free.

All that now remains of Pilate's earthly glory is embraced within the radius of that small copper coin, and yet for the honors of his subordinate position represented by that coin, he would temporize with duty and prostitute justice, rather than run the risk of losing his temporary station.

As we look upon that coin and, by the law of association, picture that scene in Jerusalem when Christ stood before Pilate as the Roman governor who condemned Him to death, how stupendous the folly of Pilate appears! It would be well if some of our men in office would take warning from the awful mistake of Pontius Pilate.

The history of Pilate shows that he was capable of this shocking tragedy, for his selfish deeds were never fettered by conscience and his life was blackened by crimes and shameful abuse of his official station. He was the first procurator of Judea who, with contemptuous disregard of the religious feelings of the Jews, had the soldiers enter Jerusalem with the Roman standard that bore the image of the emperor, tho under the cover of night.

Philo, in a letter of Agrippa I., characterizes Pilate as one of "unbending and recklessly hard character," and his rule marked by "corruptibility, violence, robberies, ill-treatment of the people, grievances, continuous executions without even the form of a trial, endless and intolerable cruelties." He was only acting a natural part at the trial of Jesus, for he knew that he was innocent, and "found no fault in him."

HELPS AND HINTS, TEXTUAL AND TOPICAL.

BY ARTHUR T. PIERSON, D.D.

John and 1 John.

AN intimate relation exists between the gospel according to John and the first epistle of John, which can only be seen by a careful comparative study. The epistle is the complement and commentary of the gospel. (Compare John xx. 31, 1 Jno. v. 13.) One is written that eternal life may be found in believing; the other, that the knowledge of eternal life may be found by the believer. The same great words are found in both: Light, life, love; experience, testimony, fellowship. The Greek word *μενω* (abide, continue, remain, dwell) occurs in both, and the passages in which it occurs being compared, those in the epistle will be found to expand, complete, and apply the thought presented in the corresponding passage in the gospel. This correspondence is very striking.

For example, compare John xv. 4, 1 Jno. iii. 24, one of which presents the

fact, the other the method of His abiding in us. Compare xv. 11, and 1 Jno. ii. 28. One hints that Christ's joy may abide in us; the other, the effect on our attitude toward His second coming, etc.

The Divine Interest in Character.

THERE is a vital truth that men are very slow to learn—that what God cares supremely for is not what we do in the way of outward forms of active endeavor, but what we ARE. He wants salt cast in at the fountain and the springs determine the streams. We are perpetually seeking to multiply good works. Consecration with us means more time spent for men, not more time spent with God—not more holiness, humility, prayer, deep search into the Word of God, closer intercourse with God, fuller surrender to the spirit, but more activity, a Sunday-school class, a new self-denial, a vow to ask so many people a week "Are you

a Christian?" etc. Let us read 1 Cor. xiii. anew, and learn that God cares nothing for all outward forms of activity, even tho it be self-denying, tho it involve bestowing all our goods to feed the poor, or that last act of all, giving one's own body to be burned—unless love be back of it all, the inspiration and motive. Without that, all the rest is but as sounding brass and tinkling cymbal, and we all know that the hollower and shallower the more noise! Character, to be like God, to have the spirit of Christ, the invisible requisite that is deepest, most abiding, most fundamental, that is all God cares for, for that determines all the rest.

Capacity for Development.

PLEASURE of any high sort is a costly product, albeit the objects calculated to awaken it are so abundant and free to all. Dr. Mackay tells us that in Formosa he had to educate his converts to enjoy the magnificence even of grandest mountain scenery. What is a more in-expensive sight than the canopy of heaven on a cloudless night! or the shifting panorama of a gorgeous sunset! There is no charge for admission to this glorious orchestral performance, where the very orbs of heaven and rays of light are actors. Yet to enjoy such scenes needs that costliest of products—*culture*, which can not be bought at the price of a first-class seat in a concert-hall, though another Jenny Lind were the attraction that raised the price to its highest. There is something even more costly than such culture—it is the capacity to know the love of God and feel its power, that cost the atonement of Christ and the bestowment of the Holy Spirit.

A charming writer tells us how, dissecting a pea-blossom, he found hidden at its heart a perfect pea-pod with all the peas in it, only it was in miniature, so tiny as to need a microscope to examine it. And many other specimens of plant life reveal the same germs of the future in infantile forms. Was not

Samuel, while yet a child, "established to be a prophet of the Lord"? Had we the microscopic discernment of character, what microcosms of capacity and destiny we might find hidden in little children; what germs of awful or of sublime achievement and attainment in single motives or words or acts? What must the omniscient God see!

Some Papal Excommunications.

MR. WARNER again reminds us how, in the Middle Ages, the St. Bernard monks at Clairvaux excommunicated a vineyard as a matter of discipline; how, in the twelfth century, a bishop of Laon gave similar sentence against the caterpillars in his diocese; and, the year after, St. Bernard took the same course as to the flies that infested the monastery of Foigny; as also, in the sixteenth century, the rats of Autun, Macon, and Lyons had pronounced against them the fatal decree by the ecclesiastical court. It seems incredible that even Papal ignorance and superstition could ever have fulminated anathemas against vines and flies, rats and caterpillars!

The same charming author quaintly suggests that lettuce is a fine expression for good conversation; it must be fresh, crisp, sparkling, moist; needs a good deal of oil, to avoid friction and keep the company smooth; and a little mustard and vinegar so mixed as to avoid sharp contrast, and a trifle of sugar. It must not be too bitter or left to run to seed, and is of the best sort when it comes to a full head and so remains; and in salad as in conversation you may put a little of almost anything and the more the variety the better.

The Book of Salvation.

THE Bible is the Book of Salvation, and especially the New Testament which is its highest revelation. Every book in the New Testament has some specific bearing on the grand subject.

For example, the fivefold gospel

presented in the first five books. Matthew presents the Messianic King; Mark, the mighty Miracle-worker; Luke, the gracious Counselor; John, the eternal Son; Acts, the risen Christ acting through the Paraclete. Each book presents salvation in accord with its general purpose; in Matthew it is salvation as related to the Kingdom, and hence, in a fourfold character—worship as a concession to His majesty; submission as a concession to His authority; conformity, as a concession to His excellence; and service, as a concession to His mastership.

Mark presents salvation as a moral miracle, of which all His mighty works are types and revealings. Luke magnifies His grace in saving, as in the fifteenth chapter; John presents eternal life in believing, the privilege of becoming sons of God. In Acts, the Holy Spirit's work is prominent, in saving from sin's penalty and power, and enduing for service. Thus Matt. i. 21, not only is the keynote to Matthew but to the whole of the New Testament.

Reynolds on Human Nature.

PREBENDARY REYNOLDS observes:

"Human nature is threefold, and our body, soul, spirit, are developed by an eternal energy, resident in the universe, and by this divine intelligence the wells of truth are filled to overflowing for replenishment of the earth. Our anatomy is strange, our mental composition stranger. We are a sort of museum with material and mental curiosities belonging in part to heredity, with things new strangely blended. We are furnished from a long-continued process, gathering representative parts from all precedent life and mind.

"Bodily force makes or gives concrete form to our structure. Spiritual force represents all that is mentally beautiful, creative, moral, in our soul. The mental contains the potentiality of five great knowledges: material, vital, sensitive, intellectual, moral. Interpret ourselves, and we interpret the universe. To equip us with material instruments for these various knowledges, the brain contains about 4,800,000,000 of fibers. The wisest man does not use to the fullest even a small part of this material equipment, but as no part is

in vain, it proves that preparation has been made for our well-nigh infinite advance. He, in truth, is wisest who counts this life as best in preparing him to be best here, and counted worthiest of remembrance as complete in every part. We build up the mind by pleasant thoughts working out intellectual and moral problems. We weaken the mind by evil, godless, devilish thoughts, which generate a poison more deadly than those we extract from material substances."

Original Apostles' Creed.

ACCORDING to the researches in reference to the origin and form of the Apostles' Creed and the Baptismal Formula made by the late Professors Zezschwitz and Caspari, and by the common consent of conservative scholars at present, the original form of the Creed was as follows:

"I believe in God, the Father Almighty; and in Jesus Christ, His only begotten Son, our Lord, who was born of the Holy Ghost and of the Virgin Mary, was crucified under Pontius Pilate, was buried, rose again on the third day, ascended to heaven, and sits at the right hand of the Father, from thence He shall come to judge the living and the dead; and in the Holy Ghost, a Holy Church, Forgiveness of Sins, Resurrection of the Flesh."

What is Wanted of the Christian.

ACCORDING to the *Christian Observer*, "The most that the devil wants of a church-member is the least he will do for his church. The least that God wants is the most he can do." These two corresponding statements embrace about all that can be said on this subject.

The Papal Question.

THE ablest books I have seen on the papal question are by Dr. I. A. Wylie, now dead. One is called "The Awakening of Italy and the Crisis of Rome," and the other "The Papacy: Its History, Dogmas, Genius, and Prospects." Both are published by Hamilton Adams & Co., London. The former was reprinted by the American Tract Society. But for calm, searching, dispassionate,

and convincing presentation of the whole matter involved, there is nothing known to me in the whole range of Christian literature quite equal to them. For instance in discussing the rise of the papacy, Dr. Wylie shows how this latest form of world-embracing religion combined in itself all the great systems that preceded it: the magian philosophy, in its monastic and ascetic system; the Grecian philosophy, in the subtle casuistry of the popish schools and sensuous ritual; and the pagan polytheism of ancient Rome, in the gods and goddesses which, under the title of saints, fill the calendar and crowd the temples of the Romish Church.

The superiority of this book on the papacy may be inferred from the fact that it took the prize over all competitors, when the Evangelical Alliance offered a premium for the best essay on popery; and no less a man than Prof. James Bryce was one of the contestants.

Extracts from Dr. I. A. Wylie's Books.

"The Rhine is the Lyric, the Alps, the Epic, of Europe."

"War opened the Simplon and Splügen passes for the Bible to follow; and so of four great wars since 1856, which opened Turkey, India, China, and Italy to the Gospel."

"Italy, a stage with footlights toned down."

"Of Boniface VIII. it was written: 'Intravit ut vulpes, regnavit ut leo, mortuus ut canis.'"

"Improvidence, thriftlessness, and sloth are characteristics of Italy."

"In 1865, in the scourge of cholera, not one sanitary regulation of the Neapolitans adopt—San Gennaro would save them."

"Where pardon may be had for money, the sins of the people become the wealth of the priesthood, and the vices of the state the riches of the church."

"De Boni says: 'Rome has yet power over woman, and that is power in the house.'"

"Were the New Testament to be written at this hour Rome would blot out the name of Christ and substitute Mary; as already in Dublin you may read the inscription on a temple, 'Mariæ, peccatorum refugio.'"

ILLUSTRATIONS AND SIMILES.

HELL IN MAN.—There are materials enough in every man's mind to create a hell there.—*H. W. Beecher.*

CHRIST AND SATAN.—Christ has the power of life, Satan has the power of death. It is, however, further said of Christ that He is life (John xiv: 6); it is never said of Satan that he is death.—*J. Macpherson.*

INCOMPREHENSIBILITY OF GOD.—In the Greek legend, she who desired to see the deity in his splendor was instantly reduced to ashes. In the Hindu mythology, when Brahma, the Supreme, shoots down a pillar of light between the two contending deities, Siva and Vishnu, one deity wings his way upwards for a thousand years with the speed of lightning, but can not reach its summit; the other wings his way downwards with the speed of lightning for a thousand years, yet he can not find its base. Christian theology has felt this no less clearly, that God in His own Being is incomprehensible. There is a picture of the vision of St. Augustine, who, when he was writing a treatise on the Trinity, saw a child trying to empty the ocean with a shell into a little hole in the sand. "What art thou doing?" asked the saint. "I am trying to empty the sea with this shell into this hole," answered the child. "But that is impossible," said Augustine. "Not more impossible, O Augustine! than for thee in thy treatise to explain the mystery of the Trinity."—*F. W. Farrar.*

SALT AND CHRISTIANS.—The work of true Christians in the world is strikingly illustrated by the offices performed by salt.

1. Salt is an antiseptic, preserving that to which it is applied from corruption, disintegration, and destruction. So Christians are the preservers of human society and the world from moral corruption and disintegration and from ultimate destruction, by saving men from sin, and through the restraining of divine judgment by God for their sake. 2. Salt is a promoter of life, increasing the vigor and fruitfulness of plant-life and of the human system, when properly applied. So Christians are the promoters of life in the world, to which they present higher examples and ideals, more important ends and aims, and more powerful impulses and motives. 3. Salt gives sapidity or tastefulness to the food to which it is applied. So Christians give to society and the world all that is really enjoyable in it, lifting up and giving permanent value even to the earthly enjoyments that would otherwise be transient and unsatisfying. 4. Savorless salt (rock-salt from which all the salt has been extracted, leaving only the rock-refuse) is worthless, and even deleterious. So nominal Christians, those lacking in divine grace and the resulting Christian graces, are not only worthless for the purposes of the kingdom of God in the world, but even harmful and destructive.

A LESSON OF HUMILITY.—The everlasting God, who sitteth at the head and top of universal dominion, makes himself the servant of the very least and lowest of his creatures. Should we then be too proud to help each other? Should we scorn to lend our help or influence or sympathy to the

least among our brothers? How despicable must such a disposition in us look to God!—*H. W. Beecher.*

BIBLE SONG ROOTED IN REASON.—Let us look carefully into the structure of the song. First of all we notice that there is reason under the music—"Thou thou wast angry with me, thine anger is turned away, and thou comfortedst me." Does music stoop down to accept the service of reason? It always does so in the Scriptures. There are no songs detached from reason in all the inspired volume. From the earliest times down to the period to which we have now come we find that the song accounts for itself by a substantial and historical reason. It is as if a blossom should account for itself, saying to those who look upon it: You seem pleased with my appearance, you point out my many

beauties, you call me delicate, lovely, fragrant; but do you know that I could not be here at all but for a thing probably you never saw, and never may see—a poor black-looking little root that is hidden in the earth?—*Joseph Parker* (On Isaiah xii).

CHARACTER OF MINDS.—We measure minds by their stature; it would be better to estimate them by their beauty.—Minds are like fields; in some, what is best is the surface, in others it is the bottom at a great depth.—Nature has made two kinds of excellent minds: the one to produce beautiful thoughts and beautiful actions, the other to admire them.—*Joubert.*

DEATH OF BODY AND OF SOUL.—The death of the body is the separation of the soul from the body; but the death of the soul is the separation of the soul from God.—*Augustine.*

EXEGETICAL AND EXPOSITORY SECTION.

"HE BEING DEAD YET SPEAKETH."

BY PROF. E. J. WOLF, D.D., EVANGELICAL LUTHERAN THEOLOGICAL SEMINARY, GETTYSBURG, PA.

ἀποθανὼν ἐτι λαλεῖ.—Heb. xi. 4.

HERE is a passage frequently used as the text of a sermon, and, we believe, in most instances according to a false interpretation. It occurs in that brilliant catalog of the ancient heroes of faith and their glorious exploits which is furnished by chapter xi. of the Epistle to the Hebrews, Abel holding historically the first place among those who on account of faith "had witness borne to them," or better (the authorized version), "who by faith obtained a good report."

"By faith Abel offered unto God a more excellent sacrifice than Cain, through which he had witness borne to him that he was righteous, God bearing witness in respect of his gifts; and through it [*i. e.*, through faith] he being dead yet speaketh." The popular interpretation takes "yet," *ἐτι*, as temporal and puts the emphasis on it. Altho for ages numbered with the dead, the first of mankind to die, this martyr still speaks to us, his faith still serves as an example, his conviction of the invisible and future world which

prompted him to bring unto God the "firstlings of the flock and of the fat thereof," while Cain simply "brought of the fruit of the ground an offering to the Lord," still preaches to us as a sermon challenging our imitation. The long lapse of centuries can not break the force of that lesson. This will, in all probability, be given by nine out of every ten ministers as their understanding of the passage, if asked for an impromptu interpretation.

