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REVIEW SECTION.

I.—NATURAL FACTS ILLUSTRATIVE OF THE BIBLICAL ACCOUNT OF THE DELUGE.

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ANY value that may attach to the subject of this paper will be in the inverse ratio of the validity of the divisive criticism of the Pentateuch so current at the present time. If the earlier parts of Genesis could not have been reduced to writing till the age of the Hebrew monarchy, and, if they existed at all before that time, were merely oral traditions or folk-lore, they can not, except on a theory of absolutely miraculous prophetic inspiration of the writers, have any definite historical significance. On such a view it would be unnecessary to compare them with the facts as to nature and early man, ascertained by modern investigation.

Workers in the sciences of man and nature are, however, beginning to perceive, as the article by Professor Sayce in the February number of this magazine well shows, that the hypotheses of the more destructive forms of the "higher criticism," however supported by verbal scholarship, will not account for the manner in which the primitive history in Genesis fits in with natural and historical facts which have come to light in very recent times; and which indicate that these old records must be contemporary or nearly so with the events they relate; always excepting that poem of creation in the first chapter, which can be accounted for only by direct revelation.

The history of the deluge of Noah is a notable example of this. Its form is that of a narrative by an eye-witness. It is confirmed in its essential features by the testimony of other ancient literature and traditions. The remains of antediluvian man and the contemporary animals discovered in very recent times, show monumental evidence of the catastrophe. Thus we have every reason to believe that the deluge was one of the most momentous occurrences in the history of

our race, and that the biblical account of it contains the testimony of trustworthy witnesses.

I propose in the present paper to summarize the geological and archeological facts bearing on the question, and then to inquire as to the illustrations which they afford of the biblical narrative.

It may be accepted as a fair deduction from the anatomy and physiology of man, and more especially from his dentition, and from his want of natural weapons of attack and defense, that he must at first have been frugivorous, and must have originated in a region of such a character as to supply him with suitable food, and to enable him to dispense with clothing; and where he would be exempt, in the first instance at least, from the attacks of formidable beasts of prey. This is only applying in the case of man the requirements which we have reason to believe were essential in the introduction of all new forms of life in geological time, and is quite independent of any theoretical views as to the causes of such introduction whether by creation or evolution. Hence Haeckel, the great German naturalist and apostle of agnostic evolution, in his "Natural History of Creation," after rejecting as unsuitable all those regions in which the lowest races of men exist, finds himself obliged to trace the affiliation of the species back to a temperate region of southwestern Asia, in which also he finds the probable place of origin of many of the plants and animals most useful to mankind. In this he agrees with Genesis, which places the original home of man at or near the confluence of the Euphrates and Tigris, and furnishes the district with trees "pleasant to the sight and good for food." This conclusion, based on natural facts by a well-informed and thoroughly able naturalist who attaches no value whatever to the biblical history, shows at the least that the author of Genesis could not well have arrived at a safer conclusion, if he had had before him all the modern discoveries in physical geography. It is true that Haeckel thinks that the land of southern Asia extended farther into the Indian Ocean than at present when man first appeared, which, as we shall find, is a supposition not altogether contradictory to Genesis. It would be easy to show that those theories of the origin of men, or of portions of them, which would place their beginning in other regions, are either destitute of satisfactory evidence, or relate to the post-diluvian times and confound these with the proper origin of our race. The bearing of this as illustrative of the geographical relations of the deluge in Genesis is apparent, and will be noticed in the sequel.

When we turn to the geological history of man, we find that, as in Genesis, he is a being of late origin, appearing only toward the close of the last of the great periods into which the development of the earth and its inhabitants may be divided. We may, with some geologists, designate this period as that of the later Tertiary or early modern deposits, or may with others call it the Quaternary Period. The fact remains the same. For our present purpose we may use the name

Anthropic Age, or age of man, understanding this to be the closing age of the long eons of geological history. But tho man is thus geologically recent, he is historically very old. We have evidence, in his bones and implements found in caverns and fissures, in river alluvia and in gravels and rubble beds, that he existed over considerable portions of our continents long before the dawn of secular history, at a time when the continents of the northern hemisphere were more extensive than at present, when the climate was probably somewhat different, and when he was contemporary with many species of land animals either now extinct, or which have greatly changed their places of abode. The facts in relation to these early men are of course best known in the Eastern Hemisphere, and more especially in southern and middle Europe, where such remains are abundant and have been most carefully collected and studied.*

Geologically speaking, these primitive people may be regarded as fossil men. They belong to races no longer extant. They are accompanied by extinct species of animals, they existed under geographical conditions different from those of the present day. They belong, therefore, to a past age. Because of some apparent differences in the stone implements which they used from those of modern savages, they have been called Paleolithic men, or men of the old Stone Age. In Europe they have also been called men of the Mammoth Age, because contemporary with that extinct European elephant. Regarding the whole human period as the Anthropic, it is most appropriate to designate them as men of the Palanthropic Age, as distinguished from Neanthropic men who still survive.

In Europe three varieties of these ancient men are known: 1. The Canstadt or Neanderthal men,—a low-browed race resembling some modern savages. 2. The Truchère race, of finer and higher mold and not unlike the ancient Iberian peoples of Europe, whose descendants still exist there. 3. The Cro-Magnon or Mentone race, which has the characteristics, as established by Dr. Boas in the case of half-blood Indians and whites, of a mixed descent, and which excelled, in stature and size of brain, both of the pure races, and indeed most of those of modern times. There are skeletons of the Mentone people which represent men seven feet in stature, of strong and muscular build, and with great cranial capacity. All the works of these people yet known indicate a Stone Age, and a semi-barbarous condition. There is evidence, however, of clothing, and of much taste and artistic skill in the making of bone and ivory implements and in carvings and personal ornaments. They all seem to have been hunters and fishermen, and used their weapons not only in the chase but in conflicts with each

* Reference may be made to Prestwich, "The Tradition of the Flood;" Dawkins, "Early Man in Britain;" Christy and Lartet, "Reliquiæ Aquitanicæ;" Quatrefages, "Homme Fossile;" Dupont, on Belgian Caves; Carthailac, "La France Préhistorique;" Wilson, "Prehistoric Man;" Rau, "Primitive Man in Europe;" "The Meeting-place of Geology and History," by the writer of this article, and other easily accessible works.

other, thus evidencing what must be regarded as a "fall" or decadence from a previous harmless condition. It is probable that in occupying Europe the Canstadt race was the oldest. The Truchère race was apparently comparatively rare in Europe, probably having its headquarters in warmer climates to the south and east; and the Cro-Magnon half-breed giants were naturally a somewhat later type.

At the time when these people inhabited Europe, the Mediterranean was less extensive than at present and was divided into two seas; the European land extended westward into the Atlantic farther than in our time, and the British Islands were a part of the mainland. The climate was probably hot in summer but somewhat cold in winter in the north; and there is some evidence to show that it was gradually becoming more rigorous.

How long this Palanthropic Age continued we have no certain means of determining; but at its close there occurred physical disturbances which seem to have had the effect of removing from Europe at least the whole of its human population and many kinds of the lower animals, and the land was subsequently repeopled by Neanthropic or "Neolithic" races, bringing with them domestic animals and the arts of building and navigation, and whose descendants are still represented in modern European nations. It seems also certain that the main determining cause of the change of geography and population was a subsidence or submergence of the land, bringing the sea for a time over the whole or the greater part of it, and that, since this subsidence, the land has not been restored to its original extent, large portions of the Palanthropic lowland of Europe and probably also of Africa and Asia being still under the sea.

These geological facts are now well ascertained, and the division which they establish between early and modern men would have been known, tho in a somewhat special and imperfect way, had there been no history or tradition of a deluge. It is then, to say the least, a very remarkable coincidence that the history and traditions of so many ancient nations and our own sacred records present us with a very similar picture of the antediluvian age, and of the flood. It is not wonderful, therefore, that students of geology are beginning to connect the remains of the Palanthropic age with the historical deluge. Sir Joseph Prestwich, the Nestor of British geologists in the study of the Tertiary formations, has been led, by his observations on the "rubble drift" of England and other European countries, to connect it with the catastrophe which closed the Palanthropic Age, and with what, in deference no doubt to the higher critics, he terms the "Tradition" of the flood. "Although," he says, "our knowledge of all the phenomena is still very imperfect, it is remarkable how, in all the leading points, the facts agree with the tradition [of the deluge]. . . . The geological phenomena have also led me to suppose that the submergence was, as in the tradition, of short duration and the retreat

of the waters correspondingly gradual, while the great destruction of animal life is shown in the numerous remains preserved in the different forms of the rubble drift wherever the conditions were favorable."*

With reference to the contention of some Continental geologists that the Palanthropic and Neanthropic ages pass into each other gradually without any break, Prof. Boyd Dawkins who, in relation to the fossil animals of the later Tertiary and early Modern periods, is one of the best living authorities, thus comments on the change in animal life: †

"The mere contrast between the Paleolithic and Neolithic faunas implies a zoological break of the first magnitude, which could only have been brought about by a series of changes going on through long periods of time. ‡ And this contrast is presented not merely by the results of exploration in this country but over the whole of Europe, and still more is it emphasized by the arrival in this country and in Europe generally of the domestic animals introduced from the South and East under the care of the Neolithic herdsman and farmer."

Thus geological evidence establishes a physical and zoological change occurring in early human times, and corresponding with what has been termed the "traditional" deluge, but which, as we shall see, is more properly the deluge of very early written history. Questions and doubts may, however, naturally arise as to the equivalency above suggested of the geological cataclysm at the close of the Palanthropic Age with the historical deluge.

1. It may be objected that as in every region the tradition of a flood is connected with local features of such region, the testimony may after all relate to merely partial catastrophes arising from excessive river inundations, earthquake waves, or settlements of the ground. This difficulty will be best met by considering the freedom from local coloring in the biblical record of the deluge, and by allowing for the tendency of rude and isolated peoples to localize ancient events within the limited districts known to them, even tho these events may have been general. Archeologists therefore attach little importance to this objection, and the evidence of geology as to the wide extent of the post-glacial subsidence tends of course to relieve geologists from this difficulty. Prestwich is very decided on this point.

2. But to many the extensive subsidence postulated by geologists seems an extreme supposition. One of the most certain, however, of the conclusions of geology is that all our Continental plateaus have been again and again submerged in the course of geological time. It is indeed these successive subsidences with intervening elevations that give us the greater part of our geological chronology, as based on the succession of faunas and floras. To these subsidences also is due the fact that the greater part of the formations now constituting the conti-

*Transactions Victoria Institute, March, 1895.

†Journal Anthropological Institute, Feb., 1894.

‡That is, on the principle of "uniformitarianism," which Prestwich does not hold to the same extent.

nents have been deposited under the sea. Whatever the causes of these movements, the stability of the land has been, in geological time, a very uncertain quantity. It is true that these subsidences have generally been of long duration as estimated by the deposits formed during their continuance; but there may have been others too short to be thus recorded, and, therefore, in the older periods at least, unknown to us. There seem also to have occurred in the later Tertiary Period movements of the land of no great duration. There is, therefore, no extravagance in regarding the Palanthropic subsidence as very limited in time, more especially as no deposits requiring very long time for their accumulation can be attributed to it. It is to be observed also that the narrative in Genesis does not shut us up to a single year for the whole duration of the deluge in every place. More especially is this evident, since large areas then submerged have not, up to this time, been re-elevated.

3. Another objection may be derived from the fact that the antediluvian populations known to geologists were all barbarous, whereas a considerable civilization in the locality of the narrator is implied in the biblical account of the deluge. That locality, however, was probably the original seat of population; and the arts of life may have attained to considerable development there, while outlying tribes inhabiting Europe were savage. It was the same in early post-diluvian times, when civilization in the East existed at the same period with comparative rudeness in the West. Besides, those river valleys in western Asia and submerged Mediterranean areas, of which we know as yet scarcely anything, are those in which the civilized nations of antediluvian times are likely to have lived. Farther still, the fact that the earliest Neolithic or post-diluvian people known to us had attained to some civilization, implies that this had begun before the deluge. The testimony of all the old Eastern nations is also in favor of the existence of this early civilization.

4. Another question may be raised as to the changing phases of geological opinion in regard to the deluge. At the rise of geological science, it was customary to refer all marine fossil remains to the deluge. It was soon discovered that most of them are of much earlier date, and that they are of various ages; still it was usual to connect the superficial clays and gravels, the "diluvium," as it was called, with a universal deluge. Buckland's attractive book, "*Reliquiæ Diluvianæ*," did much to spread this belief. But here again it was soon found that even these diluvial deposits were of different ages, and that some of them must antedate human history. Opinion then swung to the opposite extreme, that there were no deposits whatever referable to a deluge within the human period; and it is only recently that it has been discovered that Buckland was partly right, and that there are deposits containing human remains referable to the antediluvian period and to the subsidence at its close.

5. In connection with these questions it is to be observed that it is of the nature of geological and archeological evidence to be always accumulating new facts, whereas a written history, based on testimony, remains as it was; and while, if false, it is in constant danger of being contradicted by new discoveries in the field of science; if true, its agreement with natural facts and archeological remains can appear only by degrees as discovery advances, while, for a time, there may be many apparent discrepancies.

According to the genealogy in Genesis, the patriarch Shem, a survivor of the deluge, lived to see several generations of his descendants. Let us suppose that in his old age he had, under divine guidance, given to one of these younger men who might have learned to use the Babylonian script, which we know was by that time in existence, a narrative of his experiences in the deluge, similar to that contained in the fifth and following chapters of Genesis. Carefully written on clay tablets afterward baked in the fire, this document might be preserved as a precious heirloom, and copies might be multiplied. Taken by Abraham into Canaan, it might become current there; and as the Canaanites probably even then possessed schools and literature, it may have been copied for their libraries, so that some of these ancient transcripts may yet be found under the mounds of Palestine. Taken into Egypt with Jacob, these ancient tablets would form a portion of the material of the great Hebrew leader in preparing, for the culture of his people in their new national departure, that great historical and religious treatise which we call Genesis. We may thus have in our Hebrew Bibles the very words of a witness of the great flood, with only such verbal changes as might be necessary to make them intelligible to the contemporaries of the Hebrew lawgivers. Only now, after the lapse of so many centuries, are we able to compare the history with what the earth has stored up of memorials of antediluvian men and of the catastrophe in which they perished. All this is so far merely imaginary; but modern discoveries of documents nearly as old have rendered it quite as probable a history of the contents of the chapters of Genesis relating to the deluge as any other that can be proposed.

Thus far we have been occupied only with the natural sources of information respecting the deluge. It may be proper now to compare these with the history as transmitted to us through the Hebrew Scriptures and also in the more elaborate polytheistic and poetical versions current in early Chaldea.

II.—A NEWER CHAPTER IN THE "WARFARE OF SCIENCE."

BY REV. JESSE B. THOMAS, D.D., PROFESSOR IN THE BAPTIST THEOLOGICAL SEMINARY, NEWTON CENTRE, MASS.

"It does move, tho," said the persistent Galileo, as in seeming to pry the physical, he actually pried the intellectual, world off its indolent foundations. Two hundred and fifty years of rapid flight since that day have carried us far through newly opening galaxies of fact, and newly gathering nebulas of theory, making us more expectant and exigent as our appetite has been whetted by swiftly multiplying novelties. When invited to regale ourselves upon a "new chapter in the warfare of science," therefore, it is somewhat aggravating to find beneath the uplifted cover one more rehash of the antique "Galileo Case." Is it possible that the daily renewed larder of nineteenth-century science can supply no fresher dainty; that we must be reduced to a stale bit of the "funeral baked meats" of a dead issue of the seventeenth? Does the erudite "instructor of the foolish" really believe that the world does move, after all?

But there is a later article, on "The Retreat of Theology in the Galileo Case." This surely looks more promisingly toward modern issues: for a "retreat" two and a half centuries long must supply material for a long chronicle of aggressive movements on the part of the assailant, and successively new devices to cover the retiring steps of the assailed. The discussion, unhappily, fails to travel far in the direction whither the title looks. The story is all told, substantially, in the solemnly reiterated assurance that theology has been compelled reluctantly to abandon the Ptolemaic theory, and that "to science remains the victory." There is one novelty here, at least: the implication that Ptolemaism was the especial property or under the especial custody, if not the actual invention, of theology. Ptolemy was not a Hebrew, nor was Aristotle, on whose authority the astronomic dogmatists of the day confidently rested. If so reliable scientific authority as that of Professor Tyndall may be trusted, it was not the Mosaic, but "Aristotle's closed universe," that "fell with a crash" under the blows of Copernicus and Galileo. Copernicus, as his own pen clearly stated, supposed himself to be attacking a peripatetic, and not a theological, dogma, and from the peripatetics he anticipated and actually experienced the fiercest antagonism. If we must needs characterize the conflict, as our author is so eager to do, by the affiliations of its chief participants, we must reverse his application of terms: it was the old science that "retreated," and "to theology remains the victory." For the Ptolemaists were Aristotelians, and Copernicus and Galileo both devout adherents of the popular theology, the former being a priest. It is only a slipshod interpretation of the facts, how-

ever, that arrays theology and science as representative contestants in the case. It was not theology but mankind in its immaturity, that had, backed as it believed by the testimony of common sense, persisted in the belief that the world is fixed, the sun whirling about it: it is not theology but mankind better informed that has changed its opinion. There were obstructive scientists as abundant and as pugnacious as any recalcitrant theologian. On the other hand, there were no more eager or energetic propagators of the new doctrines than theologians: the history of the English Royal Society being witness. Had our author, by the way, been as cautious in verifying as he has been lavish in flooding the reader with citations, he would have found it necessary seriously to qualify his interpretation of Lecky's statements on this head. Copernicus, the priest, held the old theology unchanged to the end. Copernicus the theologian did not "retreat" before Copernicus the scientist.

A still more inexcusable perversion of history is involved in the statement that the language of Scripture had so bound theology to Ptolemaism that its alleged retreat has been possible only through "a little skilful warping of Scripture, and a little skilful use of the time-honored phrase attributed to Cardinal Baronius," etc. The assertion is wholly unjustifiable as to the fact, while the imputation it involves is as shallow in conception as it is ungenerous in spirit. It is easy enough to sneer at the "ingenuity of exegesis," as though it were equal to any emergency through the illimitable wealth of its resources and its unscrupulous use of them. But what are the actual limits within which such ingenuity can disport itself? The text itself is as far beyond its power to alter as the outline of a Silurian fossil. The meaning of the words is inexorably shot down the narrow groove of historic usage and linguistic law, out of which no modern wit can conjure it. Exegesis can not change obvious prose into poetry, nor dissipate a direct affirmation of fact into a figure of speech. The exegete may, indeed, appeal to the necessary comprehensiveness, and lack of sharp-edged differentiation in the meaning of words, while language was young and meager in material. But this is an old fact, and not a new invention. It illustrates one of the laws of a region whose laws grow slowly and are inexorable. If, under the rigorous pressure of these laws, the words of the text are found not to cover, or to convey ideas compatible with, newly discovered facts, the exegete is left helpless. In no realm would illegitimate "warping" of material meet quicker or more inevitable retribution. Here, preeminently, the critical "neighbor cometh after and searcheth him." It is significant that men who, not being themselves exegetes, are not able to point out specific instances of offense, are readiest to indulge in the generic charge of dishonest manipulation. They know not how to prove and therefore accuse more boldly. Byron's hero "knew not what to say, and so he swore."

The necessity for such readjustment of the text, alleged to have been created by Copernicanism, is as fanciful as its successful accomplishment would have been impracticable. Here, again, our essayist, who so highly exalts the intellectual acumen of the "simple scholar" as an observer of nature, ought not to have repudiated so contemptuously his authority as a student of Scripture. "If perchance," said Copernicus himself, "there be vain babblers, who, knowing nothing of mathematics, yet assume the right of judging on account of some place of Scripture wrested to their purpose, I heed them not, and look upon their judgments as rash and contemptible." The significance of these words, and of his docile confidence in the ultimate self-vindication of the language of Scripture, are best seen in the light of the detailed facts. To illustrate their aptness, let us study the history of a single word: one which, to judge by the persistency with which it has been urged to the front, is reckoned a kind of irresistible needle-gun in the campaign. The idea of the sky as a "firmament," according to our essayist, was common to the Egyptians, Chaldeans, Indians, and Persians, and borrowed by the Hebrews from them. That the Christian fathers, in common with the rest of the world, assented in this particular to the judgment of antiquity, would not have seemed strange nor would it have been pertinent to the question in hand. The responsibility for the conception is, therefore, adroitly shifted to the shoulders of Moses. "The prevailing view in the (early) church was based upon the declaration in Genesis that a solid vault—a 'firmament'—was extended above the earth, and that the heavenly bodies were simply lights hung within it." In like manner, Mr. Goodwin in the famous "Essays and Reviews," published more than thirty years ago, maintained that the Hebrew word in question unequivocally represented the "sky, firmament, or heaven" as a "permanent solid vault," Moses not being "aware that the sky is but transparent space." Now it is plain, in the first place, that the text does not refer to a "vault" at all. The term used does indeed negative the idea that the seemingly empty realm above the earth is "but transparent space;" for it describes a quality predicable only of matter: emptiness can not be "expanded." The ultimate attribute of matter, by which it is distinguished from spirit or thought, is "extension" or "expansion." And this is precisely the force of the generic word by which Moses designates the reality, without further describing the specific features of that which is interposed between the waters upon, and those above, the earth; but which also extends so far as to allow the heavenly bodies to be "set" in it. We have heard *ad nauseam* that this interpretation is a quibbling subterfuge, unheard of until compelled by modern discovery. We need not be in doubt at this point. Turn to the treatise of Abelard (who wrote in the first half of the twelfth century) on the Hexaemeron, and read the following: "It is to be noted that where we say, '*Let there be a firmament in the midst of the*

waters,' the Hebrews have: 'Let there be an extension (*extensio*) between the waters' . . . as it is written: 'Who stretchest out the heavens like a curtain (Ps. civ. 2).' And again 'The aerial and ethereal heaven alike He calls the firmament' (*aereum similiter simul et aethereum*).'' He adds that Jerome also entertained a like conception of the doubleness of the firmament, as including the ethereal as well as the aerial; whence it is sometimes called the "heavens." This is peculiarly interesting, because it is to Jerome, as translator of the Vulgate, that we owe the Latinization of the Greek *σπερειδωμα* into *firmamentum*, and its transliteration into English. If under the term "firmament" he intended to refer to the aerial and ethereal realm above us, he could hardly have meant us to understand by it a "solid vault." Possibly the Septuagint translators, working in the intensely Greek atmosphere of Alexandria, may have bent to prevailing Aristotelianism, in their selection of a Greek synonym for the Hebrew. If so, there was a beginning of that disposition to "wrest" the text at the behest of the scientific party, of which Copernicus, in his day, complained.

It comes, then, to this. The language of Genesis is incompatible with the notion that the clouds are upheld by, and the heavenly bodies move in, an absolute void. There is affirmed to be a somewhat, defined by the nakedest term applicable to material substances (Des Cartes chose the very word "extension" as antithetic to "thought" in parting the two worlds), whose minor features are not further described. Guided by the Hebrew alone, earlier writers had, as we have seen, affirmed an aerial and ethereal substance as interposing between the upper worlds and us. The failure to be "aware that the sky is but transparent space" was, as we have further seen, ample ground for the impeachment of Moses by existing scientific standards up to less than half a century ago. Newton, we know, was greatly troubled, in his day, by the apparent necessity of conceiving gravitation as acting at a distance through a void. No amount of evidence, says Professor Langley, in his "New Astronomy," could outweigh the belief of a generation ago, that outside the earth's atmosphere there was "an absolute void, extending to the nearest planet." But recent research "has overturned or modified almost every conception of the stellar universe that was familiar to the last generation." With the rest, the conception of the "sky" as "transparent space" has given way to that of a luminiferous ether, transfusing and transcending the earth's atmosphere. It is of such marvelous properties as tax our faith to the utmost. The whole "interstellar space," says Professor Jevons, "is apparently filled with a substance more solid and elastic than steel;" he even describes it from the scientific standpoint, as "an *adamantine firmament*." Yet so infinitely great is the expansion of this matter that, according to the estimate of Professor Tyndall, "a sky quite as vast as ours, and as good in appearance, could be

formed from a quantity of matter which might be held in the hollow of the hand." It seems, then, that the unwarped word of Moses exactly coincides with the latest self-rectifications of science: for science can express its slowly compelled conclusions in no better phrase than that which led Abelard and Jerome to conceive of an *ethereal* as well as an aerial heaven; a "firmament," which is at the same time an inconceivably delicate and vast "expanse."

Space will not permit more elaborate detail of the history of successive retractions of scientific objections to the various items of the Mosaic cosmogony. It is not too much to say that the whole trend of opinion has been steadily in that direction. The illustration here given might be paralleled as to other features of the record, with equal and perhaps more striking confirmatory result. As men more truly "think God's thoughts after Him," and seek to utter them, they find themselves unwittingly repeating God's words already uttered through His servant Moses.

III.—THE TRIUMPH OF CHRISTIANITY.*

BY REV. JOHN HENRY BARROWS, D.D., LATE PRESIDENT OF "THE WORLD'S PARLIAMENT OF RELIGIONS."

BUT I shall bring arguments for the Hindu mind for the universal sway of Christianity from other sources than the prophecies and promises of the Scriptures, and its fitness to supply man's highest and deepest spiritual needs.

I see clearly and shall argue the coming triumph of Christianity from the fact that it presents to men as its sacred text-book the only volume worthy to become the universal bible of humanity.

Whenever our eager hearts, looking out over the areas of darkness still covering the earth, are cast down; whenever, discerning the multiplied forms and forces of evil which array themselves against the Kingdom of Christ, we are tempted to inquire if all our efforts are not to be in vain, we must ever gain a new inspiration for toil and a new promise of victory as we examine the sword of the Spirit and realize the amazing and perpetual adaptations and the inexhaustible spiritual forces found in the Word of God. We discover at once that our Scriptures alone reflect the whole outer and inner life of the race and are apparently intended to meet the various spiritual wants of humanity. The Bible is the history of man on all sides of his nature, in every aspect of his character from the vilest to the holiest. When understood as the best Christian scholarship now understands it, it is not exposed to the objections which scornful unbelief has flung against it, objections which have gained large currency in the colleges of Japan and India among educated Oriental youth. The Bible is the literature, the spiritual and choice literature, of a great heaven-guided people; a literature resplendent with the universal, moral, and spiritual truths, full of elements, human and divine, perfectly adapted to its supreme work of restoring the soul; not a treatise on science or history by the pen of the Almighty and All-wise, but the inspired human record of prophets, kings, patriarchs, seers, apostles, warriors, poets, fishermen. It is colored by the prismatic hues of many minds; it is not the product of one generation, but of nearly fifty; not in one

* The concluding portion of the farewell address delivered by Dr. Barrows on leaving New York on his mission to the educated Hindus. It marks out the further lines of argument to be used in reaching the educated Hindu mind with the Gospel. See REVIEW for March.

language but mostly in two—the simple and fervent Hebrew for the Old Testament, the literary and philosophical Greek for the New.

Remember that the biblical literature has not come to us under any monotonous form, not as a collection of precepts, strung together like those of the Confucian and Buddhist scriptures, and not the production of a single mind, like the Koran, where the chapters, excepting the first, which is a brief prayer of thanksgiving, are arranged mechanically, beginning with the longest and ending with the briefest. Our Bible has greater variety even than the Hindu sacred books, which resemble it in this respect, but it is not a voluminous and almost endless encyclopedia of undefined and interminable extent, which even a company of scholars, working for two decades, could not fully explore.

And to prove its universal adaptation still further, the Bible is a book which, unlike other sacred scriptures, can be readily translated. Its loveliness and its inspiring power do not lie, as with the Koran, in the original text. The Bible can be put into all tongues, and seem like Luther's translation into the German, or like the King James' version into English, the noblest product and conservator of a great modern speech. Into hundreds of the minor languages and dialects the Bible has gone, and has not lost its glory, and sometimes it lifts those languages and their people with them, putting noble conceptions into the place of debasing ideas. Where its truths have been preached in the last fifty years, a thousand church-spires rise above the vanishing idolatries of the Pacific archipelago.

How narrow and poor, in comparison, has been the ministry of other sacred books! How limited to national areas! Much of the best modern poetry, where the beauty depends so much on the artistic expression, can not be successfully put into most other tongues, but the poetry of the Psalter, for example, is primarily in the thought, and thought can go everywhere. Expert scholars inform us that the Bibles of other peoples, when translated into the English, are as variant from the original form and melody as can well be imagined. The Mohammedan deems it a sacrilege for the Koran to talk in infidel tongues; the very words which the Prophet dictated and which his scribes wrote down on palm-leaves and shoulder-blades, must be learned in the Arabic and repeated in the original. We are convinced that there is no life-giving power in such mummeries. An intelligent world is not to be put to confusion by superstitions. But the Bible, entering as life and truth, justifies its claims by what it has wrought for the savage and civilized races of men. It has lifted the mind and transformed the life, enlarged the horizon, and given to human darkness the bright atmosphere of celestial worlds. To the ancient Greek, the knowledge of the Old Testament and the New brought fresh constellations to his sensitive and ever-expanding intelligence; and, surveying the effects which the Bible has wrought on some modern peoples like Japan, ambitious to get out of the primitive stages of civilization, one writer, using a thoroughly modern metaphor, tells us that "the translation of the Bible is like building a railroad through the national intellect."

A book which contains the Gospel of John, which Schaff called "the most important literary production ever written by man," and whose third chapter is better fitted to improve the morals and lift the hopes of mankind than many a hundredweight of Brahmanic and Buddhistic literature; a book which has given to mankind all the pure and strong and vigorous monotheism now prevailing in our race, among nations as diverse as those who dwell in Scotland and those who dwell in Arabia; a book whose prolonged history was a manifest prophecy of the Messiah culminating in the matchless person and teachings of Jesus Christ, and through whose record there runs, by the side of human sin, the current of a divine redemption; a book which opens with creation's story, written long before the birth of science and conformed to that theory of development

from the simple to the complex, from the lower to the higher, which science now wears as its most lustrous crown; a book which deals with those stories of the earth's origin and of the earth's destruction by a deluge in such a way as to demonstrate its moral superiority above the other traditions and accounts which have been left us; a book which has furnished in its psalms, written more than twenty-five hundred years ago, the one devotional volume most acceptable to the enlightened nations of to-day, those psalms on which John Bright declared he would be content to stake the question whether there is or there is not a Divine revelation; a book which has furnished mankind the authority for that Sabbath of rest without which civilization would rapidly sink into physical decay and moral barbarism; a book which through its flaming insistence on righteousness, its doctrine of retribution, and its disclosure of the Christ, opposes the degrading and downward tendencies of sin, and is lifting great portions of our race into a better manhood, and which carries on the forefront of its gospel the priceless truth of immortality, making our earth in spite of its sorrows and transgressions the suburb and gateway of celestial life, shines so preeminently that it is only with an extreme of courtesy that we can bring it in comparison with other sacred writings. It appears to possess or to be accompanied by a divine energy, working unparalleled spiritual miracles. Even skeptics are impressed by it. One who sees no difference worth mentioning between the theology of Christ and the theology of Mohammed wrote not long since in *The Fortnightly Review*:

"Look at what our missionaries have done in the Pacific Islands, New Guinea, and Madagascar. In that latter island, British evangelists really fought out the battle of civilization without costing a penny or a drop of blood to any European government. The same work is in inception in the center of Africa. Who first put steamers on Lakes Tanganjiki and Nyasa? British missions. Who first explored the great affluents of the Congo? A little steamer of the Baptist mission society."

Dr. Munger once said:

"China and Japan may send delegations here to study our ways and take back the force of our institutions, and take back models of our industries, but one missionary will do more to start the living currents of civilization than all the delegations, simply because he begins farther back in his teachings and awakens conscience and the sense of selfhood and the dignity of human nature. He goes to a nation, with the Bible in one hand and the catechism in the other, a simple and pathetic figure; less than a drop in the ocean; he sinks in the depths only to reappear in some other form; the catechism is forgotten and the Bible has grown into a charter of freedom and of true national life. He seems to be doing little, but like the Norse god who drained his drinking-horn, and lo the sea was narrowed, he often finds himself in the midst of results miraculous and great."

We are racially akin to the men who wrote the Vedas and drew out those astounding compositions, the philosophical treatises of the Upanishads, but we have found our Bible in the writings of another race; it has come to us not through Aryan, but through Semitic prophets and apostles. And I know not how to set forth the supremacy, the vigor, and the predestined universalism of the Bible, so effectively as by pointing to its majestic work in molding the English-speaking nationalities.

In our great republic, let us not forget it while thinking of monstrous evils and appalling dangers, humanity according to Professor Bryce has "reached the highest level not only of material well-being but of intelligence and happiness which the race has yet attained." Within a few years, according to Mr. Lowell's prophecy, this will become the "most powerful and prosperous community ever devised and developed by man." But it is historically certain that from the Bible sprang our nationality and the higher elements of its life. Without the Bible, you can not explain the strength of those impulses which colonized the American shores. Without the New Testament principles and examples you

can not account for those forms of self-government, both in town and church, which have gone with our civilization in its westward march. The Bible has taught America that the State was made for man, and not man for the State. To the Scriptures we owe the observance of the Lord's day, the bulwark of our liberty and, according to Emerson, the "core of our civilization." This book was the foundation of the educational system of the New World, and from it came our public schools and the three hundred Christian colleges which stretch from the elms of Cambridge to the forests of Oberlin and far over prairie and mountain to where "the haunted waves of Asia die on the shores of the world-wide sea." It was an echo of the Scriptures that sounded through the best lines of the Declaration of Independence. From the Bible has come the salt of righteousness, which has thus far withstood the wastings of corruption. And from the same source have sprung the moral reformations which have preserved our freedom and our nationality, Garrison and Sumner hurling the Sermon on the Mount at the barbarism of slavery, and Abraham Lincoln declaring that "a nation divided against itself can not stand."

Those Christian believers, who hold the Bible in their hands, are making the most extensive conquests to-day in the field which is the world. The victorious march of a biblical Christianity seems predicted by such signs as these, that the English language is now used by more than one hundred millions of people; that the nations speaking the Teutonic tongues are increasing; that in Europe the use of the Latin tongues has diminished; and that forty-two million square miles of land surface of the globe are to-day policed by Christian powers, most of them of kindred faith and blood with our own. No movement of the century has been more significant than the wide extension of the English-speaking peoples. Christian England has not failed to make her biblical faith a beneficent power wherever her wide commerce has extended. When we go beyond the islands which were our Old Home, to the Greater Britain of her colossal possessions, and watch the course of Christian advance in the many lands over which waves the red-cross flag, we gain a new impression of that biblical empire which is yet to cover the earth. It is certain that English-speaking nations will soon control the destinies of mankind. England has seven flourishing states in Africa, and who can doubt, asks an American historian, "that the African continent will be occupied by a mighty nation of English descent, covered with populous cities and flourishing farms?" In a century and a half the population of North America will reach seven hundred millions. English colonies will rule the vast Oceanic, African, Indian worlds, and John Fiske adds "that the day is at hand when four fifths of the human race will trace their pedigree to English forefathers, as four fifths of the population of the United States to-day trace their pedigree."

