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# THE HOMILETIC REVIEW.

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## REVIEW SECTION.

### I.—“THE HIGHER CRITICISM.”\*

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THIS article is an attempt to set forth in concise form, yet with sufficient fulness for intelligent apprehension and judgment, the principles and results of the Higher Criticism, particularly with reference to those books of the Bible which contain the Mosaic legislation and history. That the subject is one of vital interest is evident from the space it occupies in current literature and controversy. The discussion of this subject is not confined to the cloistered retreats and learned publications of special scholarship, but is taking popular form and fast extending to all classes. It will inevitably have, and, indeed, is having, an important influence upon religious thought and belief. It is impossible for the pulpit to ignore it or be non-committal with regard to it, an attitude being forced and felt even where recognition is least distinct or most studiously avoided. It is, therefore, a subject on which the pastoral ministry should be well informed, and may be well informed, not, indeed, as specialists and experts, but as competent reviewers and critics of what the specialists promulge. And there is needed in this discussion a reverent, judicial, scholarly, and ingenuous spirit, for the cause of truth and interests of faith will not be advanced by denunciation, misrepresentation, or prejudiced obstinacy.

I. We must spend a moment in clearing our subject of misapprehension by stating what the Higher Criticism is not.

1. The Higher Criticism is not identical and must not be confounded with the theories of any school of Higher Critics, nor with any results put forth in the name of the Higher Criticism. The best exponents of the method and movement distinctly and emphatically avow that the process of critical investigation in that field in which the Higher Criticism is

\* The exposition of the Higher Criticism contained in this article is drawn largely from the works of Professors C. A. Briggs and W. Robertson Smith.

exciting such interest at the present time is as yet far from complete, that permanent constructive results are at this stage impossible, and that what has hitherto been shaped must be regarded as hypothetic and tentative.

2. Nor must the Higher Criticism be regarded as proceeding from a principle or as animated by a spirit of hostility to the inspiration and authority of the sacred Scriptures, or to the supernatural and redemptive revelation they unfold. This may be the case with some who apply the method, but the same is true of the Lower or Textual Criticism, and indeed of every method of scholarly investigation applied to sacred literature. There are no more earnest and devout believers in the Bible than some who are pursuing this line of research, and it is safe to say that the Higher Criticism is being applied to the Bible to-day mainly by those to whom the Bible is, in an altogether unique and transcendent way, the Word of God, and who would rather die than misrepresent it or weaken its proper influence with men.

II. What, then, is the Higher Criticism ?

1. The Higher Criticism is simply a method of critical research, which may be applied to any writings whose genesis and history are not fully known, has been applied to many with results which the world accepts, is being applied to many others besides those Hebrew writings that are to us so precious, and will be applied to all which stand in any special regard, or for which any special claims are put forth. It is the science of literary verification from internal evidence. It asks concerning the literature to which it is applied : What is its own testimony concerning itself ; first, as to Integrity—whether it is a complete or fragmentary work, a work of original unity, or a compilation, and in its original form, or modified by subsequent editing ; second, as to Authorship, which involves also Date ; third, as to Literary Form and Character, and so, how it is to be taken ; and, fourth, as to Reliability, or whether it is an impartial, competent, and self-consistent witness to that whereof it treats.

2. The Higher, Literary, or Historical Criticism, as it is variously called, is distinct from the Lower or Textual Criticism, both in aim and method. The Lower Criticism aims at a pure text. It examines manuscripts and versions, and citations from copies no longer extant, compares and sifts according to canons which the science has developed, in order to deurge the text of any corruptions which have crept into it in transmission, and restore, as nearly as possible, the original work as it came from the hands of its authors or editors. The Lower Criticism is the basis of and preparation for the Higher ; and no one is competent to employ the principles of the Higher Criticism who has not become proficient in the processes and results of the Lower. The Higher Criticism takes the text which the Lower Criticism has established, and studies it as literature in the light of its own evidence, and with reference to the traditional and current theories concerning it.

3. The Higher Criticism has been extensively applied in various fields.

The classic literatures of Greece and Rome have been subjected to its searching tests. One of the most notable examples of its application is in Bentley's dissertation on Phalaris, in which he exposes the pseudo-graphical character of the writings current under the name of "The Epistles of Phalaris." It has also been extensively applied, and with most important results, to the sources and results of ecclesiastical history. Indeed, it has been largely developed in this connection, and its principles were set forth by the learned Roman Catholic writer, Du Pin, in his "New History of Ecclesiastical Writers," in 1694, before its application to the sacred Scriptures was fairly begun. It was inevitable, however, that such application be made, and necessary for the true standing of the Bible before an intrepid scholarship; and it indicates either puerile and morbid superstition or most cowardly lack of faith to deprecate or dread such application.

III. Confining our attention now mainly to the Pentateuch, we will glance at some things which the Higher Criticism finds in these books bearing upon the matters of its inquiry.

1. It finds, in the first place, explicit testimony to the Mosaic authorship of important passages and parts of several of these books; but this testimony is not to the effect, nor does it imply, that Moses wrote any of these several books in its entirety. So far as their own direct testimony is concerned, therefore, these books, both severally and as a series, are anonymous.

There are six passages in the Pentateuch in which authorship is distinctly referred to.

(1) Ex. xvii. 14: "And Jehovah said unto Moses, Write this for a memorial in a book, and rehearse it in the ears of Joshua: that I will utterly blot out the remembrance of Amalek from under heaven." The reference here is specific and the matter limited.

(2) Ex. xxiv. 4: "And Moses wrote all the words of Jehovah, and rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel." From a subsequent verse, the seventh, we learn that this writing was called "the book of the covenant," that it was read in the audience of the people at Sinai, and that they responded thereto by saying, "All that Jehovah hath spoken will we do, and be obedient." From all these facts it is very plain and certain that the writing here referred to consisted essentially of the laws contained in the four preceding chapters—the twentieth, twenty-first, twenty-second, and twenty-third of Exodus.

(3) Ex. xxxiv. 27: "And Jehovah said unto Moses, Write thou these words: for after the tenor of these words have I made a covenant with thee and with Israel." What Moses is here commanded to write is contained in the preceding part of the chapter, was written during the stay at Sinai, and is called a "book of the law."

(4) Num. xxxiii. 2: "And Moses wrote their goings out according to their journeys by the commandment of Jehovah: and these are their jour-

neys according to their going out." The itinerary of the Exodus here referred to is contained in the chapter in which the statement stands.

(5) Deut. xxxi. 9 : " And Moses wrote this law, and delivered it unto the priests, the sons of Levi, which bare the ark of the covenant of Jehovah, and unto all the elders of Israel." This writing is also called " the book of the law," and is represented as put beside the ark of the covenant of Jehovah (vs. 24 and 26). The matter referred to would seem to be the laws contained in the Book of Deuteronomy.

(6) Deut. xxxi. 22 : " So Moses wrote this song the same day, and taught it the children of Israel." The song referred to is recorded in the following chapter.

2. The Higher Criticism finds, in the second place, passages in several of these books which are inconsistent with Mosaic authorship, and indicating an authorship, or redacting which has cast them in their present shape, of a much later date. Of these we give a few examples :

(1) Gen. xii. 6 : " And the Canaanite was then in the land : " implying a date of writing subsequent to the conquest of the Canaanites by the Israelites.

(2) Gen. xiv. 14 : " And pursued as far as Dan : " a name not given the place until long after the death of Moses. (See Judges xviii. 29.)

(3) Gen. xxxvi. 31 : " And these are the kings that reigned in Edom, before there reigned any king over the children of Israel : " implying that the Hebrew monarchy had been established previously to the writing.

(4) Ex. xvi. 35 : " And the children of Israel did eat of the manna forty years, until they came to a land inhabited ; they did eat the manna until they came into the borders of the land of Canaan." The cessation of the manna, with which the author of Exodus is evidently acquainted, occurred after the entrance into Canaan under the leadership of Joshua. (See Josh. v. 12.)

(5) Num. xii. 3 : " Now the man Moses was very meek, above all the men which were upon the face of the earth." But this meekest of men would scarcely himself record the fact.

(6) Deut. i. 1 : " These be the words which Moses spake unto all Israel beyond Jordan." This and many other geographical terms and expressions imply a writer whose standpoint was Palestine, or between the Jordan and the Mediterranean.

(7) Deut. ii. 12 : " The Horites also dwelt in Seir aforetime, but the children of Esau succeeded them ; and they destroyed them from before them, and dwelt in their stead ; as Israel did unto the land of his possession, which Jehovah gave unto them." A very plain reference to the conquest and occupation of Canaan as an actual fact.

(8) Deut. xxxiv. 5-12 : The account of the death and burial of Moses, the mourning of the people, the succession of Joshua, and a tribute to the excellence of the deceased leader. Even traditionalism does not claim, or at least does not uniformly claim, that Moses wrote this, though there is

nothing to justify the exception made to this passage except the sheer necessity of the case. The statement in verse 10—"There hath not arisen a prophet since in Israel like unto Moses"—implies a range of comparison extending far beyond the time of Joshua, to whom tradition ascribes the passage; and the description of Joshua as being "full of the spirit of wisdom"—verse 9—could scarcely have been written by Joshua himself.

These were the things first seized upon in Pentateuchal criticism. They were urged as objections to the Mosaic authorship of the Pentateuch by the Roman Catholic scholar, Peyrerius, 1660, and by the philosophical and sceptical Jew, Spinoza, 1670.

3. The Higher Criticism finds in these books, in the third place, repetitions, duplications, a lack of unity of plan and order, and a diversity of style, inconsistent with the theory of a single author, working, for the most part, with immediate knowledge of what he relates. This will be illustrated by what will be adduced under another head.

Richard Simon, a Roman Catholic scholar, was the first to give serious consideration to these facts in his work on the Historical Criticism of the Old Testament, 1678.

4. The Higher Criticism finds, in the fourth place, a different usage in different parts of these books in the designation of the Divine Being. In parts the Divine name Elohim is used, in other parts the Divine name Jehovah is employed, and in yet others the two are used conjointly.

This was first observed by Jean Astruc, a French physician, and author of a number of scientific and scholarly works. The full meaning of this important discovery was not at once perceived, nor had Astruc himself the critical scholarship to develop it fully. Yet that it was a discovery of immense significance was recognized from the first. It laid the foundation of what has been known as the documentary theory of the composition of Genesis. Astruc published a work in 1753 in which he unfolded and applied his discovery, finding in the Book of Genesis two principal and nine subordinate documents; and his theory, variously modified, has been generally adopted.

But the discovery has been extended and applied far beyond what Astruc ever dreamed of. It has been developed through different stages by a succession of scholars, mostly German—as Eichhorn, who is called the father of the Higher Criticism, and who gave it its name, De Wette, Gesenius, Ewald, Hupfeld, Nöldeke, Reus, Graf, Kuenen (who may be classed with the Germans) and Wellhausen; and now for some time Scotch, English, and American scholars—as Professor W. Robertson Smith, late of Aberdeen, Professor Driver, of Oxford, Professor Briggs, of Union Theological Seminary, and President Harper, of the Chicago University—have been prominent exponents of the movement. More conservative recognition and application of it has been advocated by such scholars as Hengstenberg, Bleek, Lange, and Delitzsch, in Germany, and Professors Green of Princeton and Schaff of Union, in this country, though Delitzsch and

Schaff have been led in the progress of the movement and the prosecution of their critical studies to the eventual adoption of more radical views.

The different use of the Divine names is found to run through the Pentateuch and also the Book of Joshua, which is now classed with the other five under the name the Hexateuch; and the parts and passages thus distinguished are found to be marked by distinctive peculiarities of language, style, and other characteristics.

The Pentateuch, or rather the Hexateuch, appears therefore to the Higher Criticism to consist of four principal writings, which, more or less, run through all these books, are to a large extent parallel versions the of same things, and have been put together by careful redactors. These writings are: (1) An Elohist writing extending through the Hexateuch, believed to have been written by a priest, or from the priestly standpoint, and thence designated by P. This is the most distinct in its linguistic, rhetorical, and material characteristics of any of these writings. The Bible opens with it, Gen. i. 1-ii. 3, with other important parts of the same book belonging to it. Its main body, however, is the priestly legislation in the Book of Leviticus, with cognate parts of the Books of Exodus and Numbers. The Divine name Elohim is uniformly used in this writing until the revelation of the Divine name Jehovah is recorded in Ex. vi., which is a part of this writing, and a parallel narrative to Ex. iii., of another writing; and from this point the Divine name Jehovah is almost exclusively employed. (2) A Jehovistic writing, also extending through the Hexateuch, and designated by J, which stands for Judaic writer, as the author of this writing is named from the characteristics of his work. This writing includes the second creation narrative, beginning Gen. ii. 4, the account of the fall, in which that narrative is continued, and other important parts both of Genesis and of the later books. In this writing the Divine name Jehovah is used throughout, and it contains no account of the revelation of that name. (3) A second Elohist writing, found in close connection with the Judaic writing, and designated by E, by which is meant Ephraimite, as the author of this writing, from his manifest acquaintance with places in and traditions concerning Northern Palestine is styled. The way this writing was found is an interesting illustration of the processes of the Higher Criticism. When the priestly and Judaic writings had been separated, it was found that a singular and inconsistent element was left in conjunction with the Judaic writing; and critics were forced to the conclusion, which was reached by different scholars independently (Hgen, 1798; Hupfeld, 1830), that there was a second Elohist writing which had been compacted with the Judaic writing. The many distinctive characteristics of this writing were then noted, and the discovery was confirmed. This writing uses the Divine name Elohim, but in a distinctive way—that is, with the definite article, הַאֱלֹהִים; and though recording the revelation of the Divine name in Ex. iii. 13-15, which is a part of this writing, the Divine name Jehovah is still predominantly used. (4) The

Deuteronomic writing, found chiefly in Deuteronomy and Joshua, though with some traces in the earlier books, and designated by D. In this writing the two Divine names are used in conjunction, Elohim being qualified by a pronominal suffix, thus : יהוה אלהיך, Jehovah thy God ; יהוה אלהיכם, Jehovah your God ; יהוה אלהינו, Jehovah our God. It has also other well-defined characteristics, and is a distinct and separable writing.

5. The Higher Criticism finds in these books, in the fifth place, different codes of laws, having more or less distinctive reference and character, while having also much in common, and being in great part but different versions of the same theocratic enactments ; but inconsistent both in their duplication one of another and in their minor diversities, with the theory of a common authorship in the form in which they now exist.

This feature might have been presented in connection with the matter just treated, for these several codes are found in, and are a part of the evidence for, the different writings ; but that matter was sufficiently complicated, and this is important and distinct enough for separate treatment.

These codes, according to the prevalent constructions of the Higher Criticism, are three, the laws contained in the compacted writing J E being regarded as one code. This arrangement, however, has manifestly been influenced somewhat by a theory as to the religious development of the Hebrew people, and needs still further examination. Professors Driver and Briggs claim a greater number of codes, maintaining the distinctness of the law elements in the writings J and E, and finding yet another which they name the Holiness code in the Book of Leviticus. This would seem to be a further complication of a matter already sufficiently intricate, but it really adds to the illustration and proof of the original Mosaic legislation.

The three more generally recognized codes in their now accepted chronological order are : (1) The Covenant code, (2) the Deuteronomic code, and (3) the Priestly code. These several codes coincide in their distinguishing peculiarities with stages of Hebrew history and well-defined phases of Hebrew development.

(1) the Covenant code is found in the compacted writing J E. The principal parts of this code are the two books of the covenant, found in Ex. xx., xxi., xxii., xxiii., and xxxiv. This is now regarded as the oldest of the codes, the earliest reproduction of the original theocratic legislation, and is believed to have been written some time early in the monarchy. The land of Canaan is the contemplated theatre, and sacrificial worship is not yet relegated to its final seat in a single national shrine.

(2) The Deuteronomic code consists mainly of the law portions of the Book of Deuteronomy (chapters xii to xxvi.). This is regarded as the second in chronological order is believed to have been written near the time of Josiah, and to be substantially identical with the law book found in the temple as he was conducting his reforms (2 Kings xxii. 8). It bears marked resemblances of style to the writings of Jeremiah and the prophetic history of Israel and Judah in the Book of Kings, while it is more purely classical,



yet only as the style of a writer of that time engaged in codifying a body of ancient laws might be expected to be. It covers the same ground as the earlier Covenant code, which it amplifies in a popular and rhetorical way, omitting, however, the law of treason, and the specific compensation for injuries which the earlier code prescribes, as though these were left to an established order of civil judges. Its chief distinguishing characteristic is its insistence upon a single shrine of Jehovah's worship, and the restriction of public and priestly offices thereto, implying, however, a different prevailing usage. It is thus a reformer's code, giving the theocratic principles new application, and indicating a new phase of religious development.

(3) The Priestly code consists mainly of the institutes, laws, and precedents of the Book of Leviticus, but includes also many sections of the adjacent Books of Exodus and Numbers. It is the code of the Levitical or priestly ordinances, the code of service and sacrifice, and of sanctity both in the ritual of worship and the *régime* of life. It is the most extensive and elaborate of the codes.

This Priestly code is now regarded as the latest of the codes, and is supposed to have been written about the time of Ezra. This is a comparatively recent view, though now generally accepted by the critics. Being a part of the great Elohist writing which was regarded as the *grund-schrift* of the Hexateuch, it was with it assigned at first an early date. Vatke and George were the first to contend with adequate scholarship for the now accepted order. Reuss independently reached the same conclusion. Graf accepted the theory as to the legislative part of the Priestly writing, and at length, upon a hint by Kuenen, he made his work consistent by assigning the historical, as he had already the legislative, part of the great Priestly writing to a late date.

The characteristic feature of this code is that the whole life of the people is viewed as centring in and radiating from the sanctuary. It is a church rather than a nation that is legislated for, and it is the church in the wilderness.

6. These writings are supposed to have been finally redacted some time after the captivity, in the Persian or Grecian period, the writings J and E having been redacted at an earlier date; and the final redaction, which was reverentially scrupulous, leaving them in their present inartistic but effective popular form.

(To be continued.)

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RELIGIOUS language is always metaphorical; the crisis in the religious life of a people comes when either the metaphor is to run away with the thought, or the mind control the metaphor. —*Robertson.*



## II.—THE TRUTHS OF SCRIPTURE VERIFIED IN CHRISTIAN EXPERIENCE.

BY REV. J. M. CAMPBELL, MORGAN PARK, ILL.

THE perfect congruity that exists between the Bible and man's nature and needs is one of its very strongest credentials. The Bible possesses self-evidencing power. There is in its doctrines, when understood and applied, something which produces an unshaken conviction that it is the Word of God.

A simple-minded Christian, assailed with difficulties regarding the authority of the Bible, said : " I know it is true ; I know it in my heart." A form of reasoning this more philosophic than the one who used it knew ; for whoever finds the Bible to fit into his deepest wants, and meet completely the great hunger of his heart, has the best of reasons for regarding it as a Divine book.

With more intelligence, but probably with no more faith, another exclaimed : " I am a man, and I believe the Bible to be God's book because it is man's book—a message of love and hope. It is correlated to man's nature and wants, it fits into every fold of the human heart." Efforts have been made to point out the agreement that exists between " the Land and the Book." Equally important is it to show the harmony that exists between man and the Book.

A Chinese student, in translating the Scriptures, and discerning in them a commentary on human consciousness, was moved to say : " Whoever made this book made me. It knows all that is in my heart. It tells me what no one else but God can know about me. Whoever made me made this book." The Chinese student was right. The agreement between the book in the hand and the book in the heart shows that the author of the one is the author of the other.

" Surely Paul must have been a Bechuana man," said a convert of that race to Dr. Moffat, the missionary. " How can that be ?" he asked. " Because when Paul speaks he turns Bechuana man's heart inside out." Could more conclusive testimony be given than that Paul spake the universal language of the soul, that his words were sparks from the true light which lighteneth every man coming into the world ? The heart was made for God and responds to His voice. When a message comes to a man from heaven he need not ask if it is true, for " he that believeth hath the witness in himself."

Professor L. F. Stearns is right in making personal experience " the great central evidence of Christianity." It is also the key to all other evidences. Let the discovery once be made of the perfect correspondence between experience and the Bible, and faith is founded upon a rock. In conflict with logic experience is invincible. Few infidels are convinced by

argument. It is the truth that makes its appeal to the life, the truth that takes a grip upon the conscience that wins. Merle d'Aubigné, the famous Church historian, tells that when a student at Geneva he received a home-thrust at the hand of Robert Haldane that caused the iron of conviction to enter his soul. Haldane had been expounding the Epistle to the Romans. "Pointing with his finger," says D'Aubigné, "to the passage in my French Bible, he opened up to me the fifth chapter of Romans. 'Yes,' I said, 'I see clearly that original sin is proclaimed in the Scriptures.' Then raising his hand and pointing to me, he said: 'But do you see it in your own heart?' That was the thunderbolt which sent me to the foot of the cross of Christ."

No kind of evidence stands higher than that of experience. It is the very kind of evidence demanded by the scientific spirit of the times. To believe in the Bible on the ground of outward authority is something; even a traditional faith is not to be despised; but no one seeking an intelligent basis for certainty ought to rest satisfied until he can say with Thomas Erskine: "I do not believe the things contained in the Bible because I believe it to be inspired, but I believe in its inspiration because I have found the truth of the great things recorded in it." The best commentary upon the Bible is our own experience. The outward evidence in the Word is nothing to us without this reinforcement of proof. Truth written in a book is good, truth written in the soul is better. The outward revelation in the Word is "a lamp shining in a dark place until the day dawn and the day-star arise *in our hearts*." The lamp in the hand is good, the star in the heart is better.

Experience is a doorway leading into the inner court of the temple of faith. In the first inception of faith there is always an element of venture, sometimes an element of doubt. It is not exactly a step in the dark, it is rather a step in the gray light of the breaking day. "As the journey proceeds the path of faith "shineth more and more unto the perfect day." What was at first taken upon trust is confirmed by experience. "I know what I have believed," is the declaration of the happy soul who has made trial of God's truth.

There is deep significance in the hackneyed phrase, "Experiencing religion." Not until it is experienced is religion a reality to any one. The truths of the Bible may be assented to, or accepted in a general way before their power is felt, but they become real and vital only when they have been translated into life. To the young convert the Bible is a new book; in it he finds new interest; in it he sees new meaning because he has found a new light—the light of a new experience—by which to read it.

An aged Christian had the margin of his well-thumbed Bible marked with the letters "T" and "P." When asked what these letters meant he replied: "They mean *tried* and *proved*; all these promises thus marked have been tried and proved in my own experience." It would be folly to attempt to argue such a man out of his confidence in the Word of God.

His faith goes on from strength to strength as one by one the truths of Scripture are confirmed in an ever-brightening experience.

The practical value of the evidence of experience is increased by the consideration that it comes within the reach of all. Evidence touching questions of biblical criticism is available to none but the scholarly few ; the great mass of people must take the findings of sanctified scholarship upon trust. But while we are waiting for scholars to settle questions of higher and lower criticism, faith in the Bible need not be held in suspense. The Bible is "a lamp unto our feet, and a light unto our path ;" wide spaces may not be illumined by it, but it will give us light sufficient to show us where to walk. As a book for the heart and life it will satisfy every demand of conscience, of reason, and of moral aspiration. Its truths may be put to practical test ; its doctrines may be verified. To discard it before the test of experience has been applied is unscientific. When Dr. Edmund Halley railed against the Bible in the presence of Sir Isaac Newton, the latter remarked : " Dr. Halley, I am always glad to hear you speak of astronomy or mathematics ; for these are subjects which you have studied and understand ; but you should not talk of Christianity, for you have never tested it. I have, and I am certain you know nothing about it." What does the man who looks at a cathedral window from the outside know of its beauty ? What does the man who has never tasted the good Word of Life know of its sweetness ? What does the man who has never eaten of the Bread of Life know of its nourishing qualities ? "*Taste and see that God is good.*" "Can any good thing come out of Nazareth ? *Come and see.*"

The leaders of the Reformation made no mistake in giving prominence to the written Word as the objective ground of faith. They wisely shifted the source of outward authority from the Church to the Bible. With equal wisdom they constituted the consciousness of the believer "a co-ordinate and subordinate authority" with the Bible. In a new sense they even retained the authority of the Church, making the collective consciousness of the whole body of believers a touchstone by which the experience of the individual was to be tried. But the final, decisive test was to be made by every man for himself ; the Bible was to answer to individual experience as face answers to face in a glass ; Scripture was to be tested by experience, experience by Scripture. Faith itself was a subjective act, an act of inward trust, and while resting upon something outward it was to be verified by inward experience. "Full assurance of faith" was sought for in the heart and life.

Experience when it discards the Bible has its roots in the air. Apart from the Bible it cannot grow and thrive. The design of the outward revelation is to feed the fire of spiritual life. Spiritual life needs the stout trellis of the outward revelation upon which to cling ; it needs the rich soil of the outward revelation in which to grow ; but the trellis is worth nothing without the living vine ; the soil will produce nothing without the

living seed. Christian life needs a body and a soul. The mystic sacrifices the body to the soul; the literalist sacrifices the soul to the body; both succeed in the end in destroying the life that they seek to nourish. It is true that Christianity as a life existed before the Bible; it was not the product of the Bible, but contrariwise it produced the Bible; nevertheless its force would soon be spent if it did not continually draw fresh inspiration and strength from "the Word of Him who liveth and abideth forever." "By every word that proceedeth out of the mouth of God shall man live."

An experience founded upon the Word furnishes a rational basis for faith. It enables those who possess it to give a reason for the hope that is in them. The religion of experience makes no boast of the victory of faith over reason. It is in the best sense rationalistic. Not that it professes to explain everything, but it provides for the feet of faith a bit of solid standing-ground. Probability it transmutes into certainty. The evidence it gives is direct and first-hand. Its word of confident affirmation is, "One thing I know, whereas once I was blind now I see." The truth has dissolved into consciousness and has become part of it; and of what can a man be certain if not of the contents of his own consciousness?

But before consciousness will respond to the outward revelation the mind must be in the right attitude. "He that is of the truth," says Christ, "heareth My voice." What the Bible will be to any one depends upon what he is to it, what he brings to it. It never means to one precisely what it means to another. No one sees in it exactly what any other one sees. We all find in it what we have the power of finding, what we are fitted to find.

Its effect upon us will be determined by previous preparation to receive its teachings. Put an uneducated man into a library, its treasures are sealed to him; while to the man who has been trained to appreciate the things of the mind the whole kingdom of literature stands open. Music that ravishes the soul attuned to sweet sounds simply bores the man destitute of musical taste and culture. One man yawns in a picture gallery where another is in ecstasy over new-found wealth. So with spiritual things. What, for instance, does the light-hearted school-girl find of interest in many of the Psalms of David? She reads them with weariness; but wait until she passes from girlhood to young womanhood, from young womanhood to wifehood, from wifehood to motherhood, and as she sits beside an empty cradle under the shadow of her first real sorrow let her take up the Psalms of David and they bring light and comfort to her heart. She understands their meaning now, for she interprets them in the light of her changed experience.

Every one finds in the Bible many things for which he has no present use, many things to which experience does not respond, many things which the soul cannot assimilate. Some of these things often present positive hindrances to faith. What is to be done with them? Put them upon

the shelf. By and by when those who now stumble at them grow up to them and grow into them, their meaning and use will become apparent. A wise old man once said : " For a long time I puzzled myself about the difficulties of the Bible until I came at last to see that reading the Bible is like eating a fish. When I find a difficulty I *lay* it aside and call it a bone. Why should I choke on the bones when there is so much nutritious meat for me ? Some day, perhaps, I may find that even the bones may afford me nourishment."

Truth is myriad-sided. There is some aspect of it suitable to the special need and circumstances of every individual soul. It appeals to every man on the side of his personal wants. It touches him where he lives. When once he has found the key that unlocks its treasures, the faith which began in a sense of need is made perfect in an experience of satisfaction. He can then say : " Thy words were found, and I did eat them ; and Thy words were unto me a joy and the rejoicing of mine heart." The supreme test has now been applied, and it has not failed. And just as it is when the chemist applies tests to metals, and the results are found to be satisfactory, knowing where the metals were mined or who mined them does not add to the certainty of the conclusion, so the settlement of questions touching the origin and authorship of the books of the Bible, while of absorbing interest, does not add anything to the certainty of the conclusion that any utterance contained in the Bible which has stood the test of experience, the Book which has answered the spirit's deepest questions and met the spirit's deepest needs, is in itself pure gold—a word of truth sent to man from the God of truth.