The wonder is that the *non sequitur* of such a rendering does not more readily occur to them. Look at the logic it involves. The writer aims to enforce the importance and the power of faith. For this purpose he holds up before the staggering Hebrew-Christians the marvelous exhibition of faith presented by the patriarchs and the ancient worthies of Israel, and reminds them at the same time of the mighty results accomplished by their faith. In the magnificent summary of verses 33-35, he reaches the climax, when, having named Gideon, Barak, Samson, Jephthah, David, Samuel, and the prophets, he credits them with having through faith "subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the power of fire, escaped the edge of the sword, from weakness were made strong, waxed mighty in

war, turned to flight armies of aliens, women received their dead by a resurrection," etc.

What now was the gain, the achievement, the deliverance, vouchsafed to Abel, which will serve as an incitement to faith with the readers of this epistle, who, being hard pressed by the fiery trials of their faith, were in danger of apostatizing? He succeeded indeed through faith in offering to God a more excellent sacrifice than Cain. God bore testimony to its greater acceptability, but what did that, after all, amount to? What good came to Abel from it? What reward for being faithful? What was the crown awarded his faith? According to the common rendering, he has been made an example to us. The dead he continues to speak to us. Of what? Of the rewards of faith? The only reward we know of is that "Cain rose up against his brother and slew him." "And wherefore slew he him? Because his own works were evil and his brother's righteous" (1 John iii. 12). Would this be a powerful argument to men whose faith had been badly shaken by the disappointments of the Christian life? Would they derive from such an example richness of encouragement to hold on to the confession of their hope that it waver not (x. 23), the admonition which chapter xi. is designed to enforce? Abel had faith, and the final result of his faith was to suffer murder at the hands of his brother. His example, therefore, even to this day, appeals to us to follow him, to maintain our faith. "Cast not away, therefore, your confidence, which hath great recompense of reward" (x. 35).

The true rendering is brought out, we think, by taking "yet," *et*, as not temporal but logical. It serves then to bring out the contrast between Abel's "being dead" and his speaking: altho dead "he speaketh." This is the rendering of Lünemann, Delitzsch, von Soden, Ebrard, Holtzheuer, and others.

"The true interpretation," says Delitzsch, "is at once suggested by a

reference to the original text, Gen. iv. 10, 'Hark, thy brother's blood crieth unto me from the ground;' and to Chapter xii. 24 of our Epistle, when the blood of Jesus that cries for mercy is contrasted with that of Abel which cries for vengeance (*cf.* Rev. vi. 9-11), and for a divine testimony on his behalf. Remembering that, according to the Old Testament, the soul is in the blood, the warm, fresh, still-pulsating blood; the cry of Abel's blood which comes into the ears of God is proof that the righteous, even after death, remains a living personality, that he is neither destroyed nor forgotten before God, but remains an object of His care. Only a living man has the power of speech, yet Abel after he was slain speaks unto God, and God acts in his behalf as if he were still living. He avenges his blood upon Cain, but dead men can not be avenged, and God is not a God of the dead but of the living.

The key to this rendering is furnished in x. 38, in that passage which is the proper introduction to chapter xi.: "But my righteous one shall live by faith." The promise assured to faith is life, eternal life, that life to which death is but the portal, the transition. Faith saves the soul intact (x. 39) whatever may happen to the body.

And for the confirmation of it one need but study the context. Take Enoch, the next example of faith. As Abel through faith lives on in communion with God, so by faith also Enoch escaped altogether the pains of death. Miraculously exempted from dissolution he passed out of this world alive. He was lifted above the power of death as a reward of his faith in the living God. Faith brings us into union and fellowship with God, and those united to the living God can never be really dead, for fellowship with God is man's true destiny.

Noah's case is another illustration of the death-conquering power of faith. It enabled him to rescue himself and his house from a judgment of universal death,

And so the thought of immortality dominates the entire chapter. Faith is the guarantee and the condition of eternal life. When Abraham reached the land of promise, he, along with Isaac and Jacob, continued to dwell in tents, for he looked for the city which hath the foundations. They sojourned in Canaan as aliens, the instincts of their faith aspiring to a higher and heavenly possession, the true home of the soul. "Their desires reached on and upwards to the eternal city."

With God death does not count. From Abraham who was "as good as dead" sprang so many as the stars of heaven in multitude, and as the sand which is by the seashore, innumerable. And afterward being tried he "offered up Isaac" as the one hope of the fulfilment of the promise, "accounting that God is able to raise up, even from the dead." And it was this same prospect of life after death, "the recompense of reward," which inspired and sustained Moses in declining royal honors, in preferring evil treatment with God's people rather than the temporary pleasures of sin, in appropriating the reproach of Christ rather than the treasures of Egypt. Faith triumphs over death. The righteous—and none are righteous but by faith—live forever. Abel the dead retains the power of speech, a voice which resounds in the ear of Jehovah.

THE TWENTY-SECOND PSALM— MESSIANIC MISSIONARY.

BY REV. CANON C. H. MOCKRIDGE,
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AMONG the passages of Scripture which are called Messianic one of the most remarkable is the Twenty-second Psalm. The wording of it must suggest Messianic thoughts to the most superficial reader, while the true Christian is filled with wonder and awe at the accuracy with which the leading events of the crucifixion of Jesus are anticipated and described. As far as the wording goes it is a most wonder-

ful prophecy of the dying Christ, and we find it difficult to believe that it was written hundreds of years before the Christian era. There is nothing to check the flow of ideas which come from it as we naturally connect it with what we know of Christ. This is not the case with other Psalms which are usually considered Messianic. The Sixty-ninth Psalm, for instance, in its first part is most striking in its prophetic description of the woes of Jesus; but toward the end it speaks in a manner somewhat inconsistent with the forbearing and forgiving nature of Him who on His very cross cried out, "Father, forgive them, for they know not what they do."

But from everything of a denunciatory character the Twenty-second Psalm is entirely free. We see in it a simple cry of wo, full of points marvelously coinciding with the events of the crucifixion. We seem to stand in the very midst of the whole tragedy and to witness the unjust sentence carried out to its bitter end. We seem to see the dying Lord hanging on the cross and to hear Him quote the first verse of the Psalm as he cries, "My God, my God, why hast thou forsaken me." Then word after word of the Psalm seems laden with all that is Messianic. We stand at the foot of the cross as we hear these words, "I am a very scorn of men and the outcast of the people," and as we are told of "the laughing him to scorn, the shooting out the lips, the shaking the heads and the taunt, 'He trusted in God that he would deliver him, let him deliver him if he will have him,' the many oxen and fat bulls of Bashan closing in on every side, the people gaping on the sufferer as it were a ramping and a roaring lion, the council of the wicked laying their deadly siege, the piercing of the hands and the feet, the parting of the garments and casting lots upon the vesture." All these are in such strict harmony with the story of the cross of Jesus that, for the true believer, it seems little more than necessary to

read the Psalm in order to see at once its strong Messianic character.

And yet it is not in these expressions that the deepest Messianic character of the Psalm lies. The cold, adverse reasoning to which the Bible is so often subjected would reject these expressions as mere coincidences, and the true believer is driven to see if there is not something behind them, striking as they are, which may be readily made a leading feature of the Psalm. But before we dismiss them we may at least claim that they are sufficiently remarkable to incline us to regard them as Messianic. Here is a document written hundreds of years before the time of Christ. It contains the wail of a great sufferer. He seems to cry from the very depths of wo. It has a fulfilment afterward in the crucifixion of Jesus, and such a fulfilment as to be most striking. It furnishes us with most excellent and appropriate thoughts and words for a full realization of that greatest of all historic events, the crucifixion of "Jesus of Nazareth, the king of the Jews."

But let us leave these words for the present. Let us study the Psalm more deeply. Is there anything apart from the cry of wo and the piteous description of grief that would make us think that the Psalm has a prophetic reference to Christ? We think there is, and that we have it in the words of the 27th verse:

"All the ends of the world shall remember themselves and be turned unto the Lord, and all the kindreds of the nations shall worship before him."

These words bring us face to face with one of the most striking features of the Bible, viz., the occasional outbursts of catholicity, a clear indication of a universal religion for man, and all in the midst of the most exclusive people that the world had ever seen. The Jew held that his people alone were God's people and that all others were aliens and strangers. Jehovah was his God: He was not the God of the Gentiles. And wherever he might be,

whether in his own land or in captivity, whether in joy by the banks of Jordan or in grief by the waters of Babylon, there was prominently before him the fact that Jehovah was his God. The law was given for him and not for the Gentiles.

However we may admire the catholicity of Christianity, that principle which leads her to work for the salvation of all men, no matter what their nationality or color, to a similar extent must we wonder at the exclusiveness of Judaism. It is proverbial; it is a feature of the people. They were taught it; they thought that they were doing God service by it. He had said that they were His own peculiar people, and in this they gloried.

Yet side by side with this there is an occasional outlook over the whole world, an occasional yearning expressed for the salvation of all people. The exclusiveness seems for a moment to be forgotten; some force seems to take them out of themselves and to fix their thoughts upon a glowing future when the world should be filled with a universal religion founded upon a belief in the God whom they considered peculiarly their own. How often such expressions seem to break forth from their prophets! People were to come from afar and Gentiles from the remotest corners of the earth and bow down before the God of Jacob! The earth was to be full of the knowledge of the Lord (Jehovah) as the waters cover the sea. And there is room for wonder here.

A little handful of people, living in a land not much larger than two good-sized counties, unknown and despised, hated by others as much as they hated them, kept crying out with the greatest confidence that the God they worshiped would be worshiped yet by the whole world.

It is in a broad outlook like this that we are to seek for true Messianic prophecy. If Christ was to do anything for the world He was to bring it to God, to Jehovah, the God as wor-

shipped by the Jews. And all this we say has the element of fulfilment in it in the Christian religion.

Jesus taught as a Jew. He not only taught man to love God and to do his duty to Him and to his neighbor, but His meaning was clear that this God whom He taught was the God of Abraham, Isaac, and Jacob.

He taught the moral law of Israel and the Holy Scriptures of Israel. He clearly made every effort possible with the Israelites first. They were the children who were entitled to the bread of heaven, yet in the end His commission was to go into all the world and preach the Gospel to every creature. How like is all this to the ancient prophetic writings of the Jews. They saw that something would lead to the conversion of the world. They saw, as the writer of the Twenty-second Psalm clearly saw, that "All the ends of the world should remember and turn unto Jehovah, and all the kindreds of the nations should worship before him."

It is this which shows the great wonder of this wonderful Psalm. It is this which shows it to be not only Messianic but missionary. It is not so much, after all, the startling cry, "My God, my God, why hast thou forsaken me!" nor yet those weighty expressions which culminate in the piercing of the hands and the feet and the parting of the garments and the casting lots upon the vesture. It is not all this, striking as any one of these expressions is, overwhelming as they are when taken together, which mainly stamps this Psalm as the word of God foretelling the Messiah which was to come, as it is the confident assurance that all the nations of the world were yet to bow down before Jehovah. For we must consider that at the time these words were written nothing could well be more unlikely than the fulfilment of such a presumptuous prophecy as that. Apparently it was a bold, unwarrantable utterance wholly without the least probability of fulfilment.

Indeed we are at a loss, on natural grounds, to account for this utterance in such a Psalm as this we are considering. What apparently has it to do with the main character and drift of the Psalm? What has it to do with the abject misery and suffering with which it commenced? Here we have a sufferer crying for help in the most piteous tones imaginable. He is seen writhing in the midst of utter woe. Then, having poured out his soul in grief he turns to prayer, and that prayer gradually seems to refresh his soul. The poor weary one brightens with hope until, at the 27th verse, he calls out, as if the goal of his grief had been reached and the object of his woe attained, "All the ends of the world shall remember themselves and turn unto the Lord!"

Here is a gradual leading up from the very lowest form of suffering and grief to the highest dream of the most loving child of God. Why are these two things connected together? Why does this Psalm change its tone in this marked and extraordinary way? Is there not a correspondence here too vivid, too unexpected to be a mere coincidence, between the cross and passion of the Lord Christ, followed as it was by the speedy conversion of the old Roman Empire, in which "all the kindreds of the nations" soon bowed down before the Lord God Jehovah?

For let us look for a moment at the crucifixion of Jesus of Nazareth.

He hangs upon the gibbet of shame in the "Place of a Skull." He seems to have no friends, no power. A thief hangs on one side of Him and a thief on the other. There is no man to pity Him. He is a poor sufferer whom every one seems to hate. He feels it all keenly. God even seems to have left Him. His cry is that of a Psalm of old, "My God, my God, why hast thou forsaken me?"

Turn we now from this dark scene and look out beyond it, far beyond it. Indeed, let us look around us where we are. The world is nearly 1,900

years older; every corner of it nearly has been discovered and explored; people in vast numbers are running to new lands to make homes for themselves; they carry with them a strong and powerful religion, claiming the poor sufferer of the cross as their own Savior and Redeemer. Tho born of a Jewish maiden they worship Him as God, and they proclaim Him wherever they go. His shameful death is not felt to be a disgrace. On the contrary it is rejoiced at and gloried in. Men hazard their lives to teach different nations about Him. Efforts are made in all directions through churches, societies, and individuals to teach the name of the crucified One. Whether to Jews or to heathens, whether to white or black, the news that He who once was a sufferer in Golgotha is now King of kings and Lord of lords is being preached.

Could there be a more striking antithesis than this? On the one hand a poor, bleeding sufferer, hanging on a cross, without the faintest show of power or influence. On the other hand this name of this same person known widely throughout the world, with one thing only preventing all people from knowing Him, and that is the miserable supineness of the great bulk of those who profess His name. The transition from gloom to glory seen in the Twenty-second Psalm represents with striking fidelity the transition from gloom to glory as developed in the history of Jesus Christ and that great religion which sprang from His name. Here we have a great brotherhood which speaks peace on earth, good will toward men; it has already dealt the death-blow to slavery and is constantly striving to conquer cruelty and vice; it is gradually leading men to "beat their swords into plowshares and their spears into pruning-hooks and to learn war no more," and we have all this springing from a woful cry, "My God, my God, why hast thou forsaken me?"

And the prophet of old sang this

with the inspiration of God resting upon him when he foretold the conversion of the world to the Lord Jehovah, even to the extent of all kindreds of the earth, coming forth from misery which no cry could better describe than the words with which he began to write, the cry of desertion at the hands of God.

This surely is the true wonder of the Twenty-second Psalm. It is not only Messianic but it is missionary. Those who go forth to preach Christ, and the Christ crucified are hastening the fulfilment of the prophet's words. When will Christians generally catch that enthusiasm which will lead them to march on and claim the distant lands for their Lord? Those who are not missionary have not yet caught the true spirit of Him who bowed His head upon the cross. Their own congregation; their own little locality—awful selfishness! When will they shake it off? When will they understand what it is that the Lord requires of them? It is but a simple lesson. It is that they should think of their fellow men. Long ago the prophets urged this; later on Jesus urged it; later still His apostles urged it and noble bands of missionaries which sprang from them urged it, and we must urge it and practise it. God is waiting for this. His purpose is that all nations shall remember themselves and turn to Him. And it is allowed us to help to work this purpose out. Grand privilege! Pray we that the hearts of God's people may be touched ever more and more in favor of missionary work; that they may see that in this work they are helping God, and that the work itself is the very same work which the poor sufferer of the Twenty-second Psalm saw as he struggled from fearful woe to the marvelous light, than which none could be brighter, represented by the words:

"All the ends of the world shall remember and turn unto the Lord, and all the kindreds of the nations shall worship before him."

SCHOOL OF BIBLE STUDY.