Are not these tremendous facts a sure prophecy that the coming man will read his books, not in two hundred languages, but in one, the tongue of Milton and Bunyan, of Burke and Webster, and have we not here a prophecy, confirmatory of all else that we have discovered, that the coming man will find his sacred literature in those Scriptures which principally teach what man is to believe concerning God and what duty God requires of man? When Queen Victoria, on the fiftieth anniversary of her coronation, walked the aisles of Westminster Abbey, she crossed the grave of Livingstone, on which are inscribed the words of the Christ, "Other sheep I have, which are not of this fold." These words on that heroic grave are surely a sweet, great prophecy of the gathering of all nations beneath one spiritual banner. Of that majestic kingdom, whose outlines already appear, the Universal Book is the harbinger, symbol, and molding power, more luminous, attractive, and divine than our present imperfect Christendom. With that Book we go to the Moslem and recall to him that his own Koran pays high and unstinted homage to the Old and New Testaments as the

Word of God. With that Book, we shall go to China, and, holding up a standard which accords with her best political and social ideas, shall reveal to her tough-fibered people the true King of Heaven. With that Book we shall go to India, and, not denying her own deepest doctrine, the omnipenetrativeness of the Deity, shall declare the God who was in Christ, the incarnate and atoning Redeemer, reconciling the world unto Himself. With that Book we shall go to those who linger in the twilight of Asia, and flash from these pages the Light of the World,—until through the Universal Book men shall see the Universal Man and Savior, and shall be brought into harmony with the prophets, apostles, martyrs, who have kept the sayings of this Book, and now stand, robed in white, before Him whom John saw with vesture dipped in blood, whose name is called the Word of God.

I shall aim to strengthen the argument for the supremacy and final triumph of Christianity by a survey of its historic conquests, of its social and spiritual effects.

This line of argument will commend itself to spirits of a certain temper perhaps with more persuasive and conclusive force than those highways over which we have already walked.

Christianity is, of course, not to be identified with Christendom, or with the errors and iniquities of nominal Christians. We know that Christ in His life, spirit, and teachings is the divine substance of our faith, and that whatever contravenes the fundamental law of love to God and man must never be reckoned as a legitimate manifestation or fruitage of the Christian Gospel. Now I claim that Christendom, on the whole, tho it be a very imperfect manifestation of Christianity, demands a favorable judgment for the Christian faith as the absolute and universal religion, just as certainly as China is the condemnation of Confucianism, the Ottoman Empire of Islam, and India of Hinduism, whenever these religions are spoken of by their devotees as final or thrust into comparison with the Gospel of Christ. If we should take out of the modern world the intellectual, moral, spiritual, and social effects which have come directly and indirectly from Jesus Christ, there would be little left for us to distinguish the present life of men from that vast ocean of cruelty, superstition, and despair in which went down the Sun of Rome. Take out of the modern world the forces which make for liberty and order, for enlightenment, progress, and brotherhood, which owe their origin to the spiritual dynamics of the Christian Gospel, and the area of moral darkness would be vastly widened, and the domain of spiritual hope and splendor would be so shrunken and obscured that men everywhere would be dreaming of a fabulous golden past instead of toiling for an actualized golden future.

Beginning as a hated superstition, despised by the leaders of the most hated and despised of races, loathed by the philosophic Greek, and offensive to the haughty and martial Roman, we are not amazed that the first disciples of Christianity, entering with their gospel of love into a world without love, were ruthlessly assailed, and that, as their conquests spread, the persecution became more destructive. Yet in spite of its Jewish origin, in spite of its exclusiveness, for it demanded then, as it demands now, the surrender of every other system as a means of salvation, in spite of its relentless antagonism to idolatry, impurity, injustice, we find the religion of Jesus, blessed with the grateful eulogies of many of its pagan enemies, rising victorious out of the gloomy catacombs and the blood-stained sands of the amphitheater to final victory over the greatest embodiment of human power, wickedness, and enmity which the church ever encountered, the Empire of Rome. Armed only with spiritual weapons and baring her breast to the spear of the destroyer, she witnessed for Christ her King. "Those were times of awful agony," writes the historian, "the two years of Decius, the ten years of Diocletian, when the powerful Roman Empire, shutting the gates of the amphitheater, leaped into the arena face to face with the

Christian Church. When those gates were opened the victorious church went forth with the baptism of blood on her saintly brow, bearing a new Christian empire in her fair white arms." The early and bloody conquests of Islam and the early victories of those disciples of Prince Siddartha, who streamed in their yellow robes out of India, through the mountain-passes to other lands, do not strike such high and heroic chords in our natures.

The Christian disciples felt the stream of divine energy which issued from their Lord's new opened grave; they were touched by the spiritual hands of celestial powers; they went forth in their weakness, perpetual victors even in martyrdom. In His wonderful parabolic teaching Jesus had already described the outward expansion of His kingdom, its growth from land to land, and also its intensive and spiritual activity, invisible like all the greatest things and carrying on unseen transfigurations. The Christian victory over the Greek and Roman world was never complete, and Christianity met another foe to be changed into a friend, the energy of northern barbarism. The Roman poets and profligates

"Shrank with a shudder from the blue-eyed race,
Whose force rough-handed should renew the world,
And from the dregs of Romulus express
Such wine as Dante poured."

That race swept down on the empire; the Christian preacher and the German savage came face to face, and for more than ten centuries the church, tho a conqueror, became involved with the older and newer paganism. And yet its fruits were not wanting, for slavery was gradually destroyed; womanhood was delivered in large measure from degradation and Eastern seclusion; learning flourished at least among the few; and the seeds of it were kept for new sowings and harvestings which were to come. Christianity, smothered and perverted, has always divine energy for its own regeneration. Its fundamental law is that of life, progress, development. Whatever darkness may overpower Christendom, the sun again rises; and however long the winter, the springtime again flourishes. Free-thought, the right to investigate truth, individual inquiry, deliverance from priestly domination, and all the marvels of modern science, have been the legitimate outgrowths of that reforming era which brought a multitude of men into living connection once more with the ever-living Lord.

If the fundamental law of Christianity is the law of life, it stands in striking contrast with Buddhism, which praises beyond every virtue "the emotionless frame of mind." As one has said, "Buddhism brought face to face with the problem of the world's evil and possible improvement evades it, begs the whole question at the outset; prays, 'Deliver us from existence! Save us from life and give us as little of it as possible!'" Christianity faces the problem and flinches not; orders advance all along the line of endeavor, and prays, 'Deliver us from evil;' and is ever of good cheer because its Captain and Leader says, 'I have overcome the world, go win it for me! I have come that they might have life, and that they might have it more abundantly.'

Foolish men forget the origin and molding force of progress when they talk complacently about the "nineteenth century," and bid us look at "modern civilization" as our great benefactor, and ask us to cease boasting of the fruits of Christianity. But go to Central Asia where the Gospel has not penetrated. There is no nineteenth century there. There men are still living in the fifth century before Christ, or the fifth century after Christ! Where is the nineteenth century with the tribes that swarm and suffer beneath the burning sun of Africa, or among the people of the Grand Llama on the table-land of Tibet? Talk about the progress of Freedom! The line of its progress follows straight down from Him who taught the brotherhood of man and the Fatherhood of God. His words rang the death-knell of slavery in the Roman Empire. Like the seeds in

the Coliseum, and the vegetation sprouting between the bricks in the palace of the Cæsars, gradually disturbing or upturning the old foundations, the seed which Jesus scattered has upturned and destroyed many of the debasing tyrannies of the past. Feudalism is gone; serfdom is gone. The Bible has been an emancipator; its seeds, in the minds of Wycliff and Huss, of Luther and the Genevan Reformers, in the souls of Scotch and English Puritans, were wafted from the trees under which Jesus taught on the slopes of Olivet. A chapter in the triumphs of Christianity will tell how the growth of republican institutions is directly traceable from the great Genevese theologian, John Calvin, through the New England exiles to the fathers of the American Revolution and the moral leaders of the present century; it can be shown that the chief heroes of emancipation and the most influential of anti-slavery reformers were men who, as Wendell Phillips said, "bound the Bible to their brows." To-day, thanks to the Christian spirit, slavery is dead, or dying, the world over.

Christianity prepares man even through despotism for liberty, through temporary restraint for freedom and progress. Its spirit is so vital and emancipating that even when a small portion of Christian truth is bound up in a tyrannical government, whether secular or ecclesiastical, that government is doomed. Indeed, Christian forces are as sure ultimately to overturn the despotisms of Russia and of Turkey, as Puritanism was to destroy the absolutism of Charles the First.

A religion like that of Buddha, where the law of life and progress is feeble, speedily reaches its limit of renewing power. Sir Monier Williams, no friend to Buddhism, recounts a long list of benefits to Asia rendered for several centuries by the teaching of "Nirvana and the Law." It is a brilliant showing, but, on the other hand, Buddhism has not permanently elevated the lower forms of civilization which have adopted it. It has not given expansion to the human soul; it has not continually impelled man onward in the path of civilization and progress. The purest and best results can not be expected of a system which makes "celibacy the loftiest state, and mendicancy the highest idea of life." It has been driven out from its native home in India; and in the countries where it now prevails, according to Mr. Dharmapala, it is in a comatose state, and this most famous disciple of the Indian Prince now living sends me word that "in all Buddhist countries the monks with a few exceptions have failed to influence the people, and they are sadly wanting in desire to spread abroad the teachings of their great master." Even when mixed with Confucianism, as in China, it has not furnished the conditions of progress and has lost the hope of universalism. The strongest ambition of the Mongolian has apparently been restricted to national boundaries, and instead of furnishing the aspects of a world-wide system of belief, the strange amalgam of Chinese religions presents to-day the sorry spectacle of the most populous of empires corrupted, humiliated, broken, needing above all an infusion of Christian life, and barely escaping the shame of seeing the horses of the Mikado stabled in the pagodas of Peking.

Greatest things should be anticipated from a religion like ours, whose Founder fills His followers with His own hopeful vigor, and who, while laying His hand in blessing on every passive grace, expands the human soul to illustrate all the active virtues of a perfect manhood and to strive for an unspeakably better earth "with joy and love triumphing and fair truth." How the Christian spirit is now claiming the whole of humanity and the whole of man as the field of its activities! How it directs its energies both to individual regeneration and to the social progress of mankind! Behold it adding new stars to its crown of triumph in new emancipations, mitigating the horrors of war, leavening the life of nations, diffusing beyond its own boundaries the growing spirit of brotherhood, and modifying the relations which whole peoples sustain to one another. Through the world-wide missionary movements of our time, the Gospel is changing the ideas

and usages of non-Christian peoples. I am eager that some competent hand should write the history of what these preparatory movements have wrought in Asia, not only where the crescent rules, not only where Mohammedans have been compelled by the force of Christian example to educate their daughters, and by the pressure of Christian government to take some initial steps toward reform, not only in Japan, who wins her victories clad in the educational and military panoply of Christian nations, but also in the sluggish and conservative world of India, where reforming sect after sect has risen, and where Hinduism itself has begun to claim as its own the spirit and truth which have come from Bible lands and biblical civilization.

It is said that the Hindu girls make from the shell of the cocoanut a little boat, place a small lamp and flowers within it, and launch it on the Ganges. If it floats out of sight with its lamp still burning, the omen is prosperous; if it sinks, the love of which it questions is ill-fated. So Christian love has sent out its boat upon the Ganges, and upon all the streams which glide by the mosques and temples and tombs of the land of the Sun, which is yet perishing in the spiritual twilight of Asia. The lamp of God's Word is within that bark. It has been tossed on many rough waves. It has seen buried beneath the waters many saintly souls, but it is surely guarded by Him who held of old the seven stars in His right hand and who walketh now among the seven golden candlesticks of the Churches. It shall touch the millennial shores!

We place no interrogation mark after our faith in Christianity. We believe that the forces which command the future of the world are already marshaled, and shall yet be centralized, unified, and victorious. The creed of historic Christianity has known eighteen hundred years of battle; it has never known defeat, and, while it acknowledges mistakes and seeks truth everywhere, it does not purpose now to revise its doctrine by abandoning the heart and brain of the Christian confession. The Church of God, built on the Incarnation and Resurrection, and holding from her temple's topmost spire the Cross, has seen imperial dominions and hoary superstitions and theologies of error and ten thousand airy speculations disappear, while she steadily expands her sheltering walls and opens her shining gates to encompass all nations.

IV.—AN APPLICATION OF THE INDUCTIVE METHOD IN THE STUDY OF CHRIST'S PERSON.

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THE way in which what is first held as a hypothesis in the domain of science passes into acceptance as a law is interesting. The inductive method rules that domain just now, and investigation begins in the observation of a fact or a series of facts. How can they be accounted for? An explanation is suggested. At first it is but tentative. Will the explanation fit the facts and the facts fit the explanation? Only careful investigation and collating can determine that. If the explanation fails to explain in a single instance or in any aspect, doubt is at once cast upon it, a doubt that grows stronger with each failure until at last the hypothesis is given up; a new one is suggested, and the process of testing is begun over again. But, on the other hand, as the facts that are being studied are observed to come again and again within the scope of the explanation, and everything in regard to them grows more luminous, the hypothesis is asserted with more and more confidence; and when, after most patient research and investigation, the explanation is found to explain in every instance, and to cover the phenomena on all sides and in all relations, the hypothesis passes into acceptance as truth.

Now this inductive method, with its process of reaching a large inclusive truth from the study of observed facts, it seems to us, can be applied with great force in investigating the question, "Was Jesus Christ Divine?" According to the tests universally recognized as scientifically valid, the hypotheses that make Him less than Divine have one after another broken down.

It has been held that He was an impostor. It has been impossible, however, to bring the indubitable facts about Him under that theory. The moral sublimity of His life, the intense spirituality of His teachings, the grandeur and beneficence of the plan He outlined, the high and holy purposes He avowed, and His martyrdom in their behalf—all of which are conceded, are facts that can no more be included under the theory of imposture than the planetary motions can be included under the old Ptolemaic theory. That an impostor, *i.e.*, a man whose life was one prolonged conscious lie, should have consistently maintained from beginning to end such a life as His, and have promulgated such truth as fell from His lips, is a psychological impossibility.

It has been held that He was not an impostor, but a self-deceived enthusiast. That means, all shifts aside, that His entire life was spent under a bewildering delusion, a delusion so stupendous that He was mistaken as to His own identity, imagining Himself the Son of God when He was only a well-meaning, but not well-balanced, man. But here again the theory, instead of explaining, collides with the most adamant facts. As we have the record of His life in the Gospels, He was the sanest man that has appeared in history. "In other men we discover that, no matter how great they are in some respects, they are signally deficient in others; but in Jesus we have 'the vision and faculty divine' by which the poet is distinguished, and along with that the philosophic character in its highest development, while at the same time we have the sagacity and shrewd common-sense of the most practical man." If ever there has appeared among men one who was "mentally full-orbed and complete," whose impulses and life were under the sway of conscience, whose conscience was guided by the highest reason, and whose reason was guided by God, that one was Jesus Christ. If He was a deluded enthusiast, then what we commonly call the highest reason is the most fatal unreason, and what we commonly call fanaticism is reason at its best expression. On strictest scientific grounds, the theory that Christ was self-deluded is grotesquely untenable.

It has been held that He is altogether or largely a fiction, His character as we have it in the Gospels being simply the result of attributes with which the heated imagination and undiscerning love of His disciples clothed Him, or that He is simply the religious idea fictitiously incarnated. Not to speak of the impossible philosophical presuppositions and the historical objections that this theory involves, to prove itself it must be able to bear the strain of the assumption that the one perfect, flawless character that has ever been delineated was drawn by the hand of a Galilean fisherman like John and of a publican like Matthew. It is an immense assumption. With all their poetic power and artistic skill Homer and Virgil did not succeed in drawing such a character, and when they undertook to show what the gods and goddesses would do if they came down and dwelt with men, the deities were such dirty deities that faith in them adequately explains the dirtiness of their worshippers. How, then, did it happen that where poets and literary artists failed, a fisherman of Galilee and a publican of Capernaum succeeded? How is it to be accounted for that their success has never been repeated, that among all the multitudes who have "toiled with book and pen," they alone have given us the one portrait of a perfect man, not the ideal of one nation only, but of every nation; not of one age, but of every age? How explain it that unlettered men of the most narrow and exclusive of nations should have created a character before which have bowed the art-loving children of Greece and the iron legions of Rome; that subdued by its holy majesty the fierce bar-

barians; that restrained the brutality of the Middle Ages; and that has commanded the adoring love of the choicest and best spirits of these nineteen centuries? "So far has the many-sidedness and richness of His character transcended the thoughtful analysis of the closest observers, that scarcely any man, or section of men, has been able to appreciate more than one of its purely human aspects. The knights of old saw in Him the mirror of all chivalry; the Monks the pattern of all asceticism; the Philosophers the enlightener of all truth. To a Fenelon he has seemed the most rapt of mystics; to a Vincent de Paul the most practical of philanthropists; to an English poet:

"The first true gentleman that ever breathed."

To say that we owe the character of this Person, perfectly human and ideally perfect, and yet described by those who believed that "in Him dwelt all the fullness of the Godhead bodily," but so described that in nothing is He made to deviate a hair's-breadth from what is ideally befitting such a union—to say that we owe the character of this Person and His unwasting power in human history to the imagination of a few Galileans, is to transfer the concept "deity" from Christ and attach it to these men. "The poets must in this case have been superior to the hero. St. John must have surpassed Jesus whom he represented as the incarnate God. And yet the hero is admitted by the skeptics themselves to be the purest and greatest man that ever lived." † Judged by the accepted scientific rule that a hypothesis that fails to account for the facts must give way, the mythical and legendary theories in all their forms are hopelessly discredited.

These hypotheses having failed then, pursuant of the true inductive method we turn again to a study of the facts. And, assuming the authenticity of the Gospel narratives as we may on the basis of genuine historical criticism, this is what we find: That in response to prophecy fixing His lineage and place of birth, Christ came into the world; that in the announcement of His birth to Mary He was heralded by such names as "Jesus," "Son of the Highest," "Son of God;" that tho He was born of woman and under lowliest circumstances, angels proclaimed His birth and designated Him "Savior," "Christ the Lord;" that the growing up in subjection to Mary and Joseph, at the age of twelve He showed a consciousness of a higher and unique relation to God as His Father; that at the hands of John the Baptist He received baptism, a sinner's rite, and yet God attested Him as "my beloved Son;" that His ministry was one of mingled goodness, lowliness, and majesty; that He lived a truly human life, yet exercised the prerogatives that belong only to God; that in a real human exhaustion He slept in the boat on Galilee, yet out of that sleep awoke to rebuke and silence the winds and waves; that disease in all its forms fled at His touch; that the dead heard His voice and came forth; that He called Himself "the Son of Man," yet "spoke of God in the most impressive forms and exclusive sense as His Father;" that speaking as man had never spoken His message is yet found to be, in its final analysis, but the interpretation of Himself; that "it is not only as a teacher of truth, as a preacher of the kingdom, or as a realized ideal of righteousness that He is necessary; the necessity is so personal that it is by His relation to men and men's to Him that they are to be judged, saved, or lost; that to receive or reject Him is to receive or reject God;" ‡ that he proclaimed His death as vitally related to the salvation of men; that He accomplished His predicted death amid portents in the heavens and on the earth; that He arose from the grave as He announced He would; that finally He ascended to heaven leaving as his parting promise, "Lo, I am with you always, even unto the end of the world;" that the history of the subsequent Christian centuries is full of that pledged Presence.

* Farrar's "Witness of History to Christ," pp. 79-81.

† Schaff's "Person of Christ," p. 127.

‡ Fairbairn's "The Place of Christ in Modern Theology," pp. 869, 870.

These, then, are some of the facts with which an inductive inquiry into the nature of His Person must deal. What conception of these facts will explain them? The theory that He was an impostor will not; nor will the theory of self-delusion; nor will the mythical and legendary theories. There remains then the account of Him that He Himself gave, and that the Evangelists have given, that His birth was an advent, the coming of a pre-existent Visitor, an incarnation of God, "God made flesh and dwelling among us."

And now beginning according to the scientific method, by accepting this explanation as only a hypothesis, a working theory, the question is, "Will it explain the facts that are to be accounted for? Will all the difficulties of a moral, intellectual, and historical sort that beset the other theories of His Person find a solution in this?" Try it. See how luminous become the blended majesty and lowliness of His birth under the supposition that He was the Son of God, yet in everything made like unto His brethren, sin excepted; how natural become His supernatural miracles and words when the theory makes Him a supernatural Person; how explicable, assuming Him Divine yet made "in the likeness of men," grow that scene on Galilee where "he slept a man and woke a God," and that scene at Lazarus' tomb where He wept in human sympathy, yet raised the dead; how comprehensible His death when He is seen as the Mediator with the right hand of Deity to lay on God and the left hand of humanity to lay on man; how intelligible become His resurrection and ascension when the theory includes acceptance of His own words, "I came from the Father and am come into the world; again I leave the world and go to the Father." Under this theory every fact in the gospel records falls into its place as part of a consistent history, and the hitherto inexplicable becomes clear.

There are two facts, however, whose explanation under this theory is most impressive. For they are facts so evident that to challenge them is like challenging the continent on which one treads, and so large that they stand immeasurably outside the scope of any other theory.

The first of these is the fact of Christ's sinlessness and ideal perfection. Try as we may to avoid the conclusion of one of the Seven Wise Men of Greece, who deliberately left it as the result of his intercourse with men, "Most men are bad," we can not escape the dark reality. It is testified to by all history and personal experience that "we are all gone out of the way; there is none that doest good, no not one." Nor is that phraseology stronger than the heathen consciousness has employed to voice its feeling of sin and its sense of the deep depravity of human nature. Says Plutarch, "The evil passions are inborn in man, and were not introduced from without; and if strict discipline would not come to aid, man would hardly be tamer than the wild beasts." The words of Ovid, "I see and approve the better; I follow the worse," what are they but Paul's words, "The good which I would I do not; but the evil which I would not, that I practise"? And as for the epoch in which Christ was born, "even if St. Paul had never paused amid his sacred reasonings to affix his terrible brand upon the pride of heathenism, there would still have been abundant proofs of the abnormal wickedness which accompanied the decadence by ancient civilization. They are stamped upon its coinage, cut on its gems, painted upon its chamber-walls, sown broadcast over the pages of its poets, satirists, and historians."*

"All things are full of iniquity and vice," writes Seneca. "More crimes are committed than can be remedied by force. A monstrous contest of sin is carried on. Daily the lust of sin increases; daily the sense of shame diminishes. . . . Vice no longer hides itself, it stalks forth before all eyes. So public has iniquity become, so mightily does it flame up in all hearts, that innocence is no longer rare; it has ceased to exist."† Could such an age of itself have produced

* Farrar's "Early Days of Christianity," p. 1.

† "De Ira," ii., 9. Quoted by Uhlhorn in "Conflict of Christianity with Heathenism," p. 95.

a perfect, sinless man? Let us hear the witness of Herbert Spencer, testifying not from the Christian's standpoint, but from the standpoint of philosophy: "The coexistence of a perfect man and an imperfect society is impossible. . . . Given the laws of life as they are, and a man of ideal nature can not be produced in a society consisting of men having natures remote from the ideal. As well might we expect a child of English type to be born among negroes, as expect that among the organically immoral one who is organically moral will arise."* And yet in an epoch the "horror and degradation of which have rarely been equaled, and perhaps never exceeded "in the annals of mankind," appears one who is sinless, a perfect man. In "an organically immoral" age arises the one solitary being who is "organically moral." That He was "organically moral," that He was holy and without sin, can be denied only by such as fail to appreciate the hopeless historical, psychological, and moral difficulties such denial involves. It was admitted alike by foes and friends—by Pilate washing his hands to be "innocent of the blood of this righteous man;" by Judas, after witnessing all the public and private life of Christ's ministry, in the despairing wail, "I have sinned in that I betrayed innocent blood;" it was witnessed to by the Jewish rulers in that their malignant hate could find no fault whereof they might accuse Him; by the centurion at the cross, "Truly this was a righteous man;" by the disciple who knew him best, who declared, "In Him is no sin." He Himself issued the challenge, "Which of you convinceth me of sin?" and that challenge rested on the consciousness of perfect sinlessness, and of a soul as pure within as the conduct was blameless without. The proof? "A consciousness of moral defect in such an one as we know that Jesus was, and as He is universally conceded to have been, would have betrayed itself in the clearest manifestations of conscious guilt. . . . The extreme delicacy of his moral sense is obvious. His moral criticism goes down to the secret recesses of the heart. He demands, be it observed, self-judgment, 'First cast the beam out of thine own eye.' He teaches all men to pray, 'Forgive us our debts,' yet there is not a scintilla of evidence that He ever felt the need of offering that prayer. . . . From beginning to end there is not a lisp of self-blame. . . . Men generally are reminded of their sins when they are overtaken by calamity. The ejaculations of Jesus in the presence of His intimate associates when He was sinking under the burden of mental sorrow, are transmitted . . . but not the slightest consciousness of error is betrayed in these spontaneous outpourings of the soul. 'His was a piety with no consciousness of sin and no profession of repentance.'" †

We have already spoken of how, joined with this negative but marvelous fact of the absence of sin in consciousness or act, there were in Him a union and blending of every positive God-like virtue that have made Him the ideally perfect and universal Man. How explain then this sinless, perfect man, this one solitary exception in the history of the race? How account for that which Herbert Spencer says is impossible, that transcends all natural law, that among the "organically immoral" one who is "organically moral" should arise. Why, thus, and we quote from the words of the angel to Mary: "Behold thou shalt conceive and bring forth a son, and shalt call His name Jesus. He shall be great and shall be called the Son of the Most High, . . . and of His Kingdom there shall be no end. And Mary said unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee; and wherefore also that which is born shall be called holy, the Son of God." That explains it, the sinlessness of Christ and His ideally perfect character. His birth was an advent, an incarnation of the Son of God, God manifest in the flesh, the coming of One in whom dwelt all the fulness of the Godhead bodily.

* "Data of Ethics," pp. 279, 280.

† Fisher's "The Grounds of Theistic and Christian Belief," pp. 138, 139.

The second fact that can be accounted for only on the hypothesis of the divinity of Christ is this: The persistency of His presence in all the Christian centuries as an invisible but unquestioned living power. Humanly speaking, was ever enterprise so hopeless as when Christ inaugurated His work and called the Twelve? On one side were the banded powers of the world, its courts, its legions, its haughty intellectual scorn, its unbelief; on the other were Christ and a few men, obscure, untutored, without swords, without wealth, without influence, without a single one of the accessories always deemed essential to give to a cause success. Were ever forces so unevenly matched! On the former side there were first tolerance, then opposition, then persecution, then the turning of Rome's proud scorn into malignant hate and a furious purpose to destroy; on the latter, humanly speaking, only "the might of innocence." But within less than three centuries all was changed. "Before Deity embodied in a human form . . . the prejudices of the synagogue, and the doubts of the academy, and the pride of the portico, and the fasces of the lictor, and the swords of thirty legions were humbled in the dust."* "The final fierce struggle against the religion that had come out of Galilee went down with Maxentius at the Milvian bridge. The waters of the Tiber swept over its relics, and the religion of the despised Nazarene, against the most savage and persistent resistance ever known in the world, had conquered the empire." †

"But it were simply to tell over again the best-known miracle of the ages to tell of the conquests of Jesus—how without money and arms He has conquered more millions than Alexander, Cæsar, Mohammed, and Napoleon; how without the learning and science of the schools He has cast more light on things human and divine than all philosophers and scholars combined; how without writing a single line he has set more pens in motion and furnished more themes for sermons, orations, discussions, and learned volumes, works of art and songs of praise than the whole army of great men, ancient and modern; how, tho born in a manger and crucified on a cross, He now rules a spiritual empire that embraces one third of the inhabitants of the globe;" ‡ how still He is leading "the aspiring civilization of Christendom toward unreached ages." This is the miracle of the ages, such conquests gained in the absence of every influence and power universally deemed necessary to success. But the miracle of the miracle is that across all the dim centuries He asks the men of to-day as audibly as He asked Peter, "Lovest thou me?" and that from the millions comes back the answer that was heard by Galilee, "Lord, thou knowest all things; thou knowest that I love thee." This intense and personal love for Himself that He inspires, utterly distinct in quality from the feeling awakened by the memory of the best and holiest of mere men, is the crowning fact in the series of facts that can be explained by no other hypothesis than that He, unlike others, is "the same yesterday, to-day, and forever,"—Son of Man and Son of God, our Lord and our God.

We know indeed that personal experience is the final evidence for the divinity of Christ, but surely an application of the inductive method to the facts involved ought to constrain every reasonable, conscientious man to do as Nathaniel did, when, questioning whether Jesus was the Messiah, he yet yielded to Philip's invitation, "Come and see."

* Macaulay in "Essay on Milton."

† Storrs' "The Divine Origin of Christianity, Indicated by its Historical Effects," p. 305.

‡ Schaff's "The Person of Christ," pp. 29, 30.

V.—LIGHT ON SCRIPTURAL TEXTS FROM RECENT DISCOVERIES.

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THE SILENT CENTURIES IN EGYPT.—Ps. cv. 23-25.

In the whole history of Revelation, and of the people through whom it was given to the world, there are two large and, at first sight, perhaps, surprising blanks. The later is that which separates the New Testament from the Old. The earlier is that which passes over the greater portion of the history of Israel in Egypt. Curiously enough, they both cover nearly the same period of time, about four hundred years. The later interval has been adequately bridged over by the abundance of information which comes to us from the Greek historians and the Old Testament Apocrypha, regarding the fortunes of the Jews under the Persian kings, under Alexander and his successors, under the Roman republic and empire. What has been accomplished toward filling up the far deeper and more obscure chasm of the earlier time?

We naturally ask first, What are the limitations of this period of silence? In other words, How far down does the patriarchal history come, and when did Israel finally leave Egypt? Fortunately we have some pretty definite statements in the Bible as to the length of the sojourn in Egypt. It is given as four hundred years in Gen. xv. 13 (Acts vii. 6), and, with a variation, as four hundred and thirty years in Ex. xii. 41 (Gal. iii. 17). It is evident, however, that the passage in Genesis uses a round number and that the reference there to the oppression is intended to designate the whole time of the settlement in Egypt as being characteristically a period of subjection. Biblical, and especially Old Testament, numbers have been subject to much alteration, and numerical data even for important events are not always consistent. But here we have four passages in virtual agreement. In any case, however, we have to distinguish two periods in the total residence: that of tolerance and prosperity, and that of ill-treatment and servitude. Now it is certain that it was under the rule of the Hyksos or Shepherd Princes that Israel came into Egypt. These were an Asiatic people of rather obscure origin, but notoriously friendly to Palestinians. The administration of Joseph must have been held some time before the close of the domination of the Hyksos; that is to say, there must have been time for Israel to be established and organized before the oppression began, else they would immediately have succumbed to the intolerant government and been heard of no more as a people. Now the Hyksos were expelled about 1580 B.C. and, as we shall see, the Exodus took place about 1200 B.C. Hence the settlement in Egypt was effected a generation or two before the close of the protective *régime*.

Now let us look at the evidence for the date of the Exodus. There is so far no direct testimony from history. But there is a great deal of indirect evidence, which may help us to an approximate conclusion. We may state confidently under what conditions the migration and the settlement in Canaan must have occurred. In the first place we may be sure that Egypt was in an unsettled state and weakened politically and militarily, else the Hebrews would speedily have been overtaken and perhaps reenslaved after the crossing of the Red Sea; for in those days the peninsula of Sinai was almost as much a part of Egypt as the Delta itself and was invariably held by strong garrisons whenever the empire was itself intact. In the second place Canaan could not have been held by any strong nationality, otherwise it would not have been left open for the entrance of the Hebrew tribes. Now we notice that until the declining period of the Nineteenth Dynasty, Canaan was under Egyptian administration, which closed it to any outside people. During that period of decline (*circa* 1260-1210 B.C.) the

Hebrews might have made their escape from Egypt. But they could not have entered Canaan as conquerors before about 1180 B.C., for the beginning of the Twentieth Dynasty was signalized by a revival of power and enterprise, in consequence of which Palestine was again occupied by the Egyptians almost without opposition. This happened under Rameses III. (*circa* 1210-1180). Two possibilities remain. The Exodus might have occurred just before the accession of Rameses III., and Israel might have escaped his garrisons, scouts, and spies, during their movements in the Desert; or the Hebrews might have left Egypt in the time that followed the brief revival under Rameses III., in which case no serious opposition would have met them either in the Desert or in Canaan from the side of any powerful people. Accordingly the Exodus will have to be put either a little before or a little after 1200 B.C. But we wish to know particularly, for the filling up of this preceding interval of over four hundred years, how the Hebrews were occupied and what was the character of their social and religious life. Much can be learned of the people of Israel in Egypt by studying their surroundings, the conditions of the society in which they lived, its institutions, civil and military, social and religious. Since they were mainly employed, during most of their residence, in servile tasks, we can form a fairly correct idea of their life and circumstances by finding out what the nature of their employment was. Fortunately the results of Egyptological research are already popularized, and the enterprising student need be at no loss for sources of information. Erman's "Egypt" brings the reader into the midst of Egyptian life and society.

Before looking at the subject from this special point of view, it will be well to notice a general matter which is easily overlooked and which is of great apologetic and historical importance. We should emphasize the fact that the Hebrews during their settlement in Egypt were a distinct "people," not a heterogeneous gathering of families or family groups without a wider organization. We know that such was their condition at the time of the Exodus; but they must have been such long before their departure from the land of the Pharaohs. Before they came to Egypt at all the direction of their affairs was in the hands of heads of families who stand out conspicuously as patriarchs. But we observe that when Moses came to give them freedom their leaders were "elders of the people." That is to say, in the earlier period they formed at most a single clan or kinship, while in the days before the Exodus they came to be a collection of large clans or tribes, each under its own leader and chief counselor. Now what the Bible implies as having really existed, will be found as usual to have necessarily been the case. The most obvious remark to be made on the subject is, "Why, yes, if the people of Israel had not grown to be a people, and an organized people at that, they could never have survived the hard and systematic oppression inflicted by the rulers of Egypt." This is true, and the question has a very wide and instructive aspect.