By verifying the Bible, experience thus becomes conservative of faith. The real faith of the Church is the faith embodied in its life. Justification by faith as a present and personal experience is the article of a standing church ; justification by faith as a dead dogma embalmed in a creed is the article of a falling church. So long as a truth is lived it is believed ; let it drop out of experience and it will soon drop out of faith. Mrs. Besant, drifting from the faith of her childhood toward the dark abyss of infidelity, makes this frank confession : " God falls gradually out of the daily life of those who never pray. A God who is not a providence is a superfluity. When from the heavens does not smile a listening Father they soon become an empty space where resounds no echo of man's cry." How pathetic is this testimony from one who stands shuddering as the chilling cloud of unbelief falls upon her soul ! The testimony is as true as it is pathetic. When any doctrine fades out of experience it fades out of belief. When any one does not experience the worth of prayer, belief in prayer evaporates ; when Christ ceases to be a living Presence, His very existence is questioned ; when there is no sense of the indwelling of the Holy Spirit the doctrine of the Holy Spirit will melt into nothingness ; when the Bible fails to speak to the inmost soul it is no longer a Divine message, a message of love from the living Father. The moment any

truth relaxes its hold upon a man that moment the grasp of that man upon that truth begins to relax. No truth will maintain its hold if it does not continue to be a vital force in the shaping of the life. Unless the outward Word be continually rejuvenated by experience it will become formal and dead. Just in proportion as it is lived will it be a living thing rather than the sepulchre of dead thoughts. To be known it must be obeyed. "If any man willeth to do God's will he shall know of the teaching." The way to the truth is by the life. The revival of religion in the soul will revive interest in the Word, reinstate it in its place of importance, and make it a more potential factor than ever in the life. The word that inspires will always be an inspired word. The word that affords light in darkness, strength in weakness, comfort in sadness, hope in despair; the word that makes known God's all-efficacious remedy for sin; the word that out of the darkness of death brings life and immortality to light; the word that satisfies the infinite longings of the heart can be to us nothing other than the veritable Word of the ever-loving and ever-living Father of our spirits.

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### III.—A FOURTEENTH-CENTURY PREACHER'S COMPANION.

BY WILLIAM ELLIOT GRIFFIS, D.D., BOSTON, MASS.

In these days when "of the making of books there is no end," it is well to remember the days when books belonged to institutions, and not, as a rule, to individuals. In the nineteenth century books are cheap, and are produced by the millions. They are not like costly gems, nor are they chained to a desk. From most of the public libraries in our country any boy or girl, or adult, native or foreign, can have the use of a book, simply by getting the name of one well-known citizen as a voucher for him. In the Boston Public Library any person whose name is found in the City Directory can take out books, or give a voucher for another. A bound copy of the Bible can be bought for a quarter, and a New Testament for ten cents. The novels of a generation or two ago, which spoke of even a country minister's "library consisting chiefly of a Bible, a concordance, and a dictionary," are hopelessly out of date. With such publishers as send forth this REVIEW it is possible for the poorest clergyman to have a good and varied library.

How different was all this in the fourteenth century! Then learning was, as a rule, unknown among the preaching clergy. Books were beyond the capacity of any one's purse except king, noble, or rich trader. Only public institutions like monasteries or cathedral churches could afford them. In the "scriptorium" the clerical brethren laboriously copied out the manuscripts of the classics, Holy Scripture, the Fathers, and now and then a translation of some new or strange book in Latin. But of the

preaching friars it may be said, not only that many could not read, but those who could had no works of reference beyond such books as were absolutely necessary for the carrying on of the church services. What a "godsend"—as our ancestors familiarly termed a benefit received where the benefactor was unknown—was the great book which Bartholomew Anglicus produced about the year 1360. The Franciscan friars, to which order this brother belonged, were the most popular preachers, not only in England, but throughout all Europe; for they were less given to abstract doctrine, metaphysical discussions, dogmatic definitions, or even to the enforcement of the minute laws and regulations of the Church, and were more scriptural, fervent, human, and, we may say, spiritual. Popularly called, from the color of their garb, the Gray Friars, these brethren of the order founded by Francis of Assisi were everywhere welcomed. As one travels through the various European countries, but especially in the Northern States, such as Germany, Holland, and England, he is struck with the number of names of streets and courts, neighborhoods and bridges called after these earnest men, who were industrious with their hands as well as with their tongues, and who did so much for the relief and uplifting of humanity in the rude ages.

The writer remembers a most delightful evening spent with the late Dr. Roswell Dwight Hitchcock in his rich and varied library at his home on Twentieth Street, in New York City. Showing a number of his favorites, and talking about them with the enthusiasm of a lover, he was especially enthusiastic over several tomes whose hide-bound covering had probably warmed and protected some ox which had grazed on English meadows possibly six centuries ago. "There," said the doctor, "is a piece of honest and noble work done by a good man. He gathered up the learning of the thirteenth and fourteenth centuries for the benefit of his fellows."

Bartholomeus de Glanvilla was an English Franciscan friar, and therefore bore the surname of Anglicus. The story of his life is given in critical detail by Mr. Toulman Smith in the Dictionary of National Biography. It concerns us chiefly to know that, when Professor of Theology in the University of Paris, he lectured on the whole Bible. The first reference to him in the earliest manuscript, now in the Ashmolean Collection, is in connection with an elephant which belonged to the emperor. As, at the time of this reference, Brother Bartholomeus was the chief authority concerning the birds, beasts, and animals mentioned in the Bible, he was, of course, referred to as one who could give needed and correct explanations. His book is entitled "*De Proprietatibus Rerum*" (On the Properties of Things). The work is in nineteen volumes and contains twelve hundred and thirty chapters. Like a truly orthodox writer he begins all things in God, to whom his first book relates. He then descends to discuss angels, the soul, the substance of the body, anatomy, aids, diseases, the heavens (astrology and astronomy), time, matter and form, air, birds and insects,



water and fishes, the earth, countries, precious stones, trees and herbs, animals, colors, scents, flavors, and liquors. The book was written with the idea of explaining allusions to natural objects met with in the Scriptures or in the glosses. The immediate object of the brother, like that of Spurgeon in later times, was "to furnish the village preacher with notes, hints, and illustrations."

The ready acceptance and wide popularity of the book was remarkable. The preaching friars, not only in England, but in the other countries of Europe, especially in the north, gladly welcomed it; and before many generations its ideas, language, and illustrations were in the heads and mouths of the people. Fifteen editions of the work were published before 1500, and even the art of printing did not disturb its popularity. There were ten editions of it in the century famous for movable types. The book was in Latin, and as early as the year 1398—that is, within forty years of its issue—it was translated by John Trevisa, who was chaplain to Thomas, Lord of Berkley, and who completed his work on February 11th, 1398. Charles the Fifth of France had it translated into the French vernacular, and this edition was printed fourteen times from 1482 to 1556. The Dutch friars took hold of it with avidity, and it was printed in 1479, and again at Haarlem in 1479. Even the Spanish friars welcomed it; and two years after America was discovered a translation was made, and the work was published in folio. When our English forefathers first saw their own language in print, among the earliest works reproduced by types by the Dutch printer Winkyn de Worde, the successor of Caxton at Westminster, in 1495, was this preacher's assistant.

The indebtedness of the makers of English literature to this work it would be hard to exaggerate. One has only to read the pages of the early English poets and dramatists, so felicitously criticised, characterized, and re-presented by James Russell Lowell, to see how much both of thought and phrase they owe to this Franciscan friar. Drayton, Ben Jonson, Spenser, Marlowe, Massinger, and others have many lines and parts of pages by the score "lifted" bodily out of this old writer, though regilded, and often touched with the finger of genius. As for Shakespeare, he borrows in wholesale quantities. Further, one cannot study carefully the peculiar English form of the Authorized Version of the Bible, the phraseology which we now look upon as "sacred English," without seeing how much the King James translators were influenced, consciously or unconsciously, by the thoughts and expressions of this old encyclopædist, especially as reproduced in Trevisa's vernacular. Even to this day the country pastor, or, indeed, any one who lives where the older ideas still persist in the minds of the people, will recognize the source and fountain of them. The English Franciscan's writing was the first literary expression in England of superstitions and notions which still sway the lives of people around us, and perhaps our own selves. Fortunately a condensation of probably the best parts of this great mediæval work is accessible. It is a well-bound



and printed work entitled "Mediæval Lore," by Robert Steele, and published by Elliot Stock, 62 Paternoster Row, London. Let us glance at some of the old writer's quaint observations.

His knowledge was gained from such sources as Dionysius the Areopagite, Pliny, Aristotle, Isidore of Seville, Al Faragus, and various other Greek and Arabic writers, whose works were in the original or translated Latin. It is evident, however, that this teacher of and among the Franciscan friars was somewhat of an observer of nature himself, and certainly was well acquainted with the talk of the learned men of the time; for the "higher" or any other sort of severe literary criticism would probably find it difficult to discover the textual source of many of his observations. In those days of unclassified and unformulated public knowledge, much of the observation of men who were experts in their own line of handicraft, or work on land and water, was based on experience, and had therefore considerable value. Like Luther, Beecher, Spurgeon, and other men who always kept near to the people, this learned scholar did not hesitate to express the people's thoughts for them in accurate and luminous language.

It must be remembered that until Shakespeare's time each organ of the body had its passion. The seat of love was in the liver, of wisdom in the heart, of laughter in the spleen, and of wrath in the gall, while located in the brain were the wits of feeling—that is, the five senses. The mark of Cain, this writer thought, was "head-quaking." "The sight is a wit of perceiving and knowing of colors, figures, shapes, and outward properties."

While Bartholomew is very interesting in the matter of the physics of the body, and metaphysics of the mind, he is much more quaint and suggestive when he writes of other living creatures beside man. On one page we find the original statement which has given rise to our phrase about crocodile tears: "If the crocodile findeth a man by the brim of the water, or by the cliff, he slayeth him if he may, and then weepeth upon, and swalloweth him at the last." Here, too, we find the common idea that where ash-trees grow there will be no serpents. "If a circle be made, half of fire and half of ash-tree leaves, the serpent will go through the fire rather than the leaves to escape." He explains how it is that the elephant and dragon on approaching are sure to fight together, and stamp or tear each other to pieces. The old conceit about pearls being drops of dew, which the pearl-oysters swallowed when their mouths were open, is reproduced with all appearance of learning. We must remember that in the days when the Franciscan friars preached the Griffin, offspring of the eagle and the lion, was to the preacher's hearers a real creature, and not merely something carved in stone or embroidered in heraldry; and so the Griffin is duly described. In writing of mermaids, he says: "The mermaid is a sea beast wonderfully shapen, and draweth shipmen to peril by sweetness of song. Some say they are fishes of the sea in likeness of women." He adds, "The gloss on Isaiah xiii. sayeth that sirens are serpents with

crests." He says (of "a very sapphire of Ind"): "The sapphire is most like the heaven in fair weather and clear, most apt and able to fingers of kings. Its virtue is contrary to venom, and quencheth it every deal. . . . The adderecop is overcome and dieth as it were suddenly;" he adds, "and this same I have seen proved oft in many and divers places."

On every page, as one reads, the mind of the nineteenth-century man is suddenly transported into a world of ideas that are dead, of interests that have passed away, of controversies that are now buried under new growths as are the craters of extinct volcanoes. For example, how great a figure did the pelican cut in ancient mediæval art ideas and popular conceptions. Made a symbol of Him who poured out His soul unto death and shed His blood in behalf of sinners, it was the favorite representation of the Church in the Catacombs, where, rudely pictured, it adorned the tufa walls. Later, it was sculptured, painted, and repainted in mosaic in the cathedrals. When William the Silent led the Dutch Protestants for freedom and religion against the Spaniards, his banners were pictured with the pelican feeding her offspring with her own blood. Our author writes of the pelican and her young: "When the children be haught and begin to wax hoar they smite the father and the mother in the face, wherefor the mother smiteth them again and slayeth them; and the third day the mother smiteth herself in her side, that the blood runneth out, and sheddeth that hot blood on the bodies of her children, and by virtue of that blood the birds that were before dead quicken again." Thus, without scrutinizing the facts of natural history alleged in the idea handed down by the ancients, the early and mediæval Christians made this thought, so inwrought in literature and art, a symbol of the truth both of the vicarious sacrifice of Christ and of resurrection from the dead.

Time and space would fail us to reproduce on these pages the nuggets of thought and quaint language. The author being, of course, a celibate, speaks of women according to the common idea of both his brotherhood and of the world at large in those times. He says: "Men behove to take heed of maidens . . . shamefast, fearful, and merry." He says of woman: "She is fearful, kind, and she maketh more lesings." Here we have not only the monkish idea, but we have reproduction of a word which occurs only twice in the Bible; though Latimer uses the term "leasemonger," and Wycliffe on 1 Tim. i. 10, "lesyngmongeris." A man in love marries, "and he makes her lady of his money and of his house and meinic" (household). When he becomes a father he thus trains his son, "for he beateth and grieveth him often lest he draw to evil manners and tatches." Here we not only have a suggestion of the phraseology of Lamentations and of Hebrews xii. 5-12, but also of that wonderful line of Shakespeare, which probably is not in our mouths as Shakespeare first wrote it. For in saying

"One touch of nature makes the whole world kin,"

did not the myriad-minded poet mean *tatch* (one fault or blemish makes the whole world kin) ?

The author or, more properly, the translator uses the old English verbs, such as "ween" and "gladdened," "medlied" and other quaint solecisms delightful to literary taste. He says the guests at dinner-time "must be gladdened with lutes and harps. . . . First, knives, spoons, and salts be set on the board . . . at last cometh fruits and spices." He speaks of the horse's joy in battle, and of lightning ; and explains why lightning is visible before thunder is heard by saying that "the wit of sight is more subtle than the wit of hearing," and shows how when a man chops down a tree the far-off spectator can see the bright blade burying itself in the wood long before he hears the sound.

That the good brother had sympathy for the insane, and was probably ahead of his age, is shown by these statements : "People are sometimes made mad by melancholy meats, and they must be gladdened with instruments of music, and some deal be occupied."

As a final quotation, let us see what our author says about the animal so frequently mentioned in Scripture, but which in our country has fallen to the lowest state of the tow-path and of the army baggage-wagon. Speaking of this creature, which makes us as Occidentals wonder how any of us could "covet" one, he writes : "The ass is fair of shape and disposition while he is young and tender, or before he pass into age ; for the elder the ass is the fouler he waxeth from day to day, and hairy and rough, and is a melancholy beast that is cold and dry, and, therefore, heavy and slow and un lusty, dull and witless and forgetful. Nathless he beareth burdens and may away with travail and thraldom, and useth vile meat and little, and gathereth his meat among briers and thorns and thistles. . . . He hath no reward after his death for the service and travail he had living." After this, one can understand clearly what the Scripture meant by saying of Jehoachim, the son of Joshua king of Judah, "He shall be buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem."

What kills a book ? Why does the favorite and idol of the hour, or it may be of the century, become so soon dusty, the forgotten and the buried ? Why does the milk-white ass, the favorite of kings, on which princes and magistrates ride, become the vile carcass hauled away in disgrace to be covered un honored from sight ?

It was not printing which killed Brother Bartholomeus's great book. It was the opening of the far East with its wonders and mysteries to European trade, when by thousands and tens of thousands Portuguese, Dutch, French, and English sailors penetrated into the regions of the once marvellous and unknown, and saw exactly how pepper and mustard grew, how gems were found, cut and polished, saw famous elixirs distilled, and met strange beasts in their native habitat. The old clouds of mystery rolled away, and the prices which had been kept up by mystery fell. Things imported from afar became cheap, the property of the common people.

Even sailors and ploughboys learned the facts. When, finally, the everlasting Gospel of the imperishable Word of God was unlocked from the dead languages by the scholars, and put into the hands of the people by the printers, there came a new world in which the encyclopædia of Brother Bartholomeus was no longer needed. Why continue reading by rushlight when the sun had risen!

Nevertheless, thanks to the good Franciscan.

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#### IV.—RELIGIOUS BOOKS AND READING.

BY PROFESSOR THEODORE W. HUNT, PH.D., LITT.D., PRINCETON, N. J.

THE word "religious," is here used as distinct from such words as philosophic, scientific, and literary, whatever may be the incidental scientific, philosophic, and literary elements involved in such books. As far as the specific objects of reading are concerned, they are practically the same, whatever the particular class of books may be with which the student of truth deals. These objects may be said to be knowledge, discipline, stimulus, and personal pleasure, varying, somewhat, as the respective authors whom we consult vary in tone and teaching. We read, first of all, to gather information, or, as Bacon states it, to become "full men," and then, in turn, for mental training, suggestion, and interest, the best results being reached when all these results are present in combination and in their due relations. We thus peruse religious books for distinctively religious knowledge and culture, for the training of spiritual tastes and faculties—in a word, for the education of the heart and conscience and will.

We are commanded to grow "in the knowledge of Christ;" to "add to our faith knowledge," and to discipline and sanctify ourselves "through the truth."

So as to the methods of reading, they are intrinsically the same in the secular and sacred spheres of thought and life, and we present them in tersest form when we say, that they should be systematic and specific and thorough. Books that are worth reading at all are worth reading on some settled plan, with some definite aim, and so carefully and fully that their teachings shall become a substantive part of our thinking and feeling and personal activity. What Maurice calls "the friendship of books" should be illustrated with reference to all classes of desirable reading. Books are so rapidly multiplying in all departments, and busy men are so much busier than ever, that, as an exceptional procedure, some volumes must be read in a discursive and desultory manner, as Macaulay was wont to do, and as every one must do who hopes to keep even pace with the literature of the day.

This, however, is an exceptional method and applied under protest. It

is, in fact, no method at all, but a haphazard rambling afield, nibbling here and there what may be gotten as we go. The best books must be perused after a system and for special ends. The reading of a Christian man must be for Christian ends ; must be as much to the point as his praying, and as regular as his worship and almsgiving, a means of grace, and, as such, on the same high plane as all his other religious exercises.

It is when we come to speak of the subject-matter and the spirit of reading that we enter a separate province and have to do directly with religious books.

We can best express our meaning and purpose here by saying, that religious reading should be, among other things, eminently devotional in its type and spirit, directly contributive to heart culture ; an order of reading by which the soul may be incited to worship and to the exercise of every grace of character. Not that religious books may not be chosen and consulted for other ends, for those that are directly doctrinal and mental. These have their place and function, and cannot be safely neglected by those who desire to secure an intelligent, a vigorous, and symmetrical type of Christian character. We are now emphasizing, however, one class of such books, the devotional, and, moreover, the devotional reading of all books that are religious in spirit.

Our purpose may be best subserved by the study of a few concrete examples of such a class of books and such an order of reading. (*a*) First, as to the Bible itself. There are various ways of reading and studying it, dependent on the particular object in view at the time. It may be read as a whole, in order to note and emphasize its historical continuity. Special portions of it may be read with special care, as Isaiah and the Psalms, in the Old Testament, and the Gospels, in the New. The method of study may be expository, as so finely illustrated in the preaching of Mr. Spurgeon, or it may be topical, as illustrated equally ably by Mr. Moody and the more experienced of the modern evangelists. Hitchcock's "Analysis of the Bible" affords a good basis for such a method. Such a book as Geikie's "Hours with the Bible" presents a more informal and popular method. What we would insist on here is, the devotional reading as distinct from the critical and exegetical reading, a method with special spiritual ends in view. The student of the Bible approaching it on such wise does so in humble dependence on that spirit of truth whose blessed office it is "to guide unto all truth ;" to interpret, irradiate, and to apply the Word, and so to open the eyes of the soul that it may come to that best of all results of Bible study, a "spiritual understanding" of the truth. Professor Moulton insists, and rightly, upon the literary study of Scripture. Such a plan has its place. What we are now urging is that better spiritual method by which the Bible speaks to our deepest needs, and we see it to be in itself and for us the book of books. This is the real Higher Criticism applied to God's Word, and is as fruitful of practical result as it is obligatory in its claims.

(b) So as to the reading and study of what may be called Bible helps. Whatever may be the necessity, at times, of such as are dogmatic and critical in method, the Christian student would do well to select his commentaries with a fuller reference to strictly spiritual ends. There is a far greater need than we suppose of devotional commentaries. So technical and minute is the ordinary exposition of Scripture, that the phrase, devotional commentary, seems to involve a contradiction. It is because Matthew Henry's Commentary is of this character that it holds its own to this day, and will do so for all time. It is too full of spiritual teaching to be safely set aside. Much of the great popularity of the commentaries of Albert Barnes is explained on the same principle. It was not only because they were written in such plain English that they were so current, but because, from first to last, they were written with practical intent. Such a volume as Plummer's "Studies in the Book of Psalms" represents this type, and aims to illustrate the necessity of that "vital godliness" of which he also wrote. Archbishop Leighton's expositions are of this evangelistic and edifying order, while such a biblical study as Spurgeon's "Treasury of David" is worth its weight in gold to those who seek the spirit beneath the letter and study truth in relation to life. Even systems of theology may exhibit this vital spirit and tend at once to fortify faith and beget religious vigor. It is to the lasting glory of such theologians as Charles Hodge and Henry B. Smith that, in their most scientific and logical discussions of the great doctrines of Christianity, they succeed in preserving a spiritual tone and temper, as dominant over all merely scholastic method.

Hence the importance of studying those doctrinal treatises that, with all their learning and philosophy, maintain throughout a devotional spirit and purpose. Christlieb's "Modern Doubt and Christian Belief" is such a book, while whoever fails to read such a work as "The Evidence of Christian Experience," by the late Professor Stearns, fails to read a book second to no other known to us as presenting religious doctrines with reference to personal, spiritual ends.

(c) So as to Biographies. A hypercritical account of the life of Christ, such as is given us by most of the German scholars of the day, has always seemed to us to be a violation of right method, while it is thus all the more refreshing to study the history of our Saviour as presented by Hanna and Geikie and Canon Farrar. Doctor Taylor, of New York, whose recent retirement from the ministry begets profound regret in Christian circles, has done an invaluable service in presenting a series of biblical biographies, such as Daniel, David, Elijah, Moses, Paul, and Peter, from the specifically spiritual point of view, while also maintaining a high scholarly character.

Donald MacLeod's "Memoirs of Norman MacLeod" is a biography of this higher order, as are those of Archibald Alexander, Judson, Payson, and Madame Guyon by their respective authors. These books are written with but one intent—to show how good men have lived and died; what



their trials and triumphs were, their joys and sorrows; and, as they struggled, so may we struggle and still struggle and overcome.

A detailed account of the life and times of a Christian man, in order to preserve his place in the history of thought, is one thing; a vital and vitalizing view of his innermost spiritual life for spiritual ends is another.

(d) When we come to books that are purely devotional and bear no other name, the list, most happily, is a large one and must commend itself to every aspiring believer. Alexander's "Religious Experience," Alleine's "Heaven Opened," Goulburn's "Thoughts on Personal Religion," Bonar's "Way of Holiness" and "God's Way of Peace," Erskine's "Inner Life," Murray's "Abide in Christ," Tholuck's "Hours of Christian Devotion," Phelps's "Still Hours," and Scribner's "Pray for the Holy Spirit" are such books, devotional from cover to cover, throbbing throughout with spiritual life, and sure to leave the soul of him who peruses them way aloft upon the high tableland of faith and hope. It is such volumes as these that do us good and make us stronger; infuse new life and open new possibilities, and place our souls in harmony with the best thought in every age and clime. We believe most thoroughly in Christian experience based on God's Word and begotten of the Spirit, and in devotional books devotionally read, as an invaluable means of confirming and deepening such experience. They fortify us as well as refresh us, and, if oftener consulted by the timid and tempted believer, would, under God, dissipate his doubts and lead him out into the open light.

We close with the suggestion that such an order of reading as that here recommended would confer a priceless blessing quite outside the province of spiritual growth, in controlling our choices of books within secular spheres.

What books to read, in this busy and restless age, and when the claims of all kinds of literature, good and bad, are so vigorously pressed, is a question of prime importance, and can safely be answered by him and by him only who rises from the reading of such religious authors as we have cited, to select all secular authors with supreme regard to his highest intellectual and moral interests. No man, we may confidently affirm, can saturate his mind with devotional reading, and then find his chief delight in the promiscuous and often questionable literature of the day. The chasm between the Confessions of Augustine and the Confessions of Rousseau is too broad and deep to be so easily bridged and passed, nor can he who is purposely familiar with the writings of Horatius Bonar bury his head unwillingly in the pages of Ouida and Zola and Byron.

We lament, and rightly so, the signal lack of literary taste in modern American life. There is a deeper and more serious defect, as seen in the lack of an acute moral perception on the part of good men, under the perilous guidance of which they confound the good and the evil, in their choice of friends and choice of measures, and in what Harrison has called the "choice of books."

## V.—LIGHT ON SCRIPTURAL TEXTS FROM RECENT DISCOVERIES.

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

## V.

## THE BABYLONIAN CREATION STORY.

THE great biblical problem is now the age of the Pentateuch, whether we speak of its component documents or of their compilation. That there were distinct documents all scholars agree, however they may differ as to their age and the date when they were brought together into their present form. For conclusive evidence we must wait for the testimony of the monuments of Babylonia and Egypt, which is little by little being discovered. We are not yet quite ready to take the tenth chapter of Genesis and ask at what century in the history of the world its ethnic list could have been constructed. We do not yet know well enough at what period those nations all existed together, or at what date the latest of them all arose. That tenth chapter seems to furnish the most abundant material, but every item in the sacred history needs to be most carefully compared with the corresponding material from the monuments.

The discovery two years ago of a new Babylonian text giving an account of the creation of the world has called renewed attention to the parallelism between the biblical and the Babylonian account of the creation. The new text is not as full as that translated by George Smith in 1876, but it has its own peculiarities, and it is interesting as being a bilingual of Assyrian and Sumerian. It is not, like the other, a portion of a long poem, but is a fragment intended for use as an incantation, and introducing the protective formula for the dedication of the great temple of Borsippa. This perhaps determines its peculiar account of the founding of the ancient cities of Babylonia. The following is Mr. Pinches's latest translation :

"The glorious house, the house of the gods, in a glorious place, had not been made ; a plant had not been produced ; a tree had not been created ; a brick had not been laid ; a beam had not been shaped ; a house had not been built ; a city had not been constructed ; the foundation had not been made glorious ; Niffer had not been built, its temple had not been constructed ; Erech had not been built, its temple had not been constructed ; the abyss had not been made, Eridu had not been constructed ; the glorious house, the house of the gods, its seat had not been made, the whole of the lands, the sea also.

"When there was a stream within the sea, in that day Eridu was made, its temple was constructed, the temple which the god Ea had founded within the abyss. Babylon was built ; its temple was completed. He made the gods and the terrestrial spirits together ; the glorious city (Babylon) the seat of the joy of the hearts of the gods he proclaimed supremely.

"Merodach bound together a foundation before the waters ; he made dust and poured it out with the flood. The gods were made to sit in a seat of joy of heart. He made mankind. With him Aruru [his wife] made the seed of mankind. He made the beasts of the field, and the living creatures of the desert. He made the Tigris and Euphrates and set them in their place. Well he proclaimed their name. He made grass, the marsh-plant, the reed and the forest ; he made the verdure of the plain, the lands, the marsh, the thicket also, cattle, the young bull, the cow and her calf, the sheep of the fold, meadows and forests also ; the goat and the gazelle he set therein. Lord Merodach on the sea-shore raised a bank. . . . He laid the brick, he made the beams, he constructed the house, he built the city. He built the city ; he made its foundations glorious.



He built the city of Niffer and its temple. He built the city of Erech and its temple."

This account of the creation is brief, as intended to introduce an incantation. It differs from the longer and fuller story recorded in the seven Creation tablets, especially in its attributing the founding of cities to the gods, and this is due to its relation to the dedication of the temple of Borsippa. It is also remarkable for the smaller number of gods mentioned, only the ancient Ea, his wife Aruru (probably one of the forms of Ishtan), and his son the demiurge Merodach. There is none of the full theogony of the Creation tablets which suggest a late philosophizing period. The long story of the fight between Merodach and the dragon Tiamat is also omitted. No chaos is described, only a period before creation. The creation of the heavenly bodies is also not mentioned. Unfortunately the series of Creation tablets found by George Smith is very incomplete, and this one happily adds something to the parallel which that showed with the Genesis account and indicates in part what was contained in the portions not yet recovered. Both mention the creation of animals, but this adds the creation of lands, fields, plants, and trees. Still more, it mentions, as a part of the creative work, the making of man: "He made mankind; with him Aruru made the seed of mankind." There is here no indication of a division of the work of creation into days, as in the Genesis story, but the brevity of the account would forbid this. We observe the great stress put on the creation of the two rivers, Tigris and Euphrates, which also came in the Genesis story in connection with the creation of the Garden of Eden. The Babylonian and Assyrian art often represents a god, perhaps Ea, with two streams issuing from a vase held in his hand, and which very possibly indicate these two great rivers. Mr. Pinches thinks that the Eridu mentioned in the new tablet as founded in the *Apsu*, or abyss, is the Divine residence, a sort of Eden, and not the earthly city of that name, and he repeats Professor Hammel's remark that the earliest ideogram for the city of Eridu was in the shape of a tree.

Thus little by little we are gathering the Babylonian story of the creation, and finding new parallels with the biblical account. Thoroughly polytheistic as it is, we must expect parallelism only in details and only contrast in spirit. While it suggests questions of origin and age, the time does not seem to have yet come when the Babylonian myths of the creation, the deluge, etc., can be made to yield any conclusive critical result, such as the historical texts afford so abundantly. It is only clear that the biblical stories had their origin in Babylonia, where the Bible itself puts the birth of the human race and of the Abrahamic tribes. At what date the Jews got these stories from Babylonia we cannot yet tell.

## SERMONIC SECTION.

### A GLUTTONOUS MAN AND A WINE-BIBBER.

BY ALEXANDER MACLAREN, D.D. [BAPTIST], MANCHESTER, ENGLAND.