By D. S. GREGORY.

Second and Third Historical Groups—March.**Second Historical Group.****Period of the Theocratic Monarchy.**

Under the Strict Theocracy the Chosen People reached the condition of absolute individualism and anarchism (Judges xvii. 6; xxi. 25).

Politically, the time had come for Government by a Theocratic Monarchy, which was at the same time limited by the Mosaic Law, the written national constitution.

Religiously there were added the Temple with its imposing worship, and the Prophet as a new spiritual agency.

The object of the Theocratic Monarchy, as of the Strict Theocracy, was to bring the Chosen People back to Obedience to Jehovah, or to restore the Kingdom of God on Earth.

The story of the Monarchy is told in three Double Books (originally single)—Samuel, Kings, Chronicles. These Books are the record of the Institution, Trial, and Failure of the Monarchy, with merely an earthly monarch at its head. The Prophets whose Written Prophecies represent the later phases of development in this period bring it to a close by foretelling and pointing the Chosen People to the Messiah, the Divine King, who should set up a spiritual and universal Kingdom and write His laws in the hearts of the People (Jeremiah xxxi. 33, 34, cited in Hebrews x. 16, 17).

Samuel—First Double Book of the Monarchy.

The Books of Samuel constitute the Book of the Establishment of the Monarchy.

The Two Books naturally fall into Three Parts, connected with the

names of the Three Men—Samuel, Saul, David.

Part First.—Samuel, the Prophet, and the restoration and guidance of the discredited Theocracy through his instrumentality. Chapters I.—XII.

Part Second.—Saul, the King after the People's Heart, and the History of his kingdom from his accession till his death. 1 Sam. xiii.—xxxii.

Part Third.—David, the King after God's own Heart, the father of the Covenant line of Kings, with the history of his reign. 2 Sam. i.—xxiv.

Kings—Second Double Book of the Monarchy.

The Books of Kings constitute the Book of Jehovah's Covenant Care over the Kings, the descendants and anointed successors of David, in accordance with His promise to David (2 Samuel xvii. 12–15) and the conditions attached.

They take up the history of the Kingdom in its greatest glory, as David turns it over to Solomon, record its subdivision into two separate Kingdoms under Solomon's successor, and then trace their gradual declension till the abolition of the kingly office at the destruction of Jerusalem and the Babylonish captivity. The Books faithfully portray the Successive Kings of the Two Kingdoms, recording such events as had a special reference to the covenant relation and condition of the Kings.

The Books of Kings fall naturally into Three Parts, corresponding with the Three Periods of the History, or the three phases successively assumed by the kingly office.

Part First.—The Reign of Solomon. 1 Kings i.—xi.

Part Second.—The Contemporaneous History of the Separated Kingdoms, till the destruction of Is-

rael by Assyria. 1 Kings xii. to 2 Kings xvii.

Part Third.—The History of the Kingdom of Judah until its dissolution and the Babylonish Captivity. 2 Kings xviii.—xxv.

Chronicles—Third Books of the Monarchy.

The Books of Chronicles constitute the Book of God's Covenant Care over the Chosen People. The Books fall naturally into Four Parts:

Part First.—The Genealogies, presenting the various Jewish Lines of Descent, from Adam to Ezra. 1 Chronicles i.—ix. This embraces various Genealogies, doubtless drawn from the other Scriptures and from the national records and intended to prepare for the Restoration and the Advent.

Part Second.—The Reign of David. 1 Chron. x.—xxix.—It embraces:

(1) The Establishment of Jerusalem as the future religious center, with the Ark of the Covenant as the center of blessing and Throne of Jehovah.

(2) The Glory of David in the conquest of the country and the preparation for the Temple.

(3) David's religious, civil, and military organization of the Kingdom for Solomon, and the consecration and inauguration of Solomon.

Part Third.—The Reign of Solomon. 2 Chron. i.—ix. It records Solomon's Wisdom and Glory in connection with the building and dedication of the Temple, and his subsequent enterprise, wealth, and greatness.

Part Fourth.—The History of the Kingdom of Judah after the separation from Israel. 2 Chron. x.—xxxvi. It embraces the story of the Theocratic Kings, in the line of David, giving special prominence to the periods of Reformation and Revival of zeal for the Lord, under Asa, Jehoshaphat, and Josiah, and concluding with the Destruction of Jerusalem and the Captivity of seventy years, as fulfilling the prophecy of Jeremiah (xx. 9-12), and the Decree of Cyrus for the rebuild-

ing of the Temple in Jerusalem as a "House of God" or religious center.

Differences between Kings and Chronicles.

Altho the two—Kings and Chronicles—are looked upon as being so much alike, they are really very different. We have in—

1. **Kings**—Jehovah's Covenant Care over the Kings in fulfilment of the Promise to David.

Chronicles—Jehovah's Covenant Care over His Chosen People in fulfilment of His Promise to Abraham.

2. **Kings**—the great political and royal events and triumphs.

Chronicles—the Divine care over the Chosen People in their religious life and service.

3. **Kings**—the history of the Kings both of Judah and Israel.

Chronicles—the history of the Kings of Judah only.

4. **Kings**—the History of the Kings to the beginning of the Babylonish Captivity when the Monarchy ended.

Chronicles—the history of the House of David and the Covenant Ones, beyond the judgment and Captivity, till the Decree of Cyrus for the Restoration of the Remnant.

5. **Kings**—makes no provision for the Restoration of the People.

Chronicles—one chief aim is to prepare for the Restoration of the Jews to Canaan, and for the future Messiah. Hence, the records and genealogies, tribal and family, Levitical and priestly, royal and Messianic.

In general, **Chronicles** emphasizes the covenant, religious, and spiritual features of the period of the Monarchy.

In the **First Phase** of the History, the **Strict Theocracy** was shown to be inadequate to the needs of unspiritual Israel. In the **Second Phase** the same has been shown true of the **Theocratic Monarchy**.

Third Historical Group.

Period of Foreign Rule. The failure of the Theocratic Monarchy demon-

strated the hopelessness of any successful development of the Covenant Religion, or establishment of the kingdom of God on earth, under the rule of the Kings. **Jehovah removed His throne from the earth** so far as His earthly government was concerned—the Ark of the Covenant had been destroyed—and transferred the civil power to the Gentiles, who were henceforth to rule over His people, of whom only a Remnant was to be brought back to the Promised Land.

The judgments of Jehovah, and the Foreign Rule that followed the termination of the Monarchy, led to two noteworthy results:

1. The return of a pious Remnant of the Chosen People to Canaan.

2. The restoration of the Temple as a Religious Center for the world, under Gentile control and protection.

The story of the restoration and extension is told in the Sacred Scriptures, in its beginnings only, in **Three Historical Books**—Ezra, Nehemiah, Esther.

Ezra—First Book of Foreign Rule.

The **Book of Ezra**—which continues **Chronicles**—relates the **Return of the Remnant of Jews to Jerusalem**; in two successive migrations with an interval of seventy-eight years, and the **Rebuilding of the Temple** as a future religious center for the race.

King Cyrus, who had been pre-designated by Isaiah (Isa. xlv. 28 and xlv. 1) as the restorer of Israel, was now appointed by the Spirit of the Jehovah to perform the work of restoration. In the first year of his reign over Babylon, B.C. 536, Cyrus gave permission to the captives to return to Jerusalem. A **Remnant**, made up chiefly of the poorer and more religious of the people, took advantage of the permission, and a prince royal, **Zerubbabel**, led the **First Migration** of 43,260 Jews, bearing 5,400 vessels of the Temple, to Jerusalem. Probably not more than one sixth of the

Jews returned, the remainder constituting thereafter the Diaspora, or Jews of the Dispersion. The **High Priest Joshua** was one of those who returned. **The Temple was completed and dedicated**, B.C. 516, without the glory of the Old Temple.

Of the next almost sixty years the Scriptures have no record. Great changes doubtless took place in the condition of the Jews who remained abroad. It was probably in this interval that **Esther the Jewess** had been queen of Xerxes I. and Mordecai his prime minister, and the events recorded in the Book of Esther had lifted the Jews to a place of power and prestige in the great World Empire. In B.C. 458, Artaxerxes Longimanus, probably the son of Xerxes and **Esther**, issued a **Commission to Ezra**, the Priest and Scribe, a great expert in the Law, to lead a **Second Migration** to Jerusalem. Ezra went up to Jerusalem, accompanied by about 7,000 Jews. By a decree of the King he thoroughly restored the Jewish constitution and worship. The King also commanded that the Gentiles should be proselyted. Ezra performed a **work second only to that of Moses**, in restoring the Jewish system and completing the canon of the Old Testament Scriptures.

The **Book of Ezra**, as the history of the two migrations, falls naturally into **Two Parts**:

Part First.—The Rebuilding and Dedication of the Temple, under Zerubbabel. Chap. i.-vi.

Part Second.—Ezra's journey to Jerusalem, with the work of Reformation and Restoration wrought by him. Chap. vii.-x.

Nehemiah—Second Book of Foreign Rule.

In the ancient Canon of Scriptures **Nehemiah** was joined to Ezra, and sometimes called the **Second Book of Ezra**. After the reestablishment of the Mosaic institutions, there remained a final work to be accomplished: the **establishment of the Necessary**

Defenses against the foes of the Chosen People, especially against those that immediately surrounded Jerusalem. King Artaxerxes commissioned Nehemiah, his cup-bearer, to perform this work. The **Book** records the history of the agency of Nehemiah in **Rebuilding the Walls of Jerusalem** for the defense of the Temple against the enemies in the troublous times through which they were to pass in the centuries before the Advent, and in **Restoring the Civil Condition** of the People, under the Gentiles, for the protection of the religious system and the maintenance of order. The administration of Nehemiah began about twelve years after the close of the Book of Ezra, and probably covered a period of about thirty-six years. After he had completed the walls and inner defenses of the Temple and City, Nehemiah proceeded to **Reestablish the Jewish Nation**, to furnish an outward defense beyond the City Walls.

The **Book** may be regarded as made up of **Three Parts** :

Part First.—The Work of Nehemiah in Rebuilding the Wall of Jerusalem and increasing its population. Chap. i.-ii.

Part Second.—The Religious Services and Renewal of the Covenant. Chap. viii.-x.

Part Third.—The Work of Organizing the People for their future Guardianship of the Divine Religion, and the Reformation of various abuses. Chap. xi.-xiii.

The history recorded by **Ezra** and **Nehemiah** leaves the returned Remnant in the Promised Land, at the very **Center of the Old World**, without the **Throne of God or David**, to become in time the **center of the Synagog System** which was to connect it with all the Gentile world, in preparing for the Advent.

Esther—Third Book of Foreign Rule.

Esther gives a glimpse of the **Jews of the Dispersion**, under the

hand of God and the special objects of His care. It is the **Book**, not of open manifestation—the name of God does not occur in it—but rather of the providential care of God over the Chosen People as scattered abroad over the whole eastern world, and as exhibited in one of the **Greatest Crises of Jewish History**. When Xerxes had decreed the destruction of the Jews and their religion, they were saved by the interposition of his Queen, Esther, whose son, Artaxerxes Longimanus, was instrumental later in the reestablishment of the Jews in Judea. It is probably because of its close connection with these events, that the material of the **Book of Esther**—apparently taken from the Persian court records, possibly made by Mordecai—was incorporated in the Canon of the Old Testament.

The **Book of Esther** may be divided into **Three Parts** :

Part First. The Elevation of Esther, a Jewess, foster-daughter of Mordecai, to be Queen of Ahasuerus (Xerxes) in place of the deposed Vashti, and Mordecai's discovery of a plot to destroy Ahasuerus. Ch. i.-ii.

Part Second. The Exaltation of Haman, an Agagite and mortal enemy of the Jews; his jealousy of Mordecai, and his plot to destroy him and all the Jews; the defeat of the plot and exaltation of Mordecai to be Prime Minister. Ch. iii.-vii.

Part Third. The Counter Decree permitting the Jews to resist; its successful execution; and the institution of the Feast of Purim to celebrate the deliverance. Ch. viii.-x.

The **Book of Esther** brings to a close the **Historical Books** of the Old Testament, and the **Historical Phase** of Jewish development. The **Strict Theocracy** and the **Theocratic Monarchy** having been found wanting, the Chosen People passed under the political control of the great World-Monarchies that were to contend for supremacy and universal sway for centuries to come. The outcome of the course of training will be considered in connection with the result of the work of the **Poets** and the **Prophets**.

The works already referred to as authorities will serve as aids and guides in studying these **Historical Books**.

PASTORAL SECTION.

An Institutional Church.

BY REV. RUSSELL H. CONWELL,
D.D.,* PASTOR OF THE BAPTIST
TEMPLE, PHILADELPHIA.

EVERY Christian believes that the followers of the Lord should imitate His example. If Jesus were living among us to-day He would do as He did when on earth, with such modifications and adaptations of methods as the changed surroundings made fitting. He "went about doing good." In what special lines? "Jesus went about all Galilee, teaching in their synagogues, and preaching the Gospel of the kingdom, and healing all manner of sickness, and all manner of diseases among the people." (Matt. iv. 23.)

The Baptist Temple is organized and carried on with a special view to follow out these three lines of Christ-like work.

The great central idea of building up a church is to get each member of the church to do some particular kind of work. The Baptist Temple is what is called an institutional church, and such a church, properly speaking, is one that is doing this trinity of work which characterized Jesus Christ: first, teaching the ignorant; second, healing the sick; third, preaching the Gospel. We are at work on these three ideas all the time, and we raise a great many thousands of dollars a year for teaching the ignorant and healing the sick. Our money is raised by collections, except that we assign a seat to each member of the church and he pays what he can afford, a regular yearly sum agreed upon, payable weekly. We do not rely upon rich members for our contributions. It is the small sums that make the aggregate. Our church property cost

* An interview with George J. Manson. In the February number of the *HOMILETIC REVIEW*, Mr. Moody referred to Dr. Conwell as one of the most successful men engaged in church work.

\$250,000, the college adjoining cost \$125,000. Practically, we began on nothing and have had no large gifts to help us along.

When we were building the college we raised \$6,000 by a method known as "the talent penny." Four thousand new cents were obtained at the mint and were given to applicants of all ages, of all kinds. Each talent was enclosed in an envelope on which were printed these sentences: "Take this envelope home. It contains One Talent for your use. Do whatever you choose with it; for by it you can test your own heart and practically predict your own fortune. Read Matt. xxv. 14-30." The people sold their talents at a premium and invested the money thus gained in many curious ways. Men, women, and children were engaged in the work. For instance, one man put his talent in a neat book, took it to his office, and exhibited his "talent" at a nickel a "peep." A dentist bought of a fellow-dentist one cent's worth of cement filling material. By and by he used it, giving his labor and getting fifty cents for his work. With this sum he bought fifty cents' worth of a better filling, part of which he used, again giving his labor, and from this work he returned three dollars, with "more to follow." There were many curious incidents growing out of the investment and reinvestment of these "talents."

The power of prayer has been illustrated in the upbuilding of this church. I mention one fact, in no boasting spirit but because it may be suggestively helpful to other pastors. When we were building our church, every week for five years, seven persons, no more and no less, arose to ask for prayers or to make application to be admitted to church membership. This singular fact became generally known, and correspondents would write to us giving instances in which the

number seven had borne some peculiar part. This incident gave us courage to go on with our enterprise, which otherwise might have been abandoned.

The actual membership of the church is 2,446; its seating capacity 3,135, and 1,200 extra chairs. There are 280 voices in the choir, 1,900 children in the Sabbath-school, about 1,200 persons in the pastor's Bible class, and at the Friday-evening prayer-meeting it is not uncommon for the attendance to reach 1,500.