We have, by looking into the conditions a little further, seen how the Hebrews lived and how they kept themselves whole and separate. Slavery was a destructive device of the most effective kind. It has often been reverted to in the old and the new world alike, not simply for the gain of the dominating class or race, but also for the direct purpose of breaking up tribal or national bonds, and so putting out of the field dangerous or suspected civil or religious rivals. This was not at first the aim of Egyptian slavery. It was bad enough, but it did not directly contemplate the separation of families of kins. Whole communities were employed to do work on an extensive, sometimes on a colossal, scale, and what the enslaved Hebrews had especially to do was to further by their toil the imperial administration. It will be remembered that they were located in the east of the Delta—a region where the most intense political and military activity prevailed throughout the whole history of the Pharaohs.

It was the borderland, the home of mixed races, of foreign immigrants, of fugitives from the desert, of outlawed tribes and clans of restless, troublesome Bedouins; and it was also the chief point of attack from the side of the more formidable Asiatic enemies of Egypt. Here was the place of the most important garrisons, the stations of local governors, the seats of justice, where the innumerable disputes of boundary and property, and cases of trespass and blood-feud, and the like inevitable questions of judgment and appeal were heard and adjusted. To supply the garrisons with food and clothing, to fit out armies for the march, to furnish provision for princes, governors, and civil and military officers of various grades, large and numerous storehouses, such as have actually been found in recent excavations on the site of Pithom, were required at the different stations, besides the buildings needed for the residence of state officials great and small. Moreover, tombs, in the form of pyramids, were being perpetually erected for the repose of the souls and bodies of kings and nobles and wealthy citizens. To build and repair temples for the gods and private mansions for the rich, increased the demand for slave labor. In short, the institutions and business of the country generally utilized to the full the skill and toil of Israel in its Egyptian home. To the work immediately required must be added such various auxiliary processes as making bricks, irrigating and cultivating the royal fields, herding the royal cattle, rearing and tending the horses for military service. In times of war along the borders, activity was redoubled and the strain of service was made more severe than ever.

Now such employments did not tend so much directly as indirectly to break up families and kindreds and destroy the precious elements of future nationality. The indirect results were the crushing out of ancestral pride, so strong among peoples cradled in the nomadic life, the crippling of ambition and enterprise, the deadening of the wild but noble sentiment of freedom, that is perhaps the worthiest part of the moral heritage of huntsmen and shepherds. The families were not as a rule broken up, for we read that they had houses of their own, and yet their homes were not their own, as were the tents of the desert or the watching booths of the pasture-grounds. Nothing was really their own; and the hope of Israel was well-nigh extinguished with the loss of individual liberty. So when the more vigorous repressive measures had been taken against them, which marked the closing period of the "oppression," the promise of deliverance seemed a hollow mockery, and "they hearkened not unto Moses for anguish of spirit and for the cruel bondage." Yet they survived and became a nation.

But apart from the effects of slavery influences more subtle and deadly tended to undermine the national or corporate life. Any community living under the shelter of another community superior in culture and physical force is almost certain to be disintegrated and to disappear. Such was Israel in Egypt. The Hebrews might well have survived as nomads outside of Egypt; but within its administrative jurisdiction how could it resist extinction? How were the seductive influences of the dominant worship offset? What counteracting force was there to the prestige and omnipresence of the gods of the ruling people? What bond was there to foster the sense of brotherhood, and to keep alive the consciousness of a higher destiny? Mark what the necessary conditions were. The people must have grown in numbers, else they would have dwindled away under oppression. Again, they must have made their organization more firm and binding, else they would have disbanded and been absorbed in detail. The survival of the Hebrews under these conditions is unique. It is only to be explained by adding another condition. They must have observed the system of religious observances which they brought with them into Egypt.

SERMONIC SECTION.

REPRESENTATIVE SERMONS.

TRUE GREATNESS.*

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He shall be great in the sight of the Lord.
—Luke i. 15.

So spake the angel who foretold the birth of John the Baptist. "In the sight of the Lord"—then men are not on a dead level in His eyes. Tho He is so high and we are so low, the country beneath Him that He looks down upon is not flattened to Him, as it is to us from an elevation, but there are greater and smaller men in His sight too.

No epithet is more misused and misapplied than that of "a great man." It is flung about as indiscriminately as ribbons and orders are by some petty state. Every little man that makes a noise for a while gets it hung round his neck. Think what a set they are that are gathered in the world's Valhalla, and honored as the world's great men. The mass of people are so much on a level, and that level is so low, that an inch above the average looks gigantic. But the tallest blade of grass gets mown down by the scythe, and withers as quickly as the rest of its green companions, and goes its way into the oven as surely. There is the world's false estimate of greatness, and there is God's estimate. If we want to know what the elements of true greatness are, we may well turn to the life of this man, of whom the prophecy went before him, that he should be "great in the sight of the Lord." That is gold that will stand the test.

We may remember, too, that Jesus Christ, looking back on the career to which the angel was looking forward, indorsed the prophecy, and declared that it had become a fact, and that "of

* We are indebted for this sermon to *The Christian Commonwealth*.

them that were born of woman there had not arisen a greater than John the Baptist." With the illumination of His eulogium we may turn to this life, then, and gather some lessons for our own guidance.

1. First, we note in him unwavering and immovable firmness and courage.

"What went ye out into the wilderness for to see; a reed shaken with the wind?" Nay! an iron pillar that stood firm whatsoever winds blew against it. This, as I take it, is in some true sense the basis of all moral greatness—that a man should have a grip which can not be loosened—like that of the cuttlefish with all its tentacles round its prey—upon the truths that dominate his being and make him a hero. "If you want time to weep," said the old artist-poet, "there must be tears in your own eyes." If you want me to believe, you yourself must be aflame with conviction which has penetrated to the very marrow of your bones. And so, as I take it, the first requisite either for power upon others, or for greatness, in a man's own development of character, is that there shall be this unwavering firmness of grasp of clearly apprehended truth, and unflinching boldness of devotion to it.

I need not remind you how magnificently, all through the life of our typical example, this quality was stamped upon every utterance and every act. It reached its climax, no doubt, in his bearding Herod and Herodias. But moral characteristics do not reach a climax unless there has been much underground building to bear the lofty pinnacle. And no man, when great occasions come to him, develops a courage and an unwavering confidence which are strange to his habitual life. There must be the underground building; and there must have been many a fighting down of

fears, many a curbing of tremors, many a rebuke of hesitations and doubts in the gaunt, desert-loving prophet, before he was man enough to stand before Herod and say, "It is not lawful for thee to have her."

No doubt there is much to be laid to the account of temperament, but whatever their temperament may be, the way to this unwavering courage and firm, clear ring of indubitable certainty is open to every Christian man and woman; and it is their own fault, their own sin, and their own weakness, if they do not possess these qualities. Temperament! What on earth is the good of our religion if it is not to modify and govern our temperament? Has a man a right to jib on one side, and give up the attempt to clear the fence because he feels that in his own natural disposition there is little power to take the leap? Surely not. Jesus Christ came here for the very purpose of making our weakness strong, and if we have a firm hold upon Him, then, in the measure in which His love has permeated our whole nature will be our unwavering courage, and out of weakness we shall be made strong.

Of course the highest type of this undaunted boldness and unwavering firmness of conviction is not in John and his like. He presented strength in a lower form than did the Master from whom his strength came. The willow has a place as well as the oak. Firmness is not obstinacy; courage is not rudeness. It is possible to have the iron hand in the velvet glove, not of etiquette—observing politeness, but of a true considerateness and gentleness. They who are likest Him that was "meek and lowly in heart" are surest to possess the unflinching resolve which set His face like a flint, and enabled Him to go unhesitatingly and unrecalcitrant to the Cross itself.

Do not let us forget, either, that John's unwavering firmness wavered; that over the clear heaven of his convictions there did steal a cloud; that he from whom no violence could

wrench his faith, felt it slipping out of his grasp when his muscles were relaxed in the dungeon; and that he sent "from the prison"—which was the excuse for the message—to ask the question, after all, "Art thou he that should come?"

Nor let us forget that it was that very moment of tremulousness which Jesus Christ seized in order to pour an unstinted flood of praise for the firmness of his convictions on the wavering head of the Forerunner. So if we feel that the needle of our compass points true to the pole, yet when the compass frame is shaken the needle sometimes vibrates away from its true goal, do not let us be cast down, but believe that a merciful allowance is made for human weakness. This man was great; first, because he had such dauntless courage and firmness that over his headless corpse in the dungeon at Machærus might have been spoken what the Regent Murray said over John Knox's coffin: "Here lies one that never feared the face of man."

II. Another element of true greatness that comes nobly out in the life with which I am dealing is the clear elevation above worldly goods.

That was the second point that our Lord's eulogium signalized. "What went ye out into the wilderness for to see? A man clothed in soft raiment?" Ah! you would have gone to a palace if you had wanted to see that, not to the reed-beds of Jordan. As we all know, in his life, in his dress, in his food, in the aims that he set before him, he rose high above all regard for the debasing and perishable sweetnesses that hold of flesh, and are ended in time. He lived conspicuously for the Unseen. His asceticism which belonged to his age, was not the highest type of the virtue which it expressed. As I have said about his courage, so I say about his self-denial—Christ's is of a higher sort. As the might of gentleness is greater than the might of such strength as John's, so the asceticism of John is lower than the self-gov-

ernment of the Man that comes eating and drinking.

But while that is true, I seek, dear brethren, to urge this old threadbare lesson, always needed, never needed more than amidst the senselessly luxurious habits of this generation, needed in fewer places more than in a great commercial center like that in which we live,—the one indispensable element of true greatness and elevation of character is that not the prophet and the preacher alone, but every one of us, should live high above these temptations of gross and perishable joys, should

“Scorn delights and live laborious days.”

No man has a right to be called “great” if his aims are small. And the question is, not as modern idolatry of intellect, or, still worse, modern idolatry of success, often makes it out to be, Has he great capacities? or Has he won great prizes? but, Has he greatly used himself and his life? If your aims are small you will never be great; and if your highest aims are but to get a good slice of this world’s pudding—no matter what powers God may have given you to use, you are essentially a small man.

I remember a vigorous and contemptuous illustration of St. Bernard’s—he likens a man that lives for these perishable delights which John spurned, to a spider spinning a web out of his own substance, and catching in it nothing but a wretched prey of poor little flies. Such a one has no right to be called a great man surely. Our aims rather than our capacity determine our character, and they who greatly aspire after the greatest things within the reach of men, which are faith, hope, charity, and who for the sake of effecting these aspirations put their heels upon the head of the serpent, and suppress the animal in their nature, these are the men “great in the sight of the Lord.”

III. Another element of true greatness, taught us by our type, is fiery enthusiasm for righteousness.

You may think that that has little to do with greatness. I believe it has everything to do with it, and that the difference between men is very largely to be found here, whether they flame up into the white heat of enthusiasm for the things that are right, or whether the only things that can kindle them into anything like earnestness and emotion are the poor shabby things of personal advantage. I need not remind you how, all through John’s career, there burned unflickering and undying that steadfast light; how he brought to the service of the plainest teaching of morality a fervor of passion and of zeal almost unexampled and magnificent. I need not remind you how Jesus Christ Himself laid His hand upon this characteristic when He said of him “he was a light kindled and shining.” But I would lay upon all our hearts the plain practical lesson that if we keep in that tepid region of lukewarmness which is the utmost approach to tropical heat that moral and religious questions are capable of raising in many of us, good-by to all chance of being “great in the sight of the Lord.” We hear a great deal about the “blessings of moderation,” the “dangers of fanaticism,” and the like. I venture to think that the last thing which the moral consciousness of England wants to-day is a refrigerator, and that what it needs a great deal more than that is that all Christian people should be brought face to face with this plain truth—that their religion has, as an indispensable part of it, “a spirit of burning,” and that if they have not been baptized in fire there is little reason to believe that they have been baptized with the Holy Ghost.

I long that you and myself may be aflame for goodness: may be enthusiastic over plain morality; and may show that we are so, by our daily life, by our rebuking the opposite, if need be, even if it took us into Herod’s chamber and made Herodias our enemy for life.

IV. Lastly, observe the final element of greatness in this man—absolute

humility of self-abnegation before Jesus Christ.

There is nothing that I know in biography anywhere more beautiful, more striking, than the contrast between the two halves of the character and demeanor of the Baptist; how, on the one side, he fronts all men undaunted and recognizes no superior, and how neither threats nor flatteries nor anything else will tempt him to step one inch beyond the limitations of which he is aware, nor to abate one inch of the claims which he urges; and, on the other hand, like some tall cedar, touched by the lightning's hand, he falls prone before Jesus Christ and says, "He must increase, and I must decrease." "A man can receive nothing except it be given him of God." He is all boldness on one side; all submission and dependence on the other.

You remember how, in the face of many temptations, this attitude was maintained. The very message which he had to carry was full of temptations to a self-seeking man to assert himself. You remember the almost rough "No!" with which, reiteratedly, he met the suggestions of the deputation from Jerusalem, that sought to induce him to say that he was more than he knew himself to be, and how he stuck by that infinitely humble and beautiful saying, "I am the voice"—That is all. You remember how the whole nation was in a kind of conspiracy to tempt him to assert himself, and was ready to break into a flame if he had dropped a spark, for "all men were musing in their heart whether he was the Christ or not," and all the lawless and restless elements would have been only too glad to gather round him if he had declared himself the Messiah. Remember how his own disciples came to him, and tried to play upon his jealousy, and to induce him to assert himself. "Master! He whom thou didst baptize," and so didst give Him the first credentials that sent men on His course, has outstripped thee, and "all men are coming to Him." And you remember the lovely answer

that opened such depths of unexpected tenderness in the rough nature: "He that hath the bride is the bridegroom: The friend of the bridegroom heareth the voice; and that is enough to fill my cup with joy to the very brim."

And what conceptions of Jesus Christ had John that he thus bowed his lofty crest before Him, and softened his heart into submission almost abject? He knew Him to be the coming Judge, with the fan in his hand, who could baptize with fire, and he knew Him to be "the Lamb of God which taketh away the sin of the world." Therefore he fell before Him.

Brethren! we shall not be "great in the sight of the Lord" unless we copy that example of utter self-abnegation before Jesus Christ. Thomas à Kempis says somewhere, "He is truly great who is small in his own sight and thinks nothing of the giddy heights of worldly honor." You and I know far more of Jesus Christ than John the Baptist did. Do we bow ourselves before him as he did? The Source from which he drew his greatness is open to us all.

Let us begin with the recognition of the Lamb of God that takes away the world's sin, and with it ours. Let the thought of what he is, and what he has done for us, bow us in unfeigned submission. Let it shatter all dreams of our own importance, or our own desert. The vision of the Lamb of God, and it only, will crush in our hearts the serpent's eggs of self-esteem and self-regard.

Then let our closeness to Jesus Christ, and our experience of His power, kindle in us the fiery enthusiasm with which He baptizes all His true servants, and let it, because we know the sweetnesses that excel, deprive us of all liability to be tempted away by the vulgar and coarse delights of earth and of sense. Let us keep ourselves clear of the babble that is round about us, and be strong because we grasp Christ's hand.

I have been speaking this morning

about no characteristic which may not be attained by any man, woman, or child among us. "The least in the Kingdom of Heaven" may be greater than he. It is a poor ambition to seek to be called "great." It is a noble desire to be "great in the sight of the Lord." And if we will keep ourselves close to Jesus Christ that will be attained. It will matter very little what men think of us if at last we have praise from the lips of Him who poured such praise on His servant. We may, if we will. And then it will not hurt us tho our names on earth be dark, and our memories perish from among men.

"Of so much fame in Heaven expect thy meed."

THE LAW, ITS PLACE AND POWER.

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*Remember ye the law of Moses my servant
which I commanded unto him in Horeb.*
—Malachi iv. 4.

IN our text, Malachi, the last of the Old-Testament prophets, shows that the fear of the Lord necessarily involves reverential regard for His law. This law is described as that which was given to Moses in Horeb, and the charge is given: "Remember ye the law."

These words seal up the Old-Testament revelation. They inform the Jews of their glorious privilege and solemn responsibility, but they have also a wider and more enduring reference. The Old-Testament Scriptures—given first to the Jews—were to become the possession of all nations in all ages. They are always and to all "profitable for doctrine, for reproof, for correction, for instruction in righteousness." In these words of His servant, Malachi, God hangs the key beside the lock—declaring that the special province of the first great volume of the divine revelation was to show the nature and necessity of

law,—its place and power in God's government of the universe, and especially in His dealings with the children of men, and its determining influence upon the character, conduct, condition, and destiny of men. Our text expresses a necessary, universal, and perpetual obligation: "Remember ye the law of Moses my servant which I commanded unto him in Horeb."

In very many minds there are very hazy notions in reference to the relation of the Old Testament to the New, of the Mosaic to the Christian dispensation, of the law to the Gospel. Some people seem to think that with the coming of Christ the whole previous revelation was robbed of authority and that all obligation to it ceased, and that therefore the Old Testament is now useful only for showing imperfect stages of revelation which were to a large extent contradictory to the full teachings of the Gospel. These people are fond of contrasting law and grace, obedience and faith, Moses and Christ. They speak as if God had changed His character, lowered His standards, and modified some of the principles of His government. Surely, brethren, it is absolutely necessary that we should have clear and correct views in reference to this matter. It is quite true that there are statements in the New Testament which indicate that some old things had passed away, and that some new things had come. There is a sense in which the revelation of the Gospel is in contrast to that of the Old Testament—not, however, the contrast of contradiction, but rather of fuller and clearer development. He Himself said plainly: "Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."

We must remember that the term "law of Moses" is used in two senses—the one covering the whole Mosaic legislation, the other having special

reference to what are called the "Ten Commandments." There were things in the legislation of Moses which were purely civil—which could apply only to the Jews as a nation. There were other things which were ceremonial—belonging to a dispensation which was symbolical, typical, and preparatory. All these things, national and ceremonial, passed away with the dawn of the new dispensation, which was to gather in all nations, and of which the worship was to be free and spiritual rather than stereotyped and formal.

But there was one part of the revelation given by Moses—and this the central and most important part—called distinctively "the law," the moral law, the ten commandments, which is of universal and perpetual obligation. It is to this that Malachi especially refers here, and thus his words apply to all men of our race—"Remember ye the law."

We all are familiar with the words of the moral law. We find them, as they were given upon Sinai, in the 20th chapter of the book of Exodus. They cover the whole range of human thought and activity—describing our duty toward God and toward our fellow-men under Him. Let us give our attention for a little to the character, origin, authority, place, power, and ultimate issue of the law.

I. The law is a glorious revelation of the character and will of God.

God is the Creator and Governor of the universe. He hath made all beings and things by His almighty power. He governs them according to His own infinite wisdom. His dominion is absolute, but He deals with the creatures of His hand in accordance with the nature which He has given them. Over material things and irrational creatures His control is a matter of forceful operation; but over all orders of rational, responsible beings His control is a moral government. This renders an intelligible revelation necessary. God is Himself a Personal In-

telligence possessed of all moral excellencies in absolute perfection. His moral nature is at once the source and the standard of all purity and beauty. He is infinite, eternal, and unchangeable in His being and in all His attributes. He is glorious in holiness, unerring in justice, and changeless in truth. He is supreme in authority and omnipotent in power. He is from everlasting to everlasting the same. His revelation of His own character and will can never contradict itself. The moral law reveals Him as the just and holy God pointing out the way of duty and demanding obedience. This law is perfect. It has not one word too much or too little. It reveals God's character, declares His will, and discloses the fundamental, unalterable principles of His moral government. It is holy as God is holy, just as He is just, spiritual as He is spiritual, and so it is immutable as He is immutable. So long as God is moral Governor of the universe, and that is forever, the moral law is a perfect portrait of His character, and a faultless revelation of His will.

II. The law is suited to the nature of man and is fitted to secure his highest development and happiness.

Man is a moral, responsible being, who was created in the image, and intended for the service and glory, of God.

1. Likeness to the divine character is essential to man's true development. We feel sure that in creating man God intended that he should abide in favor and fellowship, and through a course of obedience and service advance steadily to heights of honor and privilege. But sin entered into the world and death by sin. Man, led astray by the suggestions of the adversary, resisted the restraints of moral government. Sin marred the divine image in man, and so deformed and defiled his character, weakened his powers, and turned him away from the path of righteousness and truth. Man, instead of developing gloryward in the imitation of the divine perfections and in

obedience to the divine will, came under the deadening, degrading, destroying force of the carnal mind and evil heart of unbelief, departing from the living God. The moral law revealing the purity and beauty of God or declaring His holy and righteous will sets before men the original pattern of their own character and the standard of their intended development.

2. Thus we may say also that obedience to the law of God is the necessary justification of man's existence. The holy and righteous God could not create a race of rebels intending that they should exist to be disloyal and disobedient. God made man upright and pure and endowed him richly so that he might honor, obey, and serve. Sin defied God's authority, enslaved His creatures, set at naught His will, and interfered with His plans. Man, coming under the power of sin, through rebellion and disobedience forfeited his right to existence in the sight of God and among His creatures. Thus, with the entrance of sin into the world came the sentence and power of death. The law declaring man's duty, justifies his divine sentence of condemnation and death upon transgressors.

3. Still more, it is absolutely certain that harmony with the will of God is essential to man's happiness. In a sense higher and deeper than perhaps any of us has ever come to understand it is true that the whole law was made for man. Every one of its precepts aims at the benefit and happiness of man, as well as at the honor and glory of God. Holiness and happiness are in their very nature closely and inseparably linked together. Sin, which is "any want of conformity unto or transgression of the law of God," is the cause of all the misery in the universe. "Mankind, by the fall, lost communion with God, came under wrath and curse, and were made liable to all miseries in this life, to death itself, and to the pains of hell forever." The law points the way to happiness by insisting upon obedience. Man's own

conscience, "the moral sense," consents unto the law that it is good.

Thus we say that the law which reveals God's character and will is suited to man's nature and is fitted to secure his highest development and happiness.

III. The law came straight from God to man.

Man was not left to discover or reason it out for himself. The law is not a constitution agreed upon among men for self-government. It came direct from the Moral Governor of the universe, in such form and by such means, that it is impossible either to mistake its meaning or to question its authority. God wrought it into man's very being at the creation. The breath breathed into man's nostrils, by which he was made a living soul, was the breath of moral purity and beauty, and it gave a moral nature and a sense of moral obligation. Man always bears the mark and echoes the voice of his Creator. Indeed so essential and indestructible an element of man's make-up was the moral law that, notwithstanding the ruin and corruption and degradation of sin, it is true of man everywhere and always that he has the law written in his heart and that his conscience bears witness, his thoughts the meanwhile accusing or else excusing one another.

This same law was given of God to Moses in Horeb. The Lord, manifesting His presence upon the mount in thick darkness, lightnings, clouds, and fire, first uttered the ten commandments with an audible voice unto all the people of Israel; and then, having written them with His own finger upon two slabs of stone, delivered them in this form to His servant. Moses did not compose this law, he did not even write it at the dictation of God. God Himself spake it and wrote it, and gave it to Moses in a complete, durable form. It was no new law, but the original law of creation and conscience. In its promulgation at Horeb the divine law was set upon the candlestick

of human language that it might give light to all dwelling upon the earth.

Throughout all the Scriptures it is declared that God was the author of the moral law, and that He has the right to demand and the power to enforce obedience. God says to us here, "Remember ye the law of Moses my servant which I commanded unto him in Horeb."

IV. The law is enforced by the most powerful sanctions.

To it are attached promises of blessing and reward, and threatenings of curse and punishment. In the very terms of the law itself we find a muttering of wrath against disobedience, which sinks into a sweet whisper of mercy and favor toward those who love and fear the Lord—"I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me, and showing mercy unto thousands of them that love me and keep my commandments." The rewards of obedience are great, precious, and sure. The punishments of transgression are severe, terrible, and certain. These rewards and punishments are both temporal and eternal. Both have had their testimony all along the past history of the world. Nations and men have prospered and flourished, or have met with suffering, disaster, and ruin according to their estimate and treatment of the moral law. The sanctions of the law are powerful because they come from the hand of Him who is omniscient in wisdom, righteous in judgment, and omnipotent in might. O doubt it not, my brother, God is exceeding jealous for the honor of His law!

V. But observe again, the law has necessary, universal, and perpetual authority.

1. Necessary. Man's obligation to keep the law does not depend upon his own profession or resolution. Some people excuse themselves in reference to a certain looseness of conduct by saying that they make no profession of

religion, or that they have very liberal views. They say that it is quite proper and necessary that professing Christians should recognize the authority of the law, but they contend that every man has the right to judge for himself. Brethren, this is all wrong; no man has the right to set his judgment, or opinion, or prejudice, or wilfulness against the plain, positive precepts of the divine law. The authority of the law is due to its divine authorship. Obligation to it depends upon the moral nature of man, and upon his necessary relations to God. Between God, the Moral Governor, and man—an intelligent, responsible, moral creature—there is necessarily the moral law. It must be so; it is so.

2. Thus it must be evident that obligation to the moral law is universal. Wherever you find the moral faculty, the moral law has authority; there is no man without the moral faculty, therefore all men are under obligation to the law.

3. Thus also the authority of the law is perpetual. God can not change. His government over all rational, responsible creatures must always be moral government. The law is a perfect, absolute, unalterable standard for all men in all ages. It is the pure, changeless word of God which liveth and abideth forever.

VI. But observe further, the law is the basis and shall be the crown and glory of the Gospel.

Brethren, this may seem a strange statement, but I hope to make it clear to you and to convince you of its truthfulness. The Gospel did not destroy the law. It did not lower its standards. It was not intended as an apology for its severity. The Gospel honors and magnifies the law, declaring that it is holy, just, and good. Owing to the corruption and weakness of man the law had been broken and dishonored, so that that which was ordained unto life became a minister of death, a revealer of guilt, a witness of condemnation.

There were some things which the law could not do—not because of any weakness or imperfection in itself, but because of the fallen, corrupt condition of human nature. The law could not pardon a transgression, therefore it could not give life and salvation to guilty sinners.

It gave the knowledge of sin, measured the extent of man's weakness and the depth of his fall—thus it prepared for the exhibition of pardoning mercy and saving grace by showing the necessity for it.

Then again the law determined the plan of salvation and the provisions necessary so that in the exercise of mercy the divine righteousness might be preserved and declared, so that God might be just in justifying every one that believeth. The law must be magnified and satisfied, man's guilt must be taken away, and his debt paid; so it was necessary that the Lawgiver Himself should come and in the nature of man, as his surety and ransom, fulfil all righteousness and put away sin by the sacrifice of Himself. The absolute immutable perfection of the law rendered Calvary necessary in the scheme of human redemption. It is here that mercy and truth meet together, that righteousness and peace kiss each other.

Still further, the condition of pardon and salvation under the Gospel—which is faith—is determined by the law. What is faith but the recognition and acceptance of the truth that Christ in our behalf made a full satisfaction to the law and took away our guilt and cancelled the sentence of condemnation by the sacrifice of Himself? Our faith must look up through Christ to the holiness and justice of God, of which the law was the expression, for justification and peace. This is what Paul means when he says: "Do we then make void the law through faith? God forbid; yea, we establish the law." Thus we must see that the law is the basis of the Gospel—determining its plan, and provisions, and conditions of salvation.

But there is more to be told. Through Christ Jesus come the renewal of man's nature and the gift of life and power, so that men who were dead in trespasses and sins, and under the carnal mind, and led captive by the devil at his will, are caused to love and delight in, and are enabled to obey, the law. Thus we read: "What the law could not do in that it was weak through the flesh—God sending his own Son in the likeness of sinful flesh and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh but after the spirit." The weakness and imperfection were not in the law itself—but altogether in man. In saving man from guilt and penalty and restoring him to righteousness and favor, God stamps again His own image upon His creature and gives a new communication of His own nature, and a fresh infusion of His Spirit—so that man may go forward again in the original line of development and rise to honor, reward, and happiness by obedience and service according to the high, pure standard of the moral law.

The law is always the same. The motives to obedience are higher and the power stronger because of full satisfaction and reconciliation, and the free gift of life and salvation through the redemption of Christ. Through love and gratitude we obey and serve and follow, and seek to prove what is the good and acceptable and perfect will of God our Father.

Delighting in the free divine mercy which pitied us in our low and lost condition, which took us from the horrible pit and miry clay, which called us from darkness to light, from banishment to favor and fellowship, from guilt to pardon, from penalty to reward and blessing, we become followers of God as dear children, and put on the new man which after God is renewed day by day in knowledge, righteousness, and true holiness.

The crown and glory of the Gospel come to each man when the law of

God is enthroned in his heart and manifested in his life and conduct.

It is said that in ancient times some laws were put into verse so that the people might learn to sing them. Brethren, through the grace and Spirit of Christ, God's law becomes poetry to us and His statutes a song. The law and the Gospel shall rejoice and reign together when the sons of God, forever victorious over weakness and sin, shall sing the song of Moses and the Lamb in the heavenly mansions of their Father.

Oh, surely, brethren, we can not give too earnest heed to these words of the prophet: "Remember ye the law!"

ARE YOU GRISTLE OR BONE?

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I am this day weak, tho anointed king.—
2 Sam. iii. 39.

I can do all things through Christ which strengtheneth me.—Phil. iv. 13.

THO David had been anointed as king over the twelve tribes, for seven years he reigned only in Judah, his chief captain being the famous Joab. The House of Israel enthroned Saul's son, his chief captain being Abner, who, in what for those days was a justifiable fight, happened to kill the brother of Joab. Soon afterward, during the absence of Joab, Abner went to Hebron, and arranged for Israel to join with Judah under David as king of the united tribes. Returning later on the same day, instead of rejoicing, Joab, who thought more of himself than of his country, angrily exclaimed: "This Abner conspires in this matter to go above me, and as, in law, I have the right to slay him for slaying my brother, I will cunningly get rid of him." Accordingly he sent messengers after Abner, saying, "Return to Hebron; the king desires further speech with thee." As Hebron

was a city of refuge, Joab waited outside the gate, under pretense of speaking to Abner before he went to the king, and treacherously stabbed him.

Had David sent a troop of soldiers to bring Joab to justice, the nation would have admired his moral courage and supported him, but, giving way to cowardice, he exclaimed, "I am this day weak, tho anointed king!" David not only missed the opportunity of teaching the world to abhor treachery, but from that day the backbone, which had made him fearless in the presence of Goliath, weakened to gristle and the rock in his character crumbled to sand.

Joseph and Joshua were nobler men. In glorious prosperity their humility before God became sweeter and their courage before men grew stronger. Paul was also the embodiment of sanctified pluck. When told that if he persisted in going to Jerusalem afflictions and imprisonment awaited him in every city, with humble heroism the apostle replied, "None of these things move me!" And in the face of grievous trials and wearying pain, he cheerfully exclaimed, "I can do all things through Christ which strengtheneth me!"

I.—WHAT CAUSES BONE TO BECOME GRISTLE?

1. *Not Believing in a Tangible God.*—Observe this boy sitting on the top rail of the gate. "My boy, it is growing dark; time for bed; why do you sit there holding up your hands?" "Oh, you know," he replies, "I am holding on to half a mile of string; my kite is at the other end up there in the sky." We look up, shake our head, and say, "We see no kite! how do you know?" With a laugh the boy cries, "If you come alongside me, and hold the string, you will feel it pull."

To know the invisible God, we must take hold of the string of faith, and in response we obtain consciousness for Him. As the mortal brain reasons only through material things, I can not sci-

entifically prove that God is in felt touch with the human inner self, but, through faith, I *know* that I am in communion with invisible realities. God is not only at the back of gravitation and growth, but of truth and righteousness; and as faith in the former enables us to build houses and produce food, so faith in God produces godliness in character. Some of our clever men who say they do not believe in a tangible God, and suppose that death is personal extinction, are weak in goodness and injurious in efforts to benefit the world, while they are too often ungracious at home and cowardly in the presence of sudden death abroad.

2. *Professing Religion but not Becoming Religious.*—To put off the devil's regimentals and not put on the armor of God, makes a fool of one's self. Such a man whitewashes his public manners and on his professional sign-board paints, in gilded letters, "I am now a true Christian." Several demons who want a human body in which to sin are struck with his nice appearance and hesitate when they observe the grand sign-board; but not seeing the divine mark in his face—only an imitation of it—they watch his secret ways, which reveal him as a gristle Christian. Then, as there is no Christ within, they enter; and that "pious, respectable man" puts on more form, and works at religious bazars and sacred fairs, but his inner self grows more unstable in righteous decision and weaker in unselfish resolves.

3. *Cowardice when Called to be Loyal to Truth.*—The failure to cultivate the daring to be a servant of righteousness weakens character and makes gristle of what would otherwise become everlasting bone. Gently, but with rock firmness, to say "No" when tempted to do wrong, not only saves us from falling, but gives additional strength. Like Joshua, openly express your adherence to honor and modesty, and join the public assembly of those nearest your ideal of godliness. To be afraid of being publicly loyal to truth and right-

eousness, and tamely to remain silent when modesty is verbally outraged will turn the purest backbone into gristle of the putty kind.

II.—WHAT TRANSFORMS GRISTLE INTO BONE?

1. *The Knowledge that God Does Not Blame Us for Our Failures and Sins.*—The blame of the depravity which constrains us to do wrong has been taken from us and laid upon Christ, the Sin-Bearer; and, therefore, with the penitential boldness of a little child, we may always through prayer draw near to our heavenly Father to receive forgiveness and strength. Our privilege as redeemed ones is joyfully to realize that we can resist every tendency to evil and always do our duty, through Christ who strengtheneth us.

2. *That the Holy Spirit is Always Present to Make and Keep Us Clean.*—As a medium of bodily cleansing in the sight of God, the followers of Moses kept some of the ashes of a burned heifer in a vessel of water ready for immediate sprinkling when they happened to touch any defiling thing. Likewise, when sinful thoughts of any kind distress and defile our inner self, we can at once run in prayer to Christ, whose precious blood is always as it were in the act of being shed to cleanse our conscience from blame, and whose Spirit gives sanctifying power like a mighty river to keep us clean. In response to our penitential, obedient faith the strength of God is in us as in the growth which uplifts the oak; and, transforming gristle into bone, He will make us vigorous, pure and sweet.