*The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners.—Luke vii. 34.*

JESUS CHRIST very seldom took any notice of the mists of calumny that

drifted round Him. "When He was reviled, He reviled not again." If ever He did allude to them, it was for the sake of the people who were harming themselves by uttering them. So here, without the slightest trace of irritation, He quotes a malignant charge which was evidently in the popular mouth, and of which we should never have known if He had not repeated it; not with anger, but simply in order that He

might point to the capricious inconsistency of finding fault with John and Himself on precisely opposite grounds. The former did not suit because he came neither eating nor drinking. Well, if his asceticism did not please, surely the geniality of a Christ who comes doing both will be hailed. But He is rejected like the other. What is the cause of this dislike that can look two different ways at once? Not the things that it lays hold upon, but something far deeper, the dislike to the heavenly wisdom of which John and Jesus were messengers. The children of wisdom would see that there was right in both courses; the children of folly would condemn them both. If the message is unwelcome, nothing that the messenger can say or do will be right.

The same kind of thing is common to-day. Never mind consistency, find fault with Christianity on all its sides and with all its preachers, though you have to contradict yourself in doing so. Object to this man that he is too learned and doctrinal; to that one that he is too illiterate, and gives no food for thought; to this one that he is always thundering condemnation; to that one that he is always running over with love; to this one that he is perpetually harping upon duties; to that other one that he is up in the clouds and forgets the tasks of daily life; to this one that he is sensational; to that one that he is dull; and so on, and so on. The generation that liked neither piping nor mourning has its representatives still.

But my business this evening is not with the inconsistency of the objectors to John and Jesus, but simply with this caricature which He quotes from them, of some of His characteristics. It is a distorted refraction of the beam of light that comes from His face through the muddy, thick medium of their prejudice. And if we can—I was going to say—pull it straight again, we shall see something of His glories. I take the two clauses of my text separately because they are closely connect-

ed with our design, and cover different ground.

I. And I ask you to note, first, the enemies' attestation to Christ's genial participation in the joys and necessities of common life.

"The Son of Man came eating and drinking." There is nothing that calumny, if it be malignant enough, cannot twist into an accusation; and out of that glorious and significant fact, full of lessons and containing a strong buttress of the central truth of the Gospel, these people made this charge, a "winebibber" and "gluttonous." The facts are facts; the inferences were slanders.

Notice how precious, how demonstrative of the very central truth of Christianity, is that plain fact, "the Son of man came eating and drinking." Then that pillar of all our hope, the Incarnation of the Word of God, stands irrefragable. Sitting at tables, hungering in the wilderness, faint by the well, begging a draught of water from a woman, and saying on His Cross, "I thirst!"—here is the Incarnation of Deity, the manifestation of God in the flesh. Awe and mystery and reverence and hope and trust clasp that fact in which prejudice and dislike could only find occasion for a calumny.

By eating and drinking He declared that "forasmuch as the children were partakers of flesh and blood, He Himself likewise took part in the same." If it be true that "every spirit that confesseth that Jesus Christ is come in the flesh is of God, then it is true that no miracle of His life, nor any of the supernatural glories which we are accustomed to regard as evidences of His majesty, are more blessed, or more important as revelations of His nature, than the fact that the "Son of man came eating and drinking."

But, still further, mark how the fact which gave color to the slander attests that Jesus Christ presents to the world the highest type of manhood. The ideal for life is not the suppression, but the consecration, of material satisfactions and pleasures of appetite. And they

come closest to the Master who, like the Master, come eating and drinking, and yet ever hold all appetites and desires rigidly under control, and subordinate them all to loftier purposes. John the Baptist could be an ascetic; the pattern man must not be.

The highest type of religion, as it is shown to us in the perfect life, included the acceptance of all pure material blessings. Asceticism is second best; the religion that can take and keep secondary all outward and transitory sources of enjoyment, and can hallow common life, is loftier than all pale hermits and emaciated types of sanctity, who preserve their purity only by avoiding things which it were nobler to enjoy and to subdue.

There is nothing more striking about the Old Testament than the fact that its heroes and saints were kindly with their kind, and took part in common life accepting, enjoying its blessings. They were warriors, statesmen, shepherd, vinedresser; "they bought, they sold, they planted, they builded; they married and were given in marriage." And all the while they were the saints of God. That was a nobler type of religion than the one that came after it, into which Jesus Christ was born. When devotion cools it crusts; and the crust is superstition and formalism and punctilious attention to the proprieties of worship and casuistry, instead of joyful obedience to a law, and abstinence from instead of sanctification of earthly delights and supplies.

So, protesting against all that, and showing the more excellent way, and hallowing the way because He trod it, "the Son of Man came eating and drinking." Henceforward every table may be a communion table, and every meal may be a sacrament, eaten in obedience to His dying injunction, "This do in remembrance of Me." If we can feel that Christ sits with us at the feast, the feast will be pure and good. If it is of such a sort as that we dare not fancy Him keeping us company there, it is no place for us. Wherever Jesus Christ

went the consecration of His presence lingers still; whatever Jesus Christ did His servants may do, if in the same spirit and in the same manner.

He hallowed infancy when He lay an infant in His mother's arms; He hallowed childhood when, as a boy, He was obedient to His parents; He hallowed youth during all those years of quiet seclusion and unnoticed service in Nazareth; He hallowed every part of human life and experience by bearing it. Love is consecrated because He loved; tears are sacred because He wept; life is worship, or may be made so, because He passed through it; and death itself is ennobled and sanctified because He has died.

Only let us remember that, if we are to partake of this blessed hallowing of common things, of which He has set us the example, we must use them as He did. That is, in such sort as that our communion with God shall not be broken thereby, and that nothing in them shall darken the vision and clip the wings of the aspiring and heavenward-gazing spirit. Brethren, the tendency of this day—and one rejoices, in many respects, that it is so—is to revolt against the extreme of narrowness in the past that prescribed and proscribed a great many arbitrary and unnecessary abstinences and practices as the sign of a Christian profession. But while I would yield to no man in my joyful application of the principle that underlies that great fact that "He came eating and drinking," I do want at this point to put in a *caveat* which perhaps may not be so welcome to some of you as the line of thought that I have been pursuing. And it is this: it is no use to quote Christ's example as a cover for luxury and excess, and grasping at material enjoyments which are not innocent in themselves, or are mixed up with much that is not innocent. There is many a table spread by so-called Christian people where Jesus Christ will not sit. Many a man darkens his spirit, enfeebles his best part, blinds himself to the things beyond, by reason

of his taking the liberty, as he says, which Christianity, broadly and generously interpreted, gives, of participating in all outward delights. I have said asceticism is not the highest, but it is sometimes necessary. It is better to enjoy and to subdue than to abstain and to suppress, but abstinence and suppression are often essential to faithfulness and noble living. If I find that my enjoyment of innocent things harms me, or is getting to stimulate a craving beyond my control; or if I find that abstinence from innocent things increases my power to help a brother, and to fight against a desolating sin; or if things good and innocent in themselves, and in some respects desirable and admirable, like the theatre, for instance, are irretrievably intertwisted with evil things, then Christ's example is no plea for our sharing in such. It is better for us to cut off the offending hand, and so, though maimed, to enter into life, than to keep two hands and go into the darkness of death. Jesus Christ "came eating and drinking," and therefore the highest and the best thing is that Christian people should innocently, and with due control and always keeping themselves in touch with God, enjoy all outward blessings, only subject to this law, "whether ye eat or drink, or whatsoever we do, to do all to the glory of God," and remembering this warning, "He that soweth to the flesh shall of the flesh reap corruption."

II. Now, secondly, notice the enemies' witness that Christ is the Friend of outcasts.

As I said about the other charge, so I say of this, the facts were facts, the inferences were errors. The slanderers saw, as nobody could help seeing, that there was a strange kind of mutual attraction between Jesus and publicans and sinners; that harlots as well as little children seemed to be drawn to Him; and that He obviously delighted in the company of those at whose presence, partly from pride, partly from national enmity, partly from heartless self-righteousness, Pharisaism gathered its dainty

skirts around itself in abhorrence lest a speck should fall upon their purity. That being the fact, low natures, who always misunderstand lofty ones, because they can only believe in motives as low as their own, said of Jesus, "Ah! you can tell what sort of a man He is by the company He keeps. He is the friend of publicans because He is a bad Jew; the friend of sinners because He likes their wicked ways."

There was a mysterious sense of sympathy which drew Jesus Christ to these poor people and drew them to Him. It would have been a long while before any penitent woman would have come in and wept over the feet of Gamaliel and his like. It would have been a long while before any sinful men would have found their way, with tears and yet with trust, to these self-righteous hypocrites. But perfect purity somehow draws the impure, though assumed sanctity always repels them. And it is a sign, not that a man is bad, but that he is good in a Christlike fashion if the outcasts that durst not come near your respectable people find themselves drawn to him. Oh! if there were more of us like Jesus Christ in our purity there would be more of us who would deserve the calumny which is praise—"the friend of sinners."

It was an attestation of His love, as I need not remind you. I suppose there is nothing more striking in the whole wonderful and unique picture of Jesus Christ, drawn in the gospels, than the way in which two things, which we so often fancy to be contradictory, blend in the most beautiful harmony in Him—viz., infinite tenderness and absolute condemnation of transgression. To me the fact that these two characteristics are displayed in perfect harmony, in the life of Jesus Christ, as written in these gospels, is no small argument for believing in the historical veracity of the picture there drawn. For I do not know a harder thing for a dramatist, or a romancer, or a legend-monger, to effect, than to combine, in one picture—and make the

combination not monstrous—these two things, perfect purity and perfect love for the impure.

But, dear brethren, remember that if we are to believe Jesus Christ's own words, that strange love of His that embraced in its pure clasp the outcasts was not only the love of a perfect Man, but it was the love of God Himself. "He that hath seen Me hath seen the Father." When you see Jesus Christ looking across the valley to the city, with tears in His sad and gentle eyes; and when you see harlots and sinners coming near Him with new hope, and a strange consciousness of a fascination which He wields; and when you see Him opening His heart to all the impure, just as He laid His clean hand on the leper's ulcers, let us rejoice to believe that the Friend of publicans and sinners is God manifest in the flesh.

Then, still further, this wondrous seeking love of His for all the outcasts is the sign to us of His boundless hopefulness concerning the most degraded.

The world talks of races too low to be elevated; of men too hardened to be softened. Jesus Christ walks through the hospital of this world, and sees nowhere incurables. His hope is boundless, because, first of all, He sees the dormant possibilities that slumber in the most degraded; and because, still more, He knows that He bears in Himself a power that will cleanse the foulest and raise the most fallen. There are some metals that resist all attempts to volatilize them by the highest temperature producible in our furnaces. Carry them into the sun and they will all pass into vapor. There is no man or woman that ever lived, or will live, so absolutely besotted, and held by the chains of his or her sins as that Jesus cannot set them free. His hope for outcasts is boundless, because He knows that every sin can be cleansed by His precious blood.

Therefore Christianity should know nothing of desperate cases; there should be no incurables in our estimate of the world; but hope as boundless as the

Master's, who drew to Himself the publicans and sinners and made them saints.

I need not remind you how this is the unique glory of Christ and of Christianity. They have been asking the question whether Christianity is played out or not. What has been the motive power of all the great movements for the elevation of mankind that have occurred for the last nineteen centuries? What was it that struck the fetters off the slaves? What is it that sends men out among savage tribes? Has there ever been found a race of men so degraded that the message of Christ's love could not find its way into their hearts? Did not Mr. Darwin subscribe to the Patagonian Mission—a mission which takes in hand perhaps the lowest types of humanity in the world—and did he not do it because his own eyes had taught him that in this strange superstition that we call the Gospel there is a power that, somehow or other, nothing else can wield? Brethren, if the Church begins to lose its care for, and its power of drawing, outcasts and sinners, it has begun to lose its hold on Christ. The sooner such a church dies the better, and there will be few mourners at its funeral.

The Friend of publicans and sinners has set the example to all of us His followers. God be thanked that there are signs to day that Christian people are more and more waking up to the consciousness of their obligations in regard to the outcasts in their own and other lands. Let them go to them, as Jesus Christ did, with no false flatteries, but with plain rebukes of sin, and yet with manifest outgoing of the heart, and they will find that the same thing which drew these poor creatures to the Master will draw them to the feeblest, faintest reflection of Him in His servants.

And, last of all, dear friends, let each think that Jesus Christ is my Friend and your Friend, because He is the Friend of sinners, and we are sinners. If He did not love sinners there would be nobody for Him to love. The universality of sin, however various in its

degrees and manifestations, make more wonderful the universal sweep of His friendship.

How do I know He is my Friend? "Greater love hath no man than this, that a man lay down his life for his friends." And when we were yet enemies He was our Friend, and died for us. How shall we requite that love? "Ye are My friends if ye do whatsoever I command you to do." All over the Eastern world to this day the name by which the Patriarch Abraham is known is the "Friend" or the "Companion." Well for us, for time and for eternity, if, knowing that Jesus is our Friend, we yield ourselves, in faith and love, to become His friend.

#### THE LABOR QUESTION IN THE KINGDOM OF GOD.

BY EX-COURT CHAPLAIN ADOLF STÖCKER  
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Matt. xx. 1-16.

GRACE be with you, and peace from God our Father and our Lord Jesus Christ. Amen.

The labor question at present rules the world. It has its objects and difficulties, its struggles and times of rest, its victories and its defeats. It fright-

\* This is one of the sermons published and spread by the City Mission Society in Berlin, of which Stöcker is the leading spirit. Eleven years ago this association began with an edition of six hundred, which was sold at the price of one pfennig a piece to those whose business or work would not permit them to attend church. Volunteer colporteurs carried the sermons to these people. Now the weekly edition of these sermons is about 130,000, and they go not only over all Germany, but also to the whole German diaspora on the entire globe. Berlin uses about 20,000 each Sunday. These sermons are published in eight-paged octavo form, and contain also an intractus, a hymn, a prayer, and a benediction. The sermons are from the pens of the most gifted evangelical lights of the German pulpit, living and dead. The Berlin sermon distribution work is certainly one of the most unique features of modern evangelizing methods and manners. It has proved a boon and a blessing to the thousands of practically churchless Christians in the German metropolis. The sermon here given is fairly representative of the kind distributed every Lord's day.

ens the one; it rejoices another; it causes a third to be filled with joyous hope, and makes a fourth tremble with apprehension. Each day demonstrates anew its presence, and the appearances are that this question will not disappear for a long time to come. Compared with it almost all other problems of public prominence dwindle into insignificance.

And yet there is a labor question in the kingdom of God which surpasses in importance that of this world. It was our Lord and Saviour who first formulated the problem in its entire completeness. The harvest is great, He says, to the multitude, but the laborers are few. Pray, therefore, to the Lord of the harvest that He should send laborers into His harvest. Here the Lord Jesus very clearly states that for the spread of the blessings of the kingdom of God a good deal depends upon good laborers; and the history of the Church proves the truthfulness of His word in every century. A single Paul, who has labored more abundantly than all the rest, has filled two continents with the sound of the Gospel. A single Bonifacius, who has dedicated his whole strength to the Lord, established Christianity in one half of all Germany. A single Luther lifts the whole world out of its hinges and, Sampson-like, carries it up the hill of the Lord; and to-day, too, when we think of the great needs of the Church, on the terrible apostasy, on the widely spread indifference to the appeals of the Gospel, and ask ourselves how all these evils shall be remedied, we have no hope other than in great and enlightened, sanctified and zealous workers for the Gospel cause. In every calling and station of life God must awaken men and women who will exalt the sanctuary in their homes and their people, so that the walls of Jericho may fall to the ground. A single laboring man with great gifts, who enjoys the confidence of his fellow-laborers and at the same time is a genuine Christian, can under circumstances accomplish more



than a hundred ministers of the Gospel in recalling and reclaiming the churchless masses to the living God. The same is true of the learned professions. If only a single one among the learned men who now deny Christ would be overcome by the spirit of grace and would become a herald of salvation, it would be a most wonderful help in the deplorable status of Christianity in the learned circles. We do not think of these things often enough; we do not pray for them often enough; and the parable of the laborers in the vineyard is full of instruction on this matter. It treats of work in the church, its necessity, and its blessing. Let us therefore consider

The labor question in the kingdom of God.

I. The laborer and his work.

II. The period of the labor and its reward.

I. Early at sunrise, at the first hour, the householder goes out to hire laborers into his vineyard. Some he finds, and comes to an agreement with them in regard to the day's wages, which was to be the equivalent of about one mark. Then he sends them into his vineyard; but he needs more laborers. Again he goes out, at morning, at noon, in the afternoon, and finally also near the close of the day, only one hour before it is time to cease labor for the day. Yes, there is much to do on earth, and it is a prosperous time when those who employ laborers go out to seek men to do their work. Nothing is sadder than when industrious people want to work, but can find no employment. Sad, again, it is when men have strength of body and limb and can work, but will not. Such men we find in the parable before us. In the evening yet some are standing in the market-place idle and provoked. It is an act of kindness on the part of the householder that he takes them into his employ for this one hour yet, because he is sorry on account of their idleness. In this short time they can indeed accomplish but little; but yet they are to use their

hands, so that they can go to rest at the end of the day in the consciousness of having performed some labor at least.

Oh, my Christian friend, seek to follow the example of the householder in this parable. There are so many laborers standing idle who have no bread for themselves and those depending on them. Seek to help them whenever you can. Recently a man came to me who had formerly been wealthy, and still was able and skilful. He had lost his possessions through the fraud of another. For months he had been seeking employment and could find none. Now, he said to me, with tears in his eyes, he had come to an agreement with his wife, whom he dearly loved, to take their own lives. Then provision would be made for his children by the State or by others. He thought that God, in whom he believed, would surely pardon them this deed. Such poor people we have in abundance on our day and times. He who secures work for such people does God a service. Possibly you come into contact with idlers who abuse the sad condition of affairs in the labor world to live a lazy life, to eat without having earned their bread. In such cases be careful, and have them work something first before you help them. That such wise mercy is shown in the labor colonies which are established all over Germany, so that all who apply for help must first work before they eat, is one of the greatest gains of the inner or home mission work of modern Christianity.

In the kingdom of God a similar condition of affairs prevails. Here the spiritual work is first of all in reference to one's own soul, and then in reference to the souls of others. He who diligently reads the Word of God, leads a life of prayer, seeks to be cleansed from his sins, to serve his brethren in love to Christ, he is engaged in the labor of the vineyard of the Lord in the little garden of his own heart; and in this work the Word applies that which the world abuses in the interest of selfishness—namely, that every man

is his own neighbor. It is not a good thing when unripe Christians aim to do great things in the kingdom of God, while they at the same time neglect their own spiritual welfare. But he who is firm in his own faith and knows the grace of God, his duty it is to aid in the Christian life around him, to advance the welfare and prosperity of the Church of God, and to be active in the spread of the kingdom of his Lord. God be thanked, things are better in the Evangelical Church (of Germany) now in this regard than it was in earlier times, when it was often the custom that the preachers preached and the congregations listened, but neither did anything. Now new avenues of usefulness and activity have been opened in the church. There are missionaries and brethren, deacons and deaconesses busily at work; and besides every other Christian, according to his time and ability, has opportunity in abundance to labor in the great vineyard of the Church. Thus we have the Sunday-schools, to which in the week, too, we ought to devote some hours. Then there are the many Christian associations and societies for young and old, male and female, in connection with the work of the church; and now the earnest question is put to you, Are you engaged in such work, or are you an idler? Are you laboring for your own salvation and are you helping in saving others? God, our Lord and King, goes out like this householder, unseen indeed to the natural eye, but yet easily recognized, and knocks at the doors throughout Christendom and appeals to every heart and asks for its co-operation.

Many a one begins such labor early. I know of boys who at six years are filled with a holy zeal to labor for their Saviour. I know girls who, at the age of seven or eight, assist their mothers in household work in order thereby to earn a few pennies to give to the cause of city missions. Then there are children who when their parents are sick diligently pray for them, and by their childlike faith cheer up older people,

and thus as little assistants in the kingdom of God accomplish much good. Others do not find the way of life so early. They do not learn to love the Lord until they have become young men and young women. Possibly a faithful pastor in catechetical instruction finds the way for the Gospel into their hearts, or a good friend becomes their guide. Again, others learn to believe only in full manhood or womanhood, when they have learned what life means. In family life, in the ups and downs of their daily works, they are led to the feet of Christ, and learn to bear His cross and to follow Him. Then, too, they learn what it signifies to work for His cause, and possibly deplore it that they have neglected this duty so long; but in the case of a great many the entire life goes by before they are shaken in the self-righteousness and estrangement for God. They get to be sixty, seventy, and even eighty years old. Their days are already drawing to a close. It is the eleventh hour, and yet they have not found the way to eternal life. If they do without having found Christ they are eternally lost; for Christ says that "He who believeth not shall be damned." Oh, you gray-haired men and women, think with earnestness of eternity! To you, too, the householder comes, and at this late date yet He asks for your co-operation. He is willing to permit you to spend the last days of your declining years basking in the sunshine of His grace, and to permit you also to do something yet for Him and His cause and name. Follow Him and listen to His voice. Possibly this sermon-sheet is that voice by which He would engage your services for His vineyard. Do not lay it aside before you have in heartfelt earnestness asked yourself whether you can become a laborer in the Lord's vineyard. See if you have been standing all your life an idler in the marketplace. Do yet what you can, ask for God's grace to enter upon a new career.

II. And if you pray for this grace the Lord will not suffer you to pray in



vain. With Him all is grace, both the invitation and the work and the service and the pay. In this respect the kingdom of God differs entirely from the world, in which everything is done by contract and agreement, while there all things arise from the love of God. In the affairs of the world the hours of labor and the pay are fixed. In proportion to the number of hours engaged the pay shall be. If we labor one hour, we receive pay for that one hour only. Occasionally a good-natured employer will make a departure from this rule, and will pay his employé for time lost by sickness or other good causes; for even the life of one laboring in an earthly calling also is often marked by love and affection. But in general it will continue to me, to the end of days, that in the affairs of men labor and pay will be in proportion to each other. It is true that in our day false prophets have arisen who aim to pervert this order of things, and find adherents also among the masses in our cities. They say that not in proportion to his work, but in proportion to his needs and those of his family, each man is to receive a share of the good things of this world. It is hard to believe that such a fantastic ideal will ever be realized. It certainly would not abide for any length of time. No; the principle that should control the relations of man to man is the principle of justice exalted by that of love. It would be a grand and glorious thing if this could be firmly established. Unfortunately we are yet far removed from its realization. Many workingmen—and of these there are thousands—labor in the sweat of their brow all day long, and their wives and children do the same, and yet all together they earn but little more than suffices to keep body and soul together. Oh, let us all labor together that this condition of affairs be improved! This, too, is a part of the work in the vineyard of the Lord, but work in hard and rocky soil.

But in the kingdom of God another and different principle prevails, and a different method is pursued. Here God

insists that according to His gracious wish He calls the one early, the other late into His vineyard, and finally He gives them all the same pay. Yea, if He so desires He can be even more gracious to the last than to the first. The children of Israel were first called, and yet have lost their spiritual inheritance, and are way behind the Gentiles. In the end, indeed, on the great day of judgment, He will give to all one and the same salvation. The culprit on the cross, who in the last moment begged for Divine mercy, will enter the same Paradise with John, the beloved disciple of Christ, to whose care the Lord intrusted His mother.

But of this eternal life our parable does not speak. It would be impossible that the blessed in heaven, removed with the angels from the cares and sins of the world, should be filled with envy at seeing others as blessed as they are. The penny in the parable is rather the blessing which God showers in this life already upon those who work in the spiritual kingdom. In this respect God is not guided in His treatment of them by the law of labor and wages that prevails among men. In the kingdom of God everything depends upon the strength of our love and on the glory of God's grace. God does not reward according to the length of time we have labored, but in accordance to the fidelity we have exhibited; and His reward is not pay, but is grace. I knew a pastor who had labored only one and a quarter years in his congregation, yet God gave him grace in such abundance as though he had labored there for decades, and when he died his congregation loved and honored him as if he had been their spiritual leader for fifty years. On this account no one should become jealous. This is the triumph of the goodness of God. An old man who in his last days learns to love the Lord, and is privileged to labor in His vineyard only a few days or weeks, may enter heaven better ripened spiritually than the proud Christian who has worked all his life, but may have thought more of himself

than of his Master; and he who is converted to Christ on his death-bed can experience the certainty of eternal life as surely as those who have been disciples of the Lord all their lives. Many are called, but few are chosen. The selection is, however, made on the principle of faith and of God's grace. Amen.

#### SELF-VALUATION FOR CHRIST.

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*But I have used none of these things: and I write not these things, that it may be so done in my case: for it were good for me rather to die, than that any man should make my glorying void.—1 Cor. ix. 15.*

CHRIST said that men perish from two causes: "wickedness and slothfulness." The wickedness is the root of the slothfulness, since spiritual sloth is the neglect of one's own eternal interests through either stolid defiance of God or presumptuous reduction of God to the level of human inclination. "Wherefore doth the wicked contemn God? He hath said in his heart, Thou wilt not require it." But man is more ashamed of being seen to be wicked than of being regarded as slothful; so his wickedness, root-like, is buried more deeply than his sloth, and he is seen rather as a careless trifler than an intentional opponent of God and good. To God men must appear "desperately wicked;" to God's children they appear provokingly slothful. They mostly hold a hazy belief in the reality of the spiritual life, but secretly cling to its impossibility of realization by any. It is to be questioned whether worldlings truly believe in the downright genuineness of any one Christian. If so, could they be so ready every moment to pick holes in his coat, and expect him to fall from his steadfastness, so as to verify their doubts and manifest the hollowness of his pretensions? Would they be so very eager to misrepresent his ac-

tions, suspect his motives, minify his virtues, magnify his failures, credit him with debts peculiar to themselves, and when, with all their microscopic scrutiny, they "find none" of the things they would joyfully find, dive into his unknown heart-depths and emerge in triumph with a hidden wish, at least, for the things that to them are essential? The world does not believe that there is one real Christian, however much it may profess it. It accounts for the phenomena of Christian life and activity on every other supposition than the true, which indeed it unpleasantly suspects, but resolutely refuses to admit. To credit the Christian with genuineness would be a confession of its own inertness and guilt; and self-condemnation is hot: most men are fugitives from it, and prefer to take refuge in its universality than in salvation from it. "He casteth out devils through Beelzebub, the prince of devils." "We remember that that deceiver said while He was yet alive." Men refused to credit even Christ with being genuinely good. "If I had not come and spoken unto them they had not had sin; but now they have no cloak for their sin. He that hateth Me hateth My Father also. If I had not done among them works which none other man did, they had not had sin; but now they have both seen and hated both Me and My Father." The weight of their unbelief oppressed Him to the last. And "if they have called the Master of the house Beelzebub, how much more them of His household?" No man truly believes in the possibility of genuine Christianity but the genuine Christian himself. "The slothful man saith, There is a lion without; I shall be slain in the streets." "Wisdom is justified of her children," and of them alone. John Baptist "hath a devil." Jesus is "a man gluttonous, and a winebibber, a friend of publicans and sinners." "Paul, thou art beside thyself." Diotrephes cannot see why he should not be a greater apostle than John the beloved. Such is the fate of

godliness at the hands of a world that, to this day, "cannot enter in because of unbelief." And why? Because "the slothful man is wiser in his own conceit than seven men that can render a reason." The grape is sour because the fox has failed to get it. The "wicked and slothful" world lies down in its sins, knowing well that it ought to arise and flee before the nearer rumbling of the judgment chariot; it even sees others moving out the way in time; but too much in love with self-indulgence, too suicidally sluggish to stir, it wilfully refuses to trust its own eyes, and babbles: "Oh! It is all a sham! I was well-nigh hallucinated into rising! Not a man is really moving; or even if they are indeed stirring, they will all soon lie down again. I fear some of them rise simply to tempt me to vacate my easy bed in their behalf; and I deliberately venture the assertion that if any one of them were in my shoes, and only knew what pain, and worry, and hardship, and bother it would cause me to rise from where I lie, they would speedily dissipate the dream of such self-imposed torture. They mean not one thing of all they are doing; and I am not going to budge. 'Soul, thou hast much goods laid out for many years: take thine ease, eat, drink, and be merry.'" So argues a conscience-stifling, spirit-quickening "wicked and slothful" world. Hence the interminable and intolerable gain-saying of men "wise in their own conceits," who have worried God's saints from Abel to this day.