Those who object to the institutional church have a false idea of what such a church should be. They think that such a church is started for sensation, show, and display. Sometimes people get that idea of the Baptist Temple which has often been misrepresented. Our methods are all spiritual, the church is founded on a spiritual basis, and no week goes by that people do not rise for prayers at our weekly meetings.

I once said on this subject: "The Church of Christ should be so conducted always as to save the largest number of souls, and in the saving of souls the institutional church may be of great assistance. It is of little matter what your theories are or what mine are; God, in His providence, is moving His church onward and moving it upward at the same time, adjusting it to new situations, fitting it to new conditions and to advancing civilization, requiring us to use the new instrumentalities He has placed in our hands for the purpose of saving the greatest number of human souls."

My sermons grow out of my work, which occupies all of my time. I do not prepare them and preach topically or textually; for subjects I depend upon the impulse and the needs of the time. I think we place too much dependence on preaching, *i.e.*, on preaching from the pulpit. I believe in individual preaching, and church-members ought to do more of such work than they do. We aim to preach to individuals in conversation personally.

Each member of the church is engaged in some special work. When he joins the church he is given a pamphlet containing a list of our different enterprises and brief suggestions as to the kind of work that can be done in each.

The prayer-meeting I conduct in the old-fashioned way of prayer, reading the Scriptures, and then leaving it to the people to take care of. Many times we have a gathering of 2,000 or more. As I have said, we resort to no sensational methods and never advertise a sermon or a service.

The Sunday-school is conducted on the old-fashioned plan. We fill the building full of scholars.

I repeat, individual work is the secret of all this growth and success. The minister don't make it. He is something like the superintendent of a factory, and the people are all engaged in the work. I scarcely ever go into the Sunday-school, and yet I know the good work it is doing from the inquiries I have from its members in regard to joining the church. The Sunday-school is the great feeder to the church. We have intelligent Sunday-school teachers, but consecrated teachers, I find, do the best work. It is not so much intelligence as goodness that tells. In church or Sunday-school we are never troubled about the "Higher Criticism." We take the Bible to be true and go along in our work. I was brought up a Methodist, and I believe in the plain, old-fashioned preaching of Jesus Christ as a Savior, and I do not think it requires any great degree of organization or of learning to present the Gospel truth, altho such things are helps and we want to use them to the highest degree that we can.

We do not have inquiry-room services to any extent, because a member usually meets any person that comes forward for prayers and talks to him individually and personally. We find, therefore, that we do not need the formality of an inquiry-room.

We have reading-rooms, a gymna-

sium, etc., but everything of that kind is subordinate to the spiritual needs of the church. We believe in such things, but they must be kept in their proper place. There is great danger of churches overdoing the matter of amusements. Such matters are to be governed with a strong hand, or else they will lead the church over to the world instead of being a means, as such things should be, of bringing the world into the church. The apostle's injunction is, "Be not unequally yoked together with unbelievers;" if you are going to be yoked together with them be sure that you can handle them. The deacons and the elders of the church must look after the entertainments; the spiritual forces of the church must be in every enterprise of that kind. Never give them over into the hands of the young entirely. We had a lecture some weeks ago. The spiritual officers of the church put our best workers through the audience, in every division, urging them to become

acquainted with strangers in their particular section and invite them to attend our church and prayer-meeting. So out of a lecture or a concert we bring out a spiritual good.

This church work is so simple that it can be done in every city in the United States, and any pastor can take hold of it. As I travel through the country I am frequently asked: "How do you do it?" That is not the way to put it: it is the united work of the people, each one having his individual work to do, as, in a factory, each man has his place. More depends on organization and following, personally, each member, than on the preaching, or even the prayer-meetings. The preaching will take care of itself and the prayer-meetings take care of themselves if the people are actually at work. A preacher will always find something to say if he is at work in the cause of Christ. He will not get his subjects out of books but out of life. I see more in a day than I would have time to preach about on a Sunday.

THE PRAYER-MEETING SERVICE.

BY WAYLAND HOYT, D. D.

MARCH 1-7.—A PROOF.

Come and see.—John i. 39.

It is very beautiful in its exhibition of sincerity and humility on the part of the Forerunner; in its disclosure of sensitiveness to the least approach on the part of Christ.

John the Baptist is compelling crowds and causing vast stir there in the wilderness. He declares himself to be neither Elijah nor the prophet of whom Moses spake, nor in anywise Messiah, but only a voice heralding the advent of Messiah.

Soon Jesus, the real Messiah, is disclosed to him, and John, in glad self-forgetfulness, points Him out—"Behold the Lamb of God which beareth away the sin of the world."

Two of his disciples detach themselves from John to follow Jesus.

How sensitive is Christ to our least approach! These disciples seem to be following at a distance as tho held back by a strange awe. But Jesus, noticing them and turning, asks, "Whom seek ye?" They reply, in a sort veiling their desire of closer contact, "Master where dwellest thou?" "Come and see," is the quick answer of the Lord. Ah, how open and gracious Christ is to the humblest and most diffident sinner following Him!

And now that is the proof Christ is continually offering for Christianity—Himself.

(A) Come and see His character.

(a) Its sinlessness. This singular sinlessness in a sinful world is a most challenging phenomenon. Scrutinize it and you will discover that, as gold resists usual acids, it stands all tests—

the test of the intimacy of His disciples, of the bitterest enmity of those hostile to Him, of Christ's own assumptions of sinlessness, of the long searchings of the succeeding centuries. Christ is confessedly the sinless One. Therefore He must be the truthful One. Therefore what He declares to be the truth is the truth.

(b) Come and see also the universality of the character of Christ. His religion is world-wide because His heart is world-wide. And this world-wide heart is another challenging phenomenon. It is the grand exception to all the laws of heredity and environment. A Jew with a Jew's nationality and narrow culture, and yet a brother of every man, of every time, of every clime. Surely, here is a supernatural and Godlike quality of the Christ.

(c) Come and see also the certainty in the speech of Christ. His "I say unto you" is more authoritative than the statement of lawgiver and prophet. His affirmations are unquivering. His disclosures are unshrouded by the mists of guessing. In this world, crowded with problems, He is the answer to, and the solution of, the vastest problems.

(B) Mark now His achievements.

(a) In spite of His poverty.

(b) Notwithstanding His youth.

The utmost religious leader of the ages is only a Galilean peasant, and one who was hung upon the cross at the threshold of an early manhood.

(c) Come and test Christ by the experience of Him. Tarry with Him as did these two of John's disciples. Accept Him as Savior and Lord as they did. Put Him, with them, to the test of trial. No one who ever really did it was ever disappointed.

Yes, come and see Jesus. The proof of Christianity is Christ.

MARCH 8-14.—THE QUESTION AND THE ANSWER.

What is Truth? Behold the Man!—John xviii. 38. John xix. 5.

What is Truth? Behold the Man!

However Pilate may have asked that question—"What is Truth?"—whether carelessly or contemptuously; or with a gleam of sincere seeking in it, he really asked the most momentous question man can ask in this life and world. And when Pilate said, "Behold the Man," tho' all unwittingly, he furnished the only real and satisfying answer. For, over against the question, What is Truth? stands our Lord and Savior Jesus Christ, Himself the Truth, Himself the embodied answer to the tremendous question.

First. What is the truth as to Right Living? No question can be more important. You have but one life in this world. Is it not a grappling question as to how you may make the best use of it? When can you find answer? Instinctively all reply, Behold the Man!

Ah, what better answer to the question, What is truth as to right living? than this, Behold the Man! have Him always and everywhere devoutly before the eyes of your mind.

Second. What is the truth as to the other life? The only satisfying answer to this craving question is again, Behold the Man.

(a) He affirms the fact of it.

(b) He tells the nature of it.

(c) He furnishes me with granitic reason for belief in His disclosures concerning it—in His character and in His Resurrection.

Third. What is the truth as to the forgiveness of sins?

Again, here is the answer to the question—Behold the Man!

Oh, Behold the Man in His atoning sacrifice, and get God's answer to the mighty question.

MARCH 15-21.—THE HINDERED LIFE.

For this cause I Paul, the prisoner of Jesus Christ for you Gentiles.—Eph. iii. 1.

Yes, he is a prisoner, and very closely kept in prison too—this prisoner of Jesus Christ.

And in a very real way this prisoner of Jesus Christ is a quite close type and illustration of the most of us. He was hindered; we are.

(a) There is the limitation and hindrance of disappointment.

(b) Of faculty. Even Sir Isaac Newton, according to his own confession, was but as a little child picking up a pebble or two on the shore of the ocean of truth.

(c) Of the family relationships. These bless, but at the same time they bind and prevent from many things.

(d) Of various troubles; chance small, pay meager, sickness, maladjustment of circumstance, infelicities, burdens.

First. This prisoner of Jesus Christ is a prisoner by Jesus Christ. Christ has a hand in his imprisonment. This prisoner is no waif cast adrift on a rudderless world. The loving and ever-ruling hands of Christ have brought him to this prison—

(a) That he might rest. He is worn with mighty toil.

(b) That he might be protected under this Roman guardianship from bitter Jews.

(c) That he might have access soon, because of him there are saints in Cæsar's household.

(d) That he might write and send abroad his letters, and so speak through all the centuries.

And if you are Christ's be you sure Christ is also in your hindrances and has benignant purpose in them. "I have learned," said one, "a new fashion of spelling disappointment. Change but a single letter and the word begins to shine with wonderful radiance. In the place of *d* put *h*, and read it His appointment; and be sure that what that love appoints is surely best."

Second. This prisoner is a prisoner for Jesus Christ. This is what this prisoner says about his bonds in another place: "According to my earnest expectation and my hope that in nothing I shall be ashamed; but that, with

all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life or by death." That is a great truth amid whatever hindrances—my hindrances can not hinder me from doing, if I will, my best for Jesus Christ amid them.

Third. This prisoner of Jesus Christ is a prisoner set on becoming like Jesus Christ. "Not as tho I had already attained, either were already perfect," he says. But he "will follow" after. And he does.

A prisoner by Jesus; a prisoner for Jesus; a prisoner to become like Jesus; yes; even hindrances may be helps.

Some practical suggestions, as I have elsewhere indicated them—

(1) Get out of your prison, if you can. Paul did; he did not stay in it a day longer than he need.

(2) Get the good out of your hindrances. They all have lessons for you. They may be severe teachers, but they are at heart kindly.

(3) Instead of moodily complaining of hindrances and imprisonments, look around in them for the chances of service. They surely proffer such. And when you see the service go on and do it.

(4) In our imprisonments, let us think more of Jesus Christ than of the enclosing walls. It was thus Paul did, and his most joyful notes of praise were struck while he waited here in prison.

MARCH 22-28—BOOTH-BUILDING.

If thou wilt let us make here three tabernacles, one for thee, and one for Moses, and one for Elias.—Matt. xvii. 4.

The gist of the prayer was that Peter wanted to make the mountain of the Transfiguration a place for tarrying.

Had Christ granted the prayer, there had been for Christ no atoning cross and glorious Resurrection and Ascension; nor for the disciples the sublime function of their apostleship.

This prayer of Peter's represents a common tendency. We want to tarry in the pleasant booths; we do not like

to go on into the duty and the service out of which only a great and noble future can be won.

(A) Here is one easy-going booth many professing Christians want to tarry in—that of a somnolent carelessness of personal responsibility in church-membership.

A too-frequent conception of the church is that of a kind of ideal entity separate from ourselves. But a true conception of a local church is that of a body of which each professing Christian is a real part. Church membership is relation with the church, and out of relationships spring duties. As to pecuniary support of church, presence in it, definite service in it and for it, help in prayer-meeting, Sunday-school, Christian Endeavor Society—too many dreamily say the church will do it, and stay on in their soft booth of refusal of personal help and identification. Poor tabernacle or leafy booth that for a professing Christian to build for himself. He had better move out of it as soon as possible.

(B) I think we ought to refuse to build—or if we have built it move out of it—the booth of carelessness of personal attempt toward winning souls.

(C) I think we ought to refuse to build, or if we have built it move out of it—the booth of any pleasure which may result in harm to our Christian profession.

“Let us build here three tabernacles—leafy booths”—was Peter’s prayer: let us stay here in this pleasant shining on the mountain. But better than the booth-building and the tarrying was the service into which Christ went Himself and led His disciples. Let us stop booth-building, and go on into noble serving.

MARCH 29-31; APRIL 1-4.—THE RENT VEIL.

And, behold, the veil of the temple was rent in twain from the top to the bottom.—Matt. xxvii. 51.

Edersheim tells us that it has been handed down by trustworthy author-

ity, that this veil of the Temple was sixty feet long and thirty wide, and so massive with embroidery it was of the thickness of the palm of the hand.

It hung before the Most Holy Place. It at once hid it and hindered access to it.

It shut off the whole Israel from the Most Holy Place—one man excepted. Once, and only once in each long year, might the High Priest lift the veil, and, passing beyond it, with the blood of the atonement upon himself and with that blood carried in a golden vessel in his hands, kneel in the directest presence of Jehovah.

But, listen; look! yonder on Calvary the Sufferer utters the majestic “It is finished;” and His head falls death-struck. And, just then, at the time of the evening sacrifice, that vast and massive veil is seized, as by superhuman hands, and rent—not from the bottom to the top, but in twain from the top downward. And, that Most Holy Place, secluded for so many centuries, is flung open to the common light and for the common gaze and entrance.

First. That rent veil is significant of a complete and final sacrifice for sin.

For, the substantial sacrifice, of which all the ritual which for so many centuries had been going on before it and once each year behind it was but dim prophecy and shadowy type, has now, on the great cross-altar of the world, been offered. And the rent veil proclaims the completeness and finality of this sacrifice.

Second. That rent veil is significant of the Divine intercession for us.

Behind the massive veil, the High Priest, consecrated by the blood, went, representing in himself the people’s prayers, and making intercession for the people: But now, the veil is rent, the types are done, the reality has come. For Christ is not entered into the Holy Places made with hands, which are the figures of the true, but into heaven itself, now to appear in the presence of God for us, Heb. ix. 24. Ah, what comfort here of knowledge of us and prevalence for us!

Third. That rent veil is significant of access.

Through the rent veil “which is his flesh” the way is open for the feet of any trusting soul. All hindrances from the closest approach to God are cast away for all.

PREACHERS EXCHANGING VIEWS.

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

Scholar vs. Specialist.

IN the excellent article on "Theological Thought in Germany," in the February number of the HOMILETIC REVIEW, the author gives the prevalent definition of the scholar—especially as it is held in Germany: "He who, by independent research, has added to the sum total of human knowledge by bringing to light new data and facts or by correcting old errors." This false ideal of a scholar has already produced much evil—by creating a desire "to produce something new at all hazards, and leading to hasty hypotheses." "A corrupt tree bringeth forth evil fruit." And the sooner this tree is hewn down the better it will be for the cause of truth. It was an evil day for Israel when "the vile person was called liberal, and the churl said to be bountiful." And so it will be for us as long as the specialist is called a scholar, and the rash novice is regarded as a brave savant.

This narrow notion of learning and the prevalent lionizing of specialists has already affected the courses of education in colleges and universities. The studies which are mainly for general development are neglected. The cry is for studies which will bear directly upon some one narrow line of investigation, whereby the student hopes to become famous and well supported.

That there should be a "division of labor" in the realm of learning is evident, and becomes more so every day, as the horizon of knowledge widens. And it is quite likely that many will—if not necessary that they should—give themselves entirely to some one line of investigation; only, such men should not be confounded with true scholars. This is not done in the common arts. The quarryman who drills holes deep in the rock and handles skilfully his giant powder is not regarded as a great build-

er, however dependent on his service the builder may be. However awkward, clumsy, and unsafe a seven-story building would be, built by a common quarryman, the mental superstructures of the German specialists are much more so. Skilful watchmakers and clever lapidarians might as well be called great scholars, as the cunning readers of cuneiforms and the exact grammarians of Oriental languages. To be an expert with the crucible, the scalpel, or an Egyptian papyrus is one thing, but to be a true scholar is quite another thing. The scholar, first of all, must have his heart quickened and trained to love deeply and intensely all that is truly great and grand in humanity. Then he must have his mind trained for close observation, exact definition, broad classification, fair inference, and wise application of the discoveries made.