3. *The Knowledge that We Are Children of God.*—George Macdonald relates that Malcolm MacPhail is supposed to be an illegitimate son of the deceased Marquis of Lossie. He is a brave and honorable fisherman, one of his trusty mates being Blue Peter, who has been a man-of-war's man. Taking him to a lonely place on the rocks, Malcolm MacPhail lays his hand on his poor friend's arm, saying: "Blue Peter,

did I ever tell you a lie?" "No, never," answers Peter; "what makes you ask such a question?" MacPhail replies, "Because I want you to believe me now, and it will not be easy." Peter replies, "Malcolm MacPhail, I'll believe anything ye tell me—that can be believed." Malcolm exclaims, "Blue Peter, I have come to the knowledge that my name is not MacPhail. Man, I am the Marquis of Lossie!" Without a single stare of unbelief, Blue Peter pulls off his cap, and stands bareheaded before the companion of his toils. Malcolm cries, "Peter do not break my heart! put on your cap." But Peter looks up to the sky, saying, "The Lord of lords be thanked! the poor man has a friend this day." Then replacing his cap, he asks, "And what is your lordship's will?" Brothers, this sacred gospel reveals that you have been redeemed and are not Satan's slave. Man, you are the child of God! Let this sublime relationship inspire you to put on strength of character and agreeableness in manner worthy of your heavenly Father and beautifully cheering to a weary world.

4. *The Assurance of Heaven.*—Mrs. Stowe describes little Eva as she draws near the gate of death. The child says: "Uncle Tom, you have told me of the bright angels; I am going there!" The poor colored man cries, "Going where, Miss Eva?" She rises, points her hand to the sky, and, with a look of rapture, reverently replies, "Uncle Tom, I am going up there—there! yes, Tom, I'm going before long."

To realize that we may embody virtuous goodness in earthly life as a training for glorious usefulness in heaven will build integrity, graciousness, and constancy in the character like a house clamped with iron to the rock.

God's almightiness is sent to us as a pledge, not that it may do everything for us, but that it may awaken our strength and call up every energy we possess.—*Joseph Parker*, on Joshua i. 6.

REST AND HOW TO OBTAIN IT.

By DWIGHT L. MOODY.

Come unto me, all ye that be or are and heavy laden, and I will give you rest.—
Matt. xi. 28.

REST is the thing most desired by the people of the earth. The places of amusement, the gambling-hells, the dance-houses, the theaters, the circuses, the race-tracks, the dime shows, are crowded night after night and day after day with the people. And why? Because they hope to obtain rest there. Mental rest is what they are after. Rest from sorrow and care and responsibility. Forgetfulness of sorrow and responsibility and the evil of themselves and the world is not to be obtained in the gambling-hell or on the race-track or in the ballroom. Where is it to be found?

If I wanted to find men or women who had found rest in this world I would know where to look, and I could find them. Yes, I could find them, hundreds of them, who have found perfect rest—for there is rest in this old world. It is in it, and yet not of it. Where would I look?

First, I will tell you where I would not look.

I would not look for rest among pleasure-seekers. They are always striving for happiness, which is another name for rest. They never find happiness, however. They get only pleasure. Pleasure, a cup brimming full of pleasure, they may get to-night, but a cup of bitterness and overflowing with sorrow will they have to-morrow. No, not among pleasure-seekers.

I would not look for it either among the rich. The great plutocrats have but little of it. They hardly know what it means. There are many of them, hundreds of them, who can go into the market to-day and buy stocks and bonds and lands, but who, for a million of dollars, can get no rest. They would pay a million for a small amount of rest if they could under-

stand what it was—complete joy and happiness and rest.

I would not look for it among the so-called honored class either. The city of Washington would be the last place on earth where I would go to look for it. A man no sooner gets into the House of Representatives than he begins scheming and plotting and pulling wires to get into the Senate. In the Senate he is not contented. He wants to get into the Cabinet. He works and works, and sacrifices himself, his health, his mind, oftentimes his affections and friendships, to secure a place in the Cabinet. In the Cabinet there is no rest to be found. There is a desire to get into the White House, and the Lord knows there is no rest there. If there is a house in all the land in which no rest is to be found for the master thereof, that house is the house in which lives the President of the United States of America. His life is one of labor and work. He is worried by every politician and office-seeker. The most frightful responsibility rests upon him, and he has no rest. Not to the honored class, so called, the men who sit in gubernatorial chairs, or in the House or the Senate, or in the Cabinet, or to the man who sits in the White House, would I look for the man who had found rest. They have it not.

Now, I will tell you where I would look.

I would look among the disciples of Jesus Christ of Nazareth, to some man or woman who in his or her heart had heard the voice of Jesus say: "Come unto me and rest—lay down, thou weary one, lay down thy head upon my breast;" and who, hearing the voice of the Master, had gone to Jesus as they were, weary and worn and sad, and found in Him a resting-place. To these disciples of Jesus would I look.

I could find plenty of them. I believe that there are hundreds of them in this building this very minute. If I should ask them if they had rest, and

ask them how they found it, they would say, "Yes, Mr. Moody, I searched for happiness and rest everywhere. I sought it in the ballroom, and in the gambling-house. I sought for it in wealth, I sought for it in the excitement of the race-track and in society. I found it nowhere until I heard the voice of Christ saying, 'Come unto me, all ye that labor and are heavy laden, and I will give you rest.' 'Jesus called and I came and I am at rest.'" This is the story that would be told by many. Rest and joy come only of Christ. No prophet nor priest of old promised "rest." Christ alone promised it. This is to me one of the most powerful arguments in favor of the divinity of Christ.

The church-member, the professed Christian, who goes about carrying with him ever a burden, is not acting the part of a true Christian. He should go to Christ and give Him his burden. Christ is a burden-bearer as well as a sin-bearer. No man has too great a sin for Christ to take away. Neither has any man too great a burden for Christ to carry for him. Many seem embalmed in sorrow as the old mummies of the Egyptians were embalmed in spices. To these it was that Christ promised "rest." It was not to a few goody-goody people that He said, "Come unto me and rest." It was to all the world. The words were "Come unto me, *all ye that labor and are heavy laden, and I will give you rest.*" All must come.

THE INWARD ALMSGIVING.

BY REV. CHARLES H. DODD [BAPTIST], NEWARK, N. J.

Give for alms those things which are within—Luke xi. 4. (Revised Version.)

WE have here the divine conception of the unity of life. Burnishing the platter and brightening the cup, while eager greed holds to every morsel of meat, is empty morality, the very

crime itself of sinful selfishness. The inward almsgiving is the true.

I. The inward almsgiving finds its treasury in the enduring qualities of the soul.

II. The life of the soul is meant to be a life of giving; the treasury is a flowing and not a binding one.

III. There is no power anywhere exercised like this power of giving the inward gifts of heart and sentiment and self-denial to men.

IV. There are three respects in which the inward almsgiving will appear to be the very root-principle of Christian service:

1. The inward almsgiving is open to every soul, for every soul is furnished with those things which are within.

2. The life devoted to distributing the inner alms of love and sympathy and thoughtfulness is the life that will do most for all outward claims of charity.

3. The limit and law of all our receiving faculties, in their relation to those that I give, is that that only should be received which will enable us to give. When that which can never be given—given in highest and holiest sense—claims a place within, it must be rejected. The heart is the storehouse of the heavenly alms.

THE CHURCH CHRIST'S BODY.

BY REV. ANDREW LONGACRE, D.D.
[METHODIST EPISCOPAL, PRESIDING
ELDER], NEW YORK.

From whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.—Ephesians iv. 16.

THIS is a picture of the church, just as elsewhere it is otherwise pictured as a building, an army, a city, a vine, a family. Each representation has its peculiar value. The visible Christ is no longer on earth. He can be seen

only in those who together constitute His embodiment, in whom He dwells, through whom He works, and who show forth His spirit and glory.

The church as His body is diversified. It takes all denominations of Christians to represent Him and do His work; no one communion can claim especially to be His body. Each, so far as it holds to His truth and manifests His spirit, reflects something of His light; with one missing, His body would be incomplete; for in the Divine providence all have a place and part; and we should not wish to see any one denomination absorb the others. There still can be unity, as in the diversified body; and only in diversity can there be the "effectual working in the measure of every part" of the spiritual body.

The same is true of individual diversity. Each person has his peculiarity, his place, his function, even the humblest or weakest. "If the whole body were an eye, where were the hearing?" We sometimes think we would like to be rich, so as make large gifts to the cause of Christ, or influential in social position, or eloquent in speech; then, we think, we might be useful and greatly so. But it would be a calamity if all were alike and rich or otherwise endowed. God alone knows what is needed and where. "Now hath God set the members every one of them in the body, as it hath pleased Him," every one of them fitted and indispensable.

This truth calls for faithfulness in our individual sphere and "according to the measure" of our ability. You are to ask of God what He will have you to do, and then do your very best. He expects you to do your best and asks nothing less, nothing more; to be wholly consecrated to His service and cause.

The end, as stated in the previous verse and this, is to grow up into Christ in all things, to increase and edify the church in love. It is by this effectual working of every part, "the edifying itself," building itself by life within, to

which every part contributes. We are prone to think that in more favorable circumstances and by exterior means, we and the church might grow and strengthen, just as men think that something outward or some medicine would give them health and vigor. No, it is the right working of every individual constituent that vitalizes and gives power. And it is a building up of Christians, themselves and each other, in love, a harmonious, unselfish, warm, stimulating union with each other in this divine life and work.

But, notice the words "from whom."

It is by union with Christ that all this is to be realized, as the body is united to the head. He is the head. From Him flows down into the soul and the church all the life-giving and directing energy. He that hath the Son hath life. And this union with Him is by faith. It is faith in Him that brings the reviving sense of sin forgiven, and sustains in all the trials of life, sanctifying them to us, inspires with courage and perseverance in Christian labor, and enables us to comprehend with all saints the love of Christ, that we may be filled with all the fulness of God.

LEADING THOUGHTS FROM RECENT SERMONS.

INFLUENCE OF GREAT MEN.

By REV. P. S. MOXOM, D.D. [CONGREGATIONALIST], SPRINGFIELD, MASS.

Blessed art thou O land, when thy king is a son of nobles, and thy princes eat in due season, for strength and not for drunkenness.—Eccles. x. 17.

CARLYLE has said that the history of the world is the biography of great men. There is another theory which is the reverse of this—that great men are made by exceptional conditions. Both of these theories are partly, but neither is wholly right. Emerson says that there are no common men. In the great man all lesser men recognize something of themselves. It is said that democracy has a tendency to suppress genius. It is too early to condemn this country on that ground. But it is certainly true that the general level of intelligence and refinement is higher than ever before.

The world is both led and interpreted by great men. Its dominant tendencies are expressed in the lives and characters of great men. The danger of democracy is that it may have the tendency to lower ideas. In the really great men is reflected the spirit of the people. And this country has not been poor in

great men. Washington, Franklin, Webster, Lincoln, Grant, and Sherman reflect the national conscience of our country. These men have interpreted us to the world, and their lives strengthen the fires of patriotism and religion. These men were essentially religious, because they believed in the sovereignty of righteousness. All true greatness is moral, and therefore the great man must be governed by the law of righteousness. Such men may be rightfully claimed by Christianity.

PUBLIC OFFICIALS AGENTS.

By REV. CHARLES H. PARKHURST, D.D., LL.D. [PRESBYTERIAN], NEW YORK CITY.

Neither came I of myself, but he sent me.
—John viii. 42.

THE first movement for redemption came not from the Son, but from the Father. God so loved the world that He sent His beloved Son. Redemption was the Father's scheme. Everything dates from the Father. The Son was only the agent. When twelve years old, He stated the whole case when He turned to His mother and said: "I must be about my Father's business." Christ was only the agent, and God the Father

the one true Redeemer. Christ came here because He was sent. His was a derived work. He said: "I came not of myself, but He sent me." Jesus Christ was God's missionary. He was not to do His own business, but God's business. Public officials are commissioned to do our business, and are continually forgetting that it is not their own business they are to do. They are like district messenger boys, and go around the corner and play marbles with their colleagues while they should be doing our business.

THE CALL OF ISAIAH.

BY PROF. M. S. TERRY, D. D. [METHODIST EPISCOPAL], GARRETT BIBLICAL INSTITUTE, EVANSTON, ILL.

Also I heard the voice of the Lord saying, Whom shall I send and who will go for us? Then said I, Here am I; send me.
—Isaiah vi. 8.

ISAIAH was a great prophet, a great poet, a great patriot, a great statesman, a great reformer, a great preacher, a great theologian. The entire chapter in which my text is found is one of exceptional beauty and power. It is an apocalyptic picture and conveys profound suggestions of divine revelation and divine calls and ministry.

Three things stand out in prominence—the vision, the experience, and the mission and ministry.

In studying the vision we must remember that we look at visionary symbols and not at realities. A symbol is a representation or the emblem of something. It is not the thing itself. But we receive the deepest truths in this way. From the word throne we get the idea of kingly power and authority. Eyes symbolize intelligence and wings rapidity of movement and retribution. They are all adapted to produce a deep impression of God's majesty and power.

Next note the effect of this vision on the prophet.

First came an awful sense of personal

and national sin. Here is revealed the philosophy of conviction and of true repentance.

The second effect was symbolized by the live coal, which was suggestive of the purging power of God's altar.

The third effect is at once manifested in the prophet's words: "Here am I; send me." This indicated a great change, an entire revolution of inner life.

The mission of this prophet, Isaiah, was remarkable from one point of view. It was, to a great extent, an unsuccessful mission and seemed a lamentable failure. Yet out of that guilty people a part was destined to abide.

We may all, in some way, be God's prophets. But we must first have a vision of God the holy, and a touch of the live coal.

THE EXPERT CHRISTIAN PUGILIST.

BY REV. C. S. LUCAS [CHRISTIAN], ALLEGHENY, PA.

So box I, as not beating the air, but I bruise my body and bring it into bondage.—1 Cor. ix. 27.

In this text and context are a dozen terms from the Isthmian games of wrestling and boxing. They are used by Paul to illustrate, to those familiar with them, the fight between the spirit, or Ego, of the Christian and his fleshly body of sin. Reverently studied they yield useful information to the Christian warrior. Paul was matched against an antagonist. You are, and I am, in the arena of life. The spectators are men, angels, and God. One's antagonist is not a Sullivan, Corbett, or Fitzsimmons, but his own body. This he must down, or it will down and damn him. I must put my blows in the right place. I must land on the right spot and must not miss the mark or waste my strength in beating air. I must beat my body with my fist, black and blue, batter, bruise and knock it out of its power to stand before me.

The Greek term used means to strike beneath the eye or in that spot which the pugilist touches when he paralyzes his antagonist, of which an expert said "one half inch either way and the blow would have been harmless." Paul put all his blows square from the shoulder and straight to the mark. Every manly man is matched in such a fight, and he must fight to a finish in the ring of his daily life if he is to win the stake or purse. If he is not "temperate in all things," if he does not drill and train to paralyze and prostrate him, he will have to throw up the sponge or be a castaway, one rejected and beaten in the battle.

How is it, Christian brother, with you? Do you beat air? Is your fleshly body weakening under your blows? How is your wind and strength? Why sympathize with the beaten pugilist if you are knocked out? Why rejoice with the victor, if you win? Your victory is grander than his. Paul won and died, saying in the very language of the Greek, "I have fought; I have finished. There is a crown for me." The Judge or Referee will give this,

the incorruptible crown, for which we strive in life's hotly contested battles.

TURNING-POINTS IN THE DESTINIES OF YOUNG MEN.

By J. HENRY SHARPE, D.D. [PRESBYTERIAN], PHILADELPHIA.

What . . . shall I do? . . . Jesus said unto him . . . follow me.—Matt. xix. 16-22.

WE see—A young man—A crowd—Jesus.

1. The young man's question.
2. Christ's answer.
3. The costliness of the price.
4. The result. The young man went out into oblivion. It was the turning-point in his destiny. He went out "sorrowful," shutting the door of history, for even his name is not now known. Had his choice been with Christ, as was Paul's, his name would have come down the ages, a friend of Christ, a friend of God.

There are these three things: (1) Ability, (2) opportunity, (3) choice. The greatest of these is choice.

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.

How to Be Great.

Verily I say unto you. . . there hath not risen a greater than John the Baptist.
—Matt. xi. 11.

My little men and women: How many of you would like to be great? (Hands up.) Name some great men. (Answers) Moses, Paul, Washington. (Good.) Do you think Sullivan and Corbett are great men? I thought you would say "No." Why? What is it, then, to be great?

Now, children, what is the first letter of "Great?" (Answer "G.") Well,

we will play this time on the "G" string.

Think of the "greatest" word that begins with "G." (Correct, "God.")

1. Be Godly: Be Godlike, a Christian. Love, serve, obey, and glorify God. Matt. vi. 33.

2. Be good: Obey parents, be pure-minded, truthful. Don't swear, fight, lie, steal, play truant, or deceive. 2 Chron. xix. 11 (last clause).

3. Be gentle: Mild, quiet, well-behaved, kind, polite, gentlemanly. Not rough, surly, pouty. But sweet in spirit, temper, and manners. Ps. xviii. 35.

4. Be generous: Liberal, willing to divide. Not stingy. Ready to forgive injury, overlook faults.

5. Be genuine: True, sincere, unaffected, real. Be what you seem. Not sham, or false, or deceptive.

6. Have grit: Be brave, courageous, manly; little heroes. Don't be afraid to say "No." (Daniel, Hebrew worthies.)

7. Have gumption: Sense, shrewdness, cleverness. God can help you. James i. 5. SHEPHERD.*

How Joseph became Premier of Egypt.

But the Lord was with Joseph and showed him mercy, and gave him favor in the sight of the keeper of the prison. —Gen. xxxix. 21.

God cares for every child and wonderfully promotes many who love Him.

1. God helped Joseph to resist temptation.

Sold by his own brothers, a slave in Potiphar's house, sorely tempted, he looked to God and firmly resisted temptation. So will God help every child who cries unto Him earnestly.

2. He helped Joseph in prison.

Under false accusations, long waiting for deliverance, his patience tried, God was with him and then all things prospered. He was promoted, honored in prison, and loved by those to whom he ministered.

3. He led Joseph "from the prison to the throne."

God made dreams the means. He can use what He pleases to promote His children who sincerely trust in Him and bide His time. Does He lead you?

4. He saved nations by Joseph.

Joseph's father and brethren, the neighboring tribes of Canaan, the surrounding nations as well as Egypt owed their lives to Joseph. He saved the Eastern world. Think of the millions saved by Paul, John, and Peter. How much one devoted to God can do when the Lord is with him! Look to him.

ALEPH-BETH.*

HINTS FOR COMMUNION SERMONS.

The New Commandment.

A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another.

—John xiii. 34.

CHRIST first practised what He afterward preached. John xiii. 4, 5. He will help us to do likewise. Not only a living Teacher but a living Power.

He gave new meaning to an old commandment which had become a dead letter. Lev. xix. 18.

New meaning in—"As I have loved you."

I. The Quality of Christian Love.

(1) Based on God's love to us. 1 John iv. 11, 19.

(2) Springs from our love to God. 1 John iv. 2; Matt. xxii. 37, 39, etc.

(3) Transcendent, long-suffering, kind, innocent, humble, modest, well-behaved, sacrificing, good-tempered, pure in mind, in heart, joyful and triumphant, patient, believing, hopeful, strong to endure, eternal. 1 Cor. xiii. 4-8.

II. Christian Love a necessity.

(1) The text is a commandment.

(2) Take love out of Christianity and you have nothing left. 1 Cor. xiii. 1, 2, 3.

(3) Love is the magnetic power which adds to our number. Professor Drummond calls Love the Greatest Thing; others declare it ought to be called "The Best," etc. Is it not both?

III. Christian Love the test of discipleship.

(1) See John xiii. 35; The jibe of Lucian.

(2) The Lord's Supper sets forth--

(a) His love for us.

(b) Our love for Him.

(c) Our love for one another.

SIMEON.*

Preparation for Communion.

Go and prepare us the passover, that we may eat. —Luke xxii. 8.

A SIMPLE command of the Master's, yet much hung on the carrying out of those instructions.

We do not live under the Old Dispensation, but may it not be equally necessary for a work of preparation to take place?

I. We are inclined to ask with the disciples: "Where wilt thou that we prepare?" In our church-home.

Personally we are to prepare. 1 Cor. iii. 16; vi. 19; 2 Cor. vi. 16, 17.

II. In what does this preparation consist?

With the old Jews all leavening substance was to be removed from the house. Much is to be cleaned away to-day. Bad methods of business. The leaven of personal jealousies, selfishness, unkind words and thoughts.

III. Who is to make this preparation?

Not the pastor for the entire congregation. Not a few saintly ones for the whole body of the church. Each one from pastor to humblest layman must seek this preparation in prayer.

YIRAH.*

HINTS FOR FUNERAL SERMONS.

The Separating Power of Death.

For I am persuaded that neither death . . . shall be able to separate us from the love of God which is in Christ Jesus our Lord.—Rom. viii. 38, 39.

PAUL was a man of human weakness like us. His contention with Barnabas. Acts xv. 37-39. His struggles with sin. Rom. vii. His thorn in the flesh. 2 Cor. xii. 7-9.

Yet he rose to be an honored apostle and a man of strong faith and assurance. Our text expresses that assurance. We view it now in special reference to death.

I. Death is a separating power.

(1) It separates us from friends.

(2) It separates from our cherished plans; (a) Cutting short the plans of the departed. (b) Thwarting or changing those of the living.

II. Death's power of separation is

limited. It can not separate us from the love of God.

(1) That love as revealed in Christ, all-powerful, unchangeable.

(2) All that His love plans for us.

III. Therefore—

(1) The departed, in Christ, are still surrounded by that love.

(2) It still encompasses us and in it we may rest. MAR.*

The Grave of Jesus.

Come, see the place where the Lord lay.—Matt. xxviii. 6.

ONLY four persons followed Christ's funeral. Loving hands laid Him to rest, and made up for the absence of many.

I. The grave was beautiful.

In a garden of flowers. Near the Holy City, where pious Jews desired to be buried. Not a "borrowed" grave. It was a gift.

Joseph would bear odium for putting a crucified man in his new tomb. The grave was not desecrated but made glorious forevermore.

Better to see Christ laid in the garden grave, than cast into the valley of Hinnom.

II. The grave was empty.

This filled many hearts with joy. This was the "womb" of the Christian church.

All graves will be empty. All graves are really empty now. The little child whose grave we covered but yesterday is playing to-day on the streets of the New Jerusalem.

III. The grave was visited by angels.

"Ministering servants" carried Lazarus to heaven.

We are near heaven at the open grave, where we feel the littleness of life, and all turbulent passions of the heart are at rest.

Will our grave be beautiful, covering a beautiful life; and empty because carried by the angels to the bosom of God?

ART.*

HINTS FOR MISCELLANEOUS SERMONS.

Love's Service.

If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet.—John xiii. 14.

BURDEN of Christ's teaching had been service to others. Disciples slow to understand. Ideas of place and power. The Master's life nearly finished. Old lessons taught over. Epitome of all that had gone before.

I. The scene. Lays aside garments; as He had put aside heavenly honors; took towel and girded Himself, as He had put on human flesh; washed their feet, as He had come not to be ministered unto, but to minister.

II. The misconception. Peter was dull at first. Tendency of literalists. When Christ spoke of bread, some thought of their stomachs; of water, the woman thought of her toil in drawing from well. So some believe yet in transubstantiation. Spiritual meaning. Foot-washing a belittling conception.

III. The lesson. Humble service to the dust-worn pilgrims of earth. Help one another. Pick up those down in the dirt. Make them clean in grace.

Little acts of kindness and humility the symbol of the Christ-life. Pride conquered. An immortal truth.

B. A. J.*

The Head-Winds and Rough Seas of Life.

And straightway he constrained his disciples to get into the ship, etc.—Mark vi. 45-51.

AN experience that disciples of Christ must pass through. There are the still waters (Ps. xxiii. 2), also the rough (Isa. xliii. 2; Mark vi. 48).

Our Scripture is full of comfort, gives us laws to interpret and understand our subject.

I. He sent them there (ver. 45). "Constrained them to get into the ship."

Thus, too, our strength and confidence under waves high and winds contrary. "He sent me here."

II. He saw them there. A step further and deeper in Christian experience. Many believe that Christ has sent them, called them to difficult places, posts of service and lots, but we forget—He sends them there.

III. He met them there (v. 43), "toiling," doing their utmost, straining every muscle.

His Presence never so valued or real before to them. His days of struggle, and toil, and difficulty that bring about these prized meetings with Christ, if only "toiling," grappling with our difficulties and hardships.

IV. He spoke to them there. Cheer—Encouragement.

Who would wish then for only the still waters, fair winds, days of ease?

Fear not the head winds and rough seas, since He sends, He sees, He meets, He speaks there. PILOT.*

HINTS FOR REVIVAL SERMONS.

Spiritual Somnolence.

I sleep, but my heart waketh; it is the voice of my beloved that knocketh, saying, Open to me, my sister, my love, my dove, my undefiled; for my head is filled with dew, and my locks with the drops of the night. I have put off my coat; how shall I put it on? I have washed my feet; how shall I defile them?—Sol. Song v. 2, 3.

I. A CONDITION, "I sleep, but my heart waketh." A condition between sound sleep and being fully awake, drowsiness. The bride had been wide awake, Chap. iv. 16. The Christian and the church often get into the somnolent state. Results seen in individual life and vineyard prosperity. Chap. i. 3, last clause; ii. 15.

"The heart waketh." The "root of the matter" is in us but we are unfaithful. Rev. iii. 14-20.

II. A call. "It is the voice of my beloved . . . saying, Open to me." Address of Christ shows His love for

the church. Eph. v. 25-28. History of the church one of declensions and revivifications. Isa. li. 9, 17; liii. 1. The call was to awake to action. Ez. xxxvi. 37, Church must put on coat by beginning to call upon God.

III. A consequence. This is in the context, ver. 6. The great danger of the somnolent state here presented. Amos vi. 1. God has many ways of calling churches and individuals to activity. Therefore, Matt. xxiv. 42.

KONIG.*

A Startling Question.

If the righteous scarcely be saved, where shall the ungodly and the sinner appear?—1 Peter iv. 18.

THIS is a startling question, yet a Scriptural question, not a newspaper scare.

I. Why shall the righteous (or Christians) scarcely be saved?

(1) Because of their smallness of faith in Savior. Luke xviii. 8.

(2) Because not fully saved. 1 Cor. iii. 3; Heb. vii. 25.

(3) Because slow to realize awfulness of, and loth to put away, sin, Matt. i. 21.

(4) Because iniquity abounding makes love wax cold. Matt. xxiv. 12.

(5) Because church-Christians and not life-Christians, hearers not doers. Matt. vii. 21.

II. Will Satan have best of it after Christ dying for world? Will God allow this? God just, even with Satan. Those who follow Satan, Satan will have. Those who follow Christ, Christ will have. And we are told the numbers of Satan are "many," of Christ "few."

III. The hopeless, helpless state of sinners at judgment. If those who make effort barely reach heaven, how can those reach there who make no effort? Their condition is their doom. Their unholiness their hell. No one to plead for them. Blackness of darkness forever! Repent, be sincere now.

ETERNITY.*

SUGGESTIVE THEMES AND TEXTS.

Texts and Themes of Recent Sermons.

1. Visions that Disturb Contentment. "And Jesus said unto him, If thou wilt be perfect go and sell that thou hast and give to the poor . . . and come and follow me. But when the young man heard that saying he went away sorrowful; for he had great possessions.—Matt. xix. 21, 22. By N. D. Hillis, D.D., Chicago, Ill.
2. Commercialism Reigns. "They sacrifice unto their net and burn incense unto their drag."—Hab. i. 16. By Rev. C. L. Bates, Pittsburg, Pa.
3. Christ Opening the Book of Life. "Thou art worthy to take the book and to open the seals thereof."—Rev. v. 9. By Rev. Clarence T. Brown, Salt Lake City, Utah.
4. The Nation's Perils. "Happy is that people whose God is the Lord."—Psalm cxliv. 15. By W. G. Starr, D.D., Richmond, Va.
5. Memory in Hell. "Son, remember."—Luke xvi. 25. By Rev. H. H. Hughes, Allegheny, Pa.
6. What is the True Church? "The church of the living God, the pillar and ground of the truth."—1 Tim. iii. 15. By W. J. Holland, D.D., Chancellor of the Western University, Pittsburg, Pa.
7. The Gold of Human-land. "The gold of that land is good."—Gen. ii. 12. By Louis Albert Banks, D.D., Brooklyn, N. Y.
8. Evils of Ring Rule in Municipal Government. "Wherefore by their fruits shall ye know them."—Matt. vii. 20. By Rev. G. C. Rankin, Houston, Texas.
9. The Flight of Years. "We spend our years as a tale that is told."—Ps. xc. 9. By Elder W. H. Sheffer, Nashville, Tenn.
10. Christian Patriotism, the Appeal of the Hour. "For he loveth our nation and hath built us a synagogue."—Luke vii. 5. By M. M. G. Dana, D.D., Brooklyn, N. Y.
11. The Judgment and Reward of the Righteous. "For we must all appear before the judgment-seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.—2 Cor. v. 10. By H. M. Wharton, D.D., Baltimore, Md.
12. The Well-Spring of Holy Sympathies. "Rejoice with them that do rejoice and weep with them that weep."—Rom. xii. 15. By D. Schley Schaff, D.D., Jacksonville, Ill.

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Themes for Pulpit Treatment.

1. God's Unconscious Agents. ("And it shall come to pass in those days that the Lord shall hiss for the fly that is in the uttermost part of the rivers of Egypt, and for the bee that is in the land of Assyria; and they shall come, and shall rest all of them in the desolate valleys, and in the holes of the rocks, and upon all thorns, and upon all bushes."—Isa. vii. 18, 19.)
2. The Secret of the Decline and Fall of Nations. ("And it shall be, if thou do at all forget the Lord thy God, and walk after other gods, and serve them, and worship them, I testify against you this day, that ye shall surely perish. As the nations which the Lord destroyeth before your face, so shall ye perish; because ye would not be obedient unto the voice of the Lord your God."—Deut. viii. 19, 20.)
3. Letting in Omnipotence. ("And Moses stretched out his hand over the sea; and the Lord caused the sea to go back by a strong east wind all that night and made the sea dry land, and the waters were divided."—Ex. xiv. 21.)
4. God's Memory and Mercy. ("Who remembered us in our low estate; for his mercy endureth forever."—Psalm cxxxvi. 23.)
5. Man's Memory and Misery. ("By the rivers of Babylon, there we sat down; yea, we wept when we remembered Zion."—Psalm cxxxvii. 1.)
6. The Fate of Evil. ("And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming."—2 Thes. ii. 8.)
7. The Exclusiveness of the Christian's Boast. ("But God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me and I unto the world."—Gal. vi. 14.)
8. What Makes Poverty Rich. ("How that in a great trial of affliction, the abundance of their joy and their deep poverty abounded unto the riches of their liberality."—2 Cor. viii. 2.)
9. The Pledge of Immortality. (Now He that hath wrought us for the self-same thing is God, who also hath given unto us the earnest of the Spirit."—2 Cor. v. 5.)
10. The Blessing that Abides. ("Now, therefore, let it please thee to bless the house of thy servant, that it may be before thee forever; for thou blessest, O Lord, and it shall be blest forever."—1 Chron. xvii. 27.)
11. Turning the Will into the Deed. ("Now therefore perform the doing of it; that as there was a readiness to will, so there may be a performance out of that which ye have."—2 Cor. viii. 11.)
12. Accepting the Will for the Deed. ("For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not."—2 Cor. viii. 12.)
13. Idle Visions. ("And while they looked stedfastly toward heaven, as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven?"—Acts i. 10, 11.)
14. The Widened Circle of Concern. ("Look not every man on his own things, but every man also on the things of others."—Phil. ii. 4.)
15. The Undivineness of Scorn. ("Behold, God is mighty, and despiseth not any; He is mighty in strength and wisdom."—Job. xxxvi. 5.)

ILLUSTRATION SECTION.

SIDE LIGHTS FROM SCIENCE AND HISTORY.

Light on Scriptural Truths from Recent Science and History.

By REV. GEO. V. REICHEL, A.M.,
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THE ADVANCEMENT OF SCIENCE.

"AND KNOWLEDGE SHALL BE INCREASED" (Dan. xii. 4).—This prophecy is not the least in importance among prophecies that have been either wholly or in part fulfilled. If we will but stop and think, the means for the increase of knowledge, in our own land alone, to say nothing of other lands, have become stupendous, astonishing.

The present day witnesses an advance in education that ought not only to satisfy every student of biblical prophecy as he ponders this passage (quoted above) from Daniel, but must put to silence every scoffer at the Bible's power to predict certain future events.

We have but to turn to the history of education in New England and the so-called West in Washington's day, and compare it with our modern achievements, to see that in so short a period as one hundred and twenty or twenty-five years, the prophecy of Daniel would appear more than met. Think of Harvard University with its 3,290 stu-

dents; of Michigan University with a total number of students (2,864) nearly equal that of Harvard; of the Northwestern University of Chicago with 2,414 students; of Pennsylvania University with 2,398; of Yale with but 40 less than the number attending the Pennsylvania University, while Columbia brings its total of students not far from the same figure! And, when we remember the superb facilities which these and many more similar institutions offer the rising generation, we are constrained to say that the fulfilment of the ancient prophecy is practically inconceivable in its present vastness of achievements, and altogether immeasurable in point of world-wide benefit to men.

In this connection, *The Annual Register* of the University of Chicago alone affords a fascinating study. Its usual 400 pages display the most elaborate scheme of organized learning. As one writer has well said, "Is there anything that these people do not know and do not teach?" But, equally wonderful systems of instruction may be found in the University of Minnesota, in the University of North Carolina, in Vanderbilt University, in Leland Stanford, Junior, University, and in a score of others of equal standing. And what is true of one is true of all, namely, that the entire system of education in America has ample security for the future in the fact that our schools, academies, colleges, and university-extension movements are for the people.

"FOR WHAT IS YOUR LIFE?" (James iv. 14).—Science has achieved much touching the problem of human existence, but with the problem of the successful prolongation of life it still fails. Death may be fought off for a few days, perhaps, by certain special appliances of scientific skill to a dying man, but tho thus repulsed for a time, the "dread destroyer" gains the victory.

The San Francisco *Examiner* recently stated a case in which a gentleman dying of a slow fever was kept alive, and, "in fact, was almost enabled to get

back to continued life, by a very large administration of oxygen for breathing, in lieu of air." But he died. From the same source, we learn that a wealthy mine-owner, suffering from the last stage of pneumonia and a complicated state of the heart, prolonged his life at an expense of \$300 per day for several days by the application of oxygen. And, tho at the first his physician thought that there was a strong probability of recovery, an apoplectic attack, with paralysis, set in, and carried him off.