And hence the rigid position of undying antagonism that God's children assume toward the world, after they have thoroughly come to discern its spirit, comprehend its aims, and realize its determination to dethrone God and belie His holy Gospel. It is in the arena of practice, not of doctrine, that the battle waxes hottest. After a time Christians begin to recognize their value as witnesses for God in a world of carping sluggards and relentless fault-finders, whose ultimate aim is to show up

practical Christianity as a *reductio ad absurdum*, and therefore theoretical Christianity an impossible dream: wherefore—"To your tents, O Israel!" The more ardent of Christ's followers thus become pronounced extremists, who have found the world a serpent, and with it they "never smile again." Since men's wish is to traduce vital Christianity, they will at least "cut off all occasion from them that seek occasion;" they will fling themselves to certain death among the gladiators in order to convince the world that God and His people are in earnest. They will deny themselves of their lawful share of the world's "good things"—give men ocular demonstration of Christian probity—and compel them to witness, for or against themselves, that there are some who believe in God and Christ and eternity enough to deny themselves therefor. The opposition of men arouses in them superior opposition; the self-prostration of men to the "god of this world" disgusts them into self-immolation on the altar of "the only true God, and Jesus Christ whom He hath sent." They comprehend their vocation as "ambassadors on behalf of Christ," and Elijahs in a "faithless generation." They thoughtfully choose the vantage from which they can best antagonize the world-spirit of their age. They say, "O God, my heart is fixed, my heart is fixed: I will sing and give praise," with every chord that composes the harmony of my being. After that their course is established forever as the moon, and as the faithful witness in heaven; they overcome every momentary oscillation, and sweep on in their orbits for God. Soul-laws, whether they are hurrying the soul to hell or hastening its flight to heaven, are as real and rigid as nature-laws. There is an accumulation of spiritual momentum gained by the true Christian after a time: "Because thou hast kept the word of My patience, I also will keep thee from the hour of temptation that shall come upon all the world to try them that

dwell upon the earth." Temptations become unfelt, and the Christian draws nearer the Christ-like goal of perfection: "The prince of this world cometh, and hath nothing in Me." The depth of a mature believer's convictions, the strength of his principles, the cool rationality of his calculations, the unchangeableness of his devotion to Christ, are known not even a little to the mass of his unserious fellow-men, who are ruled by moods and impulses rather than by calm convictions. To his *friends*, who have not yet attained to his standard of spiritual vision, and who are apt to entice him back to *their* stage, or, like Christ's mother and brethren, seek to restrain his self-consuming zeal; to his *foes*, who would gladly see him tumble down every step he has climbed above them, and bury his testimony in mud, he utters one calm, grand word: "*But I have used none of these things: and I write not these things, that it may be so done in my case: for it were good for me rather to die, than that any man should make my glorying void.*" Not only, like Jephthah, "have I opened my mouth unto the Lord, and I cannot go back"—which, thank God, I have done—but I have done it intelligently, not blindly; deliberately, not rashly; on principle, not capriciously; for a purpose, not aimlessly; I do it "*that I may gain the more.*" I am a Christian economist, to whom "all things are lawful, but all things are not expedient." I now weigh everything in the nice balance of eternal "profit and loss." Woe to the temporal matter that has not been attended to before this dawn of higher duty in my soul; it is doomed to "get left" forever! Miser-like, I gather up every scrap of collateral advantage to increase the wealth of my life for God; and what you think to me is trivial, I have come to consider essential. I sell my example, even in matters to many indifferent, as dearly as I sell my activity. I weigh every act, I grudge every omission, I regret every fault as keenly as the miser who loses a million. I am expending

my life at its highest possible valuation for Christ; any alteration to the right or to the left would be a dead loss, and that with my eyes open. I am a Christian Jew, a "Shylock" for Christ, if you wish. "Silver and gold have I none;" but I strive to accumulate a spiritual wealth that shall mightily "redeem the time, because the days are evil." Since "all seek their own, not the things that are Jesus Christ's;" since the world refuses to believe in living unselfishly for an unseen Lord; since its delight is to "think evil" of Christians, and make them martyrs of misunderstanding all their days, I shall do my best to compel the most unscrupulous criticism, the most hypercritical hypocrisy, and the most unconscionable cruelty, to *see*, even if it will not believe and acknowledge, that I have but one object in life—"Christ and Him crucified;" it may perish then, but its blood will be on its own head, not mine.

Paul was one of those special men of God who stand out prominently like big boulders of rock that break, divide, and divert the powerful world-currents, on whose bosom all men not definitely anchored to good float like driftwood down to disappointment and doom. Such men do not drop like aerolites from heaven, but grow, more or less consciously, up to their final dimensions, in the midst of that same world-current. A writer says of Philip Doddridge when somewhere past thirty: "At this time his soul came of age." So, for many a preliminary year, Paul's spiritual personality had been growing up to the God-ordained height of the "apostle to the Gentiles." The special forces he had to combat in that sphere, while proclaiming his Master's message and gathering a people out of those who were not a people, were *idolatry, carnality, and the love of money.* These three world-currents threatened to undo all he could do for Christ. The foundations of a kingdom dearer to him than life (which was now dear to him only for the kingdom's sake)—a kingdom in which his all was invested, and with-

out whose anticipated rewards he "would be of all men the most miserable"—were in danger of being washed away as fast as laid, through the action of these corroding currents that from early post-diluvian days had hewn their undisputed channels in the life of Gentile society. "What shall we eat? what shall we drink? wherewithal shall we be clothed? After all these things do the Gentiles seek." The most trivial action on his part that leaned toward these Gentile ways was a signal for a return rush of unstable Christian novices toward their former habits of life, and a shout in the camp of beleaguering Philistines. He must be a man of extreme carefulness, unimpeachable consistency, rigid adherence to law, scrupulous observance of minutiae, uncommon self denial, and the farthest possible remove from the tend of Gentile life. He must live a life precisely the opposite in order to bring into bold relief the principles he represented. Fortunately he needed not to trot the globe for such a man: the man was nigh him—even himself. A God-fearing youth, and ten or twelve years of preparatory Christian activity, had trained him into the sublime art of joyous self-denial for God and His Christ; and when the hour came, he delighted to style himself, "Paul, a slave of Jesus Christ, through the will of God." He was eagerly ready; a hound slipped from the leash.

*Idolatry* had interwoven itself into the most intricate texture of Gentile society. The general consecration of food and drink to idols complicated the simplicity of Christian behavior. Strong minds harmlessly broke through all superstitious restraints; weak minds scrupled and trembled. Paul—to whom nothing was essential but Christ, and who determined "not to be brought under the power of anything"—while not condemning the strong, but recommending to them the "more excellent way" he chose for himself, preferred to save the weak by joining them in *total abstinence* as the farthest possible re-

move from temptation to things "of which they were now ashamed," and rightly stood in dread. He was "free" to eat; and, being one of the "strong," could have eaten lawfully and unharmed; but by his voluntary self-denial he shielded the weak and ennobled the strong; taught men that "the kingdom" was more than meat; and thus stemmed the torrent of idolatry in its rush to disintegrate the new-built church. "If meat make my brother to stumble, I will eat no meat so long as the world standeth, lest I make my brother to stumble." "In everything and in all things have I learned the secret both to be filled and to be hungry, both to abound and to be in want: I can do all things through Christ that strengtheneth me."

Again, what to "Jews by nature and not sinners of the Gentiles," was a matter of native intuition had to be enjoined on the latter in the form of a specific prohibition—"Abstain from fornication." Had Paul been, like Peter, an apostle to the circumcision, among whom the laws of purity had become the laws of society, he might as well have "led about a believer-wife even as the rest of the apostles," for his celibate abstinence would be of no special value as a rebuke to extreme carnalism. But now it seemed the double purpose not only of preventing mental distraction and facilitating his movements, but also of convincing a grossly self-indulgent world of the power of the Gospel to inspire and uphold, and of the triviality of the temporal compared with the reality of the eternal. His spotless celibacy was a rebuke, an example, an inspiration, a facility; a treasured help to the cause that lay at his heart. It was no Queen Elizabeth fancy with him, but a matter of sober thought and Christian expediency. Paul could not rock a cradle and rove the world; so he let the cradle alone. The rearing of a natural generation of young Pauls, in whom his physical, mental, and psychological aptitudes might reappear and be transmitted to future ages in genea-

logical succession, may for a moment have seemed to him not only an instinct, but a duty. The abrupt cessation of his natural line with his death, the preventing by his voluntary celibacy of the birth of possible spirits for heaven, and the not taking of one of God's "weaker vessels" under his sheltering wing, may for an instant have seemed to him what the sacrifice of Isaac must have looked once and again to Abraham. But, cool calculator and quick decider that he was, he must have dashed away the temptation-cup and smashed it with a "vow," saying like foreboding Solomon, "Who knoweth whether his son will be a fool or a wise man?" He preferred to make sure of the bird in the hand—viz., himself; and utilize his one life to the utmost for the glory of God, rather than run the risk of dividing his attention between the rearing of a son and successor and the propagation of a Gospel whose claim was undoubtedly "first," and which could not afford to wait. So he "buffeted his body," checked the gentle impulses of sexual love and paternity, and, "laboring more abundantly than they all," achieved in his one lifetime what most other men would not have accomplished in two.

Wide-awake observer also that he was, he must have noticed that very few of the great men of history have left great children, and that the spiritual specialists raised up by God had never hereditary successors. The forces that made them had exhausted themselves in the making; the qualities that met in them had reached in *them* their highest natural culmination; God having beneficially ordained that greatness shall be the monopoly of no one family line. Genius generally dies in its first or at best in its second generation, as in the instance of David and Solomon. But the most by far of God's heroes, such as Enoch, Noah, Abraham, Joseph, Moses, Joshua; Samuel, Elijah, Isaiah, Jeremiah, Ezekiel, Daniel, and the rest of the prophets; Nehemiah, Ezra, John Baptist, the apostolic contemporaries

of Paul; later men like Luther, Calvin, Wesley, Whitefield, and the great host of Christian leaders, from the early Fathers till to-day, have never reproduced their likes in ordinary generation. They reproduced their *spirit* in other individuals called of God, and more or less in their respective and succeeding ages. Theirs was a spirit-multiplication which is replenishing the earth yet. Born with a special combination of qualities and special religious receptivity, they did their work and passed away, lest they should obscure God and overshadow and overwhelm by their very greatness others who might be apt to hide themselves in the thought that the world was made for Caesar. Indeed, it is to be questioned whether any intense thinker or worker in any sphere is physically fit to reproduce his kind, since all such men are necessarily overworked and hyperæsthetic in nervous organization.

Paul's "weak and contemptible" physique, in perpetual "weariness and painfulness," was a fit casket for his own fire-soul, but not fit for transmission for anybody else's. He must have thought out these things, and, bidding his fair companions and his kinsmen according to the flesh not covet the holocaust on Christ's altar, fixed his undeviating course, with the goal clearly in view, and "his soul like a weaned child," and started on his race, exclaiming, "Know ye not that they which run in a race run all, but one receiveth the prize? Even so run, that ye may obtain. And every man that striveth in the games is temperate in all things. Now they do it to receive a corruptible crown; but we are incorruptible. I therefore so run, not as uncertainly; so fight I, as not beating the air: but I buffet my body and bring it into bondage; lest that by any means, after I have preached to others, I myself should be rejected." He became a "eunuch for the kingdom of heaven's sake," and received ample reward: "Unto them will I give in My house and within My walls a memorial and a



name better than of sons and daughters; I will give them an everlasting name, that shall not be cut off."

Next came that all-powerful current—the love of money—which, toward the end of his life, after witnessing the many shipwrecks of the faith caused through it, he called "a root of all evil." Lucre-love had caused a Jew to betray the Lord of glory, and he saw the omniprevalent sway it held over the Gentile mind. He decided at once to disenchant the talisman that had transformed an apostle into a miscreant of the basest grain, and would transmute the Christian Church, no less than the Jewish temple, into a "den of thieves." He went forth, "taking nothing of the Gentiles," but "wrought with labor and travail night and day," in order to set the highest initial example to the infant church, and take one argument more out of the mouth of a gainsaying world, that will not believe in living for a spiritual end that has not a by-end of gain or some sort of earthly indulgence. Men saw him acting on these principles of absolute self-denial, concentration in the eternal, and apparent contempt of the temporal, and many thought him daft, others whimsical; while some again believed that time, or extra persuasion, or extraordinary temptation would ultimately induce him to abandon these rigid principles and conform to the rest of humanity. The mistake was theirs, not his. He hastened to let them into the secret of his inner man, and showed them that in the course he had adopted he "did not use lightness." He had a clear conception of his special value for a special purpose of God; and what he discarded, while it might or might not enhance another's value, would certainly detract from his. "What things were gain to me, these I counted loss for Christ." In the path he had chosen he had found his best way of glorifying God, and of making spiritual dynamite of himself to "turn the world upside down." He had become a Christian utilitarian, and had found this principle to be the most

"gainful" for eternity: "No man that warreth, entangleth himself in the affairs of this life, that he may please Him who hath called him to be a soldier." The very appearance of being sordid would confuse his work. Insistence on financial support from his converts was not so excellent a setting in which to display the rare beauty of his free-grace Gospel to ignorant, suspicious heathen, as the unchallengeable anomaly of self-support. Apostles to Jews may expediently as well as lawfully do so, but not the apostle to the Gentiles. He would not let his "good be evil spoken of," nor let a lesser good hamper a greater, much more a personal good hinder the general weal. "We seek not yours, but you." He would not even let his motives be ignorantly impugned, since that would nullify the value of his work. How often he testifies before God that he "lies not!" How gloriously he fights to appear in his true light! Men must be told, even when they refuse to know, that his to them inexplicable life was a "free" dedication of his totality to Christ. He must get *all* his credit in order to employ it in recommending the Gospel he preached as a Gospel that others, too, ought to live and suffer for. He chose the best way of "sowing bountifully" that he might "reap bountifully;" and acted out his creed that it was "more blessed to give than to receive." He "lost" his life that he might "gain it and keep to life eternal;" and he is not dead yet, and does not seem likely to die. If eternity was real and worth living for, then it should, in all reason, be greedily lived for. Every Christian should be a miser for eternity. "Lay not up FOR YOURSELVES treasures upon earth." (You may bank earthly treasure FOR GOD though, with a view to its conversion into heavenly treasure.) Paul would not divide his eggs: he put them all into the one basket of a life intensely lived for Christ. After that he was unchangeable, except for the better. Misunderstanding made him a lawyer. Opposition made him a



warrior. Kindness found him a profuse thanksgiver. "A man of war from his youth," love touched him and thrilled him into trembling for his beloved Ark of God: "What mean ye to weep and break my heart?" He was as jealous of his heart-door as his Master was when He turned sharply on Peter with, "Get thee behind Me, Satan; thou art a stumbling-block unto Me; for thou mindest not the things of God, but the things of men." Noble man of God! No wonder he quitted the arena with the tread of a conqueror, handing his faithful sword to Timothy, with the words: "I charge thee in the sight of God and Jesus Christ who shall judge the quick and the dead, and by His appearing and His kingdom: preach the word; and be instant in season, out of season: reprove, rebuke, exhort, with all longsuffering and teaching. . . . Be sober in all things, suffer hardship, do the work of an evangelist, fulfil thy ministry. For I am already being offered, and the time of my departure is come. I have fought a good fight, I have finished the course, I have kept the faith: henceforth there is laid up for me a crown of righteousness which the Lord, the righteous Judge, shall give me at that day: and not only to me, but also to all them that love His appearing." Have patience, ye scarred soldiers of Christ. Time unearths the hypocrite, and time unveils the hero!

But is all that needed to-day? May not such self-denial be a work of supererogation uncalled for? Are not all the accompaniments of civilization, and the example of missionary families, helpful facilities, yea, indispensable requisites to Gospel propagation and Christian consolidation to-day? Men ask, "Celibacy or wedlock for missionaries—which?" But our Lord settled it Himself long ago: "Celibacy AND wedlock." He left men free. "Some men are made eunuchs for the kingdom of heaven's sake." "He that is able to receive it, let him receive it." For signal self-denial for His sake he has the

special reward of "a hundred-fold more in this life, with persecutions, and in the world to come life everlasting." He chose as apostles men both married and single: the former to exemplify His religion in all its relations, fatherly Peters to "feed His sheep and tend His lambs;" the latter to be restless, roving, pioneering Pauls, intolerant of compromise, impatient with a world sleeping in its sin, when the fresh blood of God's Son has been shed for it. The world knows much of self-indulgence—not much of self-denial. Men of extraordinary self-sacrifice are essential to the prevention of stagnation. They help the world out of ruts. Let the man who can deny himself with the definite view of untrammelled usefulness do so and be blessed. "*Earth needs self-denying men,*" is the apt motto of the published life of Mackay of Uganda, one of the recent incarnations of the Pauline spirit. Both in counteracting the prevalent animalism of Christendom, which is rather unlike Christ and His apostles, and in accelerating the speed of the Gospel in its attempt to overtake the 1,000,000,000 of unevangelized mankind, picked men of pure, strong, and unchallengeable self-denial are a *sine quâ non*. When the Gospel has been fully preached, time enough to ask, "What next?" Let the man who calmly concludes that the sum total of his talents and personality will bring more "gain" to his Lord by the adoption of a life of unencumbered activity and absolute self-suppression be cheerfully "lent to the Lord" by his dear fellow-Christians and dearest friends; let them consider him not as sacrificing himself, but as wisely utilizing himself for glory and for God. Much more when it is remembered that nothing is our own but our sins—at least, our share of them—every solitary shred of our ALL being God's.

Christianity knows no supererogation. Paul considered his extreme style of life as a "necessary" means of the final approval of him, Paul, by Christ. Whatever the dispensation committed

to others, he would be unhappy and self-condemned, did he not rise to the standard of self-abnegation for Christ which was plainly shown to him as *his* road to highest success in winning men to God. Every ray of light darted into the soul is the discovery of a *duty to be performed*, not of an optional excellence to be attempted and proud of, or be neglected and yet not be culpable. "When ye have done ALL, say, We are unprofitable servants; for we have done but what was our duty to do." Instead of glorying in his talents, man should tremble at his talents; for every man has more than he is employing for God, and achieves much less than the light shot into him from God. The best men are the least self-conscious; an imperious "ought" keeps them low, while a menacing "woe" acts as timely goad. *Paul felt his call to be a privilege and a peril.* As a privilege, a badge of distinction conferred upon him, he "gloried" in his special type of Gospel life and labor, and determined that none should rob him of his special honor. As a peril, he guarded it with a godly jealousy, preferring death to dereliction of this God-apportioned duty; for if he died then, it would be with the Godward gaze of a man seeking the stars; whereas if he yielded to ANY temporal allurements, he would live with the earthward look of the culprit, and a conscience branded with the sense of criminal failure to climb to a pinnacle pointed out by God. The soul turns on delicate hinges. The first Saul had failed in a crucial moment, unable to appreciate spiritual niceties, Divine distinctions, and dangerous crises. Paul knew there is but a step between an angel and a devil. Oh! let us not trifle with God-given flashes. They may be God's ultimatums. The finer the sensibility, the keener the pain; the clearer the sense of duty, the darker the doom of failure. On the other hand, the more scrupulous the obedience to the subtler intuitions of duty, the more exquisite the soul-joy that comes at the end. "Whosoever, [therefore, shall

break one of these LEAST commandments, and shall teach men so, shall be called least in the kingdom of heaven; but whosoever shall do and teach them he shall be called great in the kingdom of heaven." Paul's reward was the consciousness of obediently disbursing himself *to the full* for Christ by not "using his liberty to the full" for himself; and he was careful that the world should know that he regarded his voluntary self-abnegation to be a thing as essentially demanded of him, Paul, as the obligation to obey any other command of God. Nothing was small that helped to increase or decrease his weight in the Gospel's scale. Supererogation is alien to the spirit of Christianity; it is the dream of the unsensitive soul, deaf to higher calls—the vision of a lower and mist-enveloped stage of spiritual perception. The man who lightly feels that with impunity he may or may not do this or that for God—who does not feel bound to be "perfect as his Father in heaven is perfect," and to employ himself to his extreme limit for God—is either a babe in Christ, or a half-developed dwarf, who has drawn a line with his own hand over his head, saying: "This is what God requires me to attain to: if I stretch above that, I desire extra credit." Paul believed that possibility was duty, and rose to it, even to the neglect of lower or non-essential possibilities.

Most men stop at the normal: Paul gloried in the abnormal. Indeed he considered himself an instance of the abnormal—"one born out of due time." Most men are afraid to shock society: Paul shocked society on principle. Jesus Christ was at once the most beautifully normal and the most strikingly abnormal Man. But in so far as He represented normal religion, He was preceded by the abnormal Baptist, who gave society a rude awakening and thus prepared it for Christ. Christianity must first create a chaos and compel departing demons to "tear" society, before society can ever be "clothed and in its right mind." What a chaos

Christ created and left behind!—a chaos that swallowed Him up! Some expect to cure the drink evil and other strongly rooted evils by the method of normal moderation; but the big, burly, brazen, boisterous evil would “hold on its way” unconscious of the very existence of its gentle, moderate friend. Christ taught us, in the cleansing of the Temple, how to deal with public evils—extremely. *Only reaction is equal to action.* Extremists are essential. Evil does not mean to *die*: it must be KILLED by unsparing extremists, who say, like Samuel, “As thy sword has made women childless, so shall thy mother be childless among women,” and forthwith hew it in pieces. Talk of moderation AFTER Agag’s death. The abnormal must make a way for the normal. If rigorous, vigorous men like Paul and the other Apostles had not antagonized error to extremest limits, lived Christianity at its highest realization, and propagated it at its whitest heat, the result would have been disaster. The world is a mean world: Christians must not even *seem* to compete with it for what it craves. It looks woebegone indeed when it has not its full share of its “good things.” Let Christians be the heroes, the sufferers, the martyrs, in order to teach it the non-essentialness of carnal things; taking, like Abraham, “not a thread nor a shoe-latchet from the king of Sodom,” though “the earth is *their* Lord’s and the fulness thereof.” Let there be some Christians to dumbfounder the world by a pure, grand, consistent self-denial “to the end.” If one Paul was needed for that early generation, a few hundreds are not too many for the 1,500,000,000 of mortals to-day. The kingdom of heaven must be “TAKEN by violence;” the millennium will do the regulating and the genteel polishing. Had Paul been less “violent,” he could never have taken so much territory from Diabolus and handed it over to his Lord and King. How “violent” Christ’s three years of activity were! “Master, eat.” “I have meat to eat that ye know not of:

My meat,” etc. “I have glorified Thee upon the earth: I have accomplished the work which Thou gavest Me to do.” “As Thou didst send Me into the world, *so have I sent them into the world.*” “‘It is finished:’ and He bowed His head, and gave up the ghost.”

“Greathearts” are in even greater need than “Sweethearts” to-day. Let the latter lovingly “devote” to God a Nazaritic tittle of the former. And why not feminine Greathearts, too, at this time when “the Lord is giving the word, and great is the company of the women that publish it”? There must be some who can run swiftly with the tidings, and plunge into danger without risk to the welfare of others. Self-denial for its own sake is a whim: compulsory self-denial is cruelty: fashionable self-denial is dry-rot; loving self-denial for Christ is reason. The cause needs stalwart men of spiritual muscle to head the hosts of God in opposing bragging Goliath-sins and attacking the heathenism of ages; men to inspire God’s hosts with a sense of power and unconquerableness; men who realize their value as obstructions in the current of society and apostles or co-apostles of a cause; who sell themselves as “slaves of Jesus Christ,” and “servants to all men,” though “free from all men;” who having once been told how best to expend their lives for God, do not, like Balaam, tempt God to revise His decrees and revoke His orders; but, saying like Paul, “Wherefore, O King Agrippa, I was not disobedient to the heavenly vision,” without distraction and without grudge, run the errands of God. No man ever achieved anything worthy who underrated himself as a Christian. It is harrowing to see how much of valuable humanity is running to absolute, and how much to comparative, waste. Men cluster so thick in the forests of human ambitions that they grow tall and sickly and slim; whereas had they, in thorough self-abnegation, transplanted themselves into the deserts of human sin and

the wilds of human ignorance, they would have flourished like beneficent palm-trees, and spread like cedars of Lebanon. "Doctors of Divinity" and "Masters of Arts" are suffocating one another in civilized Europe and America, when, distributed, they would each have ample growth-room, and greater "glory, honor, and immortality" to boot, among the thousand millions of heathendom. "There is that scattereth, and yet increaseth: there is that withholdeth more than is meet, and it tendeth to poverty." Why! the women should "drive out" these stay-at-home "nations of Canaan"! No man knows his value till he finds his work. Moses and David would have died feeding a "few sheep in the wilderness" if God had not called them. The men who, like Isaiah, hear a call from God for a post which, thank God, is vacant; and who, forgetting even their last moment's confession of humiliating unworthiness, look up to the Great Unseen, and say, "Here am I; send me," are the only men who will "turn many to righteousness, and shine as the stars forever and ever." God grant us more of them; men who can say with Paul, *"But I have used none of these things; and I write not these things, that it should be so done in my case: for it were good for me rather to die, than that any man should make my glorying void."*

But, leaving Paul "alone in his glory"—in his "honor and dishonor, his good report and evil report;" in his "perils" of a hundred kinds, in his "care for all the churches," in his "one-thing" passion for Christ, and to his special "crown" at the end—what of all the rest who "love the Redeemer's appearing"? Are they, too, "called to be saints"? "lights of the world, salt of the earth"? Is the voice from heaven for them, too: "Ye are My witnesses, saith the Lord"? Is it to us ALL that Christ says, "What do ye more than others? do not even the publicans the same? Be ye therefore perfect even as your Father which is in heaven is perfect"? Are they, too, to

plant their feet firmly on some rock of truth, determined not to budge one inch from an instinct of conscience, a written law of God, or a voluntary self-denial in antagonism to evil or acceleration of the Gospel; saying, in the midst of allurements on the right and alarms on the left, "What I do, that I will do, that I may cut off all occasion from them that seek occasion." "For it were good for me rather to die, than that any man should make my glorying void"? Is not each Christian to have his special "glorying" FOR Christ, as a joyous expression of his glorying IN Christ? What is thy special glorying, my brother, my sister? Is there a danger of our glorious Christianity becoming emasculated and unheroic in the lives of a plethora of easy-going professors, and in a sugar-coated "world" that claims to be Christian, but never will be? Why should self-denying devotion appear abnormal, and challenge observation? Is not our calling a "high" one? Is not our religion a supernatural one? Is it not that which filled the hearts, overpowered the intellects, entranced the minds, and fired the souls of lofty apostles who had "seen the Lord," till they exclaimed: "Without controversy great is the mystery of godliness; which was manifest in flesh, justified in spirit, seen of angels, preached among Gentiles, believed on in the world, received up in glory"? May not our best Christianity be taking on a type of restfulness too soon, before it has half conquered the nations whose blended characteristics are yet to exemplify a finally perfected Christianity? What if our existing type of Christianity be but a partial truce with the pleased and half-slumbering world-spirit? Should not a suspicious discontent rather than a drowsy self-content characterize our very best Christianity? Is not this supernatural Gospel the very thing to make the word "hero" a commonplace, because it makes every believer a hero or heroine? Come back to earth, O thou age of apostles and martyrs, when the glory of God rested

on His people, and made them sing, "I am but a stranger here: heaven is my home;" made them "endure hardness like good soldiers of Jesus Christ," and triumph in it all, saying, "Who shall separate us from the love of Christ? Shall tribulation, or anguish, or persecution, or famine, or peril, or nakedness, or sword? Even as it is written, For Thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through Him that loved us. For I am persuaded that neither death nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord." It was the fire of an ardent life of suffering and service that produced this imperishable crystal of Christian exultation: not the self-indulgence of conventional Christianity. And the ardent life was due to his not "conferring with flesh and blood," when his own ears had already distinguished the voice of God. What "deposit"—what jewel of character, gem of duty, or pearl of self-denial—are we jealously "guarding" for our Lord in obedience to some inward voice? What attitude of holy hate and determined opposition do we assume toward the still unspent forces of seductive conviviality, degrading carnality, and "covetousness, which is idolatry"?

"Why do you live as you do, Paul?" It is my special "glorying" for my Lord. "Why don't you conform to Cephas, and the other apostles, and the brethren of the Lord?" It would be reducing my special value for Christ—clipping a coin of the kingdom of God. "Why don't you REST a little?" Have not time: I am a business-man for Christ; and the King's business requireth haste? "But why not wed?" It would half spoil my testimony among Gentiles sunk in sensuality, leave me more open to suspicion, hamper my movements, cause others to suffer in

times of peril, tempt me to accept monetary support, and "distract" my mind: "He that is unmarried careth for the things of the Lord, how he may please the Lord; but he that is married careth for the things of the world, how he may please his wife." "Howbeit each man hath his own gift from God, one after this manner, and another after that." Let each man magnify his gift for the Giver. "Why not let your converts support you?" Because my sphere is the unenlightened Gentile world, where "gold" is God. I would therefore by my example delete the "I," which I interpret "lie"—"Gold is a lying god"—and leave the great God without mammon for a rival. Others teach one lesson by their exercise of prerogative: I teach another by the non-use of my liberties; and thereby "I gain the more." "Whom do you copy in all this?" I copy my Master, who "came not to be ministered unto, but to minister, and to give His life a ransom for many;" who would not be made "a king," and who went to death just when the world was beginning to say, "Sir, we would see Jesus." My totality is marked, "Holiness to the Lord:" I am a "holy thing"—a Christian "Corban." Christ has said to me, "Leave the dead to bury their own dead; but go thou and publish abroad the kingdom of God."