It is likely that the present extreme tendency to narrow views of scholarship will soon correct itself. The pseudo-scholar of the present is a usurper, and until he is dethroned and the true scholar is again crowned by wiser sentiment, there will be no end of confusion and nonsense in high places. Unless the proud Germans soon change their methods, they are likely to become in the near future inferior to the Scotch, British, and American scholars in exact science, broad philosophy, and sound theology.

REV. DAVID DAVIES, M.A.

OSHKOSH, WIS.

Christ and Peter.

DR. FAIRFIELD, in commenting on "the rock," mentions three interpretations and gives the preference to that which makes it mean the "truth which Peter had announced." This does not seem to give sufficient place to the play upon the two words, which are rather

compared than contrasted. In Eph. ii. 20, we read that the prophets and apostles are the foundation of Christ's church. Peter was one of those "apostles," and, therefore, in some sense a part of the foundation. Without supposing that he had any authority over the others, we know that he was at that moment to some extent a representative of the group, as is plainly seen by what Christ goes on to say about the keys, etc. Must we not understand Christ's meaning to be somewhat as follows? "You are a stone, a piece or part of the rock [*i. e.* one of the apostles] on which I build my church!" This gives harmony to the whole, and especially falls in with the context. It does not make the rock "synonymous" with stone, but emphasizes their oneness as a part and a whole.

Of course, in this I take Dr. Fairfield on his own ground of the Greek words, and do not go into the question as to whether Christ used some other language. Whether he did or not, I take the Greek as correctly representing His thought.

REV. S. W. HOWLAND.

JAFFNA, CEYLON.

"The Church and the College."

In a carefully prepared article bearing this caption, in THE HOMILETIC REVIEW for January, 1896, the writer calls attention to and deplors the as-

sumed fact that colleges are "losing their original type." He gives his grounds for the state of things, which certainly seems to be anything but hopeful.

No doubt it is a fact, so far as Eastern colleges are concerned, that they are not now, as they once were, chiefly training-places for the Christian ministry. Western colleges, however, are quite different from this, having a larger number than usual of students preparing for the Christian ministry, with faculties composed almost entirely of clergymen. I will mention a few of these: Bethany College, Bethany, West Virginia; Kentucky University, Lexington, Kentucky; Drake University, Des Moines, Iowa; Hiram College, Hiram, Ohio; Cotner University, Bethany, Nebraska. Bible chairs have been organized in connection with the University of Michigan at Ann Arbor, Michigan. A Divinity House has been established in connection with Chicago University at Chicago, Illinois, and this for the express purpose of encouraging young men to prepare for the Christian ministry.

Altogether, I think the prospect for the education of young men for the Christian ministry in our Western colleges is encouraging, and their number, I believe, is largely on the increase.

So much can certainly be said in truth in favor of our Western colleges.

C. P. EVANS.

THE QUESTION BOX.

Is St. Paul's conversion a normal type? It came to him without any effort on his part. Can a minister safely preach this as a norm? ALPHA.

Paul's case was undoubtedly exceptional. He tells us why in I Timothy i. 15, 16, he was the "chief of sinners," *i. e.*, the greatest sinner of all time. Jesus Christ saved him by the greatest miracle of grace, in order that He might hold him up as an example for all who should thereafter believe, of the wonderful power of that grace in saving great sinners, that such sinners might be kept from despairing.

His case was thus strictly exceptional. There is an analogy in the case of the dying thief as illustrating the possibility and the danger of death-bed repentance. As the great English preacher said, the Bible gives one instance of salvation in the dying hour, in

order that none may despair; but only one, that none may presume.

Will you please explain the difference in meaning in the expressions, "confession of Christ," and "profession of faith in Christ." E. A. MCP.

The two phrases are perhaps oftenest used interchangeably. Strictly, and from the etymological side, confession of Christ looks upon the act from the point of view of the soul making the confession, and is that soul's full and thorough acknowledgment of Christ as its Savior. Profession of faith in Christ, on the other hand, properly regards the act from the side of others before whom it is made. It is the acknowledgment made publicly, or before all, of this relation of the soul to Christ in salvation.

SOCIAL SECTION.

THE SOCIAL PROBLEM.

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

Union of Reforms.

THE large range of topics included in the social problem constantly thrusts on the attention their relation to one another. Excessive toil, ignorance, the social evil, pauperism, theft, violence, the loosening of family ties, are intimately connected. Crimes often go together, as robbery and murder; sometimes a criminal is a catalog of crimes. Evil is epidemic, not only in the sense that like begets like, but one sin may have a progeny which completes the whole family of iniquities. We are obliged to regard evil as a system, and as such it ought to be studied.

The same is true of reforms; they are vitally connected and ought to be treated as a system. We weaken our reforms by isolating them; in union is their strength. Since intemperance is but one factor in an extensive system of evils, it can not be successfully treated by itself; it is but one branch, and we must root out the tree itself to get rid of the evil. The consecration of the Lord's Day involves the problems of religion, of legislation, of labor, of recreation, and of all the evils perpetrated on that day.

If the whole physical system is poisoned, the cure can not be affected by getting rid of a single boil on the surface. Its removal may be followed by worse evils. Here is where reformers so often fail; they are absorbed by an eruption, they lance a boil, and the poison inherent in the system itself is ignored. The fundamental need is that of regeneration; the ax must be laid at the root, not at a twig. A reform that is not total is always shallow.

No deep and earnest worker for reform can fail to realize the need of uniting reforms into a system, just as the evils to be removed are united and

form a system. The difficulty consists in determining how this can be done. The evils are so intricate, so complex, that we find it impossible to indicate their exact relations. From statistics we may learn that in a certain place 100 cases of pauperism are due to old age. But how indefinite this cause. Perhaps the pauperism in old age is due to insufficient wages before that time, or to the size of the family, or to sickness, or to intemperance, or to thriftlessness, or to lack of employment. We must get rid of all the producing causes if we want to get rid of pauperism.

The cause, that is the citadel which must be stormed; and a study of the causes of the evils will aid us in promoting the unity of reforms. We must aim at the tap-root; and in this aim all reformers must be united.

Two evils are so dominant in our age that we must regard them as the fruitful source of iniquities from which we suffer: the love of money and the love of pleasure. These may be traced to infidelity or to worldly-mindedness, but we prefer to consider them in that specific and concrete form in which they are so strikingly revealed to our age. The evils which spring directly from the love of money are everywhere apparent, and millions feel the curse it inflicts. Its products are avarice, oppression, exploiting men, gambling, unscrupulous competition, the corrupting of the judiciary, the perversion of politics, fraud, theft, and a thousand forms of injustice. The love of pleasure assumes refined and gross shapes, but when dominant in life it is always evil, perverting reason, the heart, the conscience, the will. Everything is made to minister to appetite, literature and art not excepted. To this radical evil must be attributed intem-

perance, sensuality and lust of every kind and degree, and numerous vices which degrade intellectual and refined society. The love of money and the love of self-gratification as passions constitute the mire and dirt which the sea of humanity is perpetually casting on the shore.

Their prevalence is patent. We ourselves are in the contagion; we live in these things, are a part of them, and our very familiarity makes us unconscious of them. Those who realize their appalling effect, however, are startled. They constitute that madness which is the forerunner of destruction. The president of one of our most prominent colleges said in public lately, that men no longer study for scholarship but for money. The very highest interests are made to minister to the lowest. We are the best housed, the best clothed, and the best fed people, it is said; and our very prosperity promotes luxury, and serves to make pleasure life's supreme aim.

If we go a little deeper we shall find one root instead of two. Men want money for the pleasure it brings. Business pursued for the sake of getting the means of gratification is developed to a passion, until gaining for the sake of gain, pure avarice, becomes the life. The use of money is lost sight of and its mere accumulation is made the aim of life. This insane greed is but another form of pleasure. Indeed, we are justified in saying that pleasure, self-indulgence, constitutes the great crime of the age. It gives birth even to covetousness, the source of so many other evils.

Now, we see no hope of radical reform so long as self-gratification is made the supreme law, crushing the higher personal interests of the spirit of a man, of his reason and his conscience and his heart, and ignoring the claims of God and the demands of society. So long as the passion for pleasure reigns, every reform can have only a temporary and superficial effect; its very success may mean a more luxu-

riant growth of evils in other quarters. Here we have the basis for the unity of reforms. The evils they fight have a common cause, and the reforms must be united in exterminating this cause. Not merely do we want to root out the curse, but we want also to put a blessing in its place. We want to get rid of the supremacy of the lower interest by cultivating the higher. The spiritual concerns must be made supreme; men must be made conscious of their souls; realizing other than earthly needs, they must be directed to that spiritual supply which alone can satisfy them; the great ideas to which Christ gave the primacy must again be made dominant; truth, and love, and sacrifice for the brother, must be put on the throne. Not merely of doctrines do we speak, but of life; the chief concerns must be the formative energies of practise as well as of theory.

With this radical aim as the determining factor reforms become deeper and broader; we have the root from which they grow into an organism. With this basis for union and cooperation there is room enough for specific work in each particular reform. Every department of the great system has its peculiar studies and peculiar needs, and there is abundant room for specialization. But in so far as all strike at the common root of the evils, they work with and for one another. Put the higher in place of the lower motives in employer and laborer, and much study may still be needed before the labor problem can be wholly solved; but much of the solution will have been found, and the first condition will be given for the entire solution.

Another benefit is to be derived by the discovery of the unity in diversity. There are many in our churches who see the need of reform and yet do not consecrate themselves to any particular reformatory work. This is true of preachers as well as of the laity. They labor in the general mission of the church rather than for any special department. This great host we want to

enlist in the work of reform. Every believer ought to have some specific besides the general work of the church. But we can make them helpers in all reforms by enlisting their energies in fighting the radical evil. Every reform is helped by the man or woman who puts ethical and spiritual truth and interests in place of selfish pleasure and of avarice.

This deeper view leads us beyond and behind many of the contentions of the times. It may at times be hard to decide between employers and laborers, if both are dominated by pleasure and greed; but the difficulty vanishes so soon as one party places itself on the basis of right and humanity, while the other is controlled by the principles that dominate brutes. If might is the arbiter, the dominion may one day be transferred from capital to labor, and who will say in which case it will be the more brutal? The cause of righteousness is the cause of humanity; it is the side to which human sympathy will turn, and to it the victory will eventually belong. As all reformers and all Christians are one in destroying the tap-root of evil, so they are one in promoting that righteousness in which all reforms are to culminate and in which, just as in their work on the root, they are united.

For this supremacy of the great Christian ideas to destroy the base tendencies of men, the words attributed to Napoleon at St. Helena teach a significant lesson. "I know man, and I tell you that Jesus Christ is not a man. The religion of Christ is a mystery which subsists by its own force, and proceeds from a mind which is not a human mind. Alexander, Cæsar, Charlemagne, and myself founded empires. But upon what did we rest the creation of our genius? Upon force. Jesus Christ alone founded His empire upon love, and at this moment millions of men would die for Him."

On the supremacy of the ethical, considered in the next article, all true reformers can unite. But this suprem-

acy must not merely be that of the deeper thinkers, but it ought to be made the dominant factor of thought and life in the nation.

The Dominance of the Ethical.

For a long time philosophy has been devoted mainly to the discussion of what is known as the theory of knowledge. Such as the following were regarded as fundamental problems of thought: What is knowledge? How is it obtained? What are its limits? How is it related to the objects outside of the mind, which it professes to interpret? What is its relation to faith? The significance of these questions for an age that is skeptical and critical, intent on testing the foundations on which it rests, is evident.

The age has no philosopher of greater prominence than Professor Wundt, of Leipsic. He passed from physiology to philosophy, and unites in an unusual degree the scientific and the speculative factor. His laboratory for psychological experiments, his "Logic," his "Physiological Psychology," his "System of Philosophy," and various other works, have placed him in the front rank of thinkers. He has given especial attention to the theory of knowledge. All this gives emphasis to a statement made by him a few years ago, that philosophy is turning from the theory of knowledge to ethics. This trend to give the dominance to ethics he attributed especially to the supremacy gained by the social problems.

Yet this is but one voice among many. One devoted to reformatory work said lately, when asked to attend a literary address: "I have no time to give myself to what is merely literary." With all its noble elements, we know that literature has largely become a fad and a fashion, a dissipation and a luxury. Indeed, much of it must be put among the vanity of vanities, than which life has more earnest work.

Political economy is being transformed by ethics. Leaders in eco-

economic thought insist that their science is not brutal, that its laws are personal as well as natural, altruistic rather than selfish, and that it is essentially ethical in character. All bring economics into intimate relation with ethics, and some permeate political economy with ethical factors. Professor Wagner makes economics an art as well as a science, showing that in their industries men are not the slaves of fate, but that economic affairs rest largely on personal initiative, on purpose and choice, so that a man's business depends on inexorable laws in part, but also on character, on volition, on the aim of life. Just as a man uses and directs the laws of nature to accomplish his ends, so he may use the economic laws for the highest intellectual, moral, and spiritual aims.

We come to the theological and religious trend, and hear the same story. No Christian questions that love to God is the first command, but he also knows that love to the neighbor is equal to it. We are learning as never before that the spiritual and the ethical are indissolubly connected. New discoveries are being made in the ethical treasures of the New Testament. Some ministers have preached a salvation which consists solely in the change of a man's relation to God: now they discover that Christ's religion teaches a salvation which equally involves the change of a man's relation to his fellow-men. Conversion has a man-ward no less than a God-ward side. "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" This emphasis on the neglected ethical element of Scripture has given prominence to Christ's teachings respecting man's relation to man, and is transforming the church, increasing its sphere, making it not less divine but more human, adapting it to the age, and using its energies, according to Christ's example, to meet the deepest needs of the times. This

means enlargement for the church, new inspiration, and a fuller, richer, deeper and broader mission and life.

There is also a trend from esthetics to ethics. We seek beauty, but we subordinate it to morals. Art consecrated to nastiness has found its grave in its own filth. Even in France a strong idealistic reaction has set in. With disgust men turn from the vulgar and sensuous in music, painting, sculpture, romance, and poetry; enough of them are furnished by real life, and they crave pure ideals and ethical inspiration in art.

The same spirit is seen in other deep researches besides philosophy. That strong impulse to master sociology is due mainly to the hope of discovering social forces in order to use them for social reform. It is surprising how many writers treat the theory of society as of supreme importance for the reason that it gives the conditions for practical work to promote social progress. It has in fact become a sign of the times that the deeper thought is appreciated for the sake of the life it can mold.

Meaningful as all this is, we have not stated its full import. In order to do this we must consider the movement in ethics. Many of us remember the time when in ethical works it was the individual who was chiefly, if not solely, taken into account. Even society was discussed from the individualistic standpoint. But now the emphasis is shifting to society, so that social ethics is becoming dominant; there is even danger of losing the ethical individual in the social environment. Instead of discussing social ethics from the standpoint of the individual, we are on the verge of treating individual ethics from the social standpoint. Thus the responsibility of society, of the municipality, the state, the school, and all social institutions, for crime, is absorbing the attention. We are beginning to wonder whether the punishment now inflicted on the tramp, the thief, the drunkard, ought not rather

to be inflicted on society. No intelligent man any longer questions that frequently an individual is made the scapegoat for the crimes of society. If through its examples and wicked institutions society thrusts iniquity on a man, ought it not to share the suffering as well as the guilt, if he falls in the trap which it has set for him?

It is therefore evident that the dominance of ethics is rapidly coming to mean the dominance of social ethics. While we hail with joy the due stress on the social factor, we insist on maintaining the rights of the personality.