The Solar Corona.

BY ARTHUR E. BOSTWICK, A.M.,
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"FOR NOW WE SEE THROUGH A GLASS DARKLY, BUT THEN FACE TO FACE." (1 Cor. xiii. 12).—Seeing darkly is not necessarily a mere limitation of vision; it may disclose things that with earthly eyesight we could not appreciate if the sight were full and unobstructed. For a mortal man in the body to be given a face-to-face interview with the Almighty would be to blind him with glory. And if he could see he would doubtless not understand. An experiment that lets in a world of light on nature to a modern experimenter might have been witnessed—nay, in some cases doubtless has been witnessed—in old times without its significance being grasped in any way. Full sight, with accompanying understanding, is only for those who have grown up to it; while for those who have not reached a state where their eyes and their comprehensions can stand the glare of light the best sight is that which is obtained through some medium.

A striking illustration of how a medium that is apparently of the last degree of obscurity may afford a glimpse of things that can not otherwise be seen, is given by a recent discovery announced from Birmingham, England. Every one has heard of the solar corona, that mass of soft, silvery radiance that surrounds our sun, but

is utterly lost to our sight amid his glare except when the central body is hidden during a total solar eclipse. Many have been the conjectures regarding the true constitution and meaning of the corona, and great the lamentation that we could not discover some way of viewing it in ordinary daylight. A phenomenon that can be seen only once in several years, and then only for a few seconds, is hardly a promising subject for study and investigation. No wonder that some observers regarded it as due to a cloud of fine matter reflecting the sun's light, while others supposed it to be but the diffracted light of the sun itself, and others still looked upon it as electrical. No wonder that observers differed even with regard to its form, drawings made by different persons representing it as of widely different shapes and extent.

For many years astronomers have been endeavoring to get a glimpse of it at other times than during an eclipse, but all their ingenious methods of attacking the problem have met with failures. Now, if we are to believe Mr. Packer, an amateur English astronomer, he has succeeded by means of the interposition of metal foil—tin, lead, or copper. Held between the eye and the sun a sheet of foil seems to transmit no light at all—there is only obscurity. In reality some light filters through, and tho it is too feeble to affect the eye, it is sufficient, if time be given to it, to affect a photographic plate. And the rays that get through are precisely those that are best adapted for photography. These rays abound in the corona, while they are relatively weak in the bright glare of light that comes from the sun's body. Hence, taken through metal foil, a photograph of the corona results.

The facts disclosed by these pictures are, we are told, so wonderful that the discoverer was at first afraid to admit that they were truly photographs of the solar envelope, but an exhaustive series of trials showed him that they were indeed so. They disclose, so he believes, that the corona is an electrical phe-

nomenon, perhaps akin to the celebrated "cathode rays." Certain it is that it depends closely upon the sun-spots. Every spot seems to give out its own coronal ray.

Such are some of the facts that appear at once when we see darkly, but which have escaped us for years while we gazed at the sun face to face. May not the Almighty veil His face from us for some similar reason, inscrutable tho it may appear to us now?

The Study of Ancient Coins.

BY REV. JEREMIAH ZIMMERMAN,
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THE TEMPLE-MONEY JEWISH.—From a study of the Greek and Roman money that was current in Palestine we can readily understand why no money except the Jewish could be used for the support of the temple, Hence the necessary office of the money-changers who sat in the outer court of the Gentiles to change the foreign money into the half-shekels of the sanctuary, or temple coin. In fact, the coins of Greece and Rome were stamped with the images of gods and goddesses and the Jews could not employ these for holy use in the religious support of the temple.

THE STATER.—The tetradrachm or stater, that Peter found in the mouth of the fish caught at Capernaum to pay the sacred tribute for Jesus and himself, has special interest as an incidental illustration, or proof from coincidence, of the accuracy of the Gospels. Instead of stating that he secured two didrachms, the tribute for two persons, we are told that it was a tetradrachm, for at that time the didrachm was no longer current.

It is most likely that the thirty pieces of silver that Judas received for the betrayal of Jesus were the current tetradrachms.

EARLY JEWISH COINS.—The first Jewish coined money consisted of the

shekel and half-shekel, issued by Simon Maccabeus.

Previously to this time the Jews either weighed their gold and silver or employed the current coin, for the tetradrachm was about the value of the shekel. When we read, in Ex. xxxviii. 26, that each of the 603,550 men of twenty years and upward paid in the half-shekel of the sanctuary, or atonement money, as a ransom of the soul, and which was to be given annually, it does not mean a coin but a standard of weight, about 220 grains.

We must understand the same when we read, in 1 Samuel ix. 8, that when Saul and his servant—after turning away from their vain search for the lost asses, and seeking out the prophet of the Lord that he might show them their way to the asses—had only the fourth part of a shekel, *i. e.*, in weight, with them to give the prophet as a present.

The first commercial transaction recorded in the Bible was the purchase of Macpelah, for which Abraham weighed out the 400 shekels of silver.

EGYPTIAN MONEY.—As the ancient monuments of Egypt showed that they had a standard currency or money in rings, and a number of these gold rings found in Egypt are now in the Museum at Leyden, we may therefore conclude that the early Hebrews used similar pieces of a definite or standard weight.

It seems that when the sons of Jacob went into Egypt to buy corn they took this "annular currency" with them, for in Genesis xlii. 35 it is designated as "the bundles of money," and xliii. 21, "in full weight." This form also accords with Deut. xiv. 24, for the ring money could be conveniently bound up for carrying in the hand. At all events, in those early times they had pieces of money of standard weight that circulated in the place of a regular system of coinage.

PERSIAN MONEY.—The gold and silver Daric of the Persian kings is the earliest coined money referred to in the

Old Testament, and not later than the reign of Darius, nearly 400 years before Christ.

THE JEWISH SHEKEL AND THE TEMPLE TAX.—The Jews, until the days of Simon Maccabeus, were obliged to weigh their gold and silver as a medium of exchange, or else make use of the current money of other nations. They never had a gold coinage, and one ruler alone received the right, from Antiochus VII., to issue coins in silver. All his successors were permitted to strike their money in copper alone. Of course I do not include the revolt of the Jews under Simon and Eleazer during the reign of Vespasian, and that of Simon bar Cochab in the days of Hadrian, when the last Jewish money was issued.

The shekels of Simon Maccabeus were not current in the days of Christ, and were used alone for the temple service; but the current Greek and Roman money was reckoned in shekels, for the shekel was equal in value to the Greek tetradrachm, and to four denarii of the Romans. There were local collectors of the tribute money for the temple in the different cities, and, Capernaum being the home of Jesus and Peter, it was not strange that on their late return to the city "they that received tribute money came to Peter and said, 'Doth not your master pay tribute?'" although they may have had some sinister design. According to Edersheim, "On the 15th of Adar the money-changers opened stalls throughout the country to change the various coins" which Jewish settlers at home or abroad might bring, into the ancient money of Israel. For custom had it that nothing but the regular half-shekel of the sanctuary could be received at the treasury.

On and after the 25th of Adar, when the pilgrims came to Jerusalem, the money-changers sat within the courts of the Temple that they might change all foreign money for the shekel of the sanctuary, the money receiving a fixed rate of discount; but this was often

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shamefully abused, and it is not difficult to picture to our minds some of the excited scenes enacted here when exactions, bargainings, and disputes often led to loud and angry words, and we can readily understand how all this must have wounded the soul of our Savior and led to His words of scorching rebuke, and to his ejection of the money-changers from the temple precincts.

It has been estimated that this temple tax amounted to as much as \$380,000 annually; and that the favored money-changers received no less than \$45,000 for their portion.

The large amount contributed annually was expended in defraying the various expenses connected with the worship and services of the temple, as well as for the purchase of all the animals for the daily morning and eve-

ning burnt offerings that were made for all the Israelites at home and abroad, besides providing for all other sacrifices, etc. The money received was much more than sufficient to meet all these necessary expenses.

After the destruction of the temple, the Sanhedrin and the sacrificial worship were abolished, but to this calamity was added the insult of compelling them to pay the same amount for a long time toward the building and support of the temple of Jupiter Capitolinus at Rome. That was the bitterest irony that ever fell to the lot of the Jewish race. It is true that the humane Nerva removed the grievous calumny from this enforced tribute to the temple at Rome, as a coin of Nerva shows ("*Fisci Judaici Colunnia Sublate*"), but the emperor did not remove the tax itself.

HELPS AND HINTS, TEXTUAL AND TOPICAL.

BY ARTHUR T. PIERSON, D.D.

Studies in Genesis.

CHAPTER XXXIII. records the meeting of the two brothers, Jacob and Esau, after a long separation and alienation.

The central verse is the tenth:

"For I have seen thy face,
As tho I had seen the face of Elohim."

Jacob doubtless refers to the vision of Peniel, in which God had appeared, not angry but reconciled; even so it was with the face of his brother. The whole narrative is beautiful for its naturalness, its verisimilitude.

Succoth (Booths) was on the east of Jordan. When he came to Shalem (Peace) it was on the west, and properly in the land of Promise; and so, where Abraham bought a burial-place, Jacob purchased a dwelling-place.

20. And he erected there an altar, and called it El-Elohe-Isra-el. The constant recurrence of this name of God,

El, in Jacob's history, can not be accidental. This altar, built on the very spot already consecrated by Abraham, was called not by the name of Jah (Compare xii. 7) but El. Why should the grandfather call an altar Jah, and the grandson call it El? God had accepted Jacob and had revealed Himself to him under this name, and changed his own name, incorporating into it El, somewhat as he had introduced into Abram's name a syllable of the name Jehovah (ah). Jacob, in building his altar, memorializes this name, especially revealed to him, and the syllable El occurs. Compare xxxv. 7: "El, my El, Prince of El." Again, in chapter xxxv. 1-7, we meet this special name:

"Arise, go up to Beth-El."

"He called the place El. Beth-El." Chap. xxxv. Compare xxviii. 19.

1. "Arise, go up to Bethel and dwell there."

Bethel is now to become more than a tarrying-place. Jacob is bidden to go there and abide; a new altar to be built, in memory of the Divine Revelation there. How often in our spiritual history are we sent back to the point of an earlier experience, to rebuild a broken altar, renew a broken covenant, refresh our spirits by the remembrance of some former revelation of God. Why the emphasis on thanksgiving (Philip. iv. 6) if not because of its connection with a review of the past dealing of God? "Beware that thou forget not." One of the vices for daily life is that we do not remember the Lord's mercies, and so we lose the effect of past loving-kindness and fidelity to His promises in quickening faith, love, and hope. Nothing will so help us to build up a broken prayer-altar as the recollection of past blessings, and nothing will keep that altar from falling into ruin more than habitual thankful remembrance of God's faithfulness.

2. The "strange gods" remind us of the teraphim which Rachel stole and secreted when she left Laban; and it is not improbable that the spoils they had just gathered (xxxiv. 27) embraced what was linked to heathen worship and idolatries. Oriental cities then as now were filled with relics of idol-worship. It is a rebuke to the believer to observe the extent to which a false religion pervades daily life. It was customary to dedicate household feasts to various gods, so that the very food and drink became a sort of oblation and libation to them. Household utensils, implements—mechanical and artistic—were so associated with the false gods that idolatry was interwoven with even the garments worn and ornaments of their persons. Hence in verse 4 we find earrings surrendered—perhaps symbols of idolatry—or sacred charms like those worn by Africans to-day. Possibly the oak under which Jacob hid these earrings was the same referred to in Josh. xxiv. 26.

These earrings were worn not merely as ornaments but as talismans for

superstitious ends, probably as amulets first consecrated to some false god or formed under some constellation and stamped with magical characters. Maimonides mentions rings and jewels impressed with the image of the sun and moon, and Augustine refers to similar ornaments. Crescent earrings are often met with in Mohammedan land seven now.

Jacob's purification of his household again suggests a lesson on the need of a constant renewal of our reparation unto God.

5. "The terror of God was upon the cities," etc.

The power of God to awaken fear in the minds of men is often illustrated in the Old Testament history. How many were the causeless panics recorded in the word of God. A "panic fear" suggests the god, Pan, the supposed cause of sudden fear.

Compare Exodus xv. 15, 16. The Dukes of Edom and Moab, xxiii. 27, xxiv. 24; Deut. xi. 25; Joshua ii. 9-11; v. 1; 1 Samuel xi. 7; xiv. 15; 2 Chron. xiv. 14; xviii. 10; Psalm xiv. 5.

This matter will repay close and careful study. It reveals a new Force in operation in human history: the Power of a divinely created fear, which alone accounts for an apparent reversal of all ordinary laws of probability. God is not "on the side of the heaviest battalions!"

Some examples of the operation of this supernaturally awakened apprehension or terror may be found in the following passages of Scripture:

2 Kings vii. 6. The flight of the Syrians, when the Lord made the host to hear a noise of chariots, etc.

Ibid. xix. 7. The rumors that caused Rabshakeh's return to Assyria.

2 Samuel v. 24. "The sound of the going." Job xv. 21; Jerem. xx. 3, 4.

7. Again we meet this mystery of El, the name whereby God made Himself specially known to Jacob. El-Beth-el—not the "God of Bethel," but "El—of the house of El." There seems a

new emphasis placed on this name, after all these years.

10. Now again, when, returning to Bethel, Jacob fulfilled his early vow by a reconsecration of Bethel as God's house or temple, God once more appears to him, conforming unto him His promises and ratifying the new name, Prince of El.

11. I am El-Shaddai. This is better than God Almighty, since it brings the name El again into view.

It is to be noted also that, as to Abraham, every new appearance of God to Jacob seems to be accompanied with increased revelation of God's purpose. Here emphasis is laid on the posterity and inheritance of Jacob.

The rest of this chapter presents two conspicuous records:

1st. The death of the beloved Rachel in childbirth.

2d. The incest of Reuben whereby the right of primogeniture was forfeited (compare Genesis xlix. 3, 4; 1 Chron. v. 1), and transferred to the sons of Joseph, who had a double portion.

18. Beautiful is the contrast of names here: Benoni—Benjamin—son of my sorrow, son of my strength, of the right hand, literally—but the right hand was connected with prosperity and dexterity as the left was with calamity and failure. Every affliction may be looked at in two aspects, and what seems productive only of sorrow may be found fertile in consolation and strength if laid hold of by faith.

22. It is also a curious coincidence, possibly not without some typical value, that so close together come the records of the birth of Benjamin, the youngest and the moral suicide of Reuben, the eldest, of Jacob's sons. The last is again first, and the first last.

Rachel's sons thus come to the front. At first she was barren and Leah seemed to have all advantage. But ultimately to her sons came the birthright—and a treble inheritance—for both Ephraim and Manasseh had each a tribal allotment in Canaan, as well as Benjamin. Surely all this is not without signifi-

cance. Can there be seen here no divine retributive Providence at work? Joseph is sold into Egypt by his brethren. He becomes ruler of all Egypt and ultimately their own deliverer. He came into the primogeniture and his sons get a double share. Do we not see such retributive Providences at work in all history? And is there any doubt that when all secrets are revealed, countless other such compensations will be seen, not now apparent?

Mendelssohn at Friborg.

MENDELSSOHN, it is said, once visited the cathedral at Friborg, and, having heard the great organ, went into the organ-loft and asked to be allowed to play it. The old organist, in jealousy for his instrument, at first refused, but was afterward prevailed on to allow the great German composer to try the colossal "thunderer" of the cathedral. And after standing by in an ecstasy of delight and amazement for a few moments, he suddenly laid his hands on the shoulders of the inspired musician and exclaimed: "Who are you? What is your name?" "Mendelssohn," replied the player. "And can it be! I had so nearly refused to let Mendelssohn touch this organ!" How little sinners, and saints, too, know what they do when they refuse to let Jesus Christ have full possession of their whole nature and evoke the full melody and harmony of which it is capable!

"God Does Nothing!"

FROUDE said to Carlyle: "I can not believe in a God that does nothing." "Alas," said Carlyle, "God does nothing." Poor men, both of them, that knew so little of God and His doings, that they knew not where to look for His mightiest acts. His miracles of power and grace are not to be seen by the natural or carnal man. Only the spiritual eye that is opened to see, the eye of the heart illumined by the Holy Spirit, discerns the things of God. To

such He is constantly doing as well as able to do, exceeding abundantly above all we ask or think. "But such doing is only discerned when His power worketh in us."

Resting on Certainties.

FARADAY, with the intellect of twenty men, was asked on his dying bed: "What are your speculations?" "Speculations? I have none. I am resting on certainties. I know Whom I have believed, and am persuaded that He is able to keep that which I have committed to Him."

Baptism of the Spirit.

WHATEVER the mode of baptism by water, the baptism of the Spirit seems to be expressed by affusion.

Note the following ten forms of expression:

"The Spirit of the Lord is upon me."

Joel said, "I will pour out."

"He hath shed forth this."

"The Spirit hath anointed me."

The name Christ means "He who hath the chrism."

"He baptized with the Holy Ghost and fire."

"Sat upon each of them."

"Fell on them as on us."

"Shed on us abundantly."

"Unction from Holy One."

The Vine and the Branches.

JOHN xv. 1-10.

Rosenmüller—refers to Josephus ("Antiq." xv. ii, B. J. v. 5). On the door of the temple, 70 cubits high, leading to Holy Place, an artificial vine spread out, with branches and leaves of precious metal and clusters of diamonds and pearls. Compare Jerem. ii. 21; Ezek. xix. 10; Joel i. 7; Mark xii. 1; Rev. xiv. 18, etc.

1. The fundamental idea in this parable is the intimacy of union between Christ and His believing people. One blood, in one body, as in the vine one sap and juice, which He made symbolic of blood.

2. Preservation of spiritual fellowship through that unity, on which all growth and fruit must depend. "Apart from me—nothing."

The vine is the most spiritual of plants. There is on the part of the branch absolute dependence. "Thou hast wrought all our good works in us." We must avoid refining away this truth—a figure of speech means more, not less, than the literal terms used.

ILLUSTRATIONS AND SIMILES.

THE CONVERTED BURGLAR.—Several years ago I had been holding a series of meetings in St. Louis. The newspapers published my sermons every day and with great long headlines. These were often of such a sensational character that I was much shocked. One night I preached on the text: "Believe on the Lord Jesus Christ and thou shalt be saved," and spoke of the apostles in jail at Philippi. The heading in one of the papers next day was: "How the Jailer got Caught." This paper was taken into a jail where a burglar named Ballintyne Burke was imprisoned and awaiting trial. He read the headline and said: "This is good," and began reading. He found out that it was not a tale of to-day, but a sermon. That sermon converted him. The bailiffs noticed the change in his face and expression and habits. So firmly were all about him impressed by it, that altho some at first thought that he was trying to work the pious dodge, when the case came to trial, it was not pressed. Burke got off. He decided to be honest. He tried to get work and failed. None would trust him. He had a tough fate. On it was written the story of his life.

But he had gotten grace and that changed it. The whole expression changed. He had a hard time and went to New York. Then he returned to St. Louis. The sheriff sent for him. He thought that some old crime was to be brought up against him, but he decided to tell the truth about the matter. He went to the sheriff and what was his surprise to hear him say: "I want you to be a deputy-sheriff. You are a changed man. I have had you 'shadowed' for six months and when you were in New York I wired them to keep you in sight. They wrote me you were O. K. Now I want to make all square."

Burke remained deputy-sheriff from ten years ago until his translation about six months ago. To illustrate how highly he was esteemed, a preacher who was prevented from keeping an engagement, asked Burke to preach for him, and went and asked the sheriff to let him off. The sheriff said that he was sorry, but that this would be impossible, as he had just levied on a jewelry store and there was a large stock of diamonds of which no inventory had been taken, and there was no one he could trust there except Burke.—*Dwight L. Moody.*

EXEGETICAL AND EXPOSITORY SECTION.

EVIDENCES OF A PRIVATE CONFERENCE DURING PAUL'S VISIT TO JERUSALEM AT THE COUNCIL.

On the Basis of Galatians ii. 1-10.

BY PROFESSOR M. W. JACOBUS, Ph. D.,
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PAUL is giving in these verses an account of his visit to Jerusalem which is narrated by Luke in Acts xv. His object in bringing this visit into the argument of the Epistle is to show that even at that time, when he was in consultation with the Twelve, his actions could not lay him open to the charge made against him by the false teachers among the Galatian churches that he was no true apostle; that he was an intruder in the sacred circle, without rights and destitute of all authority; that his Gospel was a man-made affair, based, perhaps, upon what of the truth the Twelve had told him, and then worked out into his own free-lance ideas. It is, in fact, to show how groundless these accusations were that he develops, as he does, the first part of this Epistle, claiming a divine source for his apostleship (i. 1) as well as for the Gospel which accompanied it (i. 11*f.*) and asserting, not only the supernatural power required to change its life from its old, bitter, persecuting Judaism (i. 13*f.*) but the absolute independence of all human instruction and all apostolic commissioning authority which he had maintained from the day of his conversion up to the present time (i. 16; ii. 21). To bring out more clearly this latter point he recites this visit of his and Barnabas to Jerusalem, which is generally believed to be the visit made at the time of the council called to take action on the dispute concerning the circumcision of the Gentile converts to the faith (ii. 1-10).

He states, first of all, the motive with which this visit was undertaken. It

was not because he had been summoned by the Jerusalem apostles to appear before them and answer for the course he had pursued; neither was it because he was in any way wanting in conviction as to the rightness of his claims regarding the admission of the Gentiles into the church. It was in obedience to a revelation (*κατὰ ἀποκάλυψιν*, ver. 2) —by direction of God himself—making it evident not only that it was God's purpose that he should go, but that God, so to speak, was interested in the vindication of the position which he had assumed. This, of course, is perfectly consistent with Acts xv. 2, which simply gives the outward cause. When he came, therefore, to Jerusalem, he placed before the brethren of the city (*αἰτιοῖς* having its antecedent in *Ἱεροσόλυμα*—as Mark iv. 23; Luke v. 14; Acts viii. 5) the Gospel which he was proclaiming among the Gentiles—but privately to them who were of reputation, lest, somehow, he was running or had run in vain (*κατ' ἴδιον δὲ τοῖς δοκοῦσιν, μή πως εἰς κενὸν τρέχω ἢ ἔδραμον*, ver. 2). It seems necessary to hold this last clause, which we have quoted, as referring to a private conference held before and in anticipation of the public assembly recorded in Acts. The following reasons, among others, may be cited for this view:

1. To hold it as merely another account of the public council, apart from all difficulty involved in the interpretation of *κατ' ἴδιον δὲ*, is to bring one face to face with the evident fact that Paul's attitude here hardly fits in with what is stated of the part taken by him in the public meeting—at least if we can trust the historical accuracy of the Acts account. There Paul and Barnabas are stated to have simply rehearsed how great signs and wonders God had wrought through them among the heathen (Acts xv. 12).

There is no appearance in this Acts account of anything corresponding to

this attitude of anxiety expressed by *μη πως εις κενον τρέχω η δδραμον*. The first part of our verse (*και ανεθεμην αυτοις το ειαγγελιον δ κηρισσω εν τοις ιθνεσιν*) might be held to describe Paul's part in the public meeting, but not this second part which we have particularly before us.

2. There is, further, no appearance in the Acts account of anything connected with the demand for Titus' circumcision which is dwelt upon in verses 3-5 of our passage. There is no hint in that account of any such demand. There is no intimation of any such opposition as the apostle here says he gave to the demand (*οις ουδε προς ωραν ειξαμεν τη υποταγη*). In fact the Acts account presents the relations between Paul and the Jerusalem apostles as decidedly friendly. Peter opens with an address most cordially supporting Paul's position (ver. 6-11), which is followed by the personal statement of Paul and Barnabas (ver. 12), and then James reiterates Peter's views and gives his own judgment, which, while of the nature of a compromise, supports Paul in all the essentials of his claim (ver. 13-21). As far as the apostles are concerned, the whole affair is harmonious from beginning to end. There is no indication even of the introduction of any personal matter whatever. The whole discussion is general regarding the Gentiles of Antioch, Syria, and Cilicia—and so, by inference, Gentiles everywhere—as a class.

3. But there being no appearance in the Acts account of any such controversy between Paul and the Jerusalem apostles, there is, naturally, no appearance there of any such agreement between them and Paul as is made so much of in our passage (ver. 7-10). The judgment which James gives in the Acts account is followed by the action of the council, as a body, which consisted merely in the choosing of representative men from their number who should accompany Paul and Barnabas and bear with them to these troubled churches a letter of greeting

giving the decision to which they had arrived. There is no hint of anything like the personal pledge of friendly community of work and division of the field of labor mentioned in ver. 9 and 10.

4. To this is added the fact that Paul's designation of the audience before which he laid the facts in the case—"those of reputation" (*τοις δοκοουσιν*)—does not suit the general composition of the public council. In fact from his usage of this term in ver. 6, and especially in ver. 9, there can be no question that he meant by it simply the three principal members of the Jerusalem apostolic circle—James, Peter, and John. This will hardly agree with the comprehensive statement in Acts xv. 6 (*Συνήχθησαν τε οι αποστολοι και οι πρεσβυτεροι ιδειν περι του λογου τουτου*).

Indeed this Galatian account of Paul's conference with the apostles on this visit to Jerusalem, is so unlike the account given of the general council in Acts xv. that it reads almost like a different visit, and one can see how some critics have insisted there can be no reconciliation of the two accounts.*

But assuming such a private conference between Paul and these three "pillar" apostles as preliminary to the public gathering, the differences are very significantly explained, and the two accounts are seen to be, not simply in harmony with each other, but, in a supplemental way, necessary to a full understanding of this visit.

From the Galatian account Paul's object in this conference was to give these three apostles such a clear understanding of his position regarding the admission of the Gentiles into the church (*ανεθεμην . . . το ειαγγελιον δ κηρισσω εν τοις ιθνεσιν, κατ' ιδιαν δε τοις δοκοουσιν*) as to secure from them an acknowledgment of the essential Gospel

* See the position taken by Professor Ramsay in his "Paul, the Traveler and Roman Citizen," and also Mr. Sanday's criticism of the same in February, 1896, number of *The Expositor*.

principle of justification by faith which underlay it and so to have their support in the public council which was to follow. In this public council he knew he would be opposed by the Judaistic brethren in the church—as indeed the Acts account would give us to understand he had already been upon his arrival in the city, ver. 5 ff. Should their views prevail in this council and the body adopt their position, not only would his mission work among the Gentiles be thwarted now and in the future, but much of what it had accomplished would be undone. It was, consequently, in fear of this Judaistic influence against his position and with desire to secure the influence of these three leading apostles in support of his views that he holds this preliminary conference with them. So we see this rather peculiar statement of Paul's timidity is fully explained (*μή πως εἰς κενὸν τρέχω ἢ ἐδραμον*). He was afraid simply for the organized success of his work. He did not wish to have the church misled into an opposition to his labors. He could not afford it as a worker; the church could not afford it as holding to the doctrine of justification by faith. So also is explained this contention regarding the circumcision of Titus (ver. 3 ff.). Representatives of this Judaizing party either secured admission into this conference and demanded the administering of this rite to Titus, or they so clamored for it in the general Christian gathering-places of the city, after Paul's arrival with this uncircumcised companion of his, that the three apostles who were present urged this circumcision as a matter of expediency—very much as later, upon the occasion of Paul's last visit to the Holy City, the brethren urged upon him the Temple services, to which he gave himself, as an expedient testimony to his un-hostility to the Law (Acts xxi: 18-26). To this demand regarding Titus, however, Paul refused absolutely to yield on the basis of the essential Gospel principle involved, which was the very thing for which he was contending and

for which he was to stand in the public council (ver. 5). And Paul's arguments prevailed. These three apostles—leaders tho they were in the church, and, as such, specially revered by these anti-Pauline agitators of Galatia—did not modify his views; on the contrary he modified theirs (ver. 6). And so is explained the agreement arrived at between Paul and these "pillar" apostles (ver. 7-10). It was based on a recognition by these apostles of the essential identity of Paul's position regarding the Gentiles with Peter's position regarding the Jews. Both positions found their standing-ground in the identity of the Gospel committed to these two workers (ver. 7), the identity of the divine power which energized to their apostleship (ver. 8), and the reality of the grace granted to Paul for his work among the Gentiles—as real a grace as that granted Peter for his work among the Jews (ver. 9). So there was given to Paul and Barnabas openly, honestly and sincerely, the right hand of fellowship (*δεξιὰς ἔδωκαν . . . κοινωνίας*) there being coupled with it simply the desire that Paul and Barnabas, in their mission work, should not be forgetful of the poor within the mother church. To this desire they naturally gave most hearty yielding, as on their previous visit to Jerusalem (Acts xi. 27-30), they had shown they could serve the church this way—and, Paul adds, it was this very thing of attention to the Jerusalem poor that he was zealous to observe in all his mission work since this council (ver. 10), as these Galatian churches doubtless had very tangible proof in the collections for these Jerusalem saints which he had ordered to be gathered from among them and the Macedonian and Achaian churches (1 Cor. xvi. 1-4; 2 Cor. ix. 1-5).

And so we understand clearly how Peter and James—according to the Acts account—came to place themselves before the public council in such strong support of Paul and Barnabas. They had been won over to these Gentile workers' views in the private confer-

ence which had preceded, and in which Paul had fought for the truth which he had proclaimed to his Galatian churches (*ἵνα ἡ ἀλήθεια τοῦ εὐαγγελίου διαμείνῃ πρὸς ὑμᾶς*) and had won.

A full account of this private conference necessarily enters into Paul's apology before his Galatian accusers, since it was in this conference, if anywhere, that his contact with the apostles might open him to the charge which the false teachers were making against him—of not being an independent apostle, but one who gained his right to speak, and, in fact, the contents of what he spoke, from those who had been apostles before him. This account, however, shows that he was not only not guilty of such dependence as this, but was independent enough to win them over to his own position. Paul's suc-

cess in this private conference will also throw significant light upon the narrative with which the chapter closes in which Paul is fearless enough to confront even the leader of these "pillar" apostles calling him openly to account and rebuking him publicly before the church for the inconsistency of his conduct in Antioch after this public council was over (ver. 11-21).

It is most likely that a careful and painstaking study of this passage in our Epistle, together with the 15th chapter of Acts, will decide the average critic that Dr. Sanday is right in holding to the prevailing harmonistic view as regards their narrated visit, and that Professor Ramsay, in spite of the great and convincing power of his book is tify the visit of this 2d of Galatians with that given in the 11th of Acts.

SCHOOL OF BIBLE STUDY.

By D. S. GREGORY.

Second Phase—Continued.

The Second, or Practical Phase of Old Testament development is contained—as shown in the April number of THE REVIEW—in six Poetical Books. Of these the first three are Didactic Poetry, and have been shown to be occupied with the presentation of the true **Philosophy of the Religious Life**, as based on religious conviction. In the Second three, the **Lyrical Poetry**—Psalms, Song of Solomon, Lamentations of Jeremiah—the religious truths and convictions of the Old Dispensation are focussed and brought to bear in rousing right and powerful devotional feelings. The **aim of the Lyrical Books** is—through meditation, upon such views of man and of God as He reveals Himself in His Works, Law, and Providence, as are calculated to inspire the soul with holy emotions—to cultivate such **Devotional Feelings**, in the Covenant People toward God, as would afford the impulse to

right, noble, and energetic activity in their practical religious life. Jehovah might be regarded in various aspects fitted to awaken such feelings:

1st. As the Author of the **Divine Religion** and of its blessings to the individual and to the Chosen People.

2d. As the Author of the **Family and Domestic Life** with their blessings.

3d. As the Author of the **Nation** with the blessings and privileges of the Promised Land and of the Holy City.

These **Three Aspects of the Divine Goodness** are presented in the **Three Lyrical Books**—the Psalms, the Song of Solomon, the Lamentations of Jeremiah—which accordingly appeal to the religious, domestic, and patriotic feelings, for moral and spiritual ends.

First Lyrical Book.

THE BOOK OF PSALMS.

THE name **Psalms** is a transliteration of the Greek name given to this Book

in the Septuagint, because of the adaptation of the productions to instrumental music, to which many of the superscriptions refer. They are commonly called in English "**The Psalms of David**," from the fact that **David** the king was the largest and most eminent contributor to the collection, and from the still more important fact that he, by his poetic genius, theocratic position, and divine inspiration, did so much to mold and give power to the entire collection. Altho we have one Psalm from Moses (Ps. xc.), it is still true that **David molded the Hebrew Psalmody**, as he still furnishes the key to it.

As Hengstenberg has showed, the development of the Psalmic poetry depended on the meeting of a **three-fold condition** :

1st. A national religious awakening by Jehovah's manifestation.

2d. A man endowed with an especial measure of the Spirit of Jehovah.

3d. That the man should add to this endowment creative poetic genius of the lyric order.

The **First condition** was met in the great religious awakening under Samuel in connection with the School of the Prophets, in which David shared. See 1 Sam. x. 5; 1 Sam. xix., 20, etc.

The **other conditions** were met by the raising up of David, a man who has never had a competitor in lyric power, sublimity, and fervor, and who received from the Spirit of God that "higher consecration to be the singer of the songs of Israel, without which no poetical gifts could have been of any moment." See 1 Sam. xvi. 13.

The personal experience of David himself prepared for the **two stages** in the development of his great gift.

1st. It was "the cross that brought his gift to its full development," his first Psalms being composed during the time of his persecution by Saul.

2d. His accession to the throne marked the second stage, "and the care which thence devolved upon him respecting the sanctuary, to have the

courts of which at all times filled with the voice of prayer and praise, he took for one of the great objects of his life."

David made provision for the psalmody to strike its roots immediately and deeply among the people.

1st. He instituted a sacred chorus of singers for the public performance of the Psalms, at the head of which he stood himself (1 Chron. xxv. 2, 5, 6); aided by the three masters of song—Asaph, Heman, Jeduthun—and their twenty-four sons each with a class of twelve singers under him.

2d. He set apart 4,000 of the 38,000 Levites for this department of the service.

It was natural, therefore, that David should have covered the whole field of Sacred Lyrics and shaped the entire Hebrew Psalmody.

The Psalms are not only strictly religious lyrics, but they are **Songs of Israel for the Sanctuary**, in the sense described by David in his "last words" (2 Sam. xxiii. 1). David appears in them throughout as the representative of the Church and as the **type of the coming Redeemer** in the two aspects: (1) Of the Royal and Conquering Messiah; (2) Of the suffering servant of God. The Psalms abound in remarkable direct prophecies of Christ, and are quoted oftener by Christ and His Apostles than any other Book of the Old Testament. Fifty out of these seventy-five quotations "represent Christ as the speaker or are directly applied to Him, while He Himself affirms that He is the theme of their testimony" (Luke xxiv. 44; John v. 39). At the same time they bring to bear upon the feelings of the Chosen People all the great truths and doctrines, the great providences and promises connected with Jehovah's revelation of Himself as the Author of Divine Redemption.