Genuine heart-Christians are so "few," that they had better learn to be more self-estimating stewards of themselves for Christ at home and abroad, and let their light shine on the tallest candlestick they can find; so as to speed the enlightenment of a dark world, "full of the habitations of cruelty," ere they shall be summoned hence to "give account of their stewardship, and be no longer stewards." "Is a lamp brought to be put under the bushel or under the bed, and not to be put on the stand?" It is infidelity and sloth to do less than this with ourselves; for "we are not our own," and not at liberty to dispose of our lives for any whit less than our full, yea, augmented, talent-value on



behalf of our well worthy Lord. Better *overvalue* (if that is possible; since a Christian is an undeveloped "son of God"—a young god, you may call a Lazarus!) than *undervalue* ourselves for Christ. Blessed are the Gideon Christians who, realizing with pride that "the Lord hath need of them," can scarce linger to lap the water, panting to meet the foe; and the Nehemiah reformers who, bemoaning Jerusalem's prostrate walls, and resolute to arrest an insidious leaven, differentiate their governorship from those of others before them, saying, "*But so did not I, because of the fear of God.*" The world is full of "soft" Christians: it will be none the worse for a few "hard" ones, who say in loving yet fierce calmness: "*But I have used none of these things: and I write not these things that it should be so done in my case: for it were good for me rather to die, than that any man should make my glorying void.*"

#### SIN OF ACHAN.

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*I saw—I coveted—I took.*—Josh. vii. 21.

THE orders of Joshua, ere the Hebrews marched over the fallen walls of Jericho, were very strict. As the first-fruits of Canaan all within those walls belonged to God. The cup of Jericho's iniquity was full, and instead of raining fire from heaven as upon Sodom and Gomorrah; instead of sending an angel of death, as to the slaughter of Sennacherib's host; instead of a pestilence, an earthquake or a fiery volcano, God brings against the guilty city the legions of Israel across the desert of Sinai from their bondage in Egypt. And as in the case of Sodom and Gomorrah, the inhabitants are to be utterly destroyed, one family alone excepted, to prove that in the midst of wrath God will remember mercy to His faithful servants. Standing among the thousands of Israel as they rest upon their arms, Achan hears the order to take no spoil in the

accursed city—to destroy utterly every living creature, to consume all that can be burned in the fire, and to bring into the treasury of the Lord all the silver and gold and the vessels of brass and iron. As he heard the command issued to all the people, no doubt Achan acquiesced in its requirements and had no thought of violating it.

Joshua's words ended, the shout goes up with the sound of the trumpets, the walls of Jericho fall with a mighty crash to the earth, and Achan hurries with his fellow-soldiers into the awful scene of carnage which follows. As man and woman, the aged grandsire with his white locks, and the innocent babe smiling in his face at the gory gleam of his armor, are alike pierced with his reeking sword, no doubt Achan feels some compassion for those he is slaying, some pity for the doom of the stricken people; but he stifles all such feelings by remembering the command not only of his general, but of his God.

Let me digress a moment to notice an objection to this destruction of Jericho, brought by infidels, wiser, purer, and more merciful in their own eyes than the God of the Bible. It were cruel and unjust, they say, thus to punish the innocent with the guilty, a merciful God would not have given so cruel an order. Yet when cholera and yellow fever come, do they not destroy the innocent with the guilty? Nay, do not some diseases, as diphtheria, croup, scarlet fever, fall chiefly on the innocent? When the famine sweeps thousands upon thousands into their graves, do not the just and the unjust alike perish? When the earthquake hurled Lisbon to ruins, did it destroy only the wicked? When human generals give up to fire and sword towns which have broken their truce, or fired another volley after the white flag of surrender floated from their battlements, do not the innocent suffer with the guilty? Nay, do not the generals know that the penalty will fall heaviest upon those who had no part in the treachery? Yet men of the world consider such action

as justifiable, on account of the vital importance of punishing such treachery so severely that its recurrence may be rare, and, it may be, thousands of lives saved in the future which would have been lost by similar crimes, had the first cases been dealt with too leniently. Shall men be allowed, while God is forbidden, to punish thus? Has He a right to use the powers of nature, and not the arm of man? We can never know how much good resulted from making Jericho a fearful example to the nations. Those children suffered less in dying than they would have suffered in living, and God in mercy could more than make up to them any loss. These are some of the replies that might be made to an infidel objector. Should any Christian be found to question God's justice in any of His dealings with men, no reply is needed beyond the stern question of the apostle, "Nay, but who art thou, O man, that repliest against God?"

As he goes on with his fellow-soldiers, Achan sees a goodly Babylonish garment, woven of gold, Josephus tells us, a royal robe worn by the kings. As his eye lingers on the splendid garment, as he sees its magnificence and thinks that it will soon be committed to the flames, no doubt his first thought is the pity that so valuable a thing should be destroyed and benefit no one. The other soldiers go hurrying by in the conflict: Achan has paused to look with longing eyes upon this forbidden splendor, accursed of God. Here is the first step in this man's sin—he stopped to look. Ever the first temptation, from the time Eve looked upon the fruit of the forbidden tree and saw that it was fair. It is a prayer much needed that God will keep our eyes from beholding evil, for wicked though our hearts are, yet if no temptation is offered we may be kept from transgression. This is no special virtue, to be sure, but it will make the burden of our sins less, the sting of remorse feebler, and the stripes of the soul fewer in number.

We are creatures of imitation also,

drawn toward either good or evil, if we are thrown into close contact therewith. There is great advantage to us then in the contemplation of noble characters and the consideration of kindly deeds. Accustom human eyes to viewing crime, and human hands will not long be innocent. Achan has well described the steps of sin—first "I saw," then "I coveted." Not long did he look upon the beauty of that Babylonish garment ere his desires were aroused to possess it. And according to the new Gospel, so strenuously advocated by some in these last days, a Gospel in which the brotherhood of man is the sole point, and love for our neighbor, not the second but the only command, Achan would have been right in this desire. He would wrong no human being, now that the owners were dead, by appropriating this robe to himself; nor would he defraud the sanctuary, for this was not one of the things to be consecrated to God, but to be burned in the fire. And as he looked upon the glistening gold inwrought in this robe, he thought of its magnificence when he should wear it before the admiring eyes of Judah, and desire having at last risen to the point of influencing the will, he seizes quickly upon the robe and moves rapidly on.

Sin ever leads to sin. As he bears off the robe toward his tent, he sees again the shining gold and silver of the spoil, and hastily gathers a portion in the sheltering folds of the Babylonish garment and bears it away, though he knows that the gold and silver have been devoted to the service of the sanctuary. Satan's wisdom is great. Had he first striven to persuade Achan to take the gold and silver which God claimed as His own, it is probable the tempted man would have drawn back in horror at the thought of robbing the tabernacle of the sanctuary, but by first inducing him to take the robe which was to be burned, one sin brought on another, and he bore to his tent the silver and gold also, rejoicing that no lynx-eyed officer nor vigilant Levite



had perceived his spoil and compelled him to disgorge.

"I saw—I coveted—I took"—the three steps in sin were now completed, there remained only the inevitable consequences, which sooner or later follow upon the track of guilt. Yet, since sin leads to sin, it is probable that Achan added falsehood to his covetousness and disobedience; for when the Lord spoke to Joshua of the sin which had been committed, it is written "they have dissembled also," and commentators explain this by supposing, what is most likely, that Joshua had caused the officers to make strict inquiry among the thousands of Israel—"Have ye taken of the accursed thing?"—and that Achan, with the rest, had lifted up his voice in earnest denial, and then gone back to his tent congratulating himself that no search had been made—only that general question. Now he felt safe; the officers had gone away satisfied, and hereafter he would meet with no annoyance. His conscience does not trouble him; the deceitfulness of sin is still upon him, and he thinks only of the splendid robe and the shekels of silver and gold which lie hidden in its folds.

All night he has opportunity to repent, but does not improve it, and on the following day, as he marches out against Ai, or, it may be, stands in his tent-door watching the attacking party march forth, he can still make confession of his sin, give up the accursed thing, and bring a trespass-offering to the altar. But the day passes slowly on, the last day allowed him for repentance, the last day of his life also, little as he dreams of such a thing now, filled as his mind is with thoughts of future glory to be gained by means of his ill-gotten booty.

The discomfited army comes back in disorder from the walls of Ai, while a horror and a trembling fall upon the whole congregation as the story of defeat is borne along by the returning soldiers. Achan sees the elders of Israel go hurrying from all the camp tow-

ard the tabernacle in the midst; he sees their rent garments, notes idly the dust upon their bowed heads as they go past to humble themselves before the Lord, with no thought of any connection between the defeat and his sin, and with perchance a vain contrasting in his mind of the difference between their torn and dust-covered garments and the beauty of his Babylonish robe. Thus the second night passes, amid the lamentations of the people, and the shrieks of loved ones over the death of the warriors slain before Ai. The morning has scarcely dawned over the earth ere the trumpet sounds through the camp, calling all Israel to assemble themselves together before the tabernacle. As he went to his place in the ranks of Judah, and the great host, file on file, stood waiting before the tabernacle, while the women and children surrounded them waiting with bated breath for the decision of the Lord, Achan must have felt some pang of fear at the thought of the accursed thing hidden yonder in his tent.

But in so great a throng surely he would escape detection, and he never imagined that in all that vast army he is the only one guilty of concealing the plunder of Jericho among his own stuff, of disobeying the command of the Lord, the only one who has seen, and coveted, and taken the accursed thing. It is indeed wonderful that among all the myriads of that great army only one should have been found to disobey the commandment of the Lord to touch not the spoil of Jericho. There were 600,000 men, inflamed as men are when they capture a city and it is delivered into their hands to destroy utterly, to cut off every breathing thing from the face of the earth—a city filled with wealth and with all things that could call forth "the lust of the flesh, the lust of the eye, and the pride of life," and yet with all these incentives to sin, in so vast an army only one was found to seize the gay and gorgeous robes from the flames, or to carry with him the silver and gold.

I do not believe there has ever been a time in the history of any other nation, nor a generation save this in all the race of the Hebrews, in which such obedience to God's commands could have been recorded. Here and there one is found as faithful as they; but call out all the militia of a State, and where is the State whose soldiers will compare with these Hebrews? That forty years in the desert had been a stern teaching for these men grown up from childhood in the wilderness, and it had taught them that most difficult lesson for wicked men, implicit obedience to God. Judging the virtue of the rest by his own frailty, a common practice of wicked men in all ages, Achan may have listened carelessly as the sorrowful voice of Joshua sounded through their ranks telling them of the accursed thing in their midst and bidding them come near that God might reveal the guilty. So many others probably had taken more than he, that he was in little danger. He sees the princes of the tribes come forth from their places and go solemnly up to be chosen of the Lord. A silence, as of death, falls on all that vast throng as the lot is cast. Then the voice of Joshua is heard again: "The tribe of Judah is taken."

As the princes go back to their places and he of Judah, with head bowed in shame at the disgrace of that proud tribe, realizes that in those tribes his only contains the guilty, is there no anxious look in Achan's face, and does he not watch with breathless interest the heads of the families in all Judah going in their turn to stand before Joshua? Again there is a dread silence, broken presently by the voice of the leader: "The family of Zarahites is taken." Achan's cheek whitens now, slowly and surely his sin is finding him out, he is drawing nearer and nearer to the moment when he must face his countrymen as the one who troubleth Israel. Does he feel no impulse to confess now as he sees the unerring lot pointing straighter and straighter to him? What he thought we can never

know, for he stood silent as the heads of the households in the great family of Zarahites drew near to be chosen, and his heart stands still as Joshua speaks: "The household of Zabdi is taken."

His grandfather's household! When man by man they are called to go, and all Israel stand in breathless expectancy, for this is the last lot to be cast; in a minute more all will know whose sin it is that has troubled Israel. Where now is the beauty of that Babylonish garment that lured Achan to his fall? Where is the brightness of that silver and gold, now, alas! turned to the color of blood before the feverish eyes that recall them to view? Where now is the deceitful promise of the tempter that he would never be discovered among all that vast multitude, as he goes with whitened face and quivering lips up to his place before the tabernacle of the Lord? His hands tremble as he takes the lot, his limbs shake under him as he shrinks from the eye of Joshua looking sadly upon him, as he hears the announcement of this last lot: "Achan the son of Carmin is taken." His brethren recoil with a shudder and go slowly back to their places; there is a gap there in the household of Zabdi which shall never be filled, and a vacant place in Judah's ranks when next they march forth to battle.

Alone in his shame, Achan stands before the face of Joshua, while every eye in that great assembly is fastened upon him. Brethren, think you hell itself could have a much more fearful torture than the pangs the guilty man suffered when he stood there, stabbed through and through by the angry eyes of those upon whom he had brought the displeasure of Jehovah, on whom he had brought disgrace yonder before the walls of Ai, and among whom yet lay the dead bodies of the warriors slain in the defeat of yesterday?

Very mildly Joshua speaks to this cowering Achan. He calls him gently "Son," as if to show him that despite his guilt, one heart yet pitied him and mourned for his fall. There was some-

thing noble in Achan, sinful though he was, for though the confession now comes, all too late to save him from death, yet still he makes a manly, straightforward confession of his crime. He realizes, too, wherein the chief sinfulness lay—he has sinned against Israel, put to flight before the men of Ai; he has sinned deeply against his own soul and against the thirty-six of his fellow-soldiers whose blood is upon him, but far above and beyond these is his sin against God; and realizing this, as he stands there in the shadow of the tabernacle, he answered: "Indeed, I have sinned against the Lord God of Israel, and thus and thus have I done. When I saw among the spoils a goodly Babylonish garment and two hundred shekels of silver and a wedge of gold of fifty shekels weight, then I coveted them and took them."

Despite the delay of his confession till it was extorted from him, yet it is noble and frank. He tells all the circumstances of his crime, lays bare the steps in sin: "I saw—I coveted—I took." He attempts no palliation of his guilt nor complains of the suddenness or severity of the punishment. As we read this confession we cannot help saying, would that it had been sooner made, made when he might have found mercy, and a trespass-offering would have been received instead of his life. I have not time now to follow Achan down into that fearful valley where he perished, and where the stones were heaped together as a monument to the awfulness of sin and to the righteous severity of God's judgments. Leaving him there facing the thousands of his people, let us fix our minds on the lessons to be drawn from the sin and punishment of Achan. For with us the steps to sin are the same—we see, we covet, we take; and to stand firm, we must avoid the temptations which we see around us, and crush the first risings of evil desires in our hearts, else we, like Achan, will go on to the fearful end. If we do not see, we shall surely neither covet nor take; once see

and covet, and it requires almost superhuman effort to refrain from taking.

Like those ancient Israelites, we are surrounded by accursed things, and the command is as strict to us as to them to meddle not with the least of the forbidden pleasures. May the Israel of God to-day pass as scatheless through temptation as did the host in taking Jericho, and among all the thousands may only one be found to disobey the commands of God! Brethren, have any of you seen and coveted and taken any accursed thing? Are you to-day indulging in some sinful pursuit? It may be secret, not one in all the camp may know of it, and you may feel sure that no human eye can ever detect you. Is not God's eye as piercing now as when it saw and brought to light the booty buried beneath the tent of Achan? Has one day passed since you committed your sin and still no search has been made? Do not presume upon that, to delay confession; it may be God in His mercy is sparing you this day for a last opportunity to repent. Make Achan's noble confession, but make it in time. Tell as he did the circumstances of your sin, but plead no excuse, offering no palliation, but say with contrite David: "Against Thee and Thee only have I sinned, and done this evil in Thy sight;" for the time is coming when even the frankest and freest confession will avail nothing. When death shall summon you into the presence of God, and you realize, as did Achan, that your sin has found you out at last, that hidden though it was from the eyes of men, it stood plainly revealed before the eye of God—from whose piercing vision the tent, the earth, the darkness of night, the silence of death can conceal nothing—then confession will be vain. When you feel all the terror of standing alone before the Judge, with no pitying eye among all that surround the throne of judgment—oh, then, dear friends, no confession, however frank and ingenuous, shall avail, no after repentance shall save you from the fearful consequences of sin, for there will

be no priest, nor tabernacle, nor altar, nor trespass-offering; but only the calm, clear eye of God upon you, only the ministers of Divine justice waiting to bear you from the terrors of that awful presence, from which you would gladly escape by having mountains and rocks fall upon you, into the greater terrors of the pit of which the valley of Achor was a faint type, where "the worm dieth not and the fire shall not be quenched" forever.

### SPIRITUAL FLUCTUATION.

BY REV. FRANCIS C. YOST [REFORMED], PHOENIXVILLE, PA.

*Oh that I were as in the months past, as in the days when God preserved me.—*  
Job xxix. 2.

THERE is no sadder or more depressing condition than that in which we look back regretfully to better days and happier hours. The contrast seems to make an unfortunate present all the more unfortunate, and causes a deep feeling of utter helplessness in that the past is beyond all recall. There is this undertone of lamenting sorrow that makes the cry of Job pathetic. He had seen better days. Once prosperity, plenty, friends, and family ties were his—now all were gone and he sat sorrowing under the clouds of misfortune. And then because he measured God's favor by the amount of worldly prosperity given him, he concluded God, measurably at least, had forsaken him. It was a mistaken standard by which to judge God, still it was his standard; and so, feeling the great change that had come over him, he expressed this wish: "Oh that I were as in the months past, as in the days when God preserved me."

Now, we are interested in the experience of Job so far as it is an illustration of spiritual experience. In physical life we are subject to all sorts of changes. The happy lot of one day turns into the grief of the next. The favor, fortune, health, or happiness of

one year may change and leave us in the losses of another. Our physical life and outward circumstances are continually changing. We have here no abiding city.

But strange as it may appear, our spiritual or religious life, like our physical, is subject to fluctuations. It is true, since we have here to do with an unchanging God, and with a life whose conditions are unvarying, we ought to expect a constant and uniform experience; but we are human, and therefore even here betray varying phases. At one time our hearts are aglow with the joys and hopes of the Gospel; at another time we are despondent and cheerless. At one time everlasting life seems so real, the way so plain, the possession of it so sure, sonship with God so well established; but, alas, at another time the clouds come over us and these things seem uncertain. At one time a holy zeal possesses the soul and joy is found in doing God's will; and at another time duty becomes a dragging weight. At one time prayer seems an inspiration, lifting us up into the audience chamber of the Lord; at another time it is as though we were praying to nothing, for nothing, and receiving nothing. At one time every act of public worship affords pleasure and inspiration; then, again, it is a burden and worry. Ah, how often Christian people have sadly contrasted their varying experiences and have taken up the cry of Job: "Oh that I were as in the months past."

Now, evidently, there are causes and remedies for such a fluctuating spiritual condition. Our purpose will be to consider some of them.

I. *Let us, first of all, inquire into the causes.*

1. Among others may be mentioned *physical causes*. It is hard to tell how many of our spiritual fluctuations are due to our bodies. We are fearfully and wonderfully made. Of the constitution, which in our ignorance we call union of body, spirit, and soul, we know but little respecting what is cause

and what is effect. We prefer to believe that the mind and soul have controlling power over the body; but it is just as true that the body rules them. Causes apparently the most trivial—an impaired digestion, an overheated room, want of exercise, a sunless day—will often make the difference between happiness and unhappiness, between faith and doubt, between courage and indecision. To our fancy there is something humiliating in being thus bound to the body. We would choose nobler causes for emotions; but it is nevertheless true that the body is the channel at once of our noblest emotions and our deepest sorrows. And since this is true, let us not depreciate the body by deploring the spirit's dependence upon it, but let us rather remember that God intends the body to be the "temple of the Holy Ghost," and that the body therefore is to be kept in temperance and purity. As a religious and moral duty it is to be guarded from pernicious influences in obedience to the laws of health. Since the body has its effect upon the spirit, it is to be religiously guarded and cared for.

2. Another cause springs from *the mind*. We know comparatively little of the nature of what we call mind. It is a mystery that perplexes us. Yet we see enough of its results to know that its varying moods affect every other portion of our lives. Its powers, distorted by sin, carry us hither and thither. It is true religion appeals to and reaches the mind as well as the heart, the reason as well as the emotions; but the wilful wanderings and ever restless questionings of the mind too often lead it from safe moorings. The thousand worries that the world brings throws it into changeful moods; and these confusing changes and questions and worries of the mind have their effect upon the spiritual nature of man. The thoughts we entertain; the kind of reading we select; the habits of judgment we cultivate—all have their effect upon our hearts. And so, when we reflect upon the sort of thoughts enter-

tained, the varying moods to which many people subject their minds, the kind of reading selected through the week and upon the Lord's day, the food they feed their minds, need we wonder that so many are changeful in spiritual things?

3. There are also *providential causes*. There are circumstances in which we are placed and over which we have no control that seem to change often our entire outlook. It was so with Job. Everything changed about him until he sat upon the ash-heap in friendless desolation. He indeed cried out with heroic faith, "Though the Lord slay me, yet will I trust in Him;" but all the while his heart seemed sinking within him, and as he looked up it was through clouds and fears; and so it is often with God's people. Our former joys, clear faith, and buoyant spirits are depressed by a sense of losses, privations, and trials. It is comparatively easy to be spiritually-minded as long as all goes well, but trouble often turns the poor weak heart from its refuge and makes the sky look dark. I knew a man who for many years had been looked upon as an earnest, strong-faithed Christian, and who lived an exemplary life; but the time of severe trials and sufferings came, and for a season his soul was overwhelmed with doubts and fears. There are hundreds like that man in their experiences.

4. Still another cause to be mentioned is in the sad fact that *people too often live on too low a spiritual plane*. We do not live up near enough to God. There are a thousand duties, in private and public life, we owe God and ourselves that are only too often wilfully neglected. There is communion and fellowship with God that is neglected and forsaken. Men allow themselves to become so much absorbed with the world and worldly things that they take no time for God. They rise in the morning, and in their eager hurry have no time for devotions. They go through the treadmill work of the day with no spare minutes for communion with



God. They find but little disposition at the close of a weary day to lift up a grateful heart to heaven. When they do think of God their consciences grow ill at ease. They remember the provisions God made in His Church and their vows to uphold them, but they allow any excuse or personal consideration to interfere. Thus they live on a plane constantly growing lower, and then wonder why their faith is not as clear, their hearts as warm, and their spirits as glowing as in former days; why heaven seems further away the nearer they come to eternity. They imagine God has changed, while the change is all in them. It would be foolish for people who live in the low marshy land to expect to escape malaria, and to fill themselves with the mountain's invigorating life. So, as long as God's people live in the lowlands of self-will and away from the highlands of God's presence and favor, they dare not expect to enjoy the keen vigor of spiritual life. Spiritual lowlands will be sure to tell on spiritual life. It will surely sooner or later bring the sad refrain, "Oh that I were as in the months past, as in the days when God preserved me."

II. There are *a few inferences* in this connection of sufficient importance to be mentioned.

1. Let no Christian conclude that because he has been subject to such changes, that therefore he has *lost religion* and *lost favor with God*. This was one of Job's troubles. He imagined that because outward circumstances had changed, and because his soul was not as joyful and hope was not as clear as in former days, therefore he must have fallen from God's favor. Some of his saddest cries grow out of that fear. It was so with David in after years.

Now, religion is something deeper than our feelings and far more comprehensive. It finds its basis not in our varying moods nor changing emotions, but in the unchanging Word and provisions of God. A child in its home

may be subject to varying emotions and changing feelings, to troubles and misfortunes, and it may sigh for the happier days gone by, but that is not a sign that it is not a child of that house, an heir to an inheritance, and may still share its parents' love, if only it keeps itself within the circle of home. So these varying changes need not necessarily lead people to conclude that they have lost their hope and their religion. It should lead them to deplore their poverty in it and arouse them to a danger of falling away entirely.

2. Another inference is that there must be a *higher standard of life than mere feeling*. If emotions were the gauge of our religious life we could never be quite sure of our spiritual standing. The life of Christ upon earth is the highest type and pattern of spiritual life; and when we look at Him and the conditions to which He subjected Himself, we see the emphasis not laid upon His feelings, nor upon His continuance in one unchanging condition of mind and heart. There were times of depression and exaltation on the human side of the life of the Saviour. At one time He was in the glory of the transfiguration; at another in the unspeakable grief of the garden. He never refers to these varied experiences as indicating a change in the Father, nor in His relations to Him. He, however, does furnish us with an unvarying standard. All through His checkered experience the one great principle of action was that He might do the will of God. In youth He said, "Wist ye not I must be about My Father's business." Later on He said, "My meat is to do the will of Him who sent Me." At the close of life He said, "I have finished the work Thou gavest Me to do." In teaching us to pray He taught we should say, "Thy will be done on earth as it is done in heaven." So that the highest standard put before us is not our fluctuating emotions, but our earnest doing God's will. The question each one must ask is not so much how do I

feel, but am I striving amid my changing feelings to do the will of the Heavenly Father?

III. In the next place consider *a few remedies for this spiritual fluctuation*. It is but just to assume that there is scarcely a Christian who does not aspire to a high and noble character; who does not deplore the inconstancy of devotion, and who does not desire a more uniform Christian conduct and experience? What shall be the remedies?

1. For one thing there is need of *frequent strict self-examination*. We must be justly honest with ourselves. There is no possible advantage in closing our eyes to our condition by imagining that we are at least as good as many others, and neglecting closely to scrutinize the physical, mental, and spiritual condition of our lives. As scholars need frequent examinations to determine their progress and standing to prove their defects or merits, as business affairs need honest investigation to determine their trustworthiness or their failures, so in Christian life and character there is need of frequent prayerful self-examination in the light of God's Word, that we may know what we are cultivating or what we are neglecting, so that we may understand what forces are influencing our conduct and experience.

2. In the next place let there be *close attention paid to the details of life*. There are workmen and mechanics of all kinds in the world who aim only at general effects. They are concerned only with general appearances. They have no appreciation for nor patience with the small details of their work. If the slights, defects, and misfits are overlooked in the general effect of their tasks, they are satisfied. Their work is therefore full of blunders and failure. They are unlike the reliable workmen who insist upon performing every part of their task with precision and care.

So there are some people who would like to live Christian lives in the bulk. They are anxious for the appearances, they would be glad for the effects and

rewards, but are willing only to attend to general duties without concerning themselves with the thousand details of life. Such Christian life must always be unsatisfactory. It is like the work of the careless mechanic. It is full of neglects and weaknesses.

If we wish to avoid much that is incongruous and disappointing we must attend to details in Christian life. They are wisely arranged by God for the construction of character and for the happiness of His people. No duty that refers to the Church and the closet or that touches upon public and private life is to be considered unimportant. The more closely we apply ourselves to such details the more will we prepare ourselves for uniformity in Christian life.

3. Another remedy is to be found in *practical activity*. There is comparatively little spirituality where there is no disposition to activity; and that sort of activity that quickens spirituality and furnishes a source of constant help is not moved simply by mood or selfish considerations and conveniences. God wants us to work and do for Him whether we feel like doing so or not; for He wants our wills to be brought into harmony with His will, and thus to serve Him not from the impulse of fitful mood, but from the principle of devout obedience. And we will find in seasons of spiritual fluctuations an effective cure in forgetting ourselves and our own weaknesses through an earnest consecration to God and practical effort to do good in the Master's name. A short time ago a good deacon in the church grew despondent and discouraged. Discontent with his lot in life and doubt concerning religion began distressing him. With happy intuition his faithful wife persuaded him to visit and help a poor family in the neighborhood. He went with a load of provisions, and when he saw the distress of others, and heard the expressions of appreciation, a new feeling swept his soul. He forgot himself in the interest of others. It became the start of a



wider work, and the more he applied himself to help others the lighter his own heart and the happier his life grew.

4. Above all *let the windows of the soul be kept constantly open toward heaven.* The Saviour did that. He was ever looking out toward God. In every event and season of life upon earth He kept His soul in communion with the Father who sent Him; and there is in that the secret why the Saviour was a man of sorrow and yet at the same time abounded in peace and joy, so that at the end of His life He could give the rich legacy, "Peace I leave with you, my peace I give unto you, not as the world giveth, give I unto you."

And so in humble imitation of Jesus let us seek to become more steadfast and less fluctuating by opening the windows of our souls toward heaven. All availing strength comes from above. God is abundantly able and willing to supply all needed grace; but we must make it possible for God to give us the abiding joy of His salvation by keeping our souls well open to Him. Then shall He change our lamentations into shouts of victory, and instead of the sad refrain of Job will be heard the confident song, "I will hope continually, and will yet praise Thee more and more. My mouth shall show forth Thy righteousness and Thy salvation all the day."

#### TRUE CHRISTIAN NOBILITY.

BY C. V. ANTHONY, D.D. [METHODIST EPISCOPAL], OAKLAND, CAL.

*These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so.—Acts xvii. 11.*

PAUL had a hard time of it introducing Christianity into Europe, the very country that has saved Christianity from destruction more than once. He was beaten and imprisoned in Philippi. He had to run away from Thessalonica

by night, and soon after making so good an impression in Berea, he had to fly from that place also. But though he received opposition in both Thessalonica and Berea, and though he established churches in both places, we are assured by Luke, the historian of the occasion, that there was a difference between them, and that the difference was greatly to the advantage of the Bereans. "These were more noble." Perhaps we may infer that there was a difference in this respect among those who rejected Paul's teaching, as well as those who received it with all readiness of mind. There is a difference among the foes of Christianity—some are of more noble mind than others and descend not to antagonism of such a low type as others. Perhaps this difference accounts for the fact that the Thessalonians caused Paul so much trouble afterward. They mistook some teachings of his concerning the Second Coming, and, like many others, were making much ado about it, and Paul wrote his first epistle—the first part of the New Testament written—to correct their error. The Bereans, it seems, never needed any further attention, they knew how to keep the truth Paul taught them, and they knew how to add to it and to protect it from admixture of error. What were the elements of nobility by which these Bereans were known?