Well do we know that this deep ethical trend is in glaring conflict with the social actuality. It may take long to work out in life what the better thought demands. Good service is, however, rendered by making the ethical demands general. Thought, conviction, opinion, are energies which determine practise. But we already have more than ethical thought. The growing conviction that the supremacy belongs not to what is, but to what ought to be, is everywhere leading to regenerative and reformatory efforts. There is a savage unrest, but not less is there a divine unrest in human hearts. We feel that it is impossible any longer to tolerate slums; that scoundrels must be cast out of high places, as the devil was cast from heaven to hell; that legalized crime must end if the nation is to be saved; and that the cry of the oppressed, which has long reached heaven, is now heard on earth and must be avenged. Not this or that expedient or palliative will meet the case; great ethical principles are involved and they must be vindicated. The labor movement, the social problem, the political questions, the mission of the church, are recognized as ethical in essence. This is the progress, and in this there is hope. There is a great awakening; and it is the awakening of heart and conscience in the right direction.

Social Politics.

THIS expression is quite common on the continent of Europe and has also been introduced into England. It stands for an idea of great importance; and for that reason we introduce it here.

It is common to treat politics in an abstract or theoretical way. The discussions of politicians are often fruitless harangues of empty generalities. What most of all concerns the people is ignored. Sometimes partisans may avoid particulars on questions of finance and tariff, and agriculture and industries and commerce, for fear of coming in conflict with the views of their constituents or with the program of their party. The more common opinion, however, is that ignorance is the main cause. When business is depressed and laborers suffer, the people can not believe that their interests could be so flagrantly neglected by their representatives if they were fully masters of the situation.

By social politics we mean such a state or national policy as is based on the actual social condition and is calculated to meet the needs of that condition. It implies that the situation of the country is understood; that its resources are properly developed; that the needs of the people are investigated; and that a thorough knowledge of the possibilities and requirements of the country are made the basis of legislative action. The finances of the nation depend on the prosperity of the country. The welfare of the people is the source of the national revenues. What shall we think then of men who discuss national finance as an abstraction, ignoring the very foundations of a healthy financial condition?

The problem presented by social politics is a great and difficult one. It involves the study of the various classes of society. What they are, how they are related to each other, what brought them into their condition, and what demands the condition

makes, must be investigated. Are the sufferings of one class due to itself or to another class or to the general constitution of things? The causes must be known if the evils are to be remedied. But what difficulties are presented by these causes? Who, for instance, has a dogmatic solution of our financial crises? A specialist found fifteen different explanations of them and was still in search of others.

In view of the uncertainties in the case it would be wrong to blame politicians for not solving the problems involved. But the failure to study these problems is culpable. It requires some great strike to bring the conflict between capital and labor into political prominence. Even then we lack the statesmen who fathom the meaning of the conflict, who estimate the antagonists according to the merits of the case and not according to popular sentiment and political influence, and who offer a radical cure instead of temporary expedients. No man has the solution of the labor problem, and we do not blame legislators for not solving it. But some evils are too patent to be ignored; some remedies are within reach. The country ought at least to know that we have statesmen who are investigating these great questions; it ought to know that efforts are being made to consider labor as favorably as capital, in legislation, and to treat all classes equitably; and the conviction ought to be made universal that disputes which involve the welfare and the very existence of the nation shall not be left to the decision of prejudice and passion and force, but shall be made questions of law and equity. Why have we legislators if they will not make the interests on which the whole national life rests their especial concern and study?

The progress of opinion and of events leaves no doubt that political parties which ignore the social condition are doomed. The country has no use for them. Whatever ideals may be cherished, the only material to be

molded is that which actually exists. It is the living men who are to be improved, it is the actual suffering that is to be relieved, it is the existing conditions which are to be ameliorated. Boundary disputes between other nations are not matters of indifference to us; every blow we can strike for Armenia should be struck with greatest decision and utmost vigor; Cuba and Hawaii have our sympathies and may require our active cooperation; but all we can do for others will depend on peace and prosperity and power at home. Our social politics concern us most and are most completely under our control. Let us reach out into the world, but first let us attend to our family affairs and get the conditions for efficient influence over other nations.

Public Interests in Private Hands.

POLITICIANS have a keen scent for public opinion. This makes their denunciation of unscrupulous and greedy corporations so significant. All parties are engaged in this, a striking proof that these corporations have become unpopular and that votes can be gained by means of opposition to them. On this subject the public sentiment is aroused and is rapidly being educated. Special privileges are given to companies by our municipalities, large dividends are paid to the stockholders, and the people are realizing that the money comes out of their own pockets. Frequently these companies tyrannize over the municipalities which created them, so that they oppress the people whom they were to benefit. They often do what they please, seize or purchase, by bribery, more privileges, and even defy the law and the authorities. If subjected to restrictions they ignore them, and sometimes they use their enormous power and influence to promote their selfish interests through political corruption.

The people see and feel that out of their pockets comes the very wealth which is used against them. They now demand that greater care be ex-

exercised in conferring privileges, and that the companies be held strictly accountable for the use of the same. A company which takes the public thoroughfares for its cars ought to pay an equivalent, and ought to make proper provision for carrying the passengers. We make laws to protect cattle when transported, but human beings are obliged to be wedged in street-cars and to hang on the outside at the risk of limb and life, and it is deemed all right so long as the company collects the fare. The people in many places have been outraged and have endured it patiently; but now they are aroused to a sense of their rights, are indignant at the treatment received, and insist on a change. They have the power in their hands and are determined to exercise it at the ballot-box. Not only are they preparing to overthrow abused privileges and oppressive monopolies, but likewise their lawyers, aiders, and abettors, which infest our legislatures and make the lobbies dens of thieves.

There is a limit to the abuse of the public, and not a few are convinced that this limit has been reached and even passed. The voters are asking why the city can not manage its own interests, and not only use the people's money most economically, but also exclusively for their benefit? It is rapidly becoming an axiom that the affairs of the public can not be left safely to individual selfishness. A public interest in private hands must either be rigidly controlled by the municipal authorities or else the direct ownership of the same must be assumed. The trend is strongly toward ownership as the only means of justice.

This applies to other than municipal affairs. There is a growing conviction that the time is not far distant when the attitude of the state and national governments to telegraphs and railroads must change. These and other monopolies often own governments; the government must own them, if it can not otherwise control them in the interest of the nation.

The trend was clearly indicated in a recent address of the lieutenant-governor of Massachusetts, when he said, respecting this state, that "the progress of legislation is to-day uninterruptedly in the direction of careful scrutiny, of safeguarding the interests of the community, and of that sort of control that shall prevent these corporations that are created to do the business of the community from ever becoming the tyrants or the despots of the community."

For the Thinker and the Worker.

France has a class of persons known as angel-makers. They are women who take charge of children, particularly those of mothers obliged to labor away from home, and, through neglect, abuse, starvation, promote their rapid exit to the next world. In one district the angel-makers relieved ninety-seven children out of a hundred of the sufferings of this mundane sphere.

How astonishing that J. S. Mill could write of Americans, "That the life of the whole of one sex is devoted to dollar-hunting, and of the other to breeding dollar-hunters." After our indignation has subsided, we can calmly consider what Schulze-Graevernitz means when he says: "There are, indeed, republics entirely under the sway of the almighty dollar, where the working classes have no hope except in revolution."

As life was ebbing away, Sismondi said: "Above all, I have always considered wealth as a means, not as an end. I hope it will be acknowledged by my constant solicitude for the cultivator, for the artisan, for the poor who gain their bread by the sweat of their face, that all my sympathies are with the laboring and suffering classes."

Not of African barbarians is the following written, but of Americans by an American. Gunton says: "The pest-breeding and morally degrading

conditions of the homes and the social life of the great mass of the laboring population in our industrial centers almost beggars description. I have long been convinced that if their true condition was fully realized by the great intelligent middle class, they would not long be permitted to be used for human habitation."

Jesus had His Gethsemane and Calvary; Christianity set up its banner among the nations amid persecutions and martyrdom; every noble achievement in the upward march of humanity is marked by suffering and blood; and only ignorance of human nature and human history can look for noble triumph in the present crisis without the ravages of cruel warfare. Wendell Phillips was right: "Every step of progress the world has made has been from scaffold to scaffold, and from stake to stake."

No, no, this is not the end, it can not be the last step in the stage of progress, this living for money, this haste to get rich, this dominion of material interests. Every instinct of humanity rebels against it and impels to something better beyond. Never, never can this gold-hunger be ultimate; it is but the low, narrow, dark, horrid tunnel through which we pass to the pure air and bright light of heaven.

Ultimate is God, the spirit, the reason with its ideals, the heart with its yearnings, the conscience with its imperatives, religion, ethics, art, culture, the ennobled personality and its exalted productions, society and its highest interests. The uplifting may be slow and difficult, but we shall arise and step upward on the very things which now weigh down the nations and crush the ideals. Men are awakening, they shake off the incubus, and they vow that, cost what it may, humanity shall be the goal of humanity.

A philosophical writer in England emphasizes the fact that men are not merely exploited by men, but likewise by things, and that this reveals the depth of the degradation to which we have sunk. From his own environment every one can learn the facts. The age seems to be exploited by money, the soul being reduced to a mint whose greatness is estimated by the gold it coins. Multitudes are exploited by capital, by machines, by instruments of toil. Is it any wonder that human hearts are hot, and that the fire threatens to burst through the crust it can not melt, even if the eruption means a destructive volcano?

Jesus fed the multitude; now it sometimes requires a multitude to feed one man.

SCHOOL FOR SOCIAL STUDY.

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

The Social Problem in the United States—(Continued.)

AFTER the student has a general outline of the social problem in the United States and of its relation to the same problem in other countries, he ought to make his inquiries more specific. For this purpose he can take up the study of his immediate environment. The exact social condition of that environ-

ment should be determined, who are capitalists, who employers, who laborers, what their relation to one another, and what the situation of each. The laborers will naturally receive most attention. The questions to be investigated pertain to their education, religion, character, whether competent, thrifty, and temperate, the kind of employment, the wage, their treatment, and the condition of their families.

Their grievances should be learned and the grounds of the same, whether due to themselves, to some employer, or to the social arrangement. Such personal inquiries, even if limited, are among the best introductions to social studies. It may be found advantageous to take a particular class of laborers or a particular social group, as the workers in a factory or the foreign laborers.

For church work this local study is of inestimable value; it gives just the knowledge needed for efficient home missionary operations. The inquiries can be conducted, under the supervision of the pastor, by committees of men, by women, or by young people's societies, each taking what is best adapted. Rare wisdom will often be required, wisdom which must be taught by the work itself. Inquisitive, curious people, fond of prying into the affairs of others, can not be used. Young men can inquire into the condition of their own class. To women an important field is open: they can investigate the situation of working-women, of servant-girls, and of children. All engaged in this undertaking should cooperate, reporting the results of their inquiries in order that all may have the benefit of them. In this way the data for religious work and for all kinds of reform can be secured. New interests will thus be awakened, new avenues of usefulness will be opened, and the result may be a new life for the church. Sermons and addresses on the subjects investigated will naturally be connected with social study and social work. The plea that the task is too difficult is a confession that the church can not do its part to meet the most urgent needs of the times.

From the immediate environment the study can be enlarged so as to include the entire community, a state and the nation. For this purpose the literature of other investigators must be used, and on many important subjects it is very meager. Much valuable material is, however, furnished by the census

reports, and by the annual and special reports of the United States Commissioner of Labor. For the history of labor and labor organizations, see the books of McNeill and Ely mentioned in the last number. On the early condition of labor there are excellent hints in McMaster's "History of the People of the United States."

So varied are the social conditions in our vast country that what applies to one part may not apply to another. Different sections have different interests, and those of the South, the East, and the West are often thought to conflict. Of the social situation in each section hardly more than an outline can be expected. But general features may be obtained by determining the character of the pursuits, whether agricultural, and then whether devoted to cotton, grain, or grazing; whether mining is the chief interest, or manufacturing, or commerce. The character of the population in each section must also be taken into account.

Of vital importance are the power and growth of capitalism. The marvelous concentration of wealth is regarded as one of our greatest dangers. Is it true that monopolies, trusts, corporations, and the wealthy classes control society, politics, our courts of justice, and enslave labor? The material interests are overwhelming. The example set by wealth and the contagious influence on the other classes should be studied. Many believe that capitalism must be destroyed and that it can be done only by the destruction of private capital.

The land question we can only mention. Millions of acres that ought to belong to the people have been given to corporations; and what guarantee have the people that the very power conferred on these corporations will not be used against them?

The condition of laborers in this country requires much study. Many erroneous views prevail. Since the war great changes have taken place. Many foreigners have come whose low

standard of living enables them to underbid the American workman and drive him out of the field. Our labor problem is largely a foreign problem. In New England the Yankee is pushed out of the way by the Irish, the Italian, the Canadian, the Swede, and the German, and this is but a type of the process seen everywhere. The character of immigration has, in the last decades, changed for the worse, an alarming percentage belonging to the illiterate classes of Italy, Russia, and Poland, besides Bohemians and Hungarians. This influx of foreigners tends to bring our laborers on a level with those of Europe. Many of our workingmen now live in precarious conditions, and it is difficult to meet the needs of their families, to say nothing of sickness and old age. The foreign population are affecting the whole life of the nation, its moral and religious character, the Sabbath, temperance, and crime.

The hours of labor, the wages received, the relation between the employer and the employed, the social position of laborers, all are important themes. Under the plea of liberty, the law in most states does little to protect the laborer. In this respect we are far behind some European nations. Even women and children are little protected. Frequently the laws made in their behalf are shamefully ignored. The labor laws of the different States are given in the Second Special Report of the United States Commissioner of Labor. The Fourth Annual Report of the same bureau gives statistics of working-women in large cities, and contains most valuable information. The same is true of the Seventh Special Report on "The Slums of Great Cities." The Eighth Annual Report is on "Industrial Education," the Third gives the statistics of "Strikes and Lock-outs," the Fifth those of "Railroad Labor." In the beginning of each volume a condensed summary of the results of the entire investigation is given. It will be difficult anywhere

to find material of equal importance. The United States Census Reports are also very valuable.

A careful study of an important subject is "American Charities, a Study in Philanthropy and Economics," by Amos G. Warner. In a small volume on "Philanthropy and Social Progress," there are excellent addresses on "Social Settlements, Philanthropy, and Charity."

A threefold division can be adopted for the inquiries: First, what are the needs of laborers? second, what efforts are now made to meet these needs? third, what other agencies ought to be instituted? Self-help has become the watchword and hope of many laborers; hence their numerous organizations. In various ways the other classes are also trying to ameliorate their condition. There is temporary relief, pressing emergencies are met, but little is done for radical and permanent cure. Some employers have the interests of laborers at heart; others care no more about them than about a mule or machine which does the required work. Much of the difficulty in the situation consists in the fact that employers and laborers are related as things, as work and wage, as capital and labor, not as persons.

We have reserved for the last one of the most momentous themes—the relation of the pastors and the churches to the social classes. Does the spirit of mammon or of Christ prevail? Is it safe to read the second chapter of James in the pulpit? The class spirit in the church requires candid inquiry. It must be determined how far the alienation of the masses from the church is due to the church itself. We should be much farther on in the solution of the social problem if the enthusiasm of laborers for Jesus of Nazareth could be won by the church likewise. Is not now, as of old, Christianity the help and hope of the needy and the distressed?

Enough has been outlined for the life of a specialist. But it is hoped that each can select something of interest and profit.

LIVING ISSUES FOR PULPIT TREATMENT.

A Free Employment Bureau.

Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness was in her and in her daughter, neither did she strengthen the hand of the poor and needy.—Ezekiel xvi. 49.