Andrew Bonar has characterized them as "The Righteous One's Meditations on the Law of the Lord and His Wonderful Works and Ways, and on man in the light of all these."

To sum up their practical bearings, it may be said that

1st. The **Psalms are the Religious Songs of the Hebrew People** whose one mission in the world was to give the world the Religion of Redemption, and they have imbedded in them all the great formative ideas, forces, and institutions, from the age of the Pentateuch to the time of David.

2d. From the Chosen People the Psalms passed into the use of the Christian Church, and have formed the **Hymn-Book of the Christian Ages and Races.**

3d. They have thus constituted the **Divine Training-Book of the Human Heart**, and have doubtless exerted a wider and more potent influence than all secular lyrics, and probably than any other equal portion of sacred literature.

The **Book of Psalms**, with its 150 sacred songs, is divided after the pattern of the Law of Moses or the Pentateuch into **Five Books**, each of which ends in a **Doxology**, usually in the form: "Blessed be Jehovah, God of Israel—from everlasting to everlasting. Amen and Amen."

The organic principle that manifestly guided one mind in the collection of the Psalms is presented by Keil, "as one of internal and real affinity, of resemblance in their subject matter, and of identity in their tendency and aim."

The divisions may be presented as follows:

Book First. The Davidic Jehovah Psalms—based upon David's individual and personal experience as the Chosen and Anointed of Jehovah.—Ps. i.-xli.

[The Psalms of this Book are especially the Psalms of David, the great creator and Master of Hebrew Psalmody, walking in covenant and communion with Jehovah, the often in the midst of trials. The name *Jehovah* occurs in them 272 times; *Elohim* (used absolutely) only 15 times.]

Book Second. The Davidic Elohim - Psalms—voicing the cry of David and his singers to **Elohim**,

the Almighty Maker and Moral Governor, now out of the depths of adversity and now from the heights of prosperity.—Ps. xlii.-lxxii. This Book contains the Elohim-Psalms of the singers of David—the sons of Korah (Ps. xlii.-xlix.), of Asaph (Ps. l.) ; David's own Elohim-Psalms (Ps. li.-lxxi.), and an Elohim-psalm of Solomon (Ps. lxxii.).

[In these Psalms the personal Divine name **Jehovah**, even where it would properly be used, often gives place to *Elohim*—the former being used only 90 times, while the latter is used 164 times. It has been suggested that this was done with "the intention to oppose and counter-work the mistaken tendency to think of Jehovah the God of Israel as if He were confined to being a mere national God; a tendency to which the Covenant People were much exposed on account of their being surrounded by the heathen with their national and local gods." It is perhaps better explained, however, by the fact that most of these Psalms represent the ideal Righteous One, or David, or the Chosen People, as passing through periods of calamity or judgment, or as out of the Promised Land, or as out of Covenant with Jehovah.]

Book Third. The Jehovah-Psalms of David's Singers—of Asaph (Ps. lxxiii.-lxxxiii.), and of the sons of Korah (Ps. lxxxiv.-lxxxix.)—being appeals, when in sore distress to the Covenant God, with anticipations of deliverance.—Ps. lxxiii.-lxxxix.

[The Psalms of this Book are chiefly suited to occasions of peculiar and extreme trial and distress, when the evidences of the covenant relation were obscured. The name **Jehovah** occurs 44 times, being constantly used in those of the sons of Korah (the Elohist Korhite Psalms having been placed in Book II.); and **Elohim** 43 times.]

[Books IV. and V. contain the Great Hebrew Songs of Praise, arranged for the most part in the order of time. They are the *Covenant Songs*, presenting the progress toward the Messiah, and the results of His advent to take the Kingdom and bless the Gentiles. The name **Jehovah** occurs in them 339 times; **Elohim** (used absolutely) only 7 times.]

Book Fourth. General Liturgical Psalms to Jehovah, of the Exile,—recognizing His faithfulness and gracious deliverances.—(Ps. xc.-cvi.).

[These Psalms were probably brought into general liturgical use during the period of

the Exile and return. They contain the name **Jehovah** 112 times; **Elohim** (used absolutely) only 7 times.]

Book Fifth. National Liturgical Psalms to Jehovah, of the Restoration.—Ps. cvii.—cl.

This Book contains:

(1) Psalms exalting Jehovah and His Word (Ps. cvi.—cxix.), the last of which, devoted to the praise of God's Word, was probably sung on the laying of the foundation of the New Temple.

(2) The Pilgrim's Little Book (Ps. cxx.—cxxxiv.), probably Psalms of pilgrims on their way up to Jerusalem to the religious festivals.

(3) The Temple and Hallelujah Psalms (Ps. cxxxv.—cl), including (a) Dedication Psalms (Ps. cxxxv., cxlvi.), probably sung at the completion of the New Temple and its consecration; (2) Consecration Psalms (Ps. cxlvii.—cl.) probably sung at the completion and consecration of the city walls under Nehemiah.

[The name **Jehovah** is used in this Book 227 times.]

Second Lyrical Book.

THE SONG OF SOLOMON.

The title of this uncommonly beautiful, tender, and truly poetical composition is "The Song of Songs, which is Solomon's," or rather "**The Song of the Songs which are Solomon's,**" *i. e.*, the most beautiful of the 1,005 songs that he wrote (1 Kings iv. 32). In one of the first separate translations, published in England (1549), it is entitled "**The Canticles, or Balades of Solomon, in English Meeter.**" All ancient writers agree in ascribing the poem to Solomon. It appeals to the feelings of the people of God by representing the **Marriage Relations** with the blessings of domestic life as one of the choicest gifts of Jehovah.

The **Psalms** are the pious heart's language of devotion in resting with reverence on the majesty and goodness of God; the **Song** is the pious heart's language of love—love being the bond

that, arising out of faith, brings the soul into union with God, and when it is love to Christ, becoming the most powerful passion that can take possession of the human heart.

According to a common view, the Song of Solomon, under the form of **allegory**, depicts in dramatic, lyrical, responsive songs **The Bridal Love of Solomon and Shulamith**, in which **Solomon** represents the Covenant Jehovah, and **Shulamith** the Chosen People or the Church. The Divine institution of **Marriage** is the divinely chosen symbol of the relation between Jehovah and His people. Taking the deepest and tenderest human feelings centering in this relation, the domestic affections—the same theme that in another form has originated and inspired the **modern novel**—this song consecrates them to the high office of awakening in the Church and the Christian analogous spiritual affections. The theme is, in the language of later times, **The Marriage Love of Christ and His Bride.**

The best earthly love is but an imperfect image of the heavenly; and so this allegory enables us to see but as "through a glass darkly." Its sensuous imagery has furnished ground for objection to some; but it has been a favorite Book with eminent saints—with Edwards, Chalmers, Rutherford, McCheyne, Madame Guyon; and Dr. George Burrowes has well said ("Commentary on the Song," p. 27):

"Much of what is censured as exceptionable, disappears from the Song when read in the original, rather than in our translation, and properly understood. . . . We venture to assert, that the parts looked on with most distrust are capable of a natural interpretation incapable of offending the most sensitive modesty; and tending to our edification in holiness."

The poem consists of **Two Divisions**, with striking correspondences, as follows:

Part First. The Mutual Love and Marriage of Shulamith and Solomon—representing the Bride (Israel, or the Church) and her Royal

Bridegroom (the Covenant Jehovah, or Christ), Ch. i.-v. This part delineates:

- (1) The longings of Mutual Love, Ch. i.-ii. 7.
- (2) The Lovers seeking and finding one another, Ch. ii. 8-iii. 5.
- (3) The Royal Nuptials, with the procession and the return to the Marriage Feast, Ch. iii. 6-v. 1.

[This portion may be regarded as representing allegorically the desire of the Church for the coming of the Lord, and the glory of Christ and His Church and His delight in His people.]

Part Second. The Decay of Shulamith's First Love, and the subsequent renewal—representing the alienation of Israel or the Church from Jehovah or Christ, Ch. v. 2-viii. 14.

This part delineates:

- (1) The Separation and Reunion, Ch. v. 2-viii. 4.
- (2) The Final Separation of the Bride from her unwilling family, and her covenant of unalterable fidelity to her Husband, Ch. viii. 5-14.

[This part of the Song has been regarded as representing allegorically "the declension of piety in the church, and its attendant sorrows, in contrast with the forgiving grace of the Redeemer, and the happiness of restoration to His favor; and the final separation of the Church from the world, and its perfect consecration to the love and service of its Lord."]

From this point of view the Song of Solomon thus furnishes for the Church of all ages a typical lesson of **fidelity to Christ** and a standing warning against **declension in Piety**.

[From another point of view Mr. Adenay has recently interpreted it as "an ideal representation of fidelity in love under the greatest provocation to surrender at discretion,"—and so having a message for every age. It represents that "the whole conception of matrimonial duty rests on the idea of constancy in the love of man and woman." From this point of view, "a country maiden," who has a faithful shepherd lover far away, having been introduced into the royal harem of Solomon, resists all the blandishments of the king and his household, and remains true to the end. The *Divisions* of the Song are two: (1) True Love Tested. Ch. i.-v. 1. (2) True Love Un-

quenchable, so that "the poem sinks to rest in the happy picture of the union of the two young lovers." Ch. v. 2-viii. 14.]

Third Lyrical Book.

LAMENTATIONS OF JEREMIAH.

THE appeal to the feelings in the **Lamentations** is based upon regarding **Jehovah as the Giver of Canaan** or as the Author of the privileges and advantages of the Promised Land and the Holy City. The Book is an appeal to the Chosen People through their patriotism. The purpose of Jeremiah was to rouse the patriotic feelings—in that age of dreadful corruption, declension, and judgment—and use them in calling the people to repentance and to a return to loyalty and fidelity to the Covenant and to Jehovah. It is the lesson of Divine chastisement brought home to their hearts, as a most powerful appeal, in a **Series of Elegies** leading to emotional meditation upon and practical application of the lessons of **God's Providence in the Fall of Jerusalem**. It is for Christians in all ages a **Standing Warning against Civic Unfaithfulness**, in so far as this is related to or has a bearing upon religious duties and the prosperity of the Kingdom of God.

The Book consists of **Five Lyrical Poems**, imitations of ancient elegies over the dead. (Compare 2 Sam. i. 17, 18; iii. 33, etc.)

[The Poems are lamentations over the destruction of Judah and Jerusalem. The first four are *alphabetical acrostics* to assist the memory, this structure in the case of the third extending even to the lines, so that every verse begins three times with the same letter in its proper order. In the *fifth* in which "the lamentation resolves itself into a prayer, and reflection gives way, before the natural unrestrained outburst of the emotions," the alphabetical structure is abandoned in order to permit the freer movement that becomes necessary in expressing the stronger emotion.]

Elegy First. The Woes of the Degradation of Jerusalem, and the Sins and Sufferings of the Chosen People. Ch. i.

Elegy Second. The Terror over

the Siege and Famine, and the Capture and Destruction of Jerusalem. Ch. ii.

Elegy Third. Jeremiah's Penitential Grief for his own and his Country's Sufferings, uttered representatively to lead the Chosen People to Repentance and to awaken hope of Deliverance. Ch. iii.

Elegy Fourth. The Dreadful Woes of the various Classes of the Chosen People in their Exile, under God's unitive justice, with the dawning Hope of Deliverance. Ch. iv.

Elegy Fifth. The passionate and penitent utterance by the Chosen People of their Sins and Sufferings, and their agonizing cry for Restoration to the Covenant and the Covenant Blessings. Ch. v.

The Lyrical Hebrew Books thus appeal to every form of feeling. Sung and recited daily and hourly, up and down the face of the earth, by the He-

brew race that has had no heritage but its religious faith and hope, and no songs but those of the sanctuary, and caught up by the Church universal, their molding influence has been incalculably great.

Resting upon the great formative ideas of the Covenant Religion, and springing out of a solid basis of rational conviction wrought into the life by the teachings of the three Books of **Didactic Poetry**, these Songs have been the great shaping-forces of the world in all ages. The Six Poetical Books have thus been a fountain of spiritual life to Jews and Gentiles.

[In addition to the general works of reference heretofore named the following will be found helpful in studying these poems: Hengstenberg, "The Psalms;" Andrew Bonar, "The Psalms;" "The Song of Solomon and the Lamentations of Jeremiah," by Professor Walter T. Adenay (in "Expositor's Bible"); Professor George Burrowes, "The Song of Solomon;" Moulton, "Literary Study of the Bible," for poetic forms, etc.]

PASTORAL SECTION.

THE PRAYER-MEETING SERVICE.

By WAYLAND HOYT, D.D.

MAY 3-9.—TEARLESS EYES.

And one of the elders saith unto me, weep not: behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals.—Revelation v. 5.

The shining throne and the glories circling round it; the scroll written within and without and sealed with seven seals in the hand of the Glorious One sitting upon the throne; the call for some one worthy to break the seals, unroll the volume, and read its mysterious characters; the utter silence; the silence broken only by the weeping of the Apostle, because no one was found worthy to open and to read the book, neither to look thereon; the white-robed elder saying: "Weep not; behold the Lion of the tribe of Judah, the root of David hath prevailed to open the book

and to loose the seven seals;" the now tearless eyes of the Apostle as he beholds, in the midst of the Throne and of the four living creatures, and in the midst of the elders, a Lamb standing, with the marks of death upon Him, and yet alive as if He had conquered death, coming forth and taking the strange volume and proceeding to break the seals and read the contents—that is the scene.

The now tearless eyes of the Apostle, because Christ can do and does for him what none other can—that is the heart of the scene for us just now. And the teaching of the scene is: Christ is the Being who can dry away our human tears, who can give us tearless eyes.

And have we not each of us stood, more or less exactly, in the Apostle's place? What is life but a scroll writ-

ten within and without with mystery, and sealed again and again with the same mystery? Perplexed and tearful at the sorrowful mystery of life have not we stood where the Apostle did? But as for him, so for us, Christ is the One who can dry our tears away.

(A) Christ gives tearless eyes by His revelation of a particular and guarding Providence. It is impossible to overestimate the preciousness of this revelation which Jesus brings. And both His life and teaching are full of the revelation of a particularizing and caring Providence. Here then bitter and despairing tears may cease. Pain is in our lives, but if an infinite and particularizing wisdom appoint it, it is possible to suffer it. Trouble is in our lives, but if an infinite love send it, then trouble is best and we can even welcome it. Disciplines may sculpture us, but if they be allowed only that we may be conformed to the ideal of the Heavenly Father, they may be even rejoiced in. Such song as this is possible when the eye is fastened on the fact of such loving providence as Christ discloses:

"Father, I know that all my life
Is portioned out for me,
And the changes that are sure to come,
I do not fear to see;
But I ask Thee for a present mind
Intent on pleasing Thee."

(B) Christ dries our tears by a revelation of sympathy.

"The Jamaica negro, in abject sorrow, cries plaintively, 'Put me down softly—me a cracked plate!' And his cry is echoed by many a broken heart very near us, yet afar off and sorrowing the more because of our heedlessness to its longing cry."

But Christ is never heedless. His is the revelation of a Divine sympathy. And when sympathy is conjoined with power; when it presses to our aid, how does our sorrow soothe itself, how our tears dry away.

"It is a poor faith in God that leaves God out of the count of our friends. The least exhibition of a child's faith in God is not unworthy of attention,

since our Lord appoints this faith as the standard to be aimed at in the Christian life. 'I have eight friends who are sorry I am sick,' said a little boy after an interval of thoughtful silence, as he rested on his pillow from the fever and headache of the day. 'Yes,' assented his nurse, beginning to enumerate the members of the family, 'Papa, and mamma, and brother—' 'And surely God,' interrupted the child in peaceful, reverent accents, unwilling longer to delay the name his faith placed first of all. The little heart had been comforted as it confided in the divine love and sympathy, and the lips could not withhold their testimony. If older believers as fully relied on that assurance of the Savior's fellowship in their suffering, 'in all their affliction he was afflicted,' many a worn invalid in the land would be lifted above the exhausted atmosphere of self, calmed by the thought of God, soothed as by Jesus' presence at the bedside."

(C) Christ dries our tears by His revelation of forgiveness. In His limitless forgiveness the bitterest tears of reproach and remorse are dried away.

(D) Christ gives us tearless eyes by His revelation of our share in His own destiny. "Father, I will that they also whom Thou hast given me be with me where I am, that they may behold my glory which Thou hast given me." Nothing can disappoint that will. The destiny of Christ is the destiny of every one who trusts Him.

"Then let our songs abound
And every tear be dry,
We're marching through Immanuel's
ground
To fairer worlds on high."

MAY 10-16.—WHAT CHRIST IS NOW DOING FOR US.

Where he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.—Hebrews vii. 25.

First. Consider a great fact—seeing He ever liveth. Our Lord died. Never one more utterly dead than He, with broken heart and spear-pierced side. But our Lord rose out of death. And He rose out of such death, not smitten and broken and invalid, but as tho

even such death had been to Him but as a kind of refreshing and healing bath. He rose utterly alive, in all life's strongest meanings. In His resurrection death was completely vanquished. And when, as to bodily appearance, our Lord leaves this world, He does not leave it by the way of death again. He leaves it by ascension. Death hath no more dominion over Him. This is the great fact—Our Lord is a living Lord, and with death to the last limit of his black empire utterly beneath His feet.

Second. Consider, based upon this great fact, a mighty ministry. Seeing He ever liveth to make intercession for us.

(a) It is the intercession of appearance in our behalf. 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). I like the old hymn, I will sing it still—

"Five bleeding wounds He bears,
Received on Calvary;
They pour effectual prayers,
They strongly speak for me;
Forgive him, O, forgive, they cry,
Nor let that ransomed sinner die."

(b) It is the intercession of advocacy. "We have an advocate with the Father, Jesus Christ the righteous. And he is the propitiation for our sins" (1 John ii. 1, 2). The figure smacks of court forms. An advocate is one who is, for one, attorney; by whom the accused appears in the presence of the court; who pleads his cause for him; who can do it better than the accused can possibly. Such Advocate for us is now the Christ who ever liveth.

(c) It is the intercession of a real and therefore sympathetic oneness of nature with ourselves (Heb. iv. 15).

Never let go these two facts concerning the humanity of our Lord—the reality of that humanity in His Incarnation, and the remaining in that humanity in His glorification. Therefore sympathetic intercession for us.

Third. Based upon the great fact and also upon the mighty ministry, receive—a controlling consolation. "Wherefore He is able to save them to the uttermost that come unto God by Him."

To the uttermost means to the whole end, completely.

(a) He is able to save us perfectly, completely in our temptations.

(b) He is able to save us completely tho we fall and sin. "And if any man sin we have an advocate" (1 John i. 1, 2).

(c) He is able to save us completely, to the whole end, tho we make such slight advance in holiness. See John xvii. 15-17 and 24. That prayer intercessory for us is sure to be answered.

(d) He is able to save us completely to the whole end, tho He must chasten.

(e) He is able to save us, completely to the whole end, notwithstanding our unwise, feeble, meager prayers. We know not what to pray for as we ought, but such a Christ knows what to bestow upon us.

MAY 17-23.—THE DIVINE APPEAL TO THE HUMAN WILL.

He spake also this parable: a certain man had a fig-tree planted in his vineyard; and he came and sought fruit thereon, and found none.—Luke xiii. 6.

I am, I ought, I can, I will—the four deep words of the Scripture within ourselves, our consciousness. Since we are the human beings that we are, we can not help saying within ourselves these four deep words, or perhaps better, we can not help the feeling and the certainty that it is given us to say them.

Our Scripture is the divine address to man as the one who is, who ought, who can, and so as the one who wills.

This Scripture comparison of man with a tree is not unusual.

Consider—It was a tree possessing favoring chance. It was not a luck tree springing from a luck seed, fallen by the wayside. It was a tree planted

in a vineyard. The vineyard was the choicest ground. Here stood the fig-tree, in the vineyard, watered, fed, guarded.

And in this matter of favoring chance, you and I are certainly like the fig-tree planted in the vineyard.

(a) In your hearts throb all the gathered and gracious impulses and influences of a Christian ancestry.

(b) Your lives are bathed in a Christian atmosphere. The stimulating Southern sunshine, such as fell on the vineyard, is yours and mine. As a pervading atmosphere Christianity has conquered. It is reputable to be Christian.

(c) Upon you also the blessing of a Christian Sabbath falls. And when you count up what George Herbert sings of as "The Sundaies of man's life, threaded together on Time's string," their amount is startling. The young man or woman who has reached the age of twenty has received from the hand of God nearly three solid years of Sabbaths. He who has reached forty years has received from the hand of God nearly six solid years of Sabbaths. He who has reached sixty has received from the hand of God nearly nine solid years of Sabbaths. Surely in this respect we are like the fig-tree, planted in the vineyard, whose branches are stirred constantly by the genial breezes of favoring chance.

(a) And not to mention other elements of the favoring chance of this tree planted in the vineyard, like open sanctuaries, and open Bibles, and Christian companionships, and weekly prayer-meetings, and all the variety and constancy of the means of grace, notice that this tree, planted in the vineyard, is also the object of the personal and peculiar care of the dresser of the vineyard. "And the dresser of the vineyard answered the Lord of the vineyard, saying, Lord, let it alone this year also, till I shall dig about it and dung it." It was not a tree left to itself. It was a tree under most anxious care.

Consider that all this favorable placing and caring for is to an end—the response of the tree to it all, in fruit.

Such, under the figure of the tree planted in the vineyard, is the Divine appeal to the human will. This is the question—In view of all this, will you make the response toward God you ought? You are, you ought, you can—will you?

MAY 24-30. — LESSONS FROM THE CHOICE OF THE TWELVE.

And when it was day he called unto him his disciples: and of them he chose twelve, whom also he named apostles.

—Luke vi. 13.

First. Our Lord chose these twelve Apostles, they having come to Him along different paths of approach.

Take Andrew. He came to Christ in the way of quiet converse (John i. 36-39).

Take Bartholemew or Nathanael. He came to Christ in the way of personal invitation by another (John i. 43-47).

Take Matthew. He came to Christ through a public renunciation of a questionable life. He was publican, and perhaps had fallen into the too usual bad ways of publicans. At the call of Christ he leaves the life and follows Him (Luke v. 27, 28).

So by different methods of approach they came. But they came. The coming was the main thing. The path was a slight matter. The lesson is evident. You need not be troubled if your path of approach to Christ be different from that other man's. Come to Christ—that is the main matter.

Second. Our Lord chose these twelve possessing different natures.

Peter—impulsive, unstable.

(a) He starts to walk with Jesus in the water, but loses courage.

(b) He impetuously refuses to let Christ wash his feet.

(c) He draws the sword to fight those arresting Jesus; is so impetuous that he only smites off an ear when he aims at the head.

(d) Then he denies his Lord.

But Christ chooses him, trains him, and he becomes at last the swayer of the multitudes at Pentecost.

John—ambitious (Matt. xx. 20-23), fiercely jealous (Luke ix. 49-56).

But Christ chooses him, and under the teaching of the Master he becomes the one who stands in history for gentleness and love and patience.

Thomas—tho he was by nature despondent, doubted, Christ chooses him, and at last defeats his doubts and changes him to stalwart witness by the certainty of His own resurrection

The lesson here is evident. Christ

can lay hold of and train and use your nature. Never say He can help other people, but He can not me with my peculiar disposition.

Third. Our Lord chose these twelve apostles tho they were sinners. Joyful lesson—Christ can master my sin and use me if I will let Him.

Fourth. Tho Christ chose these twelve apostles, one chose against Christ and was lost. Let me heed the fearful lesson—a bad and defiant human will can defeat even Christ. Do not stand out against Christ. Choose you the benignant Christ who chooses you.

PREACHERS EXCHANGING VIEWS.

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

Joy of God Over Sinners Saved.

IN the December number of this REVIEW, Dr. Fairfield, in his "Bits of Exegesis," says: "It can not be true that one repenting sinner gives more joy to God and the angels than ninety and nine who have never sinned." This seems to me directly to traverse Christ's declaration, and the apparent contradiction is scarcely relieved by calling Christ's words ironical. The context doubtless makes it applicable to the Pharisees, or at least to what they had said, but I think we may take it as literally true. The angels can not be referred to, because they are the ones who rejoice, and not those over whom there is joy.

But several passages of Scripture, (especially Eph. iii. 10, 11, and Col. i. 20) seem to indicate that there are rational beings in other worlds, who, being free agents and therefore fixed in holiness only by a choice which may be secured by motives, are kept from sin by the influence of the story of the redemption of this world. Therefore, altho one rational being may be of no more worth than another in God's

sight, the redemption of this lost world being the only means of securing the holiness of a vast number of worlds, the joy of God and the angels when this is brought about, is greater than that over all those worlds where sin has not entered. And correspondingly the joy over one sinner saved is greater than over many inhabitants of those worlds.

Christ does not explain this, but leaves the Pharisees to make their own application. His chief point is to justify concern for a sinner. This explanation would make His meaning, not as if he said, "God rejoices more over a repentant sinner than over you who think you do not need to repent," but "God rejoices more over a saved sinner than over those who have not sinned, in which class you evidently count yourselves, whether rightly or wrongly I do not say." C. W. HOWLAND.

JAFFNA, CEYLON.

Assumption vs. Assumption.

G. W. BORDEN (Nebr.) answers E. B. F. in the January REVIEW concerning Greek punctuation, and repeats the

assumption that there was nothing miraculous or supernatural seen by the people on the occasion of the Savior's baptism.

His explanation is to the effect that "he saw the Spirit descending." This, if it proves that the people did not see it, would have to mean "he (alone) saw." But John the Baptist says (John i. 33), "I have beheld," etc. B's assumption is based upon the "ἀὐτῶ" of Matt. iii. 16, which only says "the heavens were opened unto him." The "he saw" is not there at all; for the Greek is in the passive, and the "by him" is not there. "Opened unto him" probably means opened toward him, or in such a way as to command the popular attention to him. The "voice" and the "visible form" would have no point if it all came to his hearing and vision.

We think it was especially important that the senses of the multitude be just then engaged as they were so often afterward by miraculous evidence.

The assumption that, "Jesus never appealed to such supernatural events," is a very great error. He did appeal to them and frequently: "The works that I do, they testify of me." "If the mighty works . . . had been done in Tyre and Sidon," etc., "or else believe me for the very work's sake;" "Go tell John, again. . . that ye do see and hear."

The "voice from heaven" was God's voice; the "visible form" was a form chosen by the Holy Spirit; and the Man just baptized was the Son; so this Baptism was the one occasion, in all history, when Father, Son, and Spirit were all present to human sense.

WALTER S. SMITH.

ARLINGTON, IND.

Romans xiv. 7 Again.

IN the March number of THE HOMILETIC REVIEW (p. 240), there is a comment on this passage: "For none of us liveth unto himself." These words are there interpreted as meaning that we

all have an influence on our fellow-beings. The writer begins by saying: "We are all influential in this our happy country." We very seldom meet with any other interpretation of them. Now it is true that the Bible plainly teaches that every one of us has an influence on others. But it does not do so here, and we must not make the Holy Spirit say what He does not really say.

If we take a passage of Scripture, and look at it by itself, without any reference to the part to which it belongs, we may very plausibly make it teach something altogether different from what it really does. The common interpretation of the passage which we are now considering, is an illustration of this. Let us examine it *in situ*—as geologists say—that is, in connection with the context. The very next verse (8) says. "For whether we live, we live unto the Lord; and whether we die; we die unto the Lord; whether we live therefore, or die, we are the Lord's." The word "for" with which this verse begins, connects it with the seventh. Now in the eighth the apostle clearly speaks, not of our relation to our fellow-beings, but of our relation to the Lord. Hodge, commenting on this passage, says: "No man liveth to himself, and no man dieth to himself; but whether he lives or dies he belongs to God." "No man dieth to himself, *i. e.*, death as well as life must be left in the hands of God, to be directed by His will and for His glory. The sentiment is, that we are entirely His, having no authority over our life or death." To quote in full what he says, would make this article too long, but I would recommend those who have not read Hodge on this part of Scripture, to do so. T. FENWICK.

WOODBIDGE, ONTARIO.

THE manifold interpretations of the same passage of Scripture emphasizes the necessity, on the part of the interpreter, of a thorough grasp of the correct principles of interpretation.

SOCIAL SECTION.

THE SOCIAL PROBLEM.

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

Is the Church an Enemy of Labor?

MR. EUGENE V. DEBS recently addressed a large audience in a church at Terre Haute, Ind., hundreds being turned away for want of room. In speaking on the subject of the relations of the church to labor, he is reported to have said that the church as an institution is almost solidly arrayed against labor. "He read from the writings of Dr. Carlos Martyn, Professor Herron, Mr. Flower, editor of *The Arena*, and the late Bishop Phillips Brooks to sustain his point that the church was not in sympathy with labor whenever it clashed with capital."

We have had occasion to refer to this subject before and it has frequently been thrust on the attention of the public. Two points respecting the matter are of such importance that they ought to be carefully considered by every friend of the church. The one is: The prevalent opinion on the subject. How is the relation of the church to laborers generally regarded? This is important because the views of men respecting the attitude of the church has much to do with the efficiency of the church. It can hardly be expected to win men who treat it as their enemy. The other point is: What are the facts in the case? Is the prevalent opinion justified? That opinion must be tested by the facts,

We speak of Protestantism, which most of all concerns us. From personal knowledge and careful investigation we are warranted in affirming that in Germany, in England, and the United States the view is quite common that the church is under the dominion of wealth and of the middle class, and that laborers, even if welcomed to divine services, have little influence in shaping its policy and managing its affairs.

This view is not confined to laborers, tho it is very prevalent among them, and by it their relation to the church is most deeply affected. It is held by others, likewise, even by such as occupy prominent places in ecclesiastical affairs. In Germany the church has frequently been denounced as without heart for the toiling masses, and as a police agent of the state to keep them in subjection. Within the last decades that church has, however, turned to the laborers with greater sympathy and helpfulness. The Christians of that land now realize that judgment must begin with the house of God, and that the love of Christ for the suffering and needy must be restored to the hearts of His followers.

In England the laborers are not so much alienated from the church as in Germany. There is more congregational life, greater lay activity, and better opportunity for laborers to gain influence. The Dissenters are more powerful than on the Continent, and there is greater freedom in religious affairs. Yet in all classes there are many who look upon the church as an institution for the ruling classes rather than the masses. Especially among laborers is it held that the spirit reigning within its walls is more congenial to affluence, respectability, and fashion than to the common people. Sidney Webb has said that "the church, once a universal democratic organization of international fraternity had become a mere *appanage* of landed gentry." But in England as well as in Germany a change for the better is seen.

In the United States the church is a more democratic institution than in the other two countries. It is not what the state but what its members make it. As a popular institution it has been deeply affected by the popular tendency.

If it has been powerful in shaping public opinion, so has public opinion been powerful in shaping its character and course. The church is in the general current, and where it could not determine the course it has itself been swept along with the general trend. Public sentiment in favor of wealth and of the ruling classes has left its impress on the character of the church. Mr. Debs has given expression to an opinion that is quite general. Many hold that the church makes an especial effort to get men of means, and that possessions are prized above souls. It is said that often the affairs are so shaped as to please the rich and the dominant classes. When wealth moves uptown the downtown churches are apt to follow it, having lost their divine mission in their old localities tho surrounded there by the laboring masses. The favorite members of preachers, the rented pews, the dress of the worshippers, the general atmosphere of the service, are declared to be evidences that a class is favored and that this class is not that of the toilers. These charges are too common to need further mention. We have been appalled at the hatred manifested toward the church because it was supposed to turn its face to wealth and its back on labor. What can be more significant than that in labor meetings the name of Jesus is applauded to the echo, while the church is denounced as an oppressor of the oppressed?

In justice it should be stated that in all these countries it is the church as an institution which is censured for its attitude to the masses. It is freely admitted that there are exceptions, numerous pastors and churches being the warmest friends and most efficient helpers of laborers. Yet some despair of the church as an institution, having no hope that it can be leavened with the spirit of Christ; and hence some turn to other agencies to do the work now most of all needed, while others seek to establish churches especially for laborers.

Now we turn to a consideration of

the facts. There is no question that many of the charges are the product of agnosticism and infidelity which have become so powerful in our day. Materialism, skepticism, irreligion naturally find fault with an institution which aims to overcome them. Even where there is ground for the charges they are frequently exaggerated. What is local is made universal, and the guilt of a few members is made the crime of the whole church.

Another fact is to be considered. Amid the virulent partizanship of the day the church is expected by some to take sides and become partizan. The social democracy denounce the church because it is conservative and opposes their revolutionary schemes. Those who expect it to favor labor in a partizan spirit forget that their very charge against it is that of partizanship, namely, its disposition to side with capital. Often the disputes between the employer and the employed are of such a character that it is almost or quite impossible to determine who is to blame or where the greatest blame rests. Outsiders have not the data for a decision, and those involved in the conflict are apt to be controlled by passion rather than reason. Each antagonist feels his own condition, but he can not put himself in the place of his opponent. In such cases it is clearly the mission of the church to be impartial, to act as conciliator and mediator in the interest of truth and right and humanity, and to advocate justice for all parties concerned, no matter who may praise or blame. Among our most imperative needs is a position above the prejudices and passions of the conflicting parties, on which all good and true men can stand together for those great ideas and interests which belong to society rather than to a limited class. The place of the church is on this exalted position; and if it stands there it will be subject to the attacks of such as want to drag it down to their own level but fail. Nor should it be forgotten that the church has

many other things besides the labor problem to consider.

There is still another consideration. The labor problem is a growth; nevertheless on very many it has burst suddenly, and they are neither prepared to appreciate its meaning nor to meet its demands. The conservative character of the church prevents its speedy adaptation to new issues. We are in a crisis, which no one could foresee, whose demands are so overwhelming that no institution is able to meet them, and whose course and consummation are wholly beyond our ken. The church is embarrassed by the new movements and the rapid transformations; it is difficult to understand the exact situation, and still more difficult to pass from traditional views and methods to the new means and new adaptations required by the times. This embarrassment is not peculiar to religious institutions; it is as great in the state, in political economy, and in all scholarship, and the confusion it occasions is as deeply felt among laborers and capitalists as among theologians and sociological specialists. These statements are not intended as an apology but as necessary for understanding the situation.