I. "They received the word with all readiness of mind." There is so much in Christian duty that crosses inclination, especially a grovelling, earthly inclination, that to a person of ordinary character time is wanted to study up the matter; he is afraid to act hastily, but this delay means an effort to find out some way to evade the duty. It is not a good sign to see a person hesitate about speaking the truth, or refusing a bribe, or taking another's property. A noble character is shocked at the thought of wrong-doing, and in haste to do right when the right is seen.

II. Yet these Bereans were thoughtful, not easily misled, had a large

measure of independence. It is not a noble trait of character to be willing to be led on every pretence. It is not a noble trait of character to give up our personal responsibility to the truth to any church or priest or pope. God made us to think, and we ought to think and find the reason why we believe. Paul was an apostle, he spake with authority, yet this was his rule with the Christians of his time, "Prove all things, hold fast that which is good;" and when he asked their confidence it was not without an important condition added, "Follow me as I follow Christ." A truly noble Christian character will have no master but the Lord Jesus Christ.

III. These Bereans had great respect for the Bible. They only had at that time the Old Testament, the part of the Bible now undergoing the fiercest fires of criticism; but Paul preached by these Scriptures, and they searched them to see if Paul preached right. It was greatly to the credit of both that that Bible, which had been so long approved of God and tested by the Jews, should be honored by them. A noble mind will find this Bible the most valuable book in the world. Even a noble-minded sceptic will not despise it; and why should it be closed to any class of people? If any man had a right to close it, Paul had that right, but he sent them, as his Master had done before him, to search if these things were so, and their faith was all the more pure and reliable because they found it in accord with God's eternal Word. Noble minds will love the Bible, and the Bible will make men's minds noble if they will do as the Bereans did, "search" them "daily," to see "whether these things are so."

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MEN are wrong before they are right. . . . Man begins his way in error, and slowly advances to the truth. Society begins its way in ignorance, and slowly rises to intelligence and rational freedom.—*Barnes*.

### PROGRESSIVE MOVEMENTS.

BY REV. MARTIN POST [CONGREGATIONALIST], STERLING, ILL.

*Thou sawest till that a stone was cut out without hands, which smote the image, . . . and the stone that smote the image became a great mountain, and filled the whole earth.—Dan. ii. 34, 35.*

HERE is movement; more, here is advance: here is human history epitomized. Each age is a product and a producer. The ancient geological periods built foundations on which the human age could build. So intellectually and morally. Homer shines in Plato, and Plato in Pythagoras and Philo and others unnumbered, and Aristotle grinds down the centuries and echoes in John Stuart Mill.

Moses speaks in Paul, and Paul in Luther. No atom, age, fact, or principle stands alone. They are in and of and unto the one boundless advance. Viewed in the large, seen through the telescope of Divine purpose, unquestionably there is one great onward movement. Everything is caught up in it.

In the factory plant, start one certain wheel, and the vibrations begin to thrill through the whole machinery, and before long all is in one movement. Start a great air stream from the North Pole down our Mississippi Valley, and all the little side currents are taken up and carried with it. So in all time. Start the one wheel of religious movement, and the whole machinery—governmental, individual, social—the vast cosmos of human living must move. Start the inter-polar air current, and you have started ripples, billows, swells, throughout the wide aerial sphere; started changes climatic, botanical, zoological; literally, everything has to join the great movement.

The moral order is so transcendently vast, and the sweep of our vision so limited; nevertheless let us catch what we can of the panorama, and fasten upon some indicative and determinative facts.

And, first, this : time past is a progressive revelation of God and right and duty. Divine truth comes in ever widening circles. From the Patriarchal to the Mosaic period is an advance. The light becomes greater and reaches farther. From Moses to Solomon is another period of progress. It carries us from the tabernacle to the temple and to a settled ritual of worship. The interval from thence to the return from the Babylonian captivity is sometimes remarked as one of declension. It was rather a time of sifting and purifying and spiritual enlarging of a chosen remnant. The secession of the ten tribes, and their setting up a rival and heathen kingdom, were a great disaster to those tribes ; but religiously those events were a blessing to the two remaining tribes ; for while under the jealous eyes of their seceding neighbors they walked all the more circumspectly. But it is true that after the kingdom of the ten tribes was blotted out Judah degenerated ; and then came the Babylonian conquest, which checked this degeneracy and saved the true religion. For, while the exile of the Jews from Jerusalem and from the temple worship was a great hardship and sorrow, yet it taught them that after all God was everywhere, and always efficaciously with His children. The sore experience broadened and spiritualized their conceptions. Out of its depths Ezekiel and Daniel saw the Day Star and the coming glory ; and by the rivers of Babylon they had rapt vision of the river of salvation. Likewise out of Jerusalem, waste and desolate, Jeremiah's prophecies of deliverance and national renewal were borne on the wings of hope to the far-away captives. After the return to Palestine, the Hebrews no longer had the visible symbol of the Divine Presence, the pillar of cloud over the mercy seat. They had made progress, for they could now worship not merely without images, but even without a symbol. How astonished Pompey was when he conquered Jerusalem and found in the

temple no god ; and a Roman historian so intelligent as Tacitus characterized the Jews as having a religion without a god ! But from the return to Jerusalem until Christ, six hundred years, the Jews tenaciously adhered to one Jehovah and hated idolatry. Here certainly was progress.

It is also to be noticed that while in the earlier Scripture it is the physical attributes of God and the temporal blessings of obedience which are the more prominently presented, as the generations pass this gradually changes, until in the time of Christ it is the spiritual attributes and the eternal rewards which occupy a larger place in Jewish thought. Here is advance. The Bible itself is a progressive development of Christian truth. In its writings the promise of the Messiah, at first dim and indefinite, is with successive writers opened wider and clearer, until it includes all the Gentiles. Revelation signifies unveiling, and this fitly describes the progress from the obscure hope of Genesis to the completer uncovering of the Psalms and the later prophets.

Nor was the advance movement restricted to one nation. Parallel with this progress along the Jewish line, we think there was also progress along the line of Gentile history. The great empires are successive steps in a series of advances on the whole, until we have the Roman, which was the best of them all. It was, for that age, liberal ; and Roman law was, as a system, far in advance of that of previous empires. In learning, philosophy, science, art there had been on ward movement down to the light of Greece and Rome. Meanwhile, the thought of one great God, and of a great Teacher ere long to appear, had gone out from the Jews, who can tell how widely, into the nations. So it was, however, that there was a general expectation of a great Light. The wise men coming from the distant East to find the Infant Saviour were examples of this. The marked fact, however, is that no advance was made by the pagan nations in spiritual

knowledge or in moral reform. Idolatry and philosophy, scepticism and superstition, are confusedly blended.

History in the large view is a record of the enlightenment and bettering of man. The progress is along three lines: the unfolding of religious truth, the comprehension and reception of it, the order and movement of events. The advance has been simultaneously along these lines. As spiritual capacity opened, the heavenly vision was opened; and as this took place, the march of events was made to keep pace with it. It is all one movement, the harmony of one Mind; all bears one name, the progress of Redemption.

Now a second fact, the *cost* of this progress. Every leader in a good cause has to suffer at the hands of those who have not accepted his advance ground. Heretics they are of yesterday and canonized saints of to-day. Moses, met by murmur and revolt, hardly tolerated while he lived, was all but worshipped after his death. The prophets, most of them, as the price of unfolding the truth, had to taste the sweets of prison life, exile, and violence. The great Teacher was crucified and Stephen was stoned.

In the Apostolic Church there were two classes, the Palestinian Jews and the Hellenists or Greek Jews, and, as was natural, some differences and complaints arose. One party thought their poor did not receive their proportion of the common poor fund; hence the election of officers to attend to this business. Stephen was one of these; and here the circle of religious thought and freedom widens. Stephen first enunciates the untrammelled, the universal Gospel. Here, as usual, the light first strikes a few loftier minds that stand out to catch the first beams, and here, as usual, the advance guard of truth has to suffer. Stephen, that wonderful lay-preacher, was accused of seeking to overthrow Moses, because he taught that Moses was only preparatory to a larger and better dispensation. He was accused of blaspheming against the

temple, because he showed them that the temple was but a type of that grander temple of God's universal worship, wide as the world and lofty as the heaven. As yet Peter and James and John believed and preached that the world was to be saved by becoming Jewish. As yet Paul was not Paul, but Saul the persecutor. Stephen, wonderful man! First to catch the meaning of Christ, "The day cometh, when neither in this mountain nor yet at Jerusalem shall men worship the Father; God is a spirit, and they that worship Him must worship Him in spirit and in truth." First to break the bonds of Judaism! Pioneer in the doctrine of a universal Christianity! He stands out alone, far in advance—stands in a shower of light, and points the world into the new, the rising, and yet to be universal light. He must pay the cost of declaring new and unwelcome truth—must suffer. He falls under a shower of stones, the advance courier on the plains of glory of the great army of martyrs.

But the circle widens. Martyrdom means progress. There is a young man perhaps listening to Stephen's last and great speech; certainly standing by as he is stoned. A movement begins in that young man's mind. Stephen rises again in Paul. This great apostle takes up the controversy just where the first martyr left it; the great controversy of the Church of that day between the ceremonial, narrow, formal tendency—the Jewish tendency and the anti-traditional, the spiritual, the Gospel tendency. The agitation runs high, and calls out the epistles to the Romans and the Galatians. By the deeds of the law no flesh shall be justified. Circumcision availeth nothing, neither uncircumcision, but a new creature; nothing avails with God except character. Though I bestow my goods to feed the poor, though I give my body to be burned and have not love, Christ-born love, it profiteth me nothing.

Paul's view of the freedom and scope of the Gospel prevails in the Church,

and the circle of light widens. These primitive missionaries take the great cities, centres from which the truth radiates in all directions. They preach that the Gospel is for all nations, and whosoever believeth is accepted, and he need not come through the Jewish gate to be accepted.

And now at this stage the Romans have brought the world under one government, and it remains for the disciples of Christ to bring it under one religion. What an undertaking! Philosophy is against it; wealth is against it; prestige, reputation, and rank are against it; the heathen oracles and priests and soothsayers and the sellers of idols and charms, of course, are against it; the merchants oppose it, for they sell incense and decorations for the heathen shrines; the emperor opposes it, for he assumes to be a god and demands worship. Nevertheless little groups, small congregations, are gathered in almost every city. At first they are supposed by the pagans to be a sect of the Jews, regarded by the Roman leaders as only another of the innumerable superstitions of the ignorant horde. As a rule, only the poor and the enslaved adopt the new faith, and they are not deemed by the Romans worthy of notice. A church and a religion too mean to be noticed! And yet, in the face of worldly wisdom and prudence, converts multiply. Scattered abroad, every Christian becomes a centre for a church.

The first notable persecution, that under Nero, occurred not because the Christians were dangerous to society or to the State, but simply because they were defenceless, and because Nero must make bonfires of somebody so as to amuse and satisfy the populace. Nevertheless the circle of Christian light widens. Christians are in every province; some are among the soldiers; some are slaves of Roman prætors and senators; some, as slaves, have in charge the education of the children of the rich; some Christians are in Cæsar's household. Other religions of every

kind can be tolerated, for they remain stationary or signify little. Other religions do not interfere with the State, for their votaries readily throw a pinch of incense to the emperor; but this religion will render to Cæsar the things which are Cæsar's, and will render only to God the things which are God's.

At length systematic and general persecution is instituted against the Christians; for at length it comes to be seen that Christians are a perpetual rebuke to the pagan State, and are non-worshippers of the emperor. But unexpected events checkmate the best-laid plans. The sword is whetted and uplifted, when a sudden revolt of some of the provinces, or an incursion on the banks of the Danube or the Rhine, or the sudden demise of the emperor and changes in dynasties, avert the suspended blow. Spite of hate and furious zeal, unexpected intermittances give pause in the persecutions. Converts increase. The circle widens. Some inroads are made upon the ranks of the rich. Even pagan learning is driven to perceive something of wisdom and reason in this so-called Christian madness.

And now under the stress and vicissitude of the time Christians have organized thoroughly as churches. The fires have crystallized the particles, consumed alloy, and exhibited the celestial beauty. The believers have carefully collected the sacred writings, drawn a distinct line of demarcation between the works of apostles and those penned by their successors, established the true canon of Scripture, and multiplied and distributed the authenticated Bible. Thus even out of untoward events there is progress.

Meanwhile, indirectly, the influence of Christianity is seen even in the Roman State religion, for it seems compelled to reform somewhat, to cease offering human sacrifices, and to adopt some Christian maxims of humanity. Wise heads among those in authority see that Christianity is spreading, and that its supremacy must be the down-



fall of the old pagan empire. They are discovering, too, that the Sacred Writings of the Christians are their stronghold. These must be burned, churches must be levelled with the ground, and Christians forbidden to assemble. Persecution more general and thorough than ever ensues. Tortures, lingering and horrible, are now resorted to, and all the while immediate release is offered, if only the victim will throw a pinch of incense to the image of the emperor.

Let us not dwell upon the sickening details. The Christians outweary their foes; and they begin now to ask of the Roman State more than once they did. Now they claim religious liberty as their right, and ask for toleration. The Emperor Diocletian gives up the contest in despair and dies. Constantine ascends the throne and proclaims the Edict of Milan, the first act of religious toleration ever royal lips proclaimed. Three hundred years have passed since Christ commissioned His disciples. Suffering, patience, prayer—in a word, the cross, have conquered. Of course there are many severe battles for Christianity after this date, but this victory is a permanent gain.

Was I not right when I said that truth cost something? Our rich inheritance through the Gospel has been secured to us at the price of centuries of suffering and bloodshed. Here at this mile-stone of history, this grant by the ruling power of the earth to Christianity the right to be, let us pause. We have gone far enough to discover a time-long movement which is more, which is progress.

We sometimes speak as though this our century were the only progressive age. As well say that this year is the only one in which yonder tree has grown. Nature is one—the worlds are really parts of the one infinite world. Nothing is unrelated, nothing but that fits into the structure of the universe, and has power by fitting in with it. Substance matches itself into sub-

stance, element blends with element, kingdoms of the material realm act and react on each other, world hangs upon world, and system upon system. So, too, in the realm of moral being. Everything is related. There are really no breaks, no gaps. History is one. This time-world is a unity, for it is one of God's thoughts, and is of eternity as drops of water are of the ocean. Truth, Providence, grace, the soul, the different families of beings, human and celestial—all are related, all match together and act and react. They all exist and move to glorious results by this ceaseless interaction, the ceaseless ministry of relations. The movement is not of one age only, but of all, and the progress is of the past as well as of the present, and is to be of the future—is not of time only, but of eternity.

How insignificant we seem! We feel overwhelmed in the vastness of this movement. We, atoms, mere specks, too small to be noticed! And yet, really, what a significance belongs to us. How we are lifted into importance; are, each of us, an integral part in this eternal march, this boundless onward movement. There is a wonderful work going on in this universe! Time and earth are in this movement as an atom of star dust in the revolving heavens. Here and there the gates are ajar, and we catch glimpses of far, far vistas, and wheels and processions and magnitudes—glories unutterable. The glory of the Lord is being revealed. Ages fly, and that glory is still unfolding, is still the movement of the one boundless universe. Oh, amid all these visions and voices to lose all thought of our immortality, and throw away our privilege and burrow in the earth! Look up! Take your place in the kingdom coming. Serving, suffering, joyfully pay the cost of being dowered with the truth, carrying on the old chant of the saints—our light affliction—but for a moment, and worketh for us a far more exceeding and eternal weight of glory.

## THE WAITING SAVIOUR.

By B. C. HENRY, D.D. [PRESBYTERIAN], CANTON, CHINA.

*Behold, I stand at the door, and knock.*  
—Rev. iii. 20.

THERE is a peculiar richness and beauty in the figure here employed. Under exquisite imagery our Lord reveals the endearing relations which subsist between Him and His own, and which He desires to establish between Himself and all men. The verse stands like a pillar of many sides, all of which are of crystalline purity and mirror forth the love of the Redeemer's heart toward us. The sweet condescension of Christ and the patient efforts made to win us to Himself are practical truths of vital importance. It is the glorified Saviour who speaks; the same who spake in Judea as never man spake; the same whose words entranced the beloved disciple who, afterward, an aged exile, penned this passage.

We shall gain, perhaps, a better conception of this exquisite word painting by a true artist's hand, if varying the emphasis we glance at each word in turn and present a series of striking pictures.

"Behold." The most careless should listen. Here is a matter of supreme importance. Behold the King in His beauty! He comes down to us. He honors us by His presence. Turn aside and see this strange spectacle. "I stand." It is not a servant sent, a deputy, a subordinate, however honored, but the victorious Prince, the King of glory, who gives gifts to men. There He stands, the incarnation of Divine love, a central and commanding figure, not a myth, but the actual Christ. He stands. It is not an accidental pause, but a premeditated visit. He patiently waits for admission. His is a yearning love, an affectionate desire to come in. He knocks at the door, the place of entrance and of exit. He thus declares His presence there and the desire for admission. We may be too busy to

heed, too proud to obey the call. The gentle knock grows louder. The waiting Master knocks by His Word, by Providence, by the Holy Spirit, by conscience, God's vicegerent in the soul. In hours of sickness, by the removal of dear ones by death, by special blessings as well He invites our trust, gratitude, and service. He knocks again and again. Still He is there.

"For the door is hard to open,  
But the pierced hand still knocketh,  
And beneath the crowned hair  
Beam the patient eyes so tender,  
Of thy Saviour, waiting there!"

He knocks at the door of humanity at large, and at the door of nations and communities to reconstruct and exalt social life, to model human legislation as well as personal life after the principles of His kingdom. He has waited for ages to be admitted to this Empire of China. As in centuries past, so now He waits at the door, for none else can renovate and ennoble the individual and the corporate life of the East. The science and learning of the West cannot do it, but the Wonderful, the Counselor, the Mighty God, the Prince of Peace can do this. "If any man open the door," how broad the promise, limited to no class or condition, but answering to the "whosoever" so frequently found in the Gospel. "If." The will is left untrammelled. The freedom of choice is regarded, the right to open one's own door recognized.

Untold blessings are offered, but there is no coercion of our will. If you will open the door, the Lord of glory will enter. He will sup with you and you with Him. Figurative language adds force to truth. Some lessons from the attitude of this waiting Saviour are obvious and some are learned by logical deduction, but the one central point is the condescending love of Jesus Christ our Saviour. We may learn also

1. Christ's presence in the world and His relations to us did not cease at His death. This Book of Revelation was penned a half century after the crucifixion, and what was then true, in



John's day, is just as true now. The Redeemer is present with us in His Divine character as the God, Man, and Mediator. He promises to be with His people, "all days even to the end of the world." He longs to enter all human hearts. Each is properly the temple of God, the home of Jesus. The figure of a waiting applicant at the door is not chosen at random, but carefully. He has a right to enter His own dwelling. If we welcome Him, our heart becomes a banquetting hall. His banner of love is over us. There is reciprocal affection and confidence.

2. We see how easy it is to become a Christian. We have but to open the door. We are to admit Jesus as we receive a friend into our own home. In one sense there are many difficulties in the matter of saving men, but Christ, on His part, has met them. The way of salvation is simple. Men stumble over its simplicity.

3. The ground of condemnation is the rejection of Christ. "Ye will not come unto Me." He came, the Light of the world, but men preferred darkness to light. He was despised and rejected of men. The carnal mind is enmity to God. How can two walk together except they be agreed?

4. Christianity is removed from all ethnic religions, separated by celestial diameters in these characteristics considered, the abiding presence of God with us, intercourse with Him, and the blessed fruits of this fellowship. The life we live in the flesh we live by faith in the Son of God. He acts through us. Because He lives we shall live also. Learning of Him, our hearts and minds will be full of light and love. The secrets of life, the mystery of death, the glory of immortality, are revealed to us. No tongue can tell the unspeakable benefits of the Divine occupancy of our souls when they are fully resigned to the sway of God. Human friendship furnishes but a feeble hint of the sweetness and joy of the Divine fellowship. A stream of blessings will pour perennially into our lives, enrich-

ing them far beyond what we can obtain from books, teachers, or any human sources of supply.

What response do you make to this waiting Saviour? Is the door of your heart open? Are you now conscious of the refreshment of soul which "Christ in you, the hope of glory" affords? That will be a blessed day, too, when Christ, the King of kings, is enthroned in the thought and love of all peoples of the earth and His will is done on earth as it is done in heaven.

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#### WE ARE LABORERS TOGETHER WITH GOD.

By REV. J. F. G. FINLEY [METHODIST EPISCOPAL, SOUTH], SANTA ANA, CAL.

1 Cor. iii. 9.

1. VERY often we see in the homes of the wealthy certain articles of furniture which we know at a glance were made not for use, but for ornament. They serve no purpose whatever, save as they conduce to our pleasure by their beauty. Other articles as readily show from their mechanism that they were made for use. They also may be beautiful, but their beauty is only incidental; they were designed for service.

When we look at man, we see from his mechanism that he was designed to be a worker, to be useful rather than ornamental; although some seem to think themselves exceptions to this rule. They think they were born into the world simply to be pretty, and to be "an ornament to society." This is a great mistake. Man was intended to be a laborer; and so was woman.

2. We also learn from observation and experience that man is happy only when employed. The most restless and discontented are those who have nothing to do. Confinement to solitude and from labor is a punishment that man cannot long endure. The idle, for lack of other occupation, often set themselves to the task of "killing time;" but the victim of their murderous action is not time, but their own happiness.

3. We learn, furthermore, that man finds his highest happiness only when engaged in the highest labor of which he is capable. This is a very important truth, and because all men have not learned it, or do not believe it, many are unhappy. We often see men working side by side in the same work, one contented and happy, while another is sour, morose, miserable. One is doing the highest work of which he is capable, the other one saw in himself a capacity for nobler occupation, but he did not press forward and enter into that for which God had fitted him; he let the golden opportunity slip, and is now laboring in what he feels beneath the birthright of his soul, and can never be happy there.

4. Man was made in the image and likeness of God, and is capable of imitating Him in His work. God is a *creator*; so is man, not in the sense of making something out of nothing, but he has given form and beauty and utility to that which was without these. There are ten thousand useful and wonderful things which are in truth the creations of man's inventive brain and skillful hand. God is a *governor*; so is man. Man has subdued and brought under his control all the forces of nature, all the animals of the world; and he shows his greatest power in ruling over his own species and over his own spirit.

5. So much we learn from the study of man himself. The text is in beautiful harmony with what is thus learned. It tells us that man is a co-worker with God; and since God calls none to a work for which he is incapable, we know from this text that man was designed and made and is fitted and prepared to labor with God.

6. It is wonderful to what extent God has called into requisition man's labor in bringing to perfection the things He has made. Behold this in the material world. This country (Southern California) is the surprise and wonder of the many thousands who annually come to see and enjoy its beauty; and it is no

less the admiration and perpetual delight of those who dwell here. But who made it so? A few years ago it was a dreary waste, a desert. Man, working together with God, has brought it to its present state of beauty and fruitfulness. God made the valleys, the mountains, the streams, and the sunshine; but man has brought about that happy conjunction of forces and conditions, without which the desert never could have blossomed as the rose.

I believe it is true that God has brought nothing in this world to its highest perfection without the co-operation of man. There is not a flower in your gardens, nor a fruit in your orchards which does not owe its perfection of beauty and fragrance and sweetness to the culture and care and development of man. The same is true in the animal kingdom. In some of these mountain ranches there are great herds of horses worth only a few dollars each. In Senator Stanford's stables there is one horse worth a thousand of the common herd. What makes the difference? Simply this: in the mountain herd the horse is found in his natural state; the thoroughbred has been developed in muscle and speed by man; he is the finished product of the co-operation of God and man.

7. We are especially called to be workers with God in the spiritual or moral world. The salvation of the human race is pre-eminently God's work; for this Christ lived, and labored, and died. To this He referred when He said: "My Father worketh hitherto, and I work." For this God's Spirit is in the world, for this there is now the greatest expenditure of Divine energy.

In this work we are partners with God. How high the honor, how grave the responsibility! We are to help God save a lost world! And so far as it has been revealed to us the world cannot be saved without the help of man. Jesus is the only Saviour; faith in Him is the only way; but "how can they believe on Him of whom they have not heard? and how can they hear without

a preacher? and how can they preach except they be sent?" How? how? Who will answer?

Some of us may have been disposed to wonder and complain that this work progresses so slowly. Why does not God make bare His arm, and exert His mighty power, and cut short the work in righteousness and love? Why does He tarry so long? He is waiting, my brother, for you to help Him. He has redeemed your soul, He has blessed you with the joy of His salvation, and He had a right to expect that you would rejoice to break unto others the bread of life which has been so graciously broken to you; but, alas, you let that bread grow stale in your keeping, and murmur at God because the millions perish!

8. I would encourage you to this work by reminding you that it is

(1) The noblest and most ennobling of all work. I was reared on a farm, and have done all sorts of manual labor common to farm life, and am not ashamed of it, else I would not speak of it here; yet I do believe that the *tendency* of many kinds of labor which we have to do is, not to elevate, but to degrade, to drag down. I believe God intended to connect labor with the curse for sin when He said: "Cursed is the ground for thy sake; . . . in the sweat of thy face shalt thou eat bread, till thou return to the ground." There are many kinds of labor, necessary and right, from which we instinctively shrink back with a feeling that there is something in the work which hinders the higher aspirations and development of the soul; the universal verdict is, *they are degrading*. There is scarcely a father who would not be grieved to know that his boy had chosen the occupation of a street scavenger. Few mothers would rejoice to know that their daughters aspired to be washerwomen for life. Yet somebody must sweep the streets, somebody must wash our soiled clothing; nevertheless, we are constrained to confess that there is nothing in such labor that is elevating

and helpful, but an inherent tendency to hinder and drag down; and I am inclined to believe that such a tendency inheres in all secular labor, whether done by the scavenger in his dirt and rags or the lawyer in his silken gown.

I believe, however, that all labor may be *sanctified* by pronouncing over it, "In His name," and entering upon it "For His sake." Christ is the sanctifier of labor as well as of life and character, and whatsoever is not done in Him and for Him is to our hurt.

But there is something noble and ennobling in every effort put forth to make the world better. Action and reaction are equal, in morals as in physics; only in morals the *directions* are the same. Every time we help our fallen brother rise, *we rise with him*; and when we pull any one down *we go down with him*. We become good and noble by doing good and noble deeds.

(2) I would further encourage you to enter heartily upon this work by reminding you that in it we find our highest happiness. The rewards of labor are proportionate to the grades of labor; and as there can be no higher work than that done for the spiritual and eternal welfare of others, so none other can yield richer rewards. The joy of leading a soul to Christ, of comforting those that mourn, of helping the poor and needy, is sweeter and purer than all earthly delights. A minister preached to his people about heaven. The next day a wealthy brother met him and said: "Pastor, that was a good sermon you preached to us yesterday, and I enjoyed it; but you did not tell us where heaven is." Said the preacher, "I have just come from the home of poor Widow Jones; she is sick, and her children have nothing to eat. Do you go and take her a nurse and medicine and food for her children; and when you have ministered to their temporal wants, read to them the twenty-third Psalm, and upon your knees commend them to the care of the Good Shepherd, and to-morrow I will

see you, and we will talk about where heaven is." The good man did as he was bid; and on the morrow when they met he said: "Pastor, I think I know where heaven is." If we labor together with God we have God with us; and where God is there is heaven, there is happiness.

(3) Finally, in this work we shall not labor in vain; our reward is sure. In due season we shall reap if we faint not. How very uncertain are all worldly pursuits! Men invest much, hoping to gain more, but lose all. Our Master has said: "Behold, I come quickly, and My reward is with me, to give every man according as his work shall be." "He that goeth forth, and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

#### STRIKING THOUGHTS FROM RECENT SERMONS.

LET us go out and see His wonderful achievements—surgical, alimentary, marine, mortuary. Surgical achievements: Where is the medical journal that gives any account of such exploits as Christ wrought? He used no knife. He carried no splints. He employed no compress. He made no patient squirm under cauterization. He tied no artery. Yet behold Him! With a word He stuck fast Malchus's amputated ear. He stirred a little dust and spittle into a salve, and with it caused a man who was born blind and without optic nerve or cornea or crystalline lens to open his eyes on the sunlight. He beat music on the drum of the deaf ear. He straightened a woman who through contraction of muscle had been bent almost double for well-nigh two decades. He made a man who had no use of his limbs for thirty-eight years shoulder his mattress and walk off. Sir Astley Cooper, Abernethy, Valentine Mott stood powerless before a withered arm, but this doctor of omnipotent surgery comes in, and He sees the paralytic arm useless and lifeless at the man's side, and Christ says to him: "Stretch forth thine hand, and he stretched it forth whole as the other." He was a God. Alimentary achievements: He found a lad who had come out of the wilderness with five loaves of bread for a speculation. Christ took those loaves of bread and performed a miracle, by which he fed 7000 famishing people, and I warrant you the lad lost nothing, for there were twelve baskets of fragments taken up, and if the boy had five loaves at the start, I warrant you he had at least ten at the close. The Saviour's mother goes into a neighbor's house to help get up a wedding party. By calculation she finds out that the amount of wine is not sufficient for the guests. She calls in Christ for help, and Christ, not by the slow decay of fermentation, but by a word makes 130 gallons of pure wine. Marine achievements: He turns a whole school of fish into the net of men who were mourning over their poor luck, until the boat is so full they have to halloo to other boats, and the other boats come up, and they are laden to the water's edge with the game, so that the sailors have to

be cautious in going from larboard to starboard lest they upset the ship. Mortuary achievements: Let philosophers and anatomists go to Westminster Abbey and try to wake up Queen Elizabeth or Henry VIII. No human power ever awakened the dead. There is a dead girl in Capernaum. What does Christ do? Alas! that she should have died so young and when the world was so fair. Only twelve years of age. Feel her cold brow and cold hands. Dead, dead! The house is full of weeping. Christ comes, and He takes hold of the hand of the dead girl, and instantly her eyes open, her heart starts. The white lily of death blushes into the rose of life and health. She rushes into the arms of her rejoicing kindred. Who woke up that death? Who restored her to life? A man? Tell that to the lunatics in Bloomingdale asylum. It was Christ the God.—*Talmage*. (Rom. ix. 5.)