In a room on the Third Avenue side of Cooper Union, this city, is an enterprise recently inaugurated by the Association for the Improvement of the Condition of the Poor, which promises large things for the solution of problems that vex both capital and labor. A placard on the door opening from the street announces, "Cooper Union Labor Bureau." The intention is to make it a place where the employer can find reliable men suited to his needs, and where the man who is out of work can be brought into employment again.

The ordinary man, who loses his job, can do one of three things: He can go to an intelligence office, where he usually finds that the man who is willing to put up the most money gets the job; he can answer some newspaper "ad.," and be one of a thousand awaiting his chance; or he can walk the streets looking for a place.

Here the free employment bureau offers its aid. Entering the office, the man is given a kind word. He states what he can do and gives his references. A representative of the bureau goes to his last employer, and to the one before the last if need be, and finds out all about the man. If he proves all right he is put on the list for an opening.

Places are secured for all classes of workers. The great majority are unskilled laborers, but positions are obtained for machinists, salesmen, bookkeepers, traveling salesmen, useful men around, etc. Several have been placed at \$100 per month. The bureau wants as good men as can be had, and

seeks to bring labor up to a higher grade.

The bureau has several methods of securing places. A number of large firms in the city have agreed to come to them for help. Two men are constantly employed going about the city among the business men, telling them what is being done and offering to furnish them with help when needed. Then they answer all newspaper "ads." for help, offering men of known good character to fill the place advertised. A specialty is made of getting places for men in the country, so as to relieve the over-supply of the city. To this end they advertise in many country papers in the surrounding States.

The bureau is steadily gaining ground. It was started September 7, 1895. In October 40 men were placed, in November 60, in December 113. For the three months ending January 1, 1896, there were 2,976 applicants for positions. Of these 587, after careful investigation, were found to have satisfactory characters, and 213 of these have been placed in permanent positions. The men rejected are the riff-raff who want soft jobs with plenty of money and little work, or those who are out of a job because of wrongdoing. Many of this class applied at the beginning, but they are learning that the Bureau has no aid for such as they. The figures for December make a better showing. There were 555 applicants, of whom 140 stood the test, and of these 113 secured positions. About 40 per cent. of all placed went into the country.

The whole secret of the matter is that business sense is applied to the management of the Bureau. It costs money to look up a man's references, but in this way the Bureau is acquiring a reputation for reliability that can be secured in no other way. Among the more striking of the rules and regulations of the Bureau are the following:

"4. The names of all persons who have been registered will remain on the register for fourteen days only (Sundays and holidays not counting), unless such persons on the fourteenth day after registration give notice that they are still out of employment and resident in New York, such notice to be repeated on every succeeding fourteenth day that they remain out of employment.

"6. That in the selection of men to be employed by the city, preference will be given as follows: (a) Married men, with families. (b) Married men, without families. (c) Single men.

"9. All employers engaging labor through the agency of the Bureau are expected to pay the wages usually paid in their respective trades.

"11. No applicant shall be registered unless he shall have resided for at least six months in New York city.

"12. No fee shall be charged for registration, or for securing employees."

A Big Coal Trust.

What mean ye that ye beat my people to pieces, and grind the faces of the poor? saith the Lord God of hosts.—Isaiah iii. 15.

THE 11 leading anthracite coal companies, after several fruitless attempts have at last succeeded in pooling their issues and have formed a combine. Their representatives met in this city January 30th last, and decided upon the following percentages of total output for the several companies named, from February 1, 1896, to March 31, 1897:

"Philadelphia and Reading, 20.50; Lehigh Valley, 15.65; Central Railroad of New Jersey, 11.70; Delaware, Lackawanna, and Western, 13.35; Delaware and Hudson, 9.60; Pennsylvania Railroad, 11.40; Pennsylvania Coal Company, 4; Erie, 4; New York, Ontario, and Western, 3.10; Delaware, Susquehanna, and Schuylkill, 3.50, and New York, Susquehanna, and Western, 3.20. Total, 100."

The production of hard coal for the year 1895 was 46,545,670 tons, a large part of which, the companies claim, was mined at a loss. The new agreement reduces the annual output to 40,000,000 tons. The sales agents of these roads met in New York city the following day, January 31st, and advanced the wholesale prices of coal an average of 35 cents a ton.

A year ago an attempt was made by these companies to get together, but at that time the Reading stood out for a larger percentage than the other companies were willing to accept, and the result was that the agreement fell through. Since that time J. Pierpont Morgan, who engineered the syndicate gold-bond deal, has acquired a controlling interest in the Reading railroad, and is said to be the chief factor in this new deal which puts practically all the anthracite mines of the country under the control of the combine.

A Church Studies the Tramp Question.

Where no counsel is the people fall; but in the multitude of counselors there is safety.—Prov. xi. 14.

IN December last a Men's League was formed in the Park Hill Reformed Church, of Yonkers, N. Y., which has met every Sunday afternoon since the first of January for the discussion of questions of practical sociology. Four Sundays were given to the question, "What to do with the Tramp." After careful investigation the League agreed upon the following points:

"To feed the tramp in four cases out of five encourages the professional.

"To give him money will almost certainly result in its being spent in the saloon.

"To turn him over to an officer who will put him in jail to be supported in idleness, increases the tax burden without abating the tramp nuisance.

"The tramp should be compelled to work. Work can not be supplied by the city or county, nor usually by the family. The league therefore recommends that, instead of feeding the tramp, he be sent to Grace Gospel Mission, 48 Palisade Avenue, where, in exchange for work rendered, he will receive a comfortable bed and food, be brought under Christian influences, and, if found worthy, aided in securing permanent work."

The league has distributed cards among the people calling attention to these facts and urging them to support the mission.

Such study of the various burning questions of the day by Christian men would give good results in many of our churches.

MISCELLANEOUS SECTION.

THE INSPIRED DEALING WITH SKEPTICS.

By R. M. PATTERSON, D.D., LL.D.,
MALVERN, PA.

PAUL'S speech in Athens (Acts xvii. 21-31) has been described as "the most extensively and permanently effective oration ever uttered by man." The more one knows of the history and condition of ancient philosophy, the more wonderful this little speech appears. And so strange is the enlarging circle with which the world advances, it rings out just as sharply and clearly against philosophic and scientific teachings of this day as against those of the first Christian century. But there are three things, at its beginning, its middle, and its end, that impress me peculiarly.

1. Dealing with Epicureans and Stoics and others, men who "had speculated themselves out of the first principles of all religious truth," and were wandering in endless mazes of error and uncertainty, Paul courteously meets them on their own grounds and opens with a complimentary reference to a feature of their life which was right at its root, tho wrong in its manifestations. He does not begin by denouncing their errors, or anathematizing them for their sin and folly, or calling them hard names, or imputing to them bad motives. "Ye men of Athens," is his opening sentence, "I perceive that in all things ye are devout above other men,"* or exceedingly careful in religion. True their religion was one "which ministered to art and amusement and was entirely destitute of moral power." Still the Apostle courteously alludes to it for the purpose of drawing them up to a higher and purer one. And then he proceeds to argue with them, not from the Jewish Scriptures with which he started

* A. V., "too superstitious;" R. V., "somewhat superstitious;" Marg., "religious."

when addressing Jews, for the Athenians did not believe them, but from natural religion and from the confession involved in the altar "To the Unknown God."

Now, in dealing with all errorists, two things are absolutely necessary: to start from some point of agreement, and to conciliate the feelings.

An eccentric character in "Romola" thus described a philosopher: "The last sort of animal that I should choose to resemble. I find it enough to live without spinning lies to account for life. Fowls cackle, asses bray, women chatter, and philosophers spin false reasons: that is the effect the sight of the world brings out of them."

I am not sure but that a good many religious people and a good many theologians deal with skeptics of our day promiscuously, as if they were men who are deliberately engaged in "spinning lies to account for life." But why should we suppose that they consciously want to do that? Of what advantage is it to them knowingly to seek and to hold error? If we want to influence them, we must not tell them at the outset that they are spinning lies to account for life; that they are deliberately and intentionally wrong; that of set purpose they are outraging truth and walking the way which leads down to everlasting destruction. It is not human nature to listen to us if we approach them from such a standpoint. No doubt honest and sincere men are puzzled by science and befooled by a false philosophy, and are therefore to be greatly pitied.

2. But the apostle, amid the errors that he exposes, makes his appeal to a craving which he knew was in the hearts of his hearers, "that they should seek the Lord, if haply they might feel after him and find him." That ever is the craving of humanity, which scientific error and philosophic speculation can not utterly destroy.

Innate in man, implanted by the Creator, is this reaching of the mind after communion with Him.

The Materialist may spin out his hard atomic theory which declares, "There is no God." Matthew Arnold and his school may depersonalize the Deity by defining Him or It as the stream of tendency by which all things fulfil the law of their being, and the enduring power which makes for righteousness. Evolutionists may try to account for our beliefs and feelings by their iron-clad law. But come here how it may, the spiritual faculty which feels after God, and seeks to know Him and be satisfied by Him, it is here, in us, and the religion of God alone meets it. Speculation may deaden it for a time, other pursuits may shove it aside, the world with its business and amusements may drown it, but it must be heard and yielded to, or true bliss can not be had.

3. Having, however, met his hearers courteously and candidly, and having pierced through their outer errors and touched the great want of humanity, the Apostle, in the close of his address, takes the high stand of warning, and tells them that for the new light which has come to them they shall be judged: "The times of this ignorance God overlooked: but now commandeth all men everywhere to repent; because He hath appointed a day in the which he will judge the world in righteousness by that man whom He hath ordained; whereof He hath given assurance unto all men in that He hath raised him from the dead."

Whatever allowance might be made, before the advent of Jesus and without the knowledge of Him, for those who lived in a false religion or no religion at all, there could be none for those who heard of Him, of His work, of His life, and His death.

In our own days nothing is more amazing to one who is familiar with literature than to read the terms of commendation in which skeptical philosophers write of the man Jesus,

of the purity of His life and the majesty of His demeanor, and then to notice the way in which they coolly brush aside His supernatural claims, and keep from Him the obedience of their hearts and lives.

But for the rejection of Him by those who have His Bible in their hands, and can fairly examine His claims and His proofs, there can be no excuse. Whatever may be the rule by which Socrates and Plato and other wise heathen who never heard of Him, and the heathen who are still living and to whom He has never been preached—whatever the rule by which they are judged, inexorable must be the condemnation of those who, in Christian lands and under the Gospel light, turn from Him and reject Him.

This, then, was the attitude which the great and inspired apostle occupied toward those skeptics of his day; and it is the one for ministers and private Christians still to occupy in their intercourse with the rejecters of Jesus.

(1) Treat them courteously, and not as men who deliberately want to be wrong; (2) try to reach the heart and the conscience, which can not eventually be satisfied with anything short of God; and (3) point with sad and tender but plain authority to the coming judgment when those who, under the light of the divine Word, repent not and yield not to the Savior, must be condemned by Him.

SOME GREAT PREACHERS I HAVE HEARD.

BY REV. JOHN BALCOM SHAW, D.D.,
NEW YORK CITY.

III. Joseph Parker.

AFTER several unsuccessful attempts I succeeded, last summer, in hearing that great pulpit orator who has for years attracted large crowds in the City Temple in London—Joseph Parker. For some time after Mr. Beecher's death, it will be remembered, the report went forth that Plymouth Church was considering Dr. Parker for

its vacant pulpit, and having come to America about that time, ostensibly to make a lecturing tour under Major Fond (tho it was generally believed that there were other reasons which induced the visit), the pastor of the City Temple was invited to preach to Mr. Beecher's pastorless flock, but failed to make an impression sufficiently favorable to lead to a call. The lecturing tour was a failure in other respects than this, for the doctor was the subject of some severe criticisms, and returned to England without leaving a very enthusiastic coterie of admirers.

Having heard so much about his temperament and style, I was prepared for something striking when I went that Sabbath evening to hear Dr. Parker, and I was, of course, not disappointed. The service was a unique one from beginning to end—the music, the prayers, the reading, the sermon, the order of exercises, the audience, and all. It was the last Sunday of July, and yet the Temple was crowded, packed, with an interested, evidently earnest and enthusiastic congregation. We took pains to reach the church fully three quarters of an hour before the service, and had difficulty in getting a desirable seat even then. As I sat waiting for the service to begin, I found it interesting to study the gathering audience, which was more or less heterogeneous in its character, tho predominantly representative of the middle class; and equally interesting to watch the great volunteer chorus as they came in, one by one, and took their places. This is one of the features of the Temple service, and adds greatly to its attractiveness. Their rendering of the hymns was inspiring, and especially their chanting of the opening confession of the Common Prayer-Book. It is unfortunate that America can not make the success with a volunteer choir which England does everywhere in the non-conformist churches. The hymns were not announced, neither was the Scripture lesson, but these were indicated on the printed bulletins

which were distributed through the pews.

Dr. Parker's prayer was a gem. I thought that I had never heard a better. It was unconventional, brief, and decidedly dramatic, but reverential and impressive and thoroughly uplifting. I have often read the prayers which he publishes in connection with his expository lectures, and have found myself admiring and praising them, but when I heard him pray and noted the personality that breathed itself out through his prayers, I felt that I had never before been able to appreciate their worth or to pass judgment upon their excellence.

The sermon was on the necessity and certainty of the Judgment, its argument being drawn from the law of consequences, its illustrations culled from every-day happenings, and its applications directed to the ordinary routine of life. It had evidently been committed word for word, and was delivered as an actor would render a play—with studied gesture, inflection, expression of face, posture, and variation of tone and manner, all of which was strikingly, at times somewhat offensively, dramatic. His epigrams were choice, his illustrations forcible, his antitheses strong, his applications pat and pertinent. Occasionally there was burst of passion, but oftener, perhaps, an interjection of wit or humor, which strengthened rather than weakened the discourse. One young English girl who sat next to me was so overcome with laughter at some of the bright things which the speaker said, that she did not recover till after the sermon was over and the congregation rose to sing the closing hymn. It was very easy to see what basis the public have for criticizing Dr. Parker, as they so commonly and universally do. He is not popular in England, and, strange to say, not in London, tho he does attract so large an audience. He is charged with conceit, with a haughty consequentialness, with recklessness of statement, and even with insincerity of purpose. But he is an exceptional man, a great man. His writings show that, his ability to draw and hold around him so loyal a following is another proof of it, but its best demonstration is the eloquence, magnetism, and power of his preaching. I shall have a higher admiration for Dr. Parker now that I have heard him, and I am sure that others hearing him under favorable circumstances would have a similar experience.

EDITORIAL SECTION.

SERMONIC CRITICISM.

Abstruse versus Doctrinal.

THE confusion of abstruse and learnedly expressed sermons with doctrinal sermons has no doubt done much to discredit the latter. Their difference may be illustrated by the treatment by different persons of the opening verses of the Gospel according to John: "In the beginning was the Word," etc.

Here is one treatment:

The Word which was in the beginning, a testimony—

(1) To the eternal Personality as the ground of all things;

(2) To the eternal Spirit-Light as the law of all things;

(3) To the eternal Love as the kernel of all things;

(4) To eternal Life as the life of all things.

Here is a second treatment:

The three great words concerning Christ: "In the beginning was the Word:"

(1) In the beginning was *the Word*; the divine nature of Christ;

(2) In the beginning *was* the Word; the eternity of Christ;

(3) "*In the beginning was* the Word;" the eternal operation and generation of Christ.

Here is a third treatment, that of Dr. Philip Schaff:

The transcendent glory of Christ.

(1) His eternity (against Arianism): "*In the beginning was* the Word."

(2) His distinct personality (against Sabellianism): "The Word was *with* [in intimate personal intercommunion with] God."

(3) His essential divinity (against Socinianism and Rationalism): "And the Word was *God*."

The third treatment furnishes three plain, clear statements in such form that the doctrines embodied in them can be brought out clearly in contrast with the fundamental errors to which they are opposed. The contrasted error is a most important adjunct in this case.