The standard by which the church is usually measured is found in the spirit, deeds, and teachings of Christ, and in the character of primitive Christianity. No one questions that this is an ideal from which the present actuality is separated by a wide and deep gulf. Salvation has been preached which meant the soul but not the body, which applied to heaven but not to earth, and which had far more significance for disembodied spirits than for the actual environment and daily trials and sufferings. Very much that Jesus made peculiarly emphatic in His teachings and prominent in His life is still treated in some pulpits as outside of the realm of Christian truth and especially as outside of the doctrine of salvation. Thus Christ's special work in behalf of the oppressed, the sorrowing, the poor, the

despairing, has not received the prominence which He Himself gave it. The events of recent times have, however, aroused Christians to a consciousness of their oversight, and this neglected part of the Gospel, a buried treasure, is brought to light.

We all know and lament that the materialistic spirit of the world has entered the House of God. Preachers and laymen have been fascinated by wealth and its power, by titles and worldly position, by secular influence and gorgeous display. Unconsciously and insidiously have these forces entered the hearts of believers. "He that is without sin among you, let him first cast a stone." Perhaps Moses and Joshua are left alone with God and the Ten Commandments, while Israel dances around the golden calf. Many city churches are notorious for their aristocratic and fashionable spirit. Theoretically laborers may be welcome, but they can not feel at home. Often the church at large is judged by the prominent ones of this character. Some preachers boast of the millions of dollars to which they preach and the power of their denomination to attract wealth. Many a church is chosen as the place of worship, not on account of its spiritual standing, but on account of the social and financial character of its attendants. That such institutions stand for a class and are not the friends of the toilers is beyond dispute. They may sustain Sunday-schools and missions in neglected quarters of the city and give large sums for the poor, but they are not for all the people, and no one will look to them as representative of the Kingdom of God on earth which Christ established.

On the other hand, there are also churches in which the rich and poor unite heartily in divine worship and work. Laborers and capitalists have equal rights, and an effort is made to avoid false discrimination. Yet it will be admitted that it is next to impossible to avoid giving special influence to wealth; and in some instances this

is done when the character of the wealth is known to be unworthy. But even among churches with a reputation for aristocracy there is now a tendency toward the masses. It is recognized that the very life of the church depends on a nearer approach to the common people. What a comment on the trend is the fact that Unitarians, regarded as the cream of Boston aristocracy, held services on the Common every Sunday last summer! And when General Booth came to the American Athens no one spoke more heartily of the Salvation Army than Dr. E. E. Hale. It has come to pass that a growing sentiment contemplates the notoriously aristocratic churches as a disgrace and hindrance to Christianity, while there is an increasing demand for churches in which there are no class distinctions, but in which all believers and inquirers are equally welcome.

Some preachers have taken side with capital against labor. Sometimes labor has been misunderstood; sometimes it has been in the wrong; and it has, unfortunately, happened that the anarchy and violence and unreason of some has been attributed to laborers as a class. The pulpit is rapidly growing in intelligence respecting the social problem, and we look for less mistakes in the future than in the past. Many ministers are influenced mainly by wealthy, refined, and intellectual circles, and their sympathies are not with the laborers. But no statistics or facts warrant us in making them typical of the ministry in general. Throughout the land, even in churches of great wealth, there are preachers who fearlessly denounce the sins of wealth and advocate the cause of labor.

We thus see with what discrimination the question which heads this article must be answered. We can not answer yes or no when we consider the individual churches. The church as an institution has come far short of the standard given by Christ and the early church respecting the needy and suffering classes; but it can not without in-

justice be declared an enemy of labor. The grounds on which this charge is based are numerous and weighty, yet the charge itself is too sweeping. But in order to prove it wholly false it will be necessary for the church to recognize its especial mission to the neglected, the oppressed, the suffering, and the needy. Hardly any comment could be more severe than that it has to so large a degree lost sight of this mission as a special trust. We shall be nearer the Kingdom of Heaven when we do more mission work in our home heathenism, without forgetting China, India, and Africa. We can not advocate a church which favors one class to the exclusion of another; and yet if a choice must be made between the needy and the opulent classes, is there a single minister with Christ's spirit who does not find himself with the poor, the down-trodden, the groaning, and the laboring masses? But always in the interest of truth and justice and mercy and humanity and Christianity, never in the interest of partizanship or in the spirit of factional antagonism.

Signs of the Times.

1. For every deeper study of our age the politics of our enlightened nations must be investigated. This investigation shows that these nations are largely controlled by that selfish spirit which has been proclaimed as the inspiration and law of private business. Diplomats and statesmen seem to expect of each other nothing but the principles of self-aggrandizement formulated by Machiavelli. The rule prevails in the councils of the nations that each is to get all it can and to give as little as possible. The Continental nations of Europe charge England with being rapacious, a land-grabber, using its colonies and its commercial and naval powers for self-enrichment, and not scrupulous as to the means employed. Yet the liberals of the Continent, who should be our friends, charge the United States with being as

unscrupulous in rapacity as England. One of their most prominent journals said lately that England's greed deserves unconditional censure, but that in point of arrogance, of rapacity, and selfish politics, the palm belongs to the United States. There is, however, not the least evidence that the parties which make these charges would not go as far in self-aggrandizement as England and the United States, if they had the power.

The most significant sign we behold in the attitude of the Christian nations toward Armenia. A Mohammedan power that exists only by the grace of the Christian powers commits atrocities which cast into shade some of the persecutions of the early Christians and which have put the stamp of infamy on the name of Nero. Yet the Christian nations look on, they mildly protest or fail to do even that, each being afraid to do anything for fear of conflict with other Christian powers, and each seems to wonder whether out of these horrors it can not gain some advantage for itself. The supremacy of righteousness, a demand for justice, an heroic faith, a love of humanity, are out of the question. Our age witnesses a Christian martyrdom which was thought possible only in the darkest ages of the past; and it witnesses an apathy and inaction of Christian nations respecting these indescribable tragedies which are a sadder revelation of the character of Christian politics than the massacres are a revelation of Mohammedan cruelty. From the Mohammedans we get what might be expected; from Christians what we least of all expect. Must not the day of reckoning come?

2. Hardly any one would think of making God responsible for the wickedness of Sodom and Gomorrah; yet for evils no less abominable is the responsibility thrown on God in our day. There is no lack of blame so far as the individual is concerned if through weakness or crime he suffers. That is declared to be the law of nature and of

God. The guilty ought to suffer; but we can not always locate the guilt. Hardly anything is more difficult or more needed than the conviction that in questions of guilt and suffering there is another factor to be considered than the individual, nature, and God, and that is society. This even men of intelligence ignore. There are Christians who treat the present social arrangement as God's order; and the sufferers are asked to submit, in God's name, to the existing system, as the duty of Christian resignation. Hardly any greater reproach can be cast on religion than to make God responsible for social institutions which teem with injustice, which abound in cruelty, and which entail sufferings that make men revolt at the system which entails them. The kind of competition which is allowed; the laws that connive at iniquity or foster it; the government which favors one class at the expense of another; the inhumanity and fraud and robbery practised under the plea of economics, of demand and supply, of a brutal interpretation of the survival of the fittest, are instituted by society, they involve social responsibility, and society can change them. When society lays a snare and catches individuals in them, we protest against throwing the responsibility on God. What shall we think of believers who have the heart to do this? By all means submit to God's decrees; but let us also learn whether the decrees of the age are those of heaven or of hell.

3. Wisdom shall be justified of her children; but where are her children? Wisdom means adaptation, such as the apostle illustrated in becoming all things to all men, in order by all means to save some. It is folly to treat our age as if it were like past ages; one must believe a lie to do this. The folly of the Pharisees consisted in not discerning the signs of their own day and in not following the divine indications in those signs. Our age has new and wonderful problems; and the wise scribe who would solve them resorts to

treasures that are new as well as to such as are old. Some treat Christianity as if the past had exhausted its resources, and as if henceforth we are to be but echoes and reproducers of the past. No one who enters deeply into the awful realism of the day can imagine that the living issues can be met by a religion of stagnation and traditionalism. We are sure that a profound study of the social problem means fresh inspiration to Christian effort and new Christian methods. We need Christian initiative, originality, spontaneity, inventiveness, organization, born of the power of the Gospel and of the needs of the day. The men for our epoch-making agitations are the men of God who realize that a new era has come, that the crisis makes peculiar demands because it is peculiar, and that peculiar and new means must be used to meet the demands.

4. There are encouraging signs also. The very opportunities that burst upon us enlist, develop, and exercise the best powers to the utmost. Men are awake or awaking; a new consciousness of need and power has come; if some foundations have been undermined, that impels men to put forth the greatest efforts to secure a firm footing; the greatness and urgency of the problems make us inquisitive and anxious; expectation is on tiptoe, we are looking for the light. Whoever has the word for the times is sure of attentive hearers. Not that prophets and apostles and reformers fare better now than in former days; but the very opposition and discussion and inquiry which they excite may be mighty agencies in the work of progress. And what means are at command! The pulpit, the press, the church, the vast Christian organizations, the platform, politics, labor and other associations. The very needs and problems are the greatest inspiration to the most consecrated work. And never was such work more promising, tho never were its obstacles greater.

5. Among the significant and hopeful signs we place the eager study of

the social problem in Europe. Probably the time is not distant when we can say the same of the United States. Both by Protestants and Catholics in Europe large social congresses have been held for the study of the subject. The aim was to get light from all quarters, to secure the theoretical comprehension of the problem, and to obtain the best means for practical work. Scholars and specialists from the different professions and occupations were invited to take part in the discussions. Professors of political economy, specialists in agricultural and industrial pursuits, theologians and preachers, all united for the purpose of investigating the wonderful problems which confront us and of working for their solution. The supreme consideration was the truth adapted to our times. These social congresses have by no means been confined to Germany. In Bordeaux, France, an evangelical social congress was recently held, at which a professor of philosophy, a state official, a captain in the navy, a preacher, and others took part. The social basis of Christianity is made the bond of union, not a particular denomination or theological tendency. Whatever dogmatic divisions may prevail, these students are one in their effort to promote the great ethical and spiritual interests of the Gospel for the overthrow of the materialistic and anarchistic movements of the day. Recently Catholic labor associations, based on the social principles of Christianity, met in Austria and adopted a program for future action. They seek to promote the interests of labor but oppose revolutionary tendencies. All the Christian labor associations of the Continent, both Catholic and Protestant, aim to keep in close touch with the church.

6. In Paris a new movement has been inaugurated under the auspices of the government and of the highest educational authorities. A Free College of Social Sciences has been formed. The committee having charge of the movement includes the President of the Min-

istry, Bourgeois, the social philosopher, Espinas, the director of statistics in Paris, Bertillon, Professor Jay, and others, an evidence of the importance attached to the enterprise. The aim is a scientific investigation of the various social theories and their comparison with one another, in the hope that the truth may be found and made the basis of united action. The conflicting theories are to be presented by advocates of the same, not by opponents. Lectures on Socialism are to be delivered by a socialistic member of the Chamber of Deputies; Abbé de Pascal is to deliver a course on Catholic Sociology; the Social Theory of Le Play is to be discussed by one of its adherents; and Yves Guyot, a well-known specialist, is to lecture on Political Economy. Numerous other courses are to be delivered on the social movements in different countries, on revolutionary theories, and on various labor and social problems.

For the Thinker and the Worker.

If our legislators are representatives, what must the people be whom some of them represent?

Some toil to live, others live to toil, and some neither toil nor live. All the dead are not underground.

Saul among the prophets becomes a prophet; yet there are people who do not appreciate the power of the environment.

"Nothing is so hard for those who abound in riches as to conceive how others can be in want."—*Swift*.

"Democracy means not 'I am as good as you are,' but 'You are as good as I am.'"—*Theodore Parker*.

A diamond in the rough is a diamond, but it does not flash. Our industrial centers have more uncut diamonds than ever South Africa yielded.

Ever since the Pentateuch Israel was familiar with the law of love to God as supreme and to the neighbor as self; but the first who dared to live this law was crucified.

History has written the lesson in indelible ink, yet how few learn that "a new era presents new problems, and demands new means and new processes?"

"Never live in conventional thoughts which are taken as something finished. Whoever does this will find that what is best and noblest spoils in his hands."
—*Ranke*.

It is claimed that in Germany and other European countries the laboring classes, in agriculture and the industries, number about eighty per cent. of the population. A similar claim is made for the United States. This may be an exaggeration. But there can be no doubt that, by uniting these masses, the destinies of the nations will be in their hands.

It is a slander to call unscrupulous, rapacious monopolists the leeches of society. Leeches stop sucking when they are full. Let us be just to leeches.

Yes, we can learn from the heathen. "Rest is the sweet sauce of labor," says Plutarch. "Necessity reforms the poor, and satiety the rich," says Tacitus. Confucius was somewhat severe in his truth: "The rich fool is like a pig that is choked by its own fat."

To many a member of the human family the sunset of life is the brightest part of the long gloom of a winter's day.

Theoretically we agree with Mohammed when he says: "A man's true wealth is the good he does in this world." Practically, however, we do not blame the cat which devours the nightingale, and then glories in the survival of the fittest.

It is hard to realize, but it is the same humanity in the hut as in the palace. Love is as devoted, joy is as keen, aspiration as lofty, and pain is not less pain. Death has not the ghastly contrast in the cellar or garret as in the splendid mansion; but think you that the widow's heart bleeds less or the orphan's moan is less deep? Death adds new want, new loneliness, when what is taken was all the mourn-

ers had. One who enters the hearts and homes of the poor knows where to look for earth's tragedy and pathos, and for grateful appreciation of kindness. The very unhuman surroundings may bring out the humanity which is otherwise hid. And then to think that the mother's tenderness for a dear daughter and ambition for a darling boy have no outlook but into a life of hopeless toil!

SCHOOL FOR SOCIAL STUDY.

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

The Causes of the Social Problem.— (Continued.)

THE CHANGE IN LABORERS.

IN our last number we considered the rise of the modern industrial system. Before the middle of last century capital and machinery and factories, of course, existed; but since that time they constitute the elements of production as never before and have revolutionized the industries. Great inventions were made, steam was introduced, commerce embraced the world, specialization led to the division of labor, laborers were concentrated, and the cities grew at the expense of the country, political economy developed, and competition and individualism began their control of business. Parallel with this great revolution is another marvelous transformation, the change in the laborers, which we now consider.

Labor and capital have been divorced, and the interests of the one are treated as in conflict with the interests of the other. It is, however, more correct to say that capital and labor are mutualistic; they are partners, each dependent on the other, and, therefore, necessarily cooperative, and that the actual parties to the conflict are capitalists and laborers. We must study the men of the times to understand the prevalent class war, and the student will find the

psychology of the age of primary importance.

Many of the modern ideas which inspire laborers must be traced to the introduction of Christianity. It was Christ who taught the brotherhood of man as well as the Fatherhood of God, who exalted the personality above things, gave the supremacy to character over wealth and position, and made him greatest who served most, not as the old world, him who did least and was most served. The love which He was and lived and taught, the freedom He proclaimed, the equality He established before the Father, made Him the emancipator of humanity, particularly of the oppressed and toiling masses. Principles may require centuries for realization. The Reformation emphasized forgotten teachings of Christianity and gave the mightiest impulse to liberty, to equal rights, and to individual and social development. The pulpit has preached these great principles, the church has taught them, laborers heard, believed, and demanded the privileges proclaimed as their rights. Laborers may turn away from religion, but they should never forget that, whatever the church may have practised, they are indebted to Christianity for the inspiring doctrines which impel them to demand freedom and a just equality, and to rise into better condition. No philosophy, no communistic romance, no

labor leaders, have ever done for the toiling masses what Christ and Christianity have been to them. The glory of modern philanthropy and reform consists in the effort to introduce into practise what Jesus taught and lived.

From their origin we pass to the modern development of these principles. Since the Reformation education has been promoted among the people as never before. Schools were established which ended the monopoly of intellect formerly possessed by the few. Education was actually made compulsory. It proved to be the great leveller, giving to all classes a community of ideas, of sentiment, of culture, of taste, and of interest. The press came as the auxiliary of the school, bringing the thoughts and movements of the nations to the hut as well as to the palace. As the people became readers and students a demand was made for popularizing the subjects heretofore limited to scholarship. Philosophy, science, history, theology, ethics, literature pertaining to art and the industries, all were to be adapted to the common people. The culture given to the laborers created a desire for all the advantages and privileges of culture. First the light illuminated the workmen on the summits, but then it descended also to those still in the valleys. To the general education of the masses must be added the multitude of special journals for the arts and the trades and for all classes of laborers, exposing their condition, voicing their grievances, espousing their cause, discussing their interests, promoting their solidarity, intensifying the class consciousness, and attacking the forces deemed inimical to labor.

Connected with the transformations wrought by education are the efforts to realize the modern ideas of human rights, of the dignity of man, of liberty and equality. The leading epochs in this movement are revolutions in thought and in political life. A host of writers and a vast literature in the eighteenth and nineteenth centuries

advocate the modern ideas of freedom in distinction from the feudal notions of the Middle Ages. The American revolution, the French revolution with its watchwords, "Liberty, Equality, Fraternity," the revolutionary movements in 1848, the civil war in America, the establishment of republics and constitutional monarchies, the ballot for the workingmen, the eligibility to membership in parliaments and legislatures, have ended political monopoly, as the schools ended the intellectual monopoly. The effect was incalculably great. The ruling classes which had subjected laborers by legal enactments were now obliged to reckon with them. The political parties sought the votes of workmen and legislated in their favor. The workingmen had the balance of power; and they are rapidly learning that they have the majority and therefore the absolute power at the polls. Education gave them enlarged views and their political enfranchisement increased their horizon, gave them greater importance and new responsibility, created new spheres of interest, and made them a factor of first significance in the state. The emancipation thus gained by laborers created an impulse to complete emancipation, and they insisted on making perfect that independence and that equality which they found still to be nominal rather than real.

We can not follow the effects of the intellectual and political emancipation. The influence has been wonderful and cumulative. The rising of the people into power is the phenomenon which has changed the world so as to be modern in distinction from antiquity and the Middle Ages, and which is prophetic of what the future will bring forth. Men are changed, institutions are changed, literature is changed, the state is changed, the life of the nations is changed. Powerful organizations have been created into which the emancipated masses put their thought, their feeling, their purpose, and their will. Modern life with its multiplicity of in-

terests, its marvelous incentives, its great opportunities, and with its stirring activity forms a university in which all are inspired by competition and rivalry and individual interest to put forth the utmost effort for personal advantage and individualistic achievement. The new forces at work were the more efficient in their influence on labor because the laborers were massed, they recognized themselves as a class with peculiar interests, and they realized the need of cooperation in order to gain their ends.

Aspiration without hope means the paralysis of despair. Is awakened labor but the Samson who can not save himself yet has power enough to bury his oppressors under the ruins of their own temple? While laborers recognized their interests and determined to secure them, various schemes were proposed for the accomplishment of their end. Hope of success was inspired. Labor organizations were formed to promote their aims and to wrest the dominion from capital. They started as a handful of snow which was to become an avalanche. Hope was also inspired by various socialistic theories, promising equality in labor and in the sharing of its products. Millions of toilers are enchanted by the idea of a socialistic state whose corner-stone is labor instead of capital, in which all classes are to be absorbed by the one class of laborers, in which there is to be no overwork, no overproduction, no lordship and no servitude, no idleness and no want. Even those laborers who do not adopt socialism have no doubt that some way will be discovered which leads to an amelioration of their condition. Not only does the social movement differ from the past in its solidarity, its resoluteness, its continuity, but also in its hopefulness, and in that it deals practically with the existing reality, instead of losing itself in wild speculation and dreams. Even the social democracy, with all its ideals of doubtful practicability, is thoroughly realistic in dealing with existing evils and

in its immediate efforts to get rid of them.

The elaboration of our theme would require volumes; it involves the entire development of modern ideas, the history of thought, of institutions, of human progress since the Reformation, especially since the middle of the eighteenth century. But enough has been said to show that the great change which has taken place in laborers themselves is an essential factor in producing the social problem. The condition of laborers has improved during the century; but their education, their political advancement, and the growth of their ideals have far outstripped their improvement in material situation, and have heightened their aspirations and their demands. Religious changes have also occurred. The attacks on faith have made heaven more remote to many, so that they are supremely, if not solely, intent on securing the benefits of this world. The great majority of the toilers are unwilling to bear submissively in this life the burdens they deem unjust, no matter what their hopes of another life may be.

For understanding the changes which have made the modern laborer what he is, all those works are valuable which give the history of modern progress in thought, in education, in politics, and in the industries, such as the histories of civilization by Guizot and Buckle, "Intellectual Development of Europe," by Draper, and the numerous works on the causes of the French Revolution. The student will find that the intellectual and political development of the laborer as a factor in the creation of the social problem has not received the attention it deserves. The various works on socialism may be consulted with profit, among them "Socialism, New and Old," by William Graham. "Social Peace," by Dr. von Schultze-Gaevernitz, is also valuable for a study of the causes in general which produced the problem, the development of laborers included.

LIVING ISSUES FOR PULPIT TREATMENT.

A Municipal Fight in Detroit.

I will also make thy officers peace, and thine exactors righteous.—Isaiah lx. 17.

For the past six years there has been a fierce fight by the people of Detroit against the encroachments of corporations holding municipal franchises. Once practically at the mercy of the companies, the "City of the Straits" now has well-equipped street-cars, a three-cent fare, gas at \$1 per thousand feet, and now owns its electric-lighting plant at a consequent saving of about one half in the expenses of municipal lighting.

These results have come about through persistent demands from the people, led by their mayor, Hazen S. Pingree. With everything against them they have persevered until the common council are now the servants, not the masters, of the people.

The fight began with an attack on the street-car companies some six years ago. Detroit's street-car accommodations were of the old horse-car style, painfully slow and badly equipped. The companies asked for a new 30-years franchise, and it was granted at once by the council without any return to the city. Prominent citizens petitioned for a veto from the mayor and a public meeting of protest was held. Four thousand people crowded the auditorium. Ex-Postmaster-General Don M. Dickinson presided and declared that, "Detroit's treasury is not full enough to permit her to grant franchises worth a million a year to any companies, or set of companies, for the sole consideration of giving us rapid transit." This sentiment was indorsed in ringing resolutions presented by a committee of 50 prominent citizens to the common council. The franchise was vetoed and the veto sustained under this pressure of public opinion.

The next demand was for three-cent street-car fares as the price of granting franchises. To gain this a new company was encouraged to enter the field under this condition. The other companies, under the fear of losing their franchises, have newly equipped their lines with electric cars and heavy rails and are giving the three-cent fare.

The next point of attack was the Detroit gas company. The gas was poor and the price high. The mayor demanded public inspection of the company's books and a reduction in price from \$1.50 to \$1. The move was popular, the people sustained the mayor, and down went the price to the figure demanded.

Out of this fight came the municipal ownership of the city electric-lighting plant. The city had been paying \$100,000 a year for public street lighting by electricity. Upon authority granted by the State legislature the city purchased a plant, and is now manufacturing its own light. The present cost per light per year is \$32.68, which is a total saving of \$49,030 per year on the 1,500 lights used in the city streets.

An idea which has come from this city of Detroit is the using of vacant city lots for raising potatoes and other crops by the poor of the city. The plan has now been in operation in Detroit for two seasons with marked success, and plans are now in progress for its development this coming season. Other cities of the United States and Europe have followed the Detroit plan, and the result is a marked decrease in pauperism wherever the plan has been put in operation. Men have shown their willingness to work when the opportunity has come to them, and some have gained a taste for farming which has taken them with their families into the more wholesome surroundings of country life.

A Big Steel Pool.

He that gets riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool.—Jeremiah xvii. 11.

THE financial event of the past month has been the organization of a big steel-pool, covering practically all the steel mills in the country. Representatives of 21 companies met in New York city early in April and agreed upon the terms of the combine. To each company is to be assigned an output proportioned to the production by the company last year. The total output of Bessemer steel in 1895 was 3,000,000 tons. It was decided to limit the production for April to from 220,000 to 250,000 tons.

Prices of steel billets under the stimulus of the proposed pool had already gone up from \$17 to \$20 a ton. The pool decided to fix the price at \$22.75 for the Eastern market and \$20.25 for the Western. The capital invested in these mills is said to reach \$300,000,000, and ranges from \$2,000,000 to \$35,000,000 per company. It is hinted that this is but the forerunner of a steel combination, world-wide in its extent.

How Krupp Treats His Workingmen.

Charge them that are rich in this world. . . . that they do good, that they be rich in good works.—1 Timothy vi. 17, 18.

KRUPP, the great "cannon king" of Essen, Westphalia, has 30,000 men in his employ, but is never troubled with strikes. He is the owner of about 4,000 dwelling-houses, occupied by about 27,000 persons. The rents are very low, and are calculated on a basis of only 2 per cent. on the capital invested. Only those workingmen can occupy these houses who have been in his employ for ten years. He has established special bakeries, slaughter-houses, tailoring establishments, etc., for his men. Excellent restaurants

furnish meals virtually at cost price. Good coffee with sugar and a roll can be secured for 7 pfennigs (3 cents). Good meals are served for 80 pfennigs (19 cents).

The widows and other dependents are given employment and may secure a sewing-machine at cost price upon the payment of 3 marks (72 cents) a month. There is also a pension fund to which the firm subscribe 250,000 marks (\$60,000) a year. By the payment of 1.25 mark (30 cents) a year the family can secure free of cost the service of a physician and the necessary medicine for any number. Krupp has also erected bath-houses, hospitals, and barracks for times of epidemic diseases.

Working hours are from 6 A.M. to 6 P.M., with two hours' intermission at noon. Coming to work too late is punished, promptness through the year is rewarded. The work of women and children is absolutely prohibited in any of the shops. There is a home for unmarried men and an old folks' home for invalids. Excellent schools, with manual training, are furnished for the children.

It has been said of labor: "Statues in every public place should record its wonders; oratorios should be composed in its honor; its insignia—the plow, the spade, and the loom—should decorate state carriages, and ornament churches and public halls; while its successful votaries should wear the honored decoration of 'The Order of Industry.'"

LET us glory in the social forces, but let us not forget that, as a rule, it has been personality which introduced a new idea, a new impulse, a new movement into humanity—some prophet or poetic seer, some reformer or martyr. Large masses move slowly or become stationary; a great personality appears, goes forward, and the people follow him.—*Stuckenberg.*

MISCELLANEOUS SECTION.

ROME FIFTY YEARS AGO.

BY THE LATE PHILIP SCHAFF, D.D.,
LL.D.

[*Being extracts from his journals.*]

EASTER MONDAY, March 28th.—To-day I turn away from the Catholic worship to partake for my soul's welfare, if possible, of the communion in the Protestant chapel of the Embassy. The service was very long and the sermon tedious, but I was strengthened by the sacrament of the Lord's Supper. God be thanked that He shows to me, the unworthiest of all Christians, so much grace and mercy. There were one hundred and six present at the service, about eighty communing, among them Prince Wilhelm, of Prussia. At 8.30 in the evening there were brilliant fireworks at the Castle St. Angelo, which made a magic impression. I am unable to describe them in detail, but the general effect I will never forget.

March 30th.—To St. Agnese Fuori le Mura, about a half-hour's walk from the Porta Pia. The church is very interesting and celebrated on account of its basilica shape. The road is so high above it that you must descend by more than forty marble steps to get to the floor of the church. Both sides of the staircase are covered with mural inscriptions. The church is said to have been built by Constantine the Great on the spot where the body of the saint was found. In the center of the tribune is an old mosaic of St. Agnes with Popes Honorius I. and Symmachus on either side. The altar of Paul V., is borne by four beautiful porphyry columns and adorned with a statue of the saint. In the altar chest are the bones of the saint. In a side chapel the head of Christ, said to be by Michael Angelo. Quite near is the church of St. Costanza, sister of Constantine, where the celebrated sarcophagus of Constantia rested, which is

now in the Vatican. The church is round and adorned with pictures in mosaic within, which represent the vintage. For this reason it has been customary to regard the building as originally a Bacchus temple, a theory which Bunsen rejects. The pictures are much damaged. Near by are walls in ruins which are regarded by some as the ruins of Constantine's Hippodrome, but according to an inscription probably belonged to an old cemetery.

April 4th.—This morning was at St. Maria sopra Minerva for the festival of the Annunciation of Mary. The pope was to have been there, and the street was bestrewn for him, but the bad weather kept him back, I suppose. Several cardinals were present. Cardinal Orioli read the mass and blessed twelve brides according to an old Roman custom. Each receives a sum of money, and the poorest are selected for the honor.

April 5th.—Read through the church records of the German church in Rome. The fact that Protestant Germans living here often passed over to the Catholic Church, in part from lack of acquaintance with Protestant doctrines and in part from lack of public worship, led Niebuhr (Prussian ambassador here from 1816) to urge the king of Prussia to appoint a preacher at the embassy. The king sent Schneider (now professor), who on June 27th, 1819, preached before fifty people in a room at the embassy. A fund for the poor was started with Niebuhr and Bunsen, secretary of the legation, as two of the administrators. The king took a deep interest in the movement, making a gift of the bronze candelabra. After Niebuhr's departure, and under Bunsen, a room was rented in 1823 in the Palazzo Caffarelli for a chapel. On January 8, 1824, the new preacher, Richard Rothe, came. He appointed two hours a week for the study of Scripture history and church

history, especially with reference to Rome and the questions arising here. He thus exerted a blessed influence. He left in June, 1828, and Tholuck took his place and held it until February, 1829. Abeken, the present incumbent, came in 1835. The same year the dilapidated house on the Monte Caprino [the Capitoline Hill] was lought and through the efforts of Bunsen, the Casa Tarpeja built in its place for the reception of Protestant patients of all lands. In April, 1838, Bunsen left and Herr von Buch took his place. In the spring of 1841 Abeken went to Germany on private business and left Thiele in charge of the work here. Thiele is now absent for a few weeks and I am attending to his duties. Up to this time 60 children have been baptized and 132 Protestants (82 of them Prussian) have been buried.

April 9th. — To the Palazzo Barberini, for the construction of which it is said some of the finest antique statuary was burned to make lime or to be used in the walls. Whence the proverb, "Quod non fecerunt Barbare fecerunt Barberini" ["What the Barbarians did not do the Barberini did"]. The palace is now occupied by the two brothers Barberini, one a cardinal and one the prince. Among the pictures in the gallery, the celebrated "Beatrice Cenci," by Guido Reni, especially attracted my attention. He painted her in his youth from memory as he had seen her ascend the scaffold where she said to the executioner, "In legghi il corpo al supplicio e sciogli l'amina all' immortalita" ["You give my body over to punishment and release my soul to immortality"]. Also admired the "Expulsion from Paradise," by Domenichino, his next best work after the "Communion of St. Jerome," which I have seen, and "Jesus at Twelve in the Temple," by Albrecht Dürer. Visited the studio of Thorwaldsen, Piazza Barberini. The studio is full of interesting and valuable things, but I could only go through it hurriedly to day, as I met Herr von Jena there, who had al-

ready been through. Then go to the studio Wolf near Quattro Fontane. Amor, very beautiful; bust of Prince Albert, consort of the queen of England; busts of Niebuhr and Bunsen; a fisher girl; two Amazons. You pass through a garden to Wolf's private room. Met him just as he was working on a statue of Prince Albert represented as a Greek warrior. He was very cordial, and entertained me for more than an hour. I then went to see Prentiss at the quarters of the American consul.

April 10th. — Preached about the Good Shepherd. The Prussian prince, Wilhelm, with his two sons, Adalbert and Waldemar, were present, and also Prince Friedrich.

In the afternoon to St. Sebastian's. The church, an old basilica and very plain; the most interesting part of it, the Chapel of St. Sebastian, whose recumbent statue is after the model of Bernini. The Chapel Albani (founded by Cardinal Albani, 1827) is rich in beautiful marbles and altars and contains the head of St. Fabian. In the chapel opposite to that of St. Sebastian, there are all sorts of wonderful things, for example, the original of our Lord's footprint, which he made when he met Peter fleeing from Rome at the spot where now the Domine Quo Vadis Church is built and where a copy of the footprint is shown. Also the head of St. Sebastian and the arrow with which he was pierced, also a sarcophagus in which are kept relics of the 174,000 Christians who are said to have been buried in the Catacombs. These Catacombs have not made so great an impression upon me as those at Naples in St. Genaro. The guide led us first to a chapel with a marble bust of St. Sebastian, by Bernini, and the monument of St. Lucina. In the catacombs is a place where Philip Neri often retired for meditation, as an inscription on the wall indicates. Here some of the popes were buried, and for a long time the bodies of Sts. Peter and Paul were kept in St. Sebastian's until

they were removed to the Lateran and St. Peter's.

April 11th.—The subterranean Grotto of St. Peter's. When the new basilica was built, the floor of the old one of Constantine was left untouched. Pass down into the Grotto. The four columns which uphold the dome are four chapels constructed after the plans of Bernini and called the modern grottoes. Their altars are adorned with pictures in mosaic. In the chapel of St. Veronica the legend of the handkerchief is represented in fresco. The older grottoes are the ground floor of the old basilica and have pictures and old mosaics of great value for the historian. Here are the tombs of many popes and distinguished individuals, as Hadrian IV., Boniface VIII., Nicholas V., Urban VI., Pius II., Alexander VI., Innocent VII., Emperor Otto II., Charlotte, Queen of Jerusalem and Cyprus. Among the chapels, the Chapel of the Confession is the most sacred, and is adorned with gold and precious stones. Under the altar the body (that is, a few bones) of Peter and Paul rest. The heads are in the Lateran. Above the altar are very ancient pictures of Peter and Paul (by Giotto, as our guide told us)!

April 13th.—At the studio of Podesti in the Via di Claudio. Certainly Podesti belongs to the best modern painters. Many cartoons on the walls, representing scenes of Greek mythology, for example, the "Rape of Proserpina" and dancing nymphs. Three pictures are especially noteworthy, the "Judgment of Solomon," full of power and life; "Raphael Painting the Madonna di Foligno," showing the difference between the woman in the picture and the woman with the child as she sat for Raphael, and "Tasso Reading his Poems." The last a specially happy effort. The princess sits deeply sunken in thought as she listens to the picturesque stanzas, and, forgetful of her surroundings, betraying in eye and features a devoted love for the magic singer. Beside her, the other Eleanor,

not so deeply moved, but very beautiful. Behind her, a page and several figures listening intently. The poet stands in front of the princess, his book in his hand and eyes wide open, not looking at it, but aside at his beloved. Too little expression in his face. No passion. Behind him the duke, who perceives that all is not quite right, looks at the poet with dark and suspicious eye.