THEY tell us that charcoal and the diamond are twin sisters. It is easy to destroy a diamond and convert it into carbon, but chemists tell us there is no power that can convert carbon into diamond. Yes, there is one power—the great Chemist of the Universe, who fashioned all nature, and who loves the soul of man. He knows well how to convert the blackened soul into the bright and white diamond of His righteousness and holiness. He can and will and does make life to glisten again with the reflection of His own glory. It is an anxious time, a critical time in any man's life when he plainly sees that his own heart is against him, the world is against him, the devil is against him, but it is a grander time, every moment teems with joy, the skies are clear, the heart is happy, brightness is all around, beauty everywhere, when that man feels and knows that God is with him and for him, standing at his side, with His hope to cheer, and His help to save, and His love to hearten, when, in the silence of his own waiting heart, is whispered the Saviour's own words of love, and he recognizes in the beaming face of the Son of God his Saviour and his God. The Lord is a very present help in all times and trouble, the greatest as well as the least, so our lives must reach out to Him, and ever open themselves to God's wondrous help; and the in-coming will be the power of His personal presence, for Christ will dwell with us and in us.—*Eberman*. (Eos. xiii. 9.)

PRAYER is just the beginning of the life into the presence of God. It is the dusting of the heavenward windows of the spirit from the smoke and the defilement of the world's work that God's pure sunlight might enter. It is the recollection of God's nearness in an hour of stillness. It is the stepping off the highway into the secret pavilion of God from the strife of tongues and the half-truths of the schools to hear the full round voice of God and to see the yea and the nay of life reconciled in the love and passion of Jesus Christ. And without this daily renewing of the ideal, this bringing of your sinful and wearied life under the calmness of God's eternity, how can you keep your life from triviality; how can you keep up the freshness or feed the secret hope that shapes and refines the character?—*Madernan*. (Eph. vi. 18.)

WE cannot say, I have seen the completion of any true life. We never have. We have never seen a good man's soul come to its full power and period. "If you ask me," said Savonarola, as he was ready to be borne to the stake, "what shall be in general the issue of this struggle, I reply, Victory. If you ask me what shall be the issue in the particular sense, I reply, Death." It was the answer of a seer. Seen in the particular, the issue of life may be death. Seen in the general, seen as a whole, true life is not death, but victory. So will life always seem when it has in it sweep and nobleness of purpose. Only sordid motives can possibly fall within the compass of this present world. All the nobler desires, pursuits, affections, though having their

beginnings on this earth, do not circle back into themselves; there is something measureless in their sweep; they reach out toward the infinite love. They belong to the kingdom of heaven.—*Smyth*. (Isa. xlvi. 6.)

THERE is one thing that this question reminds us, and that is the right way of dealing with all kinds of doubt—doubts about ourselves or doubts about Christ—to take them straight to Christ Himself. If we do that we shall see that many of the things that we call religious doubts are not religious at all. They are doubts of another kind—doubts that have no relation either to God's will or to our own salvation. We shall find that a great many of them are things that won't stand being carried half so far. And where they are real doubts, where they are actual trials to faith, we shall find that Christ knows about them by experience as well as we, that they are trials that have a moral responsibility with them, and that they are part of the proof to which God puts our faith. And it is always a fine thing for doubts like that—the one and real cure for them—to come face to face with Jesus. Every new sight of Him allays them, and we are made more than conquerors over them in the consciousness of His great love to us.—*Denney*. (Matt. xi. 3.)

### THEMES AND TEXTS OF RECENT SERMONS.

1. Remembered Blessings. "Thou shalt remember the forty years that the Lord led thee through the wilderness."—Deut. viii. 2. G. F. Krotel, D.D., Brooklyn, N. Y.
2. The Family and the Church. "But as for me and my house, we will serve the Lord."—Josh. xxiv. 15. William F. Leftwich, D.D., Macon, Ga.
3. Social Classes and the Church. "Gather the people together, men and women and children, and thy stranger that is within thy gates, that they may hear, and that they may learn, and fear the Lord your God, and observe to do all the words of this law."—Deut. xxxi. 12. Rev. Alexander Blackburn, Cambridge, Mass.
4. The Invincible Church. "And the gates of hell shall not prevail against it."—Matt. xvi. 18. Bishop E. G. Andrews, D.D., LL.D., Brooklyn, N. Y.
5. The Life of Christianity. "For the kingdom of heaven is like unto a man that is a householder, which went out early in the morning to hire laborers into his vineyard. . . . And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard."—Matt. xx. 1, 6, 7. Rev. Canon H. Scott Holland, London, Eng.
6. The Able Saviour. "Now unto Him who is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, to the only wise God, our Saviour, be glory and majesty, dominion and power, both now and ever, Amen."—Jude 24, 25. R. V. Hunter, D.D., Terre Haute, Ind.
7. Darkness at High Noon. "And when the sixth hour was come, there was darkness over the whole land until the ninth hour."—Mark xv. 33. D. J. Burrell, D.D., New York.
8. The Great Service. "Stand therefore, having your loins girt about with truth, and having on the breast-plate of righteousness, and your feet shod with the preparation of the gospel of peace."—Eph. vi. 14, 15. Rev. F. B. Nash, Jr., Fargo, N. D.
9. The Only Real Heaven. "Howbeit in this rejoice not, that the spirits are subject unto you; but rejoice that your names are written in heaven."—Luke x. 20. Rev. Adam Scott, Southport, Eng.
10. Life Found by Life Lost. "He that findeth his life shall lose it, and he that loseth his life for My sake shall find it."—Matt. x. 39. R. S. McArthur, D.D., New York City.
11. The Temptation of Jesus. "Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil."—Matt. iv. 1. Rev. Canon Duckworth, D.D., London, Eng.
12. Guarding the Divine Word. "Behold, I come quickly; blessed is he that keepeth the sayings of the prophecy of this book."—Rev. xxii. 7. David H. Greer, D.D., New York City.
13. Things as a Whole. "Thou hast heard, see all this; and will not ye declare it?"—Isa. xlvi. 6. Newnam Smyth, D.D., New Haven, Conn.
14. The Fatherhood of God. "But as it is written, eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him," etc.—1 Cor. ii. 9-11. President Timothy D. Dwight, D.D., Brooklyn, N. Y.
15. Questioners of Christ. "Art thou he that should come, or do we look for another?"—Matt. xi. 3. Rev. James Denney, Edinburgh, Scot.

### Suggestive Themes for Pulpit Treatment.

REV. GEORGE H. SMITH, M.A., DANVILLE, QUE.

1. An Urgent Admonition. ("Be ye therefore ready also; for the Son of man cometh in an hour when ye think not.")—Luke xii. 40.)
2. Judge, Lawgiver and King. ("The Lord is our judge, the Lord is our lawgiver, the Lord is our king, He will save us.")—Isa. xxxiii. 22.)
3. A Safe Investment. ("Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth.")—Luke xii. 33.)
4. The Light of the World. ("God said, Let there be light, and there was light."—Gen. i. 3; "I am the light of the world."—John viii. 12; "Ye are the light of the world."—Matt. v. 14.)
5. The Rest of the Righteous. ("Some are fallen asleep.")—1 Cor. xv. 6.)
6. The Possibilities of Christianity. ("Go in and possess the Land.")—Deut. i. 8.)
7. The Terms of Salvation. ("If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God



- hath raised Him from the dead, thou shalt be saved."—Rom. x. 9.)
8. An All-Sufficient Guide. ("I am the way, and the truth and the life."—John xiv. 6.)
  9. The Importance of Home Training. ("Go home to thy friends, and tell them how great things the Lord hath done for thee."—Mark v. 19.)
  10. Man Made by his Belief. ("For as he thinketh in his heart, so is he."—Prov. xxiii. 7.)
  11. The Instability of this World. ("The fashion of this world passeth away."—1. Cor. vii. 31.)
  12. The Company of Heaven. ("And I say unto you, that many shall come from the east and west and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven."—Matt. viii. 11.)
  13. Evolution in Christianity. ("For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear."—Mark iv. 28.)

## ILLUSTRATIONS OF BIBLE TRUTHS FROM SCIENCE AND HISTORY.

TO-DAY science may apparently contradict some biblical claim, but to-morrow, under the white light of continued investigation, it faces about toward a new theory. The Word keeps on in the even tenor of its way. Professor Barnard's discovery of a fifth moon for Jupiter necessitates an overhauling of that part of astronomical text-books relating to the Jumbo planet, and demonstrates the fact that scientific certainties are not certain until all precincts are heard from, which will never be while the finite searches the infinite. But—the "truth of the Lord endureth forever."

NIGHT does not mean that the sun has ceased to shine, but that earth has simply turned itself over between us and the light. So it is with the man in spiritual darkness. The light of Heaven's eternal truth shines on, but self in human nature gets in the way of the soul, and leaves it groping in the pall of total eclipse. "God is light, and in Him is no darkness at all."

ASTRONOMERS may calculate, and the over-timid may give themselves much suspense in anticipation of a collision with Biela's comet, or any other eccentric of the nebular family; but the music of the spheres will know no discord until that day when stars shall fall as figs shaken by an untimely wind, and the Judge of all the earth shall sit enthroned in majesty above the glare of burning worlds. Our God is Master of

the situation. The heavens declare His glory, and the firmament showeth His handiwork.

LIGHT was once thought to be colorless; but prismatic analysis revealed all the variegations of the rainbow. To many the Bible is a dull book, without pleasure or beauty; but when seen through the prism of faith in God, it becomes resplendent with all the halo of a golden sunset. The Father's purpose concerning His children, shining through the Word, and the incarnate Son, and the Church, bathes the world in a mellow glow as entrancing as the beatific vision of eternal summer land. "Out of Zion, the perfection of beauty, God hath shined."

EARLY astronomers thought that our earth was the centre of the universe. They made their measurements accordingly. But the truth burst upon their successors that the centre was somewhere else, and that earth was only a diminutive speck among the myriads of worlds. So with unregenerate man. He makes all of his plans from self as the starting-point; but when he looks through the mighty lenses of love to the blazing splendors of the spiritual heavens, he loses sight of self, and sees Christ, the "Light of the world"—the grand central Sun of the universe of God.

THE buildings of the Columbian Exposition are to be torn down after the big show is over, thus fitly representing



the transitory nature of things terrestrial. Artistic in design, magnificent in structure, beautiful as a dream of poesy, they are to stand a moment for applause, and then melt away like snow-flakes on the river. Thus the gorgeous parade of worldly pleasure dances an instant before the eye of flesh, and then goes down forever. It is appropriate that the vivacious youth of nations thus symbolize the scriptural truth, "things which are seen are temporal."

THE American Navy is beginning to assume respectable proportions. A modern man-of-war is a monster of absorbing interest. He is built to weather the fiercest storms, to withstand the hottest fire of roaring guns, and to send from his own yawning rifle-mouths a fusillade of ponderous projectiles that crush all things before their resistless sweep. The grace of God is such a vessel of refuge for warfare on life's high seas. "Though the waters thereof roar and be troubled," "though war should rise against me, in this will I be confident."

WHAT we most need to harmonize labor and capital is the leavening influence of the Gospel of Christ. Without the dominating power of God's Spirit, both employer and employé are more or less likely to be illiberal or discontented. The prejudices and tempers of men are as hard to mould as Carnegie's ingots of cold steel. Put those ingots into the white-heat furnace, and see how easily they can then be run into proper shape. Put men into the great furnace of God's love, and they come out ready for the plastic mould of principle. "Love worketh no ill to his neighbor."

THE electric light is invaluable to city life. If, some dark night, every arc should go out, how dangerous it would be to walk the streets, with their obstructed avenues, and open sewers, and torn-up sidewalks, and skulking sand-baggers. What the electric light is to a city, the Christian is to a darkened

world. He receives the illuminating Spirit of God, and thereby reveals to passers the places of danger. Without that spirit he is only a dull stick of carbon. Christians, "ye are the light of the world."

OLD Earth had an unusually rough time of it the past winter, rushing through regions of icy glaciers and snow-drifts mountain high. Nevertheless she made schedule time. Railroads may be thrown into confusion by warring elements, until even "cannon-ball trains" are abandoned, but God's racers of the heavens—never. So the faithful Christian may speed on toward home through fierce winds of scepticism, and snow-banks of adversity, and frowning icebergs of human barbarity without falling behind the requirements of God's pure law. "All things work together for good to them that love God."

THE graphophone and phonograph are marvels of modern inventive genius. A sensitive waxen cylinder faithfully receives sound in the one case, and reproduces it in the other, whether that sound be harmonious or discordant. So man's heart is sensitive to all impressions, keeping the bad as well as the good. In the great day conscience will reproduce the record of a lifetime, whether it be in harmony with the anthems of angels or with the despairing cries of the lost. "Keep thy heart with all diligence, for out of it are the issues of life."

THE abolishment of saloons in South Carolina and establishment of "dispensaries" is one of the many evidences of a restless public spirit touching the infamous whiskey traffic. Legislatures and municipalities seem to be vying with each other in the novelty of their methods to restrict the curse. This hatchet-haggling at the gigantic Upas-tree is slow work, but certainly prophetic of the final use of a heavier axe, with keener edge, to fell the Upas to the ground. "A tree that bringeth not forth good fruit is hewn down and cast into the fire."

STRENUOUS efforts are being made to utilize the wasted forces of Niagara Falls. If the Niagara of human influence, leaping, without purpose, into misty depths, could only be run through canals of grace and turbine-wheels of consecration, what an acreage of idle machinery might be set in motion for the cause of right. Witness the trend of Paul's life after it was turned into channels of loyalty to God.

MODERN surgery has been greatly helped by the discovery of cocaine, which renders living flesh insensible to keen-edged instrument. So in the pharmacy of grace there is a compound which will enable a child of God to submit, without pain, to the cutting away of the cataract of worldly pleasure. "Love beareth all things."

THE metal aluminum, which is lighter than wood, but strong as steel, is another evidence of nature's resources for humanity. Man is a little slow in laying his hand upon them, but, like Mr. Tapley, he "comes out strong" at last. With dynamo, and telephone, and phonograph, and the thousand other potentials of the material world, he is rivalling the fabled magi of the Orient. In the spiritual realm he has also been slow in discovering its infinite possibilities; but he is "going on to perfection," and will yet see "nations born to God in a day."

RAIN-MAKERS proceed upon the hypothesis that the noise and jar of sky-rocket explosives bring about an atmospheric change that magnetizes clouds, and bursts their reservoirs upon thirsty fields below. You have heard some men preach and pray as though this theory were true in the religious world; but it takes something more than the concussion of verbal thunder to bring showers of blessings. "We are not heard for our much speaking."

LAST year was one of great mortality among intrepid aeronauts. They performed all sorts of acrobatic wonders, on horizontal bars above the clouds, not infrequently thrilling the sky-gazers be-

low with a tragic fall to death. This class of high-flyers very appropriately represent the "higher critics," who would fain soar far above the old paths, and perform for staring multitudes. They, too, find that air-ships are not always manageable, and, though they may get safely back to *terra firma*, they are often dashed to dishonorable destruction. "Neither make thyself over-wise; why shouldst thou destroy thyself?"

WHEN sailors from the war-ship Baltimore were mobbed in the streets of Valparaiso, all America demanded reparation. It is a great thing to have the protection of one of earth's mightiest governments. It is greater, though, to be a subject of that universal kingdom which shall flourish in splendid power when all the republics and empires of earth have passed away. Christ, the King of kings, declares that a man had better be cast into the sea, with a mill-stone about his neck, than to maltreat one of His disciples.

COLONEL INGERSOLL is disingenuous when he ridicules the absurdities of Catholicism as if they were the accepted tenets of all churches. He rides the priest with whip and spur as persistently as a five-year-old rocks his hobby-horse, feeling, no doubt, that he is astride the ecclesiastical Bucephalus of all the ages. Perhaps Ingersoll has had a special grudge against Rome ever since Father Lambert gave him so unmerciful a rating. At any rate, his vaporings illustrate the proverb, "He that hath a perverse tongue falleth into mischief."

CHOLERA knocks at our doors with skeleton fingers, and looks hungrily from eyeless sockets for a place of entrance, while public officials turn the bolts and bar the doors, determined that the ghostly visitor shall not come in. The welfare of the people is at stake. Shall God be less exacting in guarding the gates of pearl on high? Blessed anchor to the soul—in heaven there shall be no more curse. JABBOK.

## HELPS AND HINTS, TEXTUAL AND TOPICAL.

BY ARTHUR T. PIERSON, D.D.

**Combined Teachings of Scripture as to Christ the Head.**

Eph. i. 22, iv. 15, 16, v. 23, Col. i. 16-18, ii. 19.

THE God of our Lord Jesus Christ, the Father of glory, gave Him, even Christ, to be *Head over all things*, to the *Church which is His Body*, the *fulness of Him* which filleth all in all ; and He, who is the *Image of the invincible God*, the firstborn of every creature, who is the beginning, the firstborn from the dead, is the *Head and the Saviour of the Body*, the Church, that in all things He might have the *pre-eminence* ; from whom the whole body, by joints and bands administered, fitly framed and knit 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, and *increaseth with the increase of God.*"

**Combined Teachings as to the Body of Christ.**

COMBINING THE TEACHINGS OF ROM. XII., 1 COR. XII., ETC.

HE is the Head of the Body, the Church, Head over all things to the Church, which is His Body, the fulness of Him which filleth all in all ; from whom the whole body, by joints and bands having nourishment ministered, fitly joined and knit 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, and increaseth with the increase of God.

For we are members of His Body, of His flesh and of His bones, and He is the Head and Saviour of the Body.

There is one Body and one Spirit ; and unto every one of us is given grace

according to the measure of the gift of Christ. And God hath set some in the Church ; and He gave some apostles, and some prophets, and some evangelists, and some pastors and teachers ; for the perfecting of the saints unto the work of the ministry (or service) unto the edifying of the body of Christ : till we all come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ, that speaking the truth in love, we may grow up into Him in all things, who is the Head even Christ.

As we have many members in one body, and all the members of that one body being many are one body ; and as the body is one and hath many members, and all members have not the same office, so also is Christ ; we being many are one body in Christ and every one members one of another, having gifts differing according to the grace that is given to us.

For the body is not one member, but many.

If the foot shall say, because I am not the hand I am not of the body, is it therefore not of the body ? And if the ear shall say because I am not the eye I am not of the body, is it therefore not of the body ? If the whole body were an eye, where were the hearing ? and if the whole were hearing, where were the smelling ?

But now hath God set the members, every one of them in the body, as it hath pleased Him.

And if they were all one member, where were the body ? But now are they many members yet but one body ; and the eye cannot say unto the hand, I have no need of thee ; nor again the head to the feet, I have no need of you. Nay, much more, those members of the body which seem to be more feeble are necessary ; and those members of the body which we think to be less honor-

able, upon these we bestow more abundant honor, and our uncomely parts have more abundant comeliness. For our comely parts have no need; but God hath tempered the body together, having given more abundant honor to that part which lacked, that there should be no schism in the body; but that the members should have the same care one for another; and whether one member suffer all the members suffer with it, or one member be honored all the members rejoice with it.

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“Now ye are the body of Christ and members in particular.”

Thus combined, we find on careful study that *seven great truths* are taught.

1. *Diversity in unity.* Many members and different offices, yet but one body.

2. *Divine organization* and articulation of all parts in one body, God setting all members in one organism as it pleased Him and tempering the body together. No human power can add a member.

3. *Divine assignment* of place and sphere, the Spirit dividing to every one severally as He will. To every one grace given according to the measure of the gift of Christ.

4. *Mutual dependence.* The eye and hand and foot and even head having need of the others. Even the feeblest, necessary; and effectual working in the measure of every part building up the body. Instance the capillaries and corpuscles.

5. *Mutual sympathy* must be no schism or separation of interests. The organism is knit together, fitly joined and compacted. Mutual suffering or rejoicing is inevitable. No one member can be puny or feeble or dwarfed without all the rest being affected. The whole body stoops to pluck a thorn out of the foot.

6. *Development is the ideal*, unto the perfect stature, edifying in love, truthing it in love, etc.; no more weak children.

7. *Vital connection with the head*—the

supreme concern—whenever that is impaired disaster follows.

Muscles will slough off from the body when nerve connections are destroyed.

The applications of the above truths are countless. The Lord must add to the Church; no possible effort of man can add one member to the body. We must never overlook development even in the outward accession of numbers. Whenever a church gets into false doctrine or iniquitous practice, the head is so far disowned and disjoined. As in St. Vitus dance and kindred diseases, motions wildly disordered and abnormal prove the head no longer to control. When a church is split up into factions, and even its solemn assemblies turned into places of disorder and strife, Christ is no longer practically the Head. We must seek nothing for ourselves, but wait God's allotment. Omar said he had no occasion for the Caliphate, but the reply was, “The Caliphate has occasion for you!”

#### The Resurrection of Our Lord.

*And that He rose the third day according to the Scriptures.*—1 Cor. xv. 4.

THIS is the longest discourse upon a single topic in the Bible. Curiously enough it falls into two almost exactly equal parts, the first ending with verse 28, and having to do with our Lord's resurrection; and the second, from verse 29 to 58, having to do with the saints' resurrection.

Christianity rests on four facts—the *death, burial, rising, and appearing* of Christ. This constitutes the essence of the Gospel. Upon a *cross* and an empty *tomb* our faith is built. The three giant pillars of the edifice are redemption, regeneration, resurrection, and the last two are the completion of the first.

Paul here tells us that Christ's resurrection is second to no other fact or truth of the Gospel in importance (see Rom. i. 4).

Hence, first of all, its *certainty* must be established. His death was made sure by the crucifixion, the spear thrust,

and the temporary wrappings for embalming that would have stopped respiration if He had been in a swoon merely; and His burial in a sealed sepulchre till the third day left no doubt of the reality of His death. His repeated appearances, six of which are here given, and one of them to above five hundred witnesses, confirm and establish the fact of His resurrection.

All this was according to the Scriptures. Prophecy was an antecedent miracle; predictions remote in detail and mysterious at the time found their fulfilment and interpretation in this resurrection (comp. Isa. liii., Ps. xxii., etc.). Indeed, much of the Old Testament was a typical foreshadowing of this event, and persons appear often typical—*e.g.*, Noah, Isaac (Heb. xi. 19), Joseph, Eliakim (Isa. xxii. 20), Jonah (Luke xxiv. 3).

Hence also the emphasis upon Christ's resurrection in the New Testament: twenty-one times ascribed to the power of the Father, twice to the power of the Son, once to the power of the Spirit. It is the grand prediction of the Gospel, the grand fact of the Acts; its chief opponents in the Gospels are the Pharisees; in the Acts the Sadducees.

The transcendent importance of Christ's resurrection is found, therefore

1. In its relation to the *Word of God*, as fulfilling Scripture.

2. In relation to Jesus Himself.

Vindicating His sinless manhood, His Divine Sonship, His Messianic mission, His prophetic, priestly and kingly claims, His accepted atonement, and His victory over death and the devil.

3. In relation to the believer.

Assuring his salvation, sanctification, sustaining strength, his own resurrection, and his own final reward for service.

The *believer's resurrection* is also more fully treated here than elsewhere.

Seven things are taught:

1. It is not already passed (2 Tim. ii. 18).

2. Is not spiritual merely (Dan. xii. 1, 2, John v. 24-29).

3. Is not the raising of the *flesh*, but of the *body* (soma, not sarx).

4. All the dead do not rise at once (1 Cor. xv. 23, 1 Thess. iv. 16, 17, Rev. xx.).

5. The body raised is not the *same* in material atoms (verse 37), yet identical.

6. Christ's body is the pattern (Phil. iii.).

7. There are degrees of glory (verses 40-42).

There are also seven particulars in the description of the resurrection.

1. Corruption gives place to incorruption; no more decay.

2. Dishonor to glory; no more sin and shame.

3. Weakness to power; no more fatigue or limit to activity.

4. Natural to spiritual; a body with new conditions, new nature, texture, powers, and probably senses.

5. Mortality to immortality; henceforth no death.

6. Earthly to heavenly; no more "dust," but of heavenly nature and adaptation.

7. Flesh and blood give place to something not described or defined.

Four *inferences* are suggested:

1. The saints have the victory in Christ.

2. Death loses its sting and sin its venom.

3. Labor in the Lord is not in vain.

4. Service does not end, but goes on.

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DR. SCHAFF finely says: "Heresy is an error; intolerance is a sin; persecution is a crime" Dr. J. H. McIlvaine used to say that to demand of others, "You shall be like us," is an *immoral tone of mind*.

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PAUL gives in 1 Cor. ix. 27 and vi. 12-20 the whole grand scriptural argument for the *holiness of the body*.

1. The argument from manhood, or supremacy of the soul over the body. Sin is degradation. I will not be brought under the power of any. Food

is for the body, not the body for food and indulgence.

2. The argument from the Mastership of Christ. The members of the body are the members of Christ, and sin prostitutes them. They belong to Him as Lord and Head of the body, and are to be used in His service as Master. Christ is for the body, and the body for Christ.

3. The argument from the inhabitation of the Holy Spirit. The body is His temple. He possesses, pervades, hallows, inhabits, and sin is desecration and sacrilege.

Therefore glorify God in your body. Jealously guard from defilement. Then the body will become the servant of the soul, the instrument of the will of Christ, the actual shrine of the Holy Spirit.

CIRCUMCISION is nothing and uncircumcision is nothing but the keeping of the commandments of God. What a rebuke this is to those who raise ordinances or even sacraments to a false

level, and make them other than expressions of our obedience to the Divine commands.

IN Rom. i. we have three successive abandonments of the sinner by God : 1. Given over to uncleanness. 2. To vile affections. 3. To a reprobate mind. And the judicial abandonments come in this exact order. First, to fleshly indulgence ; second, to an habitual perversion of the heart, abandoned with all its wealth of affection to evil ; and last of all, to a mind whose very judgments are perverted, the conscience justifying wrong. The flesh is first ensnared, then the heart hardened, and then the mind blinded.

THERE are three problems concerning *self*. The first is how to restrain *self-indulgence* ; the second is how to repress selfish *motives* and desires ; but the last and greatest of all is how to abandon *self-will*, and yield one's self entirely to the will of God.

## THE PRAYER-MEETING SERVICE.

BY WAYLAND HOYT, D.D.

JULY 2-8.—THE RISEN CHRIST POWER FOR THE DAILY LIFE.—Matt. xxviii. 18.

I read once how a poor little fellow was picked up in the streets of a great city, with both thighs crushed by a dray. He was carried to a hospital. Beside him there lay another little fellow from the streets, very sick from hunger and the bad air of the slums. He lay in the next cot to this broken boy. Creeping as near to him as he could, he said, "Bobby, did you never hear of Jesus?" "No, I never 'eard o' Him." "Bobby, I went to the mission school once, and they told me that Jesus would take you to heaven when you die, and you wouldn't never be hungry no more, if you'd ax Him."

"Oh, I don't know no sich great big gentleman as He is ; an' if I did, He wouldn't speak to a poor little boy like me," was the answer.

"In the mission school, Bobby, they told me He would. Don't you want never to be hungry no more?"

"Oh, just don't I?"

"Then you ax Him."

"How could I ax the gentleman if I don't know where He lives, and if I did know, my leg is broke, and I couldn't go," said the crushed boy.

"Bobby, they told me in the mission school that Jesus passes by, and we sunged about Jesus passing by, and teacher told us it means He comes round. How do you know He be 'ant come in round this 'ere hospital to-



night? And if He should, and you was watchin' for Him, you could see Him, and then you could ax Him."

"I couldn't watch for Him, my leg aches so awful; and I couldn't keep my eyes open," was the suffering, wearied reply.

"But I say, Bobby, you can hold your hand up, and if He should come round and see your hand up He'd know you was arter somethin'."