In the second treatment the textual statement is admirable; but beyond that everything becomes more abstruse all the way to the end, where "the eternal operation and generation of Christ" would daze any hearer except a theological professor trained to Ger-

man methods of thought and expression. Moreover, the concrete element in contrasted errors is not taken advantage of, and in the third head could not well be made use of, as the statement is so abstruse that the contrasted error would be hard to find and formulate.

The first treatment is so abstruse and metaphysical as to be beyond the range of any mind not trained to indistinct and speculative methods, and for the average hearer might about as well be stated in Sanscrit.

Stale Texts and Treatment.

THE preacher makes a great mistake who always takes the old texts of the Bible and treats them in the same old threadbare way. The Bible is so rich and varied in its presentation of truth that there is no reason why the preacher should pursue this humdrum method. Moreover, the method is fatal to preaching; for as soon as the text and subject are stated the average deacon settles down to pleasant dreams of the preacher's well-known orthodoxy, and the average hearer to quiet practical or business meditations of his own, letting the sermon "go in at one ear and out at the other."

All this may be avoided by using the requisite amount of brain-labor in studying the Scriptures and in presenting the results of that study. A new and fresh theme, so evidently in the old text that it fastens the attention at once, makes the old text much more effective than any new text in lodging the truth in the hearer's mind.

Take as an illustration 1 Timothy 1: 15, 16: "This is a faithful saying," etc. Everybody has heard it preached from times without number, always in pretty much the same way, and often perhaps by much abler preachers than the one who last takes it up. The announcement of text and theme puts the audience to sleep. But let the preacher give out as his theme: "The salvation of the greatest sinner of all time, and the divine reason for it," and proceed to bring out the real meaning of the text and the one so often ignored. The attention of every hearer will be the more thoroughly aroused and the more intently fixed just because of the old text.

HELPFUL DATA IN CURRENT LITERATURE.

PHYSICS AND SOCIOLOGY, by W. H. Mallock. *Contemporary Review*, February, 1896. Leonard Scott Publication Company, 231 Broadway, New York.—This is the third in a series of articles by Mr. Mallock, the first two of which have already been noticed in this REVIEW. There is no falling off in this article from the high order of clear and sustained thought of the former articles. The opening statement is a summary of the points made, maintained, and sustained in the previous articles, and is as follows:

VII. Brief Summary of the Argument of the two preceding Articles. Great Men analogous to Atoms of superior size, on whose presence the aggregation of all the other Atoms depends. Great Men the first Study of the Sociologist.

The author here calls attention to a first point—admitted and insisted upon by all sociologists, but "which, having insisted on it, they therefore neglect, never in the least perceiving, or, at all events, never following out, its consequences. The point is as follows:

"All social phenomena, all conditions of society, and all changes from one condition to another, depend on the character of the units of which society is composed; and each unit acts on its social environment, and is in turn reacted on by it, equally in virtue of its character, being what it is."

He emphasized a second truth that flows from the first:

"Men are divided into dissimilar groups, not only by a variety of characteristics, but by the varying degrees in which these various characteristics are possessed by them.

... Whatever may be the faculties or characteristics in the human units, to which social civilization is due, these faculties are found existing in a minority of the units to a degree which is quite exceptional; and the minority possessing them to this degree, is marked off from the majority as a practically separate class. All sociologists will admit, indeed they do admit, this much; but what they do not admit, or what, at all events, they do not scientifically recognize, is as follows: All social civilization, and all progress, is due primarily to the action of this minority."

The social units thus "divide themselves broadly into two classes—the exceptional and the ordinary—into great men and average men. Progress and civilization result primarily from the action of units of the former on those of the latter class; and secondarily from the reaction of those of the latter class on those of the former class. The characters of both, therefore, require an equally careful study."

The author then takes up and considers the first of these factors in progress and civilization, under the following heads; the points in each of which he amply illustrates by concrete examples:

VIII. Great Men are of various degrees and kinds. Accidental Greatness and Congenital Greatness. The Men Congenitally Great to be studied first.

IX. Congenital Greatness requires to be educed and developed. The Development of Greatness dependent on the Motives supplied by Society.

X. The Truth of the foregoing Contentions Implicitly Acknowledged, tho' Practically Disregarded, by J. S. Mill, in his "Logic of the Social Relations."

These articles of Mr. Mallock deserve to be studied by every man who desires to know what is the truly scientific basis of Sociology.

THE ARMENIAN QUESTION: EUROPE OR RUSSIA? by H. F. B. Lynch. Same review and publishers.—This is a calm and intelligent statement of the present status of the Eastern Question in its relations to Armenia, by one who has looked into the questions involved in the problem for himself and on the ground and with as much freedom from prejudice as can be expected of the average Englishman. He also presents some new aspects that are of interest and value. Mr. Lynch's three articles on the Armenian Question in Russia and in Turkey—in *The Contemporary Review* for June, July, and September, 1894—are the most complete statements accessible of the subjects treated in them.

FOUR TYPES OF CHRISTIAN THOUGHT.—III. The Epistle to the Hebrews. By Alexander Balmain Bruce. *The Biblical World*, February, 1896. The University of Chicago Press.—This article is of special value in bringing out and helping to answer the vital question, What is the aim of the Epistle and how does it accomplish its aim? The author's answer is in brief this:

"It is an apologetic treatise in epistolary form, meant to help Hebrew Christians who had no true insight into the nature and value of the Christian faith, while still bearing the Christian name. . . . Christianity, the religion of free access; Leviticalism, the religion of distant ceremonious relations; such is the radical contrast of the Epistle."

We regard all such work as of great value to the preacher in his efforts to secure a knowledge of the Word of God; altho we look upon the distinction of "Types of Christian Thought,"—so often used as implying not merely diversity of point of view, but contrariety, if not contradiction, in the New Testament writers,—as entirely specious.

We have been familiar with *The Biblical World* from its inception, and we are in full sympathy with its professed aim as an aid to the knowledge of the Word of God. Its point of view is not the traditional and conservative one. The following passage from a review, by one of the responsible editors, of Dr. McCurdy's book on "History, Prophecy, and the Monuments," will give a clew:

"Now the student of the Old Testament will have, with his Driver for Introduction and his Smith for Geography, also his McCurdy for History, a triad of works whose faithful and diligent study will make the Old Testament a new book, a living, fruitful book, revealing its character, purpose, truth, and power as these have never before been revealed. Happy the learner in sacred lore who with open mind and earnest purpose sits at the feet of these masters!"

THE REVIEW OF REVIEWS, for February, 1896, has its usual rich summary of the news of the world. It is easily alone among all the monthlies of its class.

Clerical readers will be particularly interested in the article on "The Massacres in Turkey. From October 1, 1895, to January 1, 1896." It is a brief and comprehensive statement calculated to neutralize the effects of the misleading statements of the Turkish Government. The paper is based upon full accounts of the massacres, written on the ground, by many persons—French, English, Canadian, American, Turk, Kurd, and Armenian—persons trustworthy and intelligent, who were in the places where the massacres occurred, and who were eye-witnesses of the horrible scenes." It is therefore to be depended upon implicitly.

NOTICES OF BOOKS OF HOMILETIC VALUE.

THE LAWS OF SOCIAL EVOLUTION. By Rev. Franklin M. Sprague, author of "Socialism." A Critique of Benjamin Kidd's "Social Evolution" and a statement of the true principles that govern social progress. Boston: Lee & Shepard, publishers, 1895. Price \$1.

This little book is a somewhat fundamental criticism of a book now famous but already on its rapid way to the upper shelf. Mr. Sprague states the opposite views that have been taken of Mr. Kidd's book, and then gives a sympathetic outline of its discussions. After an "Outlook" over the social field, he proceeds to show that the "Conditions of Human Progress" are rational, rather than irrational as Mr. Kidd holds them to be; that Mr. Kidd's notions of religion are entirely superficial and unsatisfactory; and that his statement of the chief factors of "Social Evolution" is entirely inadequate. The author conjoins with his criticisms his own statement of what he considers the true elements of progress and civilization.

FOR THE WORK OF THE MINISTRY. A Manual of Homiletical and Pastoral Theology. By William Garden Blaikie, D.D., LL.D., Professor of Apologetics and of Ecclesiastical and Pastoral Theology, New College, Edinburgh. Sixth and Revised Edition, with New Appendices and Enlarged Bibliography. London: J. Nisbet & Co., 21 Berners Street, 1896. Price 5 shillings.

Probably the most compact comprehensive manual in existence on this broad subject. It is a marvel of research, condensation, apt statement, and vital suggestion.

THE READER'S SHAKESPEARE: His Dramatic Works Condensed, Connected, and Emphasized for School, College, Parlor, and Platform. In three volumes. By David Charles Bell, author of "The Theory of Elocution," etc., etc. Vol. I. Historical Plays, English and Roman. New York: Funk & Wagnalls Company, 1895. Price, \$1.50.

The author says:

"There are many editions of Shakespeare's Works which appeal to the eye and to the mind; these abridgments are chiefly intended for the voice and ear—to facilitate the much-prized but still neglected art of reading aloud."

This first volume is to be followed by a second containing all the Tragedies and Romantic Plays, and a third containing all the Comedies.

Apart from the "Notation of Expression," which is of great value especially to the stu-

dent of reading and elocution, the running commentary, historical, topographical, critical, and psychological, which makes the various plays, acts, and scenes luminous to persons of ordinary intelligence, is an exceedingly valuable, if not indispensable, feature of any edition of Shakespeare that is to be intelligible to such persons. We have often heard habitual theater-goers declare that Mr. Locke Richardson's running commentary of this kind, in connection with his Shakespeare Readings, had given them their best, and often their first, insight into the works of the greatest of poets.

SOCIAL THEORY. A Grouping of Social Facts and Principles. By John Bascom, author of "Ethics," "Sociology," etc. Thomas Y. Crowell & Company. New York and Boston: 1895. Price \$1.75.

What Dr. Bascom writes is always thoughtful and suggestive. The present volume is Number Seven in the Library of "Economics and Politics," edited by Richard T. Ely, Ph.D., LL.D. It is an attempt at a grouping of the widely scattered mass of sociological or social facts. An Introduction on the Claims, Definitions, etc., of Sociology is followed by five Parts, treating subjects as follows: Customs, Economics, Civics, Ethics, and Religion, as Factors in Sociology. The book is a helpful, though tentative, attempt at systematizing the matter arising from new investigations in an old and very difficult field of thought.

THE AGNOSTIC GOSPEL: A Review of Huxley on the Bible; with Related Essays. By Henry Webster Parker, Late Professor of Natural Science, Iowa College; Author of "The Spirit of Beauty," etc. New York: John B. Alden, Publisher, 1896. Price 75 cents.

This little volume, issued in very neat and tasteful form, will be of special interest to our large number of readers who are philosophically inclined. The two principal papers—that on "Huxley and Hebrew Tradition," and that on "Huxley and Christian Tradition"—were prepared on occasion of a request, by the Philosophical Society of Great Britain, for the author to criticize Huxley's proclamation in *Nature*, Nov. 1, 1894. The result was probably the most searching study and the most thorough scientific criticism of Professor Huxley's two volumes—"Science and Hebrew Tradition," and "Science and Christian Tradition"—that have anywhere been made. Professor Parker adds literary skill, sharp wit, and genial humor to his scientific knowledge, and is thus able to present his theme, "The Agnostic Gospel," in an attractive shape for the average reader.

EDITORIAL NOTES.

The Teaching of Temperance in the Public Schools.

SEVERAL teachers in New York city object to the new State law which compels the teaching of the poisonous nature of alcohol, because, as they say, some of the children under their instruction "use wine and beer," and "their parents use wine and beer," and all are "healthy." To observe closely is a rare gift. It can be true only in ex-

ceptional cases that children are healthy who habitually use alcoholic liquors. Carefully collected insurance statistics demonstrate that total abstainers are about thirty per cent. safer risks than are even moderate drinkers.

The *Deutsche Versicherungs-Zeitung*, an insurance journal of Berlin, gives an account of a lecture delivered within the past year by Dr. Brendel before the Anthropological Society of Munich, the center of beer-growing and beer-

drinking in Germany. Dr. Brendel said, "Alcohol, which apparently brings so much pleasure to its partaker, acts as poison, by means of its cumulative action, if consumed even in small doses daily, as strikingly shown here in Munich, the center of beer consumption, by the frequent sudden cases of death of apparently healthy men."

According to the same paper, Prof. Dr. Bollinger, of Munich, proved "the prevalence of various diseases of a definite nature, of the internal organs, caused by the universal drinking of beer in Munich. A normal heart or kidney is the exception here. This state of affairs also injures the progeny in a most serious manner." Dr. Demme, also of Munich, declares that he "found that of the children of non-drinkers eighty-two per cent. were sound, while of those of drinkers only seventeen per cent. were sound."

The French Academy of Medicine has recently adopted a series of resolutions, which not only declare that the drink evil has become a "permanent danger," attacking the "very life and force of the country," but lays stress on the fact that even "the purest and least poisonous alcohol is none the less always and fundamentally a poison." These resolutions were brought before the Academy by M. Bergeron and M. Laborde. M. Rochard, who was foremost among those taking part in the discussion, declared that "Alcohol is always a poison, and the consumer who can afford to drink pure brandy may resist longer than the unfortunates who poison themselves in the saloons; but nevertheless he will succumb to alcoholism in a short time. . . . The coalition of retailers with the habitués of the wine-shops, the union of those who live by alcohol with those who die by it, ought to be opposed by all interested in public health."

On this awful subject of the alcoholic drink traffic the conscience of the American people is awakening slowly, but it is awakening, and when once fully awakened it will never sleep until the evil is ended.

For Social Purity.

OUR readers will be interested in a bird's-eye view—which we hoped to give in this number of the REVIEW, but which has been laid over till the next number—of the proceedings of the National Purity Congress recently held in Baltimore. The crusade in behalf of social purity, first inaugurated in London, has been extended to this

country, and, under the direction of the Young Men's Christian Association of America, promises large results. The hideous depravity of a portion of the English aristocracy in this regard was revealed several years since by Mr. W. T. Stead in *The Pall Mall Gazette*. The entrenched evil was powerful enough to thwart and wreck him, but its very success is bringing reaction and retribution. The Christian forces of the world are massing and organizing for a war of extermination against this giant evil. We hope soon to see the day when the hideous moral lepers, who have been so long and so openly preying upon society, will be doomed to the cell of the felon where they belong. Every Christian should do his best to help on the good work. Preachers should not only bring the subject before their churches, but should also organize their young people in the army for the prosecution of the warfare. The pledge of this army is as follows:

- "I promise, by the help of God—
- "1. To treat all women with respect and endeavor to protect them from wrong and degradation.
- "2. To endeavor to put down all indecent language and coarse jests.
- "3. To maintain the law of purity as equally binding on man and woman.
- "4. To endeavor to spread these principles among my companions and to help my younger brothers.
- "5. To use every possible means to fulfill the commandment, 'Keep thyself pure.'"

Armenia's Appeal Unheeded.

CHRISTENDOM still seems to be paralyzed by the iniquitous trickery of the "unspeakable Turk," and the more iniquitous diplomacy of the so-called Christian governments. The butcheries still go on. The cry of the wretched and forsaken Armenians still goes up: "How long, O Lord?" The day of retribution will inevitably come!

Look Out for the "Bosses"!

THE "bosses" are at present diligently engaged in a double work, that of thwarting the efforts of the people in behalf of civic reform, and that of arranging for nominating machine candidates for the Presidency of the United States. They are combining with Tammany and all the other worst elements of political corruption, and with the liquor traffic and all the other forces of moral corruption, and resorting to every form of trickery and fraud, in order to compass their ends. The practical watchword of all good men should be: "Look out for the Bosses!"