Church of St. Augustine. Here lies Augustine's mother, brought here from Ostia. You see many votive offerings in the church of silver and gold. At the entrance, the statue of the Madonna and child, hung with many amulets and chains of gold and silver. The Madonna wears four rings. Her foot, which is covered with metal, is kissed by the people of all classes, like St. Peter's and that of Christ in Maria sopra Minerva. Rich and poor stream here to get the indulgence offered to those kissing the foot. The chief work of art in the church is Raphael's Isaiah, which, however, falls behind that of Michael Angelo in the Sistine Chapel in strength and dignity.

April 15th.—To-day I have had an audience with Pope Gregory XVI. At first I had a most tedious and unfortunate experience, and was sorry I had sought for it, through my friend, the priest from Strassburg! I am most glad, now all is over, that I have been with the Holy Father. You pass first through seven rooms, two of which are hung with fine paintings, such as a copy of Leonardo da Vinci's "Last Supper," as also several fine ivory crucifixes. Had to wait from ten o'clock to a quarter of one in the *ante-camera nobile*, where is a velvet throne on which the pope receives royal personages. Two cardinals, a French bishop, several priests, and several officials were first received. While waiting, I entertained myself with the father confessor from Strassburg, about the Catholic Church, vestments, indulgences, celibacy, and other ecclesiastical questions. Finally, we were summoned by a fine-

looking chamberlain, who opened the door and we were in the beautiful, but plain, sitting-room of his holiness. It was hard for me to kiss his red slipper. The pope was clad in a simple white garment. The nostrils of his large nose were soiled with snuff. He looked kindly out of his gray eyes at me, and he asked me about my birth-place and my profession. He drew himself back a little when I told him I was a Protestant and said, "Ma convertito" ["But you will be converted"]. My friend the priest interjected "No." The pope replied, smiling, "Sara convertito" ["You will be converted"], and related to me two cases of conversion, the first of a countess of Mecklenberg, who came to Rome a thorough-going Protestant and who, as she was once passing on the Quirinal and was talking about the pope, exclaimed to her companion, "What do I care for the pope!" But afterward she repented of what she had said and gave herself up to thought and sent to the pope asking information concerning three points—purgatory, the primacy of the pope, and indulgences. Then he sent Cardinal Lambruschini to her and she became an excellent Catholic. The second case was that of a teacher who was in company with a prince of Saxony and while at Venice was converted by a relative, went into a monastery, and at last died in the arms of the pope. "He died," said the pope, "like an angel, senza tentazione" [without trial]. I had little to reply, and was very ill at ease, but greatly won by the pope's cordiality. He is certainly a very good man. He blessed me at last, and I went out quite satisfied from his presence.

April 16th.—Visit first Saint Pietro in Vincoli or Basilica Eudoxiana, founded in 442 by Eudoxia, consort of Valentinian III., to preserve the chain with which Peter was bound in Jerusalem and in Rome. You enter by a fine porch into the church, which makes a good impression. The whole attention is claimed by the monument

of Julius II., perhaps the greatest work of art in Rome. Michael Angelo was to have reared it under the dome of St. Peter's and adorn it with forty statues. Julius II. died; his successor had no inclination to carry out such a costly plan. Paul III. decided to limit the design and to erect the monument in this church which Julius had restored. Michael Angelo completed only the Moses with his own hand. This is, however, so splendid and overpowering, that everything else retreats into the background. The law-giver is represented in a sitting posture, holding in his right hand the tables of the law, with a large, almost unnatural beard, and holding with his left his garment. His face, which is turned sideways toward the people, is softened by no expression of kindness and love. The impression is not one to attract the heart. It is one of power, and awakens wonder. The conception is one of highest genius, the execution masterly, so that the statue would be priceless for the study of the muscles, if for nothing else. On two sides of the statue are two female figures, Rachel, representing active life, and Leah contemplative life, for which she holds a mirror in her hand. In the sacristy is the chest containing the chains of Peter. Also saw the Hospital St. Spirito on the Lateran square, founded 1216, by Cardinal John Colonna, and consisting of two buildings with about two hundred beds. The smaller one now without patients. Saw the patients (all women) in the three dormitories and in the larger buildings. Was surprised at the cleanliness everywhere which one does not look for in Italy. The beds are of iron framework and have good mattresses.

This day was also made notable by an attempt to extract money from Frau von Kröcher. She had gone to the Ghetto with Heinrich to get him a pair of black pants. The woman, after showing them, took him up to a room on the next story that he might try them on. Two men enter the room

and declare that they have locked the storekeeper up, and unless Mrs. Kröcher paid them twenty scudi it would go hard with her, and that she was helplessly locked up. In the mean time Heinrich, who had at once discerned their intention, had gradually moved toward the door, and hastily opening it, he ran, without pants as he was, down the stairs and through the passageways, when he called for a gendarme, and seeing the priest, appealed to him. The man, who had run after Heinrich, seeing the priest, returned and informed his accomplice, who let Mrs. von Kröcher go. But she had behaved bravely, and promised that her friends would come within an hour and make them pay for what they had done.

I am struck with the medieval poem—
"Rome, thou noble one, mistress of the earth,

Of cities the most excellent;
Red with blood of martyr,
White with the lily presence of the Virgin,
Above all others, hail!

Be to us a blessing! hail forever!"

and with this from St. Benedict,
"Rome, thou wilt not be destroyed by men, but thou wilt perish through storm and hurricanes and earthquakes."

CONCERNING BUDDHISM AND SONG.

BY C. CROZAT CONVERSE, LL. D.,
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BUDDHISTIC propagandism lacks a sweet-singing David. It need not be feared in this land of the Lord's song. The Buddhist gospel is a songless one; may not this be said of Buddha's followers? Here are some song references in the gospel of Buddha:

"Now, at that time" (when Buddha proceeded to the grove of the Mallas) "the twin ohāla-trees were full of bloom with flowers out of season; and heavenly songs came wafted from the skies, out of reverence for the successor of the Buddhas of old. And Ananda was filled with wonder that the Blessed One was thus honored. But the Blessed One said: Not by such events, Ananda,

is the Tathāgata rightly honored, held sacred or revered."

In this statement the "Blessed One" distinctly repudiates the devotional use of song.

When Shāriputra took his seat respectfully at Buddha's side, and said: "Lord! such faith have I in the Blessed One, that methinks there never has been, nor will there be, nor is there now, any other, who is greater or wiser than the Blessed One, that is to say, as regards the higher wisdom."

Replied the Blessed One: "Grand and bold are the words of thy mouth, Shāriputra, verily thou hast burst forth into a song of ecstasy!"

This deprecatory, figure-of-speech use of the word is quite in evidence for its non-influence and use in Buddhist devotions.

Again, a disciple came to Buddha and asked him: "Is the promise of the happy region vain talk and a myth?" "What is this promise?" asked Buddha; and the disciple replied: "There is in the West a paradisiac country called the Pure Land, exquisitely adorned with gold and silver and precious gems. Here are pure waters with golden sands, surrounded by pleasant walks and covered with large lotus flowers. Joyous music is heard, and flowers rain down three times a day. Here are singing birds whose harmonious notes proclaim the praises of religion, and in the minds of those who listen to their sweet sounds, remembrance arises of the Buddha, the law, and the brotherhood." "Your description," Buddha continued, "is beautiful; yet it is insufficient and does little justice to the glory of the Pure Land. The worldly can speak of it in a worldly way only; they use worldly similes and worldly words."

In the account of Buddha's birth we read: "No clouds gathered in the skies and the polluted streams became clear, whilst celestial music rang through the air and the angels rejoiced with gladness." Applying Buddha's logic of

the previous paragraph to this description, does it not abound simply in "worldly similes and worldly words," and touch only a man of the world, to whom music was not what it is to the reader of the Psalter. Negative evidence of the absence of song from Buddhism is found in the Buddhistic statement that "rituals have no efficacy; prayers are vain repetitions." Buddhism's reactivism robbed it of song's power; and in no regard does it show its man-make more clearly than in this lack. That it flourishes among peoples where what Christendom terms music does not thrive, is a significant fact in this connection. Song seeks no place in a religion which teaches that this life is wretchedness, and heaven annihilation. Buddhism—not song—is the poorer for song's absence from it. The Buddhistic songless liturgy—if it may be said to have any, its sensualistic ritual—were it to copy from Christian song, would make of it but a sorry mockery. Plato, with his planetary music, is an improvement on Buddha in this regard; so, too, are those pagan and Christian poets, who find in it a fit and true analogue for the heavenly music of the redeemed.

The lack of song in Buddhism makes of it a prototype of man-made religions generally; for whatever expression of praise or worship there is in it is that of itself. Religion—genuine religion—inspires all art, preeminently that of music; and, to be genuine, must have a sweet-singing David, whose psalms, recognized and approved by the Master as revealed of God, inspire the people's praises, and satisfy their pious needs.

Protestantism took music with it—it had to do so—and, like David, it makes all suitable melody subservient to its hymns, even tho its course be to the Greek foolishness and to the Buddhist a dishonoring of *Tathâgata*. On listening to the music that obtains in Buddhistic lands I can readily conceive why Buddha valued it only in the light of "worldly similes and

words," and favored ultimate annihilation, if a heaven of such sounds awaited the just; and Buddhistic consistency is shown in making one of the world's religions more nice and exacting in its system than that of Christianity, thereby evidencing the fact that Buddhist gods are simply Buddhists; no better, no worse.

All Buddhistic art—religious, musical, what not—is indeed, at best, a cold, mongrel classicality. True art must have the genial fosterings of a warmer religion than that of Buddha; of one which came to earth in the song-robe of *Gloria in excelsis; in terra pax hominibus*.

CHARACTERISTIC ORIGIN OF HYMNS.

By DENIS WORTMAN, D.D., SAUGERTIES-ON-HUDSON, N. Y., AUTHOR OF "RELIQUES OF THE CHRIST," ETC.

I HAVE been often struck with the characteristic origin of hymns. While more than half of the authors of hymns have been clergymen, it appears that of the hymns themselves the very great majority are by them.

The layman and laywoman in the church, unless professional poets, do not have their attention so frequently called to congregational needs in this direction, and are not so frequently inspired to write. The active pastors, hand in hand in Christian activities; heart to heart with people of all grades of spiritual development and in all manners of trial; and speaking from Sabbath to Sabbath, possibly to others in trials, and possibly out of kindred trials of their own; taking prominent parts on many occasions, will often feel moved to utter their deepest joy, prayer, faith, in some sort of song,—sometimes to impress a truth, sometimes to furnish a vehicle for the expression of the public feeling. Dedications, corner-stone laying, installations of ministers, anniversaries, funerals, public events, now and then a wedding, revivals, national distresses

or thanksgivings, their own personal labors or trials, Scripture passages on which they have constructed sermons—all these and many more occasions give rise to hymns.

When President Edward Hitchcock, of Amherst College, died, in 1864, Henry Ward Beecher, in a delightful personal tribute to him, related that when he was in college the students often wondered where the great preacher on science and religion got the poetry, apt and new, with which to finish his superb sermons. Never could they find it in any of the books. But one day the doctor happened to leave his manuscript in the college Bible. Some students found it there, and lo, the poetry at the end—it was the doctor's own! But I do not know that his verses ever found their way into print.

And this is the origin of many hymns. Here is a letter received only the other day from my Amherst classmate, the Rev. Dr. A. L. Frisbie, of Des Moines, inclosing one of his ardent, sympathetic hymns. He says: "Something I said in a sermon a few days since about the certainty that Christ *is* here, rather than the hope He *will* be, sang itself into verse before I could let it go."

Dr. Frisbie, by the by, the author of "The Siege of Calais and Other Poems," has written a number of hymns, similarly suggested, some of which I trust may find their way into the hymn-books. The dedication hymn by Philip Phelps, D.D., "O Jesus, our chief Corner-Stone," similarly to one on the laying of a corner stone, by the writer, "To-day beneath benignant skies," he writes me, was produced for a dedication service in the absence of any that seemed just suitable for that occasion. Dr. Edward A. Collier, of Kinderhook, N. Y., who has produced a number of excellent hymns, has been led thereto by his *penchant* for the Davidic Psalms, almost a hundred of which he has rendered into happy verse. Bishop Hunt-

ington will pardon me if I avail myself of the contents of a personal letter. Of his various compilations of poetry he prefers "Elim; or, Hymns of Holy Refreshment," and "Lyra Domestica." He has written little poetry because he did not deem himself a poet, an opinion well known to be incorrect. What unrimed—but often holy-rhythmmed—poetry is in many of his "Sermons for the People," etc. The most he has written has been for transient occasions in a parish. But the verses that have come out of the deep places and have carried with them in thought and expression much of his inmost experience are embodied in "A Supplication." They were written when he was passing, under God's hand, from the relationship, favors, and honors conferred upon him as a Unitarian in Harvard College as a preacher and educator, into the communion in which he is now an honored bishop. I deem who reads the tender hymn, "O Way for all that live; Win us by pain or loss," or better yet, the whole of that poem from which this is taken, entitled, "The Agony and Victory," beginning, "O Love Divine! lay burden on me if Thou wilt," will feel the thrill of the sorrow and the victory of surrendering the tenderly strong ties of precious years and services,

"Oh, bleeding Priest of silent, sad Gethsemane,
That second Eden where upsprings the
Healing Vine,
Press from our careless foreheads drops of
sweat for Thee!
Fill us with sacrificial love for souls, like
Thine."

Similarly illustrative of such origin is the statement of Bishop Doane concerning one by his father, Bishop George W. Doane, "Fling out the Banner! Let it float," which was composed for the service in Trinity Church, New York, at the service of thanksgiving on the completion of the submarine telegraph cable. He also kindly informs me of a couple of his own, one a wedding hymn for the marriage of his daughter, and the other for the two-

hundredth anniversary of the founding of Albany, the first chartered city in America. It must be a grateful experience to such authors of hymns to be surprised to hear, far away from home, a holy song composed merely for some parish church, as when Bishop Coxe, worshipping in Westminster Abbey, some years since, heard, sounding from the great choir of singers, his own, "Savior, sprinkle many nations." This was much the case with Doddridge—many of his hymns were appendices to his sermons, and of the whole three hundred and seventy four written by him, many were for special occasions.

Still, all this is only analogous to other inspired psalms. They grow out of individual experiences. We do not exactly thank God that Paul was a sinner, so he could write the seventh and eighth of Romans, and yet we feel rather resigned to it! And we feel sorry for David that he had so many enemies, and sometimes himself was such a transgressor; but we condone it, and do not cry over it, inasmuch as his tribulations evoked such holy prayers and his deliverances evoked such holy praise for use of God's imperfect children afterward. The products of individual experiences have been the seeds of widespread harvests of blessings to the Lord's people in all ages since.

All this is in consonance with a great part of literary productiveness. Many of the most brilliant poems of Oliver Wendell Holmes, James Russell Lowell, John G. Whittier, William C. Bryant, and others, were suggested and inspired by passing social, educational, or national events. Supreme crises in national history have called out the supreme national anthems, our own "Star Spangled Banner," the French "Marseillaise," and German "Wacht am Rhein." Luther's "Ein feste Burg" had possibly never been written and become the triumphing song of more than one Reformation, had it not been for the young monk's dangerous but plucky journey to the be-

devised "Diet of Worms." And we all know how Dante, striving to save fair Florence from the demagoggs, but failing so to do, and sent into banishment, besides having all his property confiscated, was thereby moved as by a very inspiration to write his immortal "Divina Commedia."

Three instances of the origin of hymns I wish to give, one because I am not aware of its having been published. From Professor J. H. Gilmour, of Rochester University, at one of those delightful Indian conferences assembled from year to year at Lake Mohonk, by Mr. Albert K. Smiley, I drew the story of "He Leadeth Me." It was a Sabbath evening that some friends in Rochester were talking of the twenty-third Psalm, and it was proposed each should make comments on it. It so happened that all dwelt on the second verse and especially on the *leading*. It struck the professor there was a sweet suggestion in that one word, and while the others chatted, he sat on the sofa, and without the least effort his muse sang the changes on that second thought of the divine guidance.

The hymn by Dr. Henry C. Cobb, of the Reformed Church Board of Missions, "Father, Take my Hand," was composed when the author was a young missionary in Oroomiah, Persia, for the comfort of a sister off in New Mexico, sick and lonely. It was published in *The Evangelist*, and since that time has appeared by the millions, in all the English countries, in books, in leaflets, on scrolls for chambers of sickness, and will to the end of time be used to express the fear and faith of those who cry, "The way is dark, my Father," but hear the reassuring answer:

"The way is dark, my child, but leads to light;
I would not always have thee walk by sight,
My dealings now thou canst not understand;
I meant it so; but I will take thy hand,
And through the gloom
Lead safely home,
My child!"

The way in which Dr. Isaac Watts

began his psalmistry is familiar. The young man complained to some people in the church at Southampton in which his father was a deacon, that "the hymnists of the day were sadly out of taste." "Give us something better, young man." He set about it, and that very evening the church service was closed with that inspiring psalm :

"Behold the glories of the Lamb
Amidst His Father's throne!
Prepare new honors for His name;
And songs before unknown!"

Speaking of Watts, there are so many interesting and quaint things about that man. He is jilted by a young woman whose name is Singer; in 1739 he edits her hymns (part humorously) entitled, "Devout Exercises of the Heart." If his grandfather had blown up his ship and lost his life in fighting against the Dutch a few years earlier, where had Isaac been, what had the Church done without his hundreds of hymns? His annotations on his versions of the Psalms, how quaint and honest! I am indebted to Miss Susan Hayes Ward for kindly calling my attention to them; and who will not agree with her that "the *naïveté* with which the good doctor ventures to give the Psalms another turn more conformable to the spirit of Christianity is rarely delicious!"

On Psalm xcii. 11: "Rejoicing in the destruction of our personal enemies is not so evangelical a practise; therefore I have given the eleventh verse another turn. See notes on the Third Psalm." On Psalm iii.: "In this Psalm I have changed David's personal enemies into the spiritual enemies of every Christian, viz., sin, Satan, etc.; I have mentioned the serpent, the tempter, the guilt of sin, and the sting of death, which are words well known in the New Testament." On Psalm v., "Where any just occasion is given to make mention of Christ and the Holy Spirit, I refuse it not, and I am persuaded David would not, had he lived under the Gospel; nor St. Paul, had he written a psalm-book." On Psalm lv.: "I have

left out whole psalms, and such parts of others that tend to fill the mind with overwhelming sorrow or sharp resentment; neither of which are so well suited to the Gospel, and, therefore, the particular complaints of David against Ahitophel here are entirely omitted." On Psalm cxx.: "I hope the transposition of several verses of the psalm is no disadvantage to this imitation of it. Nor will the spirit of the Gospel and charity at the end render it less agreeable to Christian ears."

I have written somewhat of the origin of hymns. It may have been noticed that many issued from personal or public sorrows. I imagine this is the case far oftener than usually apprehended. I remember spending an evening once with Horatius Bonar and the Guthries, in Edinburgh. He wore not only a serious but sad expression. The next day his preaching indicated the same, of such totally different nervous structure from Dr. Guthrie. And yet the Guthrie put so much of his own rich joy into the hearts of his hearers, the other put more into the hearts of his readers and the singers of his songs. The theory struck me then, and has been a favorite theory since, that the great majority of the hymns of faith and hope have been the outcry of the Christian soul out of depressions and poverties and sores and sins. "Out of the *depths* have I cried unto Thee, O Lord;" depths of sorrow, of loneliness, of unconquered passions, of great wrongs. "I will *sing* of mercy and judgment. Unto Thee, O Lord, will I sing." Bonar never could have sung many of his beautiful hymns but for some such pressure on his soul. Madame Guyon, except for her discipline in many a dungeon, never had breathed such sweet prayers and praises to God for use of souls in every land bound in fetters and seeking liberty in Christ. "The agonies of Germany in the Thirty Years' War and other conflicts were productive of a vast number of patriotic and Christian songs. At the end of the seventeenth century,

Councilor Frankeman made a collection of 32,712, which he presented in 300 volumes to the University Library at Copenhagen; while in 1718, another collection, Wetzel reckoned, contained 55,000 printed German hymns." It was during the thirty years of anguished war that the greatest hymnists of Germany arose: Martin Opitz, and Paul Fleming, and Johann von Rist, and Paul Gerhard. Of all the singers of sacred songs, the chief—Rist—wrote over 600. Gerhardt was the German George Herbert, but, more wisely than Rist, wrote only some 120 hymns. It will hold all through, "Out of the depths have we cried unto the Lord." Our songs have often been in the night season. Deep has called unto deep—the deep in man's distress unto the deep in the Infinite Love. By tenderest, strongest hymns the Gospel has been verily preached unto spirits in prison, by souls in many a strange prison, shut in by man, shut in with God!

I can but feel that often for the healing of the transgressions of many of their people, faithful pastors, like the Chief Shepherd, have been smitten, and if there was in them any measure of poetic fervor, their very tribulations inspired their songs of faith. It is not given to a few choice souls to sing all the songs of Zion. Take out the Wesleys, Montgomery, Neale, Faber, Watts, Doddridge, Palmer, Lyte, Monsell, and the great bulk remaining have written but from one to half a dozen hymns to live. There was an hour of some supreme inspiring, when each "buildd better than he knew," when scarce knowing it he sang for immortality; perhaps the cause of it is almost like Madame Guyon's: "Before I wrote I knew nothing of what I was going to write, and after I had written I remembered nothing of what I had penned;" but the song out of the divine depths in the human was impressed upon the softened spirit of man, and, as in the phonographic disc, is settled solidly into an ever-circling song of the church of God.

This gives an important hint to pastors of deep religious experience and earnest work, who have somewhat of a poetic nature. One holy hymn living through the years and ministering to the spiritual life of the church at large is a sermon whose ministering never ends. In the comparatively small denomination of the Reformed Dutch Church, to which the writer belongs, he is surprised to find the number of authors of hymns widely accepted by the church. There occurs to him the names of John H. Livingston, George W. Bethune, Elbert S. Porter, Hervey D. Ganse, Zechariah Eddy, Peter Stryker, W. J. R. Taylor, Alexander R. Thompson, W. R. Duryea, Henry N. Cobb, R. M. Offord, E. A. Collier, Philip Phelps; and among our women, Mrs. Margaret E. Sangster, Mary Virginia Terhune, Mrs. Merrill E. Gates, and others. Undoubtedly other churches are equally as fertile. There is many and many a soul, that in some hour of unusual depression or triumph, blossoms like the flowering cactus into one supreme fragrance and purity of beauty which, if it may but shape itself into a rhythmic form, shall be immortal, and, better yet, shall serve an immortal use!

LIFE's true aim seeks to make men actually what they are potentially and ideally. To this all industrial, social, and political organization ought to minister. That is a most cruel fate which so grinds a man by toil that, with the severest effort, he can barely get the means of living, but never really lives. Such a fate is none the less cruel when instituted by society than when a doom of nature. Look at humanity, and see what a mockery in the ideal which each true man carries in his heart, when compared with the reality!

IN social matters men usually move along the line of least resistance, and that is the line of tradition and custom.
—*Stuckenberg.*

EDITORIAL SECTION.

SERMONIC CRITICISM.

Sentimental Treatment of a Text.

THE lamentation of King David over Absalom, recorded in 2 Samuel xviii. 33, is a most remarkable burst of profoundest grief. The whole verse reads:

"And the king was much moved and went up to the chamber over the gate and wept; and as he went, thus he said, O my son Absalom! my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!"

The following theme and treatment have been submitted to us:

Theme: A father's sorrow over his dead son.

Treatment: Presentation of the grounds for the sorrow.

1st. The natural fatherly feeling over the loss of a brilliant and favorite son.

2d. The human feeling of "a great, responsive, sensitive heart" over human suffering and sorrow,—analogous to David's feeling when Saul fell (2 Samuel i. 19-27).

The objection to this treatment of the text is that it is merely sentimental. It is also inadequate and superficial. The intensity of David's grief requires some profounder reason. Such reason is found in a complete understanding of David's relations to Absalom and to his fate. There is involved:

1st. The grief of a pious father over the death of his favorite son. This is natural affection.

2d. The grief of that father over a son lost—gone down to perdition. Compare the hopeful aspect of David's grief when Bathsheba's child died (2 Samuel xii. 17-23).

3d. The grief of that father over a son lost through his own agency. He had married Absalom's mother, a heathen woman, resulting in Absalom's being brought up as a heathen, and had set him an example of evil. So David had himself fixed on his son

the mark of doom by his agency in his birth and training and the paternal influence over him.

The theme is: "A pious father's lament over a favorite son dead and doomed by the father's agency. This was enough to call forth the wail: "Would God I had died for thee!"

Eloquence of the Pews.

WE have long been convinced that the chief inspiration and eloquence of the pulpit come from the *pews*, and that if the pews for any reason decline to furnish it the preacher is doomed to fail. An enthusiastic people in the pews will rouse the dullest and dearest of preachers. We have known absolute transformations to occur in this way. On the contrary, a dull and unresponsive people is enough to paralyze the heart and tongue of a Gabriel.

But when failure seems to result from the pastoral relation the preacher pretty uniformly gets the credit of it. Now we submit that this is not fair. There are some instances in which failure is most assuredly not the preacher's fault.

We give a single typical case as a warning to our ministerial readers who may be seeking a change of pastorate. It is the case of a church that was once strong and once had a special mission in the world, but has overlived its strength and outlived its special mission without finding another. Perhaps most of its old constituency has removed beyond the bounds of the parish. A vacancy occurs in its pulpit, and, quite unconscious of the change that has come over it, the church proceeds to search the world for a man worthy to be its preacher.

We have known various instances where only an imported article would serve the purpose. In many of these cases the imported article was ready

for export again after a short time. In others the fame of the past history of the church has enabled it to take its pick out of the choicest home material, and high hopes of regaining the glory of the past, and perhaps militant, days have given renewed appearance of life for a little; but the issue between old school and new school is dead, and slavery is dead, in short, the old means and sources of excitement all gone and nothing sensational is left in sight.

Success is only possible in such cases through some new departure, and the majority of the parish, set in their old ways and with faces turned backward, prevent any new departure except by upheaval or revolution. The preacher, if made of the finer stuff, naturally shrinks from this and is victimized. We have known men of this fine quality, whom everybody knew to be superior to their predecessors in intellectual alertness and force, in preaching and administrative ability, and in weight in the counsels of the denomination and in the church at large—to be persistently hindered and handicapped by unsympathetic parishioners, and doomed to failure, when the fault was entirely with those who expected them to perform impossibilities single-handed. The sensitive man is at last driven to resign, and having been publicly labeled a "poor preacher" and a

"failure," is very likely to find his way to further usefulness as a preacher closed. The *peers* did not preach with that preacher.

As one of the leading dailies recently said in substance concerning a concrete case:

"It involves no reflection on the preaching to say that it did not fill the house to the satisfaction of the trustees of the church. Dissatisfaction with a minister's sermons may indicate rather religious and intellectual deficiency in the congregation than inferiority in the preaching. . . . The minister probably succeeded as well as anybody could have done. The days of the glory of that church have passed."

We repeat that no sustained eloquence can be expected in the *pulpit* except as the preacher is lifted, inspired, and sustained by a responsive eloquence of the *peers*.

Series of Sermons to Young Men.

WE have recently received the following suggestive Series of Sermons on "The Battles of Young Men," from Rev. W. C. Helt, of the First Presbyterian Church of Greenville, Ohio. The special subjects are: "The Battle for a Position;" "The Battle for Success;" "The Battle against Great Odds;" "The Battle for Reputation;" "The Battle for Self-Mastery;" "The Battle with 'Yes' and 'No';" "The Battle for Eternity."

EDITORIAL NOTES.

Plagiarism in the Pulpit.

WHAT constitutes it? To what extent is it allowable for a preacher to make use of other people's ideas? To what extent is he required to remold them in order to use them legitimately? These are questions often mooted, as instances of alleged literary theft are brought forward.

We take a common case. A hard-worked, popular preacher finds himself caught up into the complicated machinery of church organization and church

work, and whirled along through the week till Saturday night without a moment in which to get ready for his Sunday sermons. What shall he do? If he is fluent of speech he can perhaps "sputter exhortations" over the pulpit at his people on Sunday; but if slow of speech and in bondage to the written sermon, that will not serve him.

Three ways out of the difficulty seem open to him when he can not secure a substitute or an exchange.

If his "barrel" is full, he can easily get over the difficulty, in ordinary cir-

cumstances, by preaching an old sermon. But this will not always serve him for special occasions.

Or he may take a sermon of some other, and perhaps noted, preacher, and, frankly taking his people into his confidence, preach that sermon to them. There are perhaps few congregations that would not listen with interest to a sermon so announced by the preacher. We have heard it told of Spurgeon, that on one occasion he preached what was listened to as a very strong and able sermon, and concluded by informing his people that it was part of a discourse by one of the old masters of pulpit eloquence (naming the author), and announcing that he would give them the rest of it on the next Sabbath. No discredit attached to him for having done this.

Or the overworked man may fall into the temptation to select a printed and perhaps published sermon from some once distinguished, but now half-forgotten, preacher, and venture to pass it off as his own, hoping to escape detection and to avoid the discredit that would attach to failure to be prepared for an important service or a special occasion. Detection is pretty sure to follow in such cases, and the man to be brought to book.

It is hard to see how one can get out of such a dilemma either creditably or morally. The after-explanation of the plain breach of the eighth commandment comes too late to be acceptable to the man of average moral perception. It leaves a smirch behind it, and almost before he knows it the preacher's usefulness is gone. We do not see how a man after such an experience and exposure can face that congregation again.

With reference to the exposure of such plagiarism the judgment of "one of the most prominent clergymen in New York," recently quoted in the *New York Tribune*, is doubtless the verdict of the average American conscience. It is as follows:

"The man who steals and lies in public should be publicly exposed. To have cov-

ered up the thing would have been the part of a coward and milksop."

There is undoubtedly a much stronger feeling regarding such matters on this side of the Atlantic than on the other side. There it is not uncommon for hack writers or syndicates to furnish and preachers to purchase sermons by the dozen or the score for use in the pulpit. Recently some manuscript translations of German sermons were offered us for a consideration for editorial use, having record on them of the author and volumes from which they had been taken and of the fact that, at such and such times, they had been preached to his people by the English rector who forwarded them to us. Such courses, if they became known, would inevitably unsettle a minister in almost any branch of the church in America.

On the whole it can scarcely be denied that honesty requires that a preacher should make his own sermons rather than purchase or purloin them, and that if it is necessary to use other men's ideas he should frankly say so. We once heard an educated man say of his minister: "The one redeeming feature of his sermons is that he can quote well!"

The Lazy Plagiarist.

The man is certainly inexcusable, who, tho having abundance of time, is lazy enough or sluggish enough to become habitually a plagiarist. He ought to be forever barred from the pulpit. We once heard a man of this stamp preach an ordination sermon an hour long, taken bodily from an article by Dr. Lyman H. Atwater on "The Matter of Preaching," in *The Princeton Review*. Another of the same kind once presented the cause of the Sunday-School Union for us by preaching *verbatim* Dr. Charles Wadsworth's famous anniversary sermon before the American Sunday-School Union. Unintentionally he dropped in our study a copy of *The National Preacher*, containing that sermon! Sheer indolence was

at the bottom of the plagiarism in both these instances.

School of Bible Study.

THERE have been many suggestions and inquiries touching the papers in the Exegetical Section of the REVIEW on Bible Study, and the "Key" and "Chart" suggested in connection with the opening article in the January number. We have been asked among other things:

(1) For the more extended treatment in completed form.

(2) For the publication of the successive numbers in pamphlet form for the use of Bible Classes and for help in the work of the pulpit.

(3) For a series of pamphlets entering somewhat more fully into the treatment of each book of the Bible, for all these uses.

In view of the present interest in

Bible study we would be grateful to those of our readers who are interested in this subject, for an expression of their views regarding what would be most helpful. They can in this way be of service to the REVIEW and its many readers, and help to give an increasing impulse to an enterprise that is of vital importance to the church at large at the present time.

The Prize Contest Closed.

THE editors announce that the time for entering in the prize contest for "Hints at the Meaning of Texts" is now closed. Since the offers were made in November last, "Hints" have been entered for competition from regions widely separated. Selections from the "Hints" will continue to be published for several months, at the end of which time the vote on the merits of the various classes will be taken.

NOTICES OF BOOKS OF HOMILETIC VALUE.

THE DIVINE LIFE IN MAN AND OTHER SERMONS. By Frederick A. Noble, D.D., Fleming H. Revell Company, New York, Chicago, Toronto. Price, \$1.25.

These are strong sermons, packed full of fresh thought, expressed in chaste and forceful language, by one who has long been recognized as a master of pulpit rhetoric.

PURITANISM IN THE OLD WORLD AND THE NEW. A Historical Handbook. By the Rev. J. Gregory, Edinburgh. Introduction by Rev. Amory H. Bradford, D.D. Fleming H. Revell Company, New York, Chicago, Toronto, 1896. Price, \$2.

From the point of view of Independency the author brings together in an interesting narrative the facts concerning Puritanism "from its inception in the reign of Elizabeth to the establishment of the Puritan theocracy in New England." Regarding it as "preeminently a moral and religious force," he presents it negatively as opposing "corruptions alike in church and state," and positively as aiming to "promote the ends and righteousness of the Kingdom of God." He opens with "The Creative Causes of Puritanism:"

"Four causes mainly contributed to the use and spread of Puritanism, and ultimately of Independency—

"First, The influence of the Reformation.

"Second, The influence of the Bible.

"Third, The growth of the spirit of free dom—liberty of conscience.

"Fourth, The necessity of separation from the Church as by law established."

OUR SIXTY-SIX SACRED BOOKS: How They Came to Us and What They Are. A popular handbook for colleges, Sunday-schools, normal classes, and students, on the origin, authorship, preservation, character, and Divine authority of the Christian Scriptures. Fourth edition, with analysis and questions. By Edwin M. Rice, D.D. Philadelphia: The American Sunday-School Union. Price, 50 cents net.

This title-page accurately describes the scope of this useful little book, which has won the commendation of many able and scholarly men. It stands quite alone as a cheap and handy volume on its special subject. The book is timely, since the constant and unfounded assertions of the skeptics and the critics have had a tendency to unsettle the faith of not a few, many of whom are desirous of ascertaining the real facts in the case, so as to have a rational basis for a correct opinion regarding the origin, authenticity, genuineness, etc., of the Sacred Scriptures. Dr. Rice is careful and conservative in his treatment, resting his conclusions on clear, ascertained facts and acknowledged authorities. The questions and answers will help to fix the important points in the minds of those who study the volume. Preachers and teachers will find the book useful, even when they are the possessors of the larger works on Biblical Introduction.