He held his hand up, but it dropped. He held it up again, and—it dropped. He held it up the third time, and as it dropped he burst out crying, saying, "I'll give it up. I can't hold my hand up no longer."

"Bobby, I don't want my pillow. You let me prop up your elbow with it."

And the child took his own hospital pillow, and placing it under the arm of his little sick mate, propped up his arm; and in the morning the little fellow lay dead, with his hand held up for Jesus!

And as sure as Jesus is, Jesus, with His pierced hand, clasped the hand of the little fellow propped up for His notice, and lifted him into the peace and painlessness and largeness of the everlasting life.

Surely that little sick hand, propped up for Jesus, is symbolical. Is it not true that we must all of us, the strongest of us, at some time or other put up feeble and empty hands for some great help?

And surely there can be no more vital question, Is there any hand of power which will be answer to our swaying hands of helplessness?

The resurrection is the triumphant answer to this great and important question. Being risen from the dead, Jesus stood before His disciples and said, "All power is given unto Me in heaven and in earth." Because our Lord is what He is called in the Revelation, "the first-begotten from the dead," we may be sure that His, to our weakness, is the answering hand of might.

First. Christ is power for the daily life, because in the resurrection He is seen to be the *living* Christ. "Lo, I am," said Jesus. Think of the great teachers, Moses, Socrates, Confucius; or the great conquerors, Wellington, Napoleon; or the great civic leaders, Abraham Lincoln, for example, of whom Mr. Stanton said, standing by his dead body, "There lies the most perfect ruler of men who ever lived"—dead all of them. Of all the millions who have gone over to the majority, Jesus Christ is the only one going into death and returning from death *by His own* power. Christ comes back from the tomb, saying, "Lo, I am!" What baffles all else Christ baffles.

Second. Christ is power for the daily life, because in the resurrection He is seen to be the *present* Christ. Think of the difference between a memory and a presence. Our loved have gone, and we cherish their memory, though we can no more in this world know their presence; but the risen Christ asserts His *presence*. "Lo, I am *with you always*" was His majestic asseveration.

Third. The risen Christ is power for the daily life, because in the resurrection He is seen to be the *sympathizing* Christ. "Lo, I am *with you*," was His declaration; and you may pour into those words "with you" every possible meaning of sympathy your heart craves. "It is said when a bee has left its sting in any one, it has no more power to hurt. Death has left its sting in the humanity of Christ, and has no more power to harm His child. Christ's victory over the grave is His people's. 'At that moment I am with you,' whispers Christ."

Fourth. The risen Christ is power for the daily life, because in the resurrection He is seen to be the Christ of *power*. The resurrection itself is utmost proof of power.

"Go ye *therefore*." Since all this is so in the daily life you may carry a triumphant courage. Let His hand clasp yours, and victory is already won.

JULY 9-15.—A COMMON LIE.—Ps. iii. 2.

This third Psalm belongs, many critics say, and I think truly, to that crisis in David's life when he fled from Absalom. Wonderfully vivid the Psalm becomes when you study it in such environment. So our Scripture is but a specimen of the street-talk of Jerusalem. As the triumphant Absalom with his marshalled army advances to the capital, and as David can only flee, this is what they say upon the city streets: "There is no help for him in God; David is done for; Absalom is the coming man."

Now, that then street-talk of Jerusalem, "There is no help for him in God," is the utterance of a very and modern common lie.

First. Sometimes a man despairingly says this of himself.

(a) Sometimes a young man says it of himself when life's burdens first began to press heavily upon him; before he is wonted to them; when he gets the first real weight of them.

(b) Sometimes a man says this of himself engulfed in business harassments and perplexities.

(c) Sometimes a man says this of himself when he looks back along his mistakes.

(d) Sometimes a man despairingly says this of himself when he wakes to the consciousness of his sin.

(e) Sometimes one is apt to say there is no help for me in God when a great trouble strikes. It had not been surprising had David said this of himself amid this trouble of Absalom's rebellion, whelming him like billows.

Second. Sometimes *other people* bruit about this common lie about a man, there is no help for him in God.

Never allow yourself to be numbered among such people. Notice how Paul always stood upon the side of help and cheer for others (1 Cor. i. 4, 2 Cor. i. 3, 4, Gal. vi. 1, Phil. i. 13, 14, 1 Thess. i. 3, 2 Tim. i. 12).

"As we meet and touch each day  
The many travellers on our way,

Let every such brief contact be  
A glorious, helpful ministry;—  
The contact of the soil and seed,  
Each giving to the other's need,  
Each helping on the other's best,  
And blessing each, as well as blest."

Third. Notice the truth over against this common falsity—there *is* help for a man in God.

(a) When we trust (v. 3).

(b) When we pray (v. 4).

So trusting and so praying, you shall surely find various help in God.

(a) The help of peacefulness (v. 5).

(b) The help of the victory of faith (v. 6).

(c) The help of the consciousness of salvation (v. 8).

JULY 16-22.—A VISION OF GOD.—John xxi. 1.

"What God is, if indeed He be anything distinct from the world, it is beyond the compass of man's understanding to know; but it is a foolish delusion, born of human weakness and human pride, to suppose that so great a being would concern Himself with the petty affairs of men." So sadly said the ancient Roman philosopher, Pliny, turning questioning thought upon this strange world, and getting such scanty answer with which to feed the hunger of his heart.

And Plato, deep-hearted, reverent, loving, humbly conscious of his ignorance of God and life, though he knew so much, said, "We will wait for one, be it a God or God-inspired man, to teach us our religious duties, and, as Athene in Homer says to Diomed, to take away the darkness from our eyes." And again he says, "We must lay hold of the best human opinion in order that, borne by it as on a raft, we may sail over the dangerous sea of life, unless we can find a stronger boat or *some work of God* which will more surely and safely carry us."

What hunger here for the disclosure to us of God!

And the benignant meaning of the incarnation of Emmanuel, God with us,

of the birth and life and death and resurrection of our Lord and Saviour Jesus Christ, is that such word of God was veritably come to us. The incarnation of the Divine Christ makes God, in a real way, intelligible to us; tells us of what sort God is, of how toward us He feels.

In Rome there is a wonderful fresco by Guido called the Aurora. It glows upon a lofty ceiling. Standing on the pavement, and looking upward at it, your neck stiffens, your head grows dizzy, and the figures mingle in a maze; but the owner of the palace has placed a broad mirror near the floor. You may sit down before that and study easily the wonderful picture reflected in it. There is no longer stretch and strain and dizziness and inability.

And the Divine yet human Christ is the mirror of Deity for us. He is the express image of the Godhead standing with us in our nature. He interprets God to our longing hearts. In Him God becomes intelligible.

"And on this wise showed He Himself," our Scripture says. And when in such wise He showed Himself, He showed us God, of what sort God is, in what way God feels toward us; for He who in such wise showed Himself *was* God manifest in the flesh.

In such light look this chapter through in which there is some detail as to the way in which He showed Himself, that, beholding Him who is God with us our hearts may strengthen themselves in God.

(A) Christ shows Himself, and so gives us vision of God, *as not apart from us, but as close to us*. How exquisitely this comes out—the little lake, the disciples toiling on it all the night through, the breaking morning, and Jesus standing on the shore. There He is the same Jesus. He has passed through all the vast experiences of death and the resurrection, and yet in nature, in memory of His disciples—the disciples may not know Him to be Jesus, but He knows them—in thoughtful care for them He is the same. Whatever may betide

Jesus, nothing can dull or blur His personal and loving sympathy. So steadily is God sympathetically close to us, never distant from us.

(B) Christ shows Himself, and so gives us vision of God, *as caring for our daily toil*. I think this wonderfully beautiful—the tired and as yet unsuccessful disciples and Jesus standing on the shore and questioning "Children, have ye any meat?" and then telling them how to win in their toil, "Cast the net on the right side of the ship, and ye shall find." And then the fire of coals kindled and the bread and fish prepared; how exquisitely adjusted it all is to the wet and chilled and weary and hungry toilers! What courage may we not have in our daily toil when we may be sure that God is so regardful of us in it.

(C) Christ shows Himself, and so gives us vision of God, *as forgiving and reinstating love*. Here is a snatch from Thomas à Kempis; does it not intimately fit the way of your life and mine? "I resolve that I will act bravely, but when a little temptation cometh, immediately I am in a great strait. Wonderfully small sometimes is the matter whence a grievous temptation cometh, and while I imagine myself safe for a little space, when I am not considering I find myself often almost overcome by a little puff of wind. To-day thou confessed thy sins, and tomorrow thou committest again the sins thou didst confess." Study that whole sweet scene about the reinstatement of the fallen Peter, and see how there is in God for every one of us a reinstating love.

(D) Christ shows Himself, and so gives us vision of God, *as desiring our service*. "Feed My lambs," "Feed My sheep," "Shepherd My little lambs."

(E) Christ shows Himself, and so gives us vision of God, *as claiming our chief allegiance*. "Follow thou Me."

(F) Christ shows Himself, and so gives us vision of God, *as disclosing to us our immortality*; for it is the Christ who died, but yet whom death did not annihilate, but who mastered death in the

resurrection who thus shows Himself. The risen Christ is the lens through which we can plainly descry the future life.

JULY 23-29.—HE THAT BELIEVETH SHALL NOT MAKE HASTE.—Isa. xxviii. 16.

The whole Scripture just here reads, "Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone, a sure foundation; he that believeth shall not make haste."

A quaint preacher said, "All the roads in England lead to London; everything in the Scripture leads to Jesus Christ." But that we may be saved from any merely fanciful analogy, it is always better to have distinct scriptural warrant for any Messianic reference; and we are unquestionably warranted in finding in this snatch of Isaiah's prophecy reference to the Lord Christ, since the Scripture itself is frequent with such reference. Twice in the Epistle to the Romans, once in the Epistle to the Ephesians, and again in the first epistle of Peter, we are bidden to behold our Lord and Saviour Jesus Christ through the window of this passage from Isaiah.

Sometime since it was reported that the post-office building in Chicago was sinking, foundation giving way, cracks in the walls and ceilings, and a general and unquiet scare in the building's occupants: that is the meaning of "haste" here, a feeling of insecurity, flurry, questioning, a kind of nervous fluttering and anxiety; he that believeth shall be saved from this.

Precisely this was the trouble with these Hebrew people. Things had come to a sad pass. The foundations of the State were sinking. The people were restlessly making haste, turning anxiously every whither, now to Assyrian alliances, then to Egyptian; but Isaiah, in our Scripture, would bid them steady themselves on God and be quieted.

But is not this making haste, this

restless hurrying, turning, questioning a quite precise picture of too many modern thoughts and lives?

How many people are waveringly making haste about doctrine, duty, etc.!

But our Scripture is the quieting antidote.

First. Faith's object.

He that *believeth*; but he must have somewhat or some one as the object of belief. Faith must have some object to which the intellect can assent and the heart consent. Otherwise faith cannot be. Many people forget this. A sane and rational faith must have some ground and reason for itself. Notice faith's object as disclosed in our Scripture.

(a) An object *given of God*. "Behold, I lay." "God so loved the world that He gave," etc.

(b) An object *sure*; "a sure foundation." What surer object for faith than Christ in the wonder and power and purity of His character?

(c) An object *tried or tested*; a "tried stone." Christ emerged victorious through all testings, and the testings of the succeeding Christian ages have but the more clearly manifested Him.

(d) An object *precious, worthy*; "a precious corner-stone." What worthier object for a reasonable faith than Jesus Christ?

Second. The result of faith shall not worryingly, nervously make haste.

(a) As to doctrine, Christ is the truth.

(b) As to the forgiveness of sins, Christ's word is pledged.

(c) As to the issue of things, the helm is grasped by the pierced hand.

(d) As to death, the risen Christ is death's master.

JULY 30-31, AUG. 1-5.—THE TEST OF CREED AND DEED.—Heb. iii. 1.

It was the special temptation of these Hebrew Christians—these Christians living in Jerusalem before the destruction of the great and shining temple, that they should not consider Christ, that they should be distracted from Him.

(a) Public opinion was against Christ ; everything which goes to form it—wealth, culture, social position, social custom—was against Christ ; and these Hebrew Christians must breast such tidal current.

(b) The usual worship was against Christ. That which an ancient Jew loved most and cherished deepest and clung to longest was his resplendent temple ; and his temple was still standing, and its stately ritual was going on. To turn from this worship to the worship of the Crucified required the strongest and steadiest conviction.

(c) The ancestral habit and association was from Christ. What memories hung themselves, like thick and festooning garlands, around that brilliant temple and that ancestral worship ! To tear one's self out from such associations, to esteem the new worship and service of the crucified Nazarene a worthier and nobler thing was to put one's self to the most wrenching strain.

You say sometimes it is hard to be a Christian now, at home, in business, in society, but the hardness for you is but as the pressure of a mother's hand compared with the rocky and jagged hardness confronting and gripping these early Hebrew Christians.

This was their special danger, that they cease to consider Christ ; that they even apostatize from Christ.

So there comes the strong insistence and argumentation and exhortation of this Epistle to the Hebrews, that they be not moved or swayed by any of these opposing influences, wrapping and almost compelling though they were.

And that word "consider" means much. It means to regard intently and undistractedly and supremely. It means to so regard as that nothing shall prevent regard. It means to focus attention on Christ Jesus ; and this injunction to consider Christ is not yet obsolete. We need it, and we need to heed it ; for us also there are many distractions from Christ.

First. We should thus consider Christ, because *personal relation with*

*Him is the dividing and distinguishing trait of our Christianity.*

What is it to be Christian ? To have personal faith in the personal Jesus Christ. And in this respect of personal faith in the *personal* Jesus Christ Christianity presents the strongest contrast to all other religions. The faith of the Moslem is not in the person Mohammed, but in what Mohammed taught ; and that constitutes a tremendous difference, that between faith in a principle, a doctrine, a thing, and faith in a person.

" Mohammed's truth lay in a holy book,  
Christ's in a sacred life.

So, while the world rolls on from change to change,  
And realms of thought expand,

The letter stands, without expanse or range  
Stiff as a dead man's hand :

While, as the life-blood fills the glowing form,  
The spirit Christ has shed

Flows through the ripening ages fresh and warm,  
More felt than heard or read."

Second. We should with such undistracted and focussing attention consider Christ, because Christ is the *Apostle* of our profession. Apostle means one sent ; and Christ is the great Apostle of our faith, since He is the one sent to reveal God to us. "Through Christ, as Apostle, God holds intercourse with us," "The apparent Christ reveals the unapparent God."

Third. We should with such intent and focussing attention consider Christ, because He is the *High Priest* of our profession ; and ours in calls imperiously for such atoning High Priest. Says Inspector Byrnes, of New York, "The great lieutenant of every police officer is that mysterious thing called conscience. You let a man try to deceive himself and lie to himself about himself, and that something comes knocking up against the shell of his body and thumping on his ribs with every heart-beat, until his head aches, and he wishes he were dead, and groans in agony for relief." Says Byron, "Our life is a false nature ; 'tis not in the harmony of things." And the only thing which can quiet the conscience of sin when really



roused, and fit us into the harmony of things is the atonement of the High Priest, Christ Jesus. "Through Christ, as Apostle, God holds intercourse with us; through Christ, as High Priest, we hold intercourse with God."

Fourth. We should let nothing hinder us from thus considering Christ, not church, nor rite, nor our own subjective feelings. Christ is to be the supreme object of attention.

And now what is the practical result and summation of the whole matter? This, Christ is the test for creed and deed.

(a) For creed. Christ is the standard for creed-testing. Any creed soever which distracts attention from Him must be for us a wrong creed—*e.g.*, theosophy, spiritualism, liberalism, so-called, either in the wing Unitarian, which distracts attention from Christ to self-help and culture, or in the wing Universalist, which distracts attention from Christ to a remedial punishment.

(b) For deed. What things we think Christ smiles on are for us to do or to enjoy; but His frown is the quick and sufficient reason for withholding from them.

## EXEGETICAL AND EXPOSITORY SECTION.

### House, Tabernacle and Temple.

By PROFESSOR W. W. DAVIES, PH.D.,  
DELAWARE, O.

*But as for me, in the multitude of Thy lovingkindness will I come into Thy house: in Thy fear will I worship toward Thy holy temple.*—Ps. v. 7, 8.

THERE are two words in this verse to which special attention is called: house and temple. The historical critics insist that these two words justify the conclusion that this Psalm was not written by David. It is our purpose in this paper to show that the argument based upon the presence of these two terms against the Davidic authorship is not well founded.

The title ascribes the Psalm to David, and as far as internal evidence is concerned, there is no reason for doubting the correctness of the superscription. We shall not, however, inquire into the trustworthiness of these titles in general, for that is not within the scope of this article. In passing, we might state that there are still many distinguished names who strenuously uphold the genuineness of the most of these titles; while the majority of the historical critics attach little or no value to any of them, claiming that they contain no authentic tradition respecting the au-

thorship and date of the Psalms, or the occasion on which they were written. Probably some middle course is better than either of these extremes.

The words *bayith* and *heykal*, rendered respectively house and temple in these two parallels, are, according to the genius of Hebrew poetry, used synonymously of one and the same place. These two words, it is claimed, could not have been used in a Psalm written by David, for the simple reason that the house or temple of Jehovah was not built till after his death; and it is sheer assumption and abuse of language to contend that they may refer to the tabernacle.

Says Professor Driver: "Many of the Psalms are unadapted to David's situation or character. Thus some imply the existence of the temple" (as Ps. v. 7, xxvii. 4, xxviii. 2 [see 1 Kings vi. 5], lxxv. 4, lxxviii. 29, and cxxxviii. 2, "Introduction to the Literature of the Old Testament," p. 353). Professor Cheyne likewise (Bampton Lectures for 1889) is certain not only that none of the above Psalms are Davidic, but also that (Ps. xviii. excepted) not a single Psalm in the entire collection was written before the exile. According to him, Ps. v., xxvii. 1-6, xxviii., and lxxv. were written between 465-425 B.C.



Ps. cxxxviii. belongs to the Maccabæan period, while Ps. lxxviii. "was composed either toward the close of the exile or during one of the dynastic wars between Egypt and Syria, for the possession of Palestine; either in the sixth century (more precisely, a little before the defeat of Cræsus at Sardis, B.C. 549) or in the third, probably between 220 and 217, or between 203 and 198 B.C." (Bampton Lectures, p. 112). Old-fashioned orthodox reader, please remember that this last sentence is historical scientific theology! Therefore do not say one word against its beautiful indefiniteness. Professor Cheyne does not generally insist upon the linguistic argument, nevertheless both house and temple in this Psalm suggest to him a production of post-Davidic origin; for he says (against Delitzsch): "If the rest of the Psalm were Davidic in tone, we might conjecture that v. 8 (7) was a later insertion" (p. 242). On p. 250, however, speaking of the phrase "house of Jehovah," in a note on Ps. xxiii. 6, he says: "I have not pressed the argument against the Davidic authorship derived from the reference to the 'house of Jehovah.' . . . For it must be granted that house (*bayith*) might conceivably denote the so-called tabernacle, just as *beit* in Arabic may be used of a tent."

Let us now inquire into the meaning of the words. *Bayith* is commonly translated house. It is derived, according to some, from *bāth*, a Hebrew verb signifying to pass the night. Dietrich (see Gesenius' Lexicon) derives it from *bō*, to go, or enter into. Others, again, take it from *bānā*, to build, hence a building of any kind. The lexicons define it as house in the very widest sense of the word, consequently also hut, tent, house, palace, tower, fortress, castle, dungeon, and temple, depending upon the limiting noun. Thus we see that *bayith* in Hebrew, as well as its equivalent in other languages, is a generic term for a dwelling or habitation of any kind regardless of its humbleness or magnificence. In Gen. xxvii. 15 the

tent of Isaac and Rebekah is called a house; so also most probably the word house in xxxiii. 17 is used for tent; for Jacob was a nomad, and dwelt in tents and not houses, as is clear from the many references elsewhere (see Gen. xxv. 27, xxxi. 25, 33, 34, xxxiii. 19, xxxv. 21). Some such meaning must be given to the term houses in 2 Kings xxiii. 7, where we read, "And he broke down the *houses* of the Sodomites which were in the house of the Lord." House is also used of a place where there is neither tent, house, nor dwelling of any description. Thus the sacred site on which the first temple had stood was called the house of Jehovah; for we read in Ezra ii. 68 that when the Jews returned from their exile in Babylon, "they came to the house of the Lord which is in Jerusalem." And yet we know that the temple had been demolished. Besides (in iii. 6) it is stated that the "foundation of the temple of the Lord was not yet laid." Indeed, ages before, a spot where there was neither temple nor tabernacle, nothing but the bare rocks was called the house of God. I refer to the ancient Bethel. Jacob said, "How dreadful is this place! this is none other than the house of God;" and again, "This stone, which I have set up for a pillar, shall be God's house" (Gen. xxviii. 17, 22). In the same spirit, the heavens, the royal palace of the King of kings, the great ruler of the universe, who is worthy of all dominion, praise, and adoration, are poetically called the temple (of God) (Pss. xi. 4, xviii. 7, and xxix. 9).

*Heycal*, most generally translated temple in our version, is derived from a verb which means to be strong, thick, or abiding; or, as others say, it is compounded of two words signifying great and house. (Compare *hikallu* = large house of the Assyrian inscriptions). *Heycal* carries with it the idea of greatness and strength, and often that of royalty. Thus it is often translated palace of a king (Prov. xxx. 27, Isa. xxxix. 7, Dan. i. 4, etc.). It easily passes over from palace to temple, for

as palace is the house or royal residence of the king on earth, so the temple or the house of God is the royal palace of the supreme ruler of heaven.

After this general statement, can it be shown that house and temple, which are synonymous, are used of the tabernacle? We think it can. The word *bayith* is frequently used of the tabernacle. In Ex. xxiii. 19 and xxxiv. 26 we read: "The first of the firstfruits of thy land thou shalt bring into the house of the LORD." In the account of the treasures captured at Jericho, it is said that they were put into the treasury of the house of the LORD (Josh. vi. 24). We read in Josh. ix. 23 that the Gibeonites were condemned for their deceit to be "hewers of wood and drawers of water for the house of God." The tabernacle at Shiloh was likewise called the house of God (Judges xviii. 31, xx. 18, and 1 Sam. vii. 24). Though Driver and others seem to think that the words post and doors spoken of in connection with the sanctuary at Shiloh point to a structure other than a tent, yet there is abundant evidence to show that it was a tabernacle. It is so stated in Josh. xviii. 1. Notice also that the shrine at Shiloh, where Eli officiated, is called "the house of the LORD" (1 Sam. i. 7), the temple of the LORD (i. 9), and the tabernacle of the congregation (ii. 22). We read again in 2 Sam. xii. 20 that David came into the house of the LORD. It is clear from 1 Chron. xv. 1 that the house of the LORD referred to was the tabernacle. Besides the words of the LORD to Nathan are explicit, and settle beyond controversy that the sanctuary at Shiloh was a tent: "For I have not dwelt in a house since the day that I have brought up Israel unto this day; but have gone

from tent to tent, and from one tabernacle to another" (1 Chron. xvii. 5). Thus it is evident to all unprejudiced minds that from the Exodus to the times of Samuel and David, house, temple, and tabernacle were indiscriminately applied to the same place.

We find the same use of words in Ps. xxviii. In verse 4 we read: "One thing have I asked of the Lord, that will I seek after; that I may dwell in the house of the LORD all the days of my life, to behold the beauty of the Lord, and to inquire in His temple. Now if there were any doubt as to the correct meaning of temple and house in this verse, it is wholly dispelled by verse 6, where the Psalmist says: "And I will offer in His tabernacle sacrifices of joy."

If we interpret these passages and define these words correctly, we have a right to conclude that the arguments of the so-called historical critics derived from the words house and temple hang on a very slender thread. We see how ready they are to depress the dates of the Psalms and other portions of the Old Testament in order to maintain a theory. They are not satisfied with consigning Moses to the regions of myth, or to make the tabernacle built under his direction an imaginary structure which "the old history knows nothing about," and which existed only in the fertile brain of some post-exilic Jew, but they wish also to deprive David, "the sweet singer of Israel," of any part in the hymnology of the ancient Church; for they assure us that none of the beautiful lyrics which bear his name have come from his pen. My reader, before believing these assertions, demand the most convincing evidence.

## SOCIOLOGICAL SECTION.

### The Plaint of Medicine to Religion.

By A. BAPTIST CROFTS, MANOR.

RELIGION and medicine are often depicted as sisters walking hand in hand in the service of humanity. With but

few and slight points of contact in their studies, they find themselves one in their practical ministries. The nature of the one seems so abstract and didactic, and that of the other so concrete and practical, that it is not until they have to deal

with man in his twofold existence that they find much to say to each other, or indeed experience much need for each other's aid. Then, however, the man of religion discovers that the body is a large and potent factor in all the problems of the soul, and the man of medicine that the soul is the dominant power in the body, and they both find that they can only give of their best to suffering humanity when advancing to its help side by side. There is ever and always so much of sin in disease of mind and body, and so much of weakness and disease of mind and body in sin, that to deal with either alone is to offer man less than half of the help he so sorely needs and should actually receive. For the more deeply medicine penetrates into the foundation-strata of humanity, the more intimate it finds to be the relation between sin and disease; and of late it has traced a path for suffering mankind which leads back to the very gates of Eden, to the first wandering footsteps of our exiled parents, while yet the sheen of direct converse with the Divine lingered upon their faces, and eagerly it beckons religion to its help in the attainment of this millennial glory; for in truth sober-visaged medicine also is among the prophets, and sees visions and dreams dreams.

For of late the annals of medicine have revealed an apocalyptic promise, and at times read almost like a chapter in the Book of Revelation. In its study of the causes and favoring conditions of disease it finds that substantially they are all in varying manner and degree preventable and gratuitous. Immediately or remotely, the origins of diseases are seen to be removable, and that so truly that with the removal of the cause the effect ceases, the disease disappears. Not only are the so-called "preventable diseases" thus amenable to control and suppression, but, with perhaps one or two exceptions, it may be said that all forms of disease are generated by conditions which need not exist. Some may be abolished forthwith with the utmost certainty, and others

can only be inhibited in the course of some generations, so that if man's world could be reconstructed according to the dictates of medicine, disease would, in the course of an early time, be well-nigh exterminated. And as coming generations, one after another, press upon the heels of their predecessors, they will know less and less of the dread burden which weighs so heavily upon us. The life of the people will grow healthier, stronger, and more lengthened, their capacities both for work and pleasure will increase, and the power of disease and death will steadily diminish. American thought especially, with its eager face set toward the future, has of late in various aspects dwelt upon the good time coming; and the slower-thoughted Englishman has also seen the glow of the same great hope on the horizon. For an eminent authority, Dr. Russell Reynolds, recently concluded a presidential address by "looking forward to the time when the adaptation of man to his environment may be so greatly improved, his frame so fitted to resist not only disease but natural decay, that his pains and weakness may disappear and be remembered only in the history of evolution; and so its inevitable end may be without suffering or fear." And Professor Simpson, in this year's presidential address to the British Gynecological Society, prophesies the extinction of his own calling by the observance of certain laws by which "a race will be evolved that would never need the aid of gynecology," so that the sober-thoughted science of medicine has its own millennium to hope and work for, which would seem worthy to be the forerunner of even the second coming of the Son of man.

A summary of the proposition may be briefly stated. First, of course, there are certain diseases, the causation of which is so manifestly controllable that they are specifically called "preventable diseases." "They account for rather more than one fourth of our total mortality," and should at most occur only in that exceptional form of

"accident" which any other mode of poisoning, such as taking arsenic or carbolic acid, now assumes. In this class are scarlet fever and measles, chicken-pox and small-pox, whooping-cough, croup and diphtheria, typhus and typhoid fevers, cholera and infectious diarrhœal disorders. Prompt and effective isolation with efficient sanitation would straightway reduce these diseases to a degree which would approximate to extinction. Then there are the "constitutional diseases," as gout and rheumatism, that largely arise from an hereditary taint which may be combated and suppressed or fostered and developed in the individual by the manner of living he adopts; and in the course of some generations hygienic culture may well be expected to "breed them out of the bone" altogether. Tubercle is said authoritatively to be "dying out of the race," and with the sedulous observance of certain precautionary measures for the development of the frame and the conservation of health its onset, even in persons of morbid family history, may be generally prevented. Scrofula, a close cognate of this disease, is still more preventable if not much more curable. Forethought of such things in the marriage choice would enormously help to eradicate the taint. "Food diseases," again, as rickets and scurvy, vanish infallibly under the influence of better diet and other hygienic conditions. Diabetes is traced to a local lesion which, in most cases at least, is the result of a nervous strain which is an outrage upon the forces of man's life. The "surgical diseases"—erysipelas, tetanus, and purulent inflammations—have been practically abolished by Listerian teaching, and almost as much may be said of puerperal fever. Cancer does not decrease—perhaps it increases in prevalence—and remains at present the opprobrium of medicine. This powerlessness both to cure and prevent proceeds from the same cause—viz., ignorance of its genesis; and with the removal of this ignorance means will surely be found at once of

cure and prevention. Like the large class of structural degenerations, its essential cause may be described as a failure to maintain the normal nutrition of certain tissues. Insanity and diseases of the nervous system are sometimes said to be increasing on account of the growing stress of the struggle for existence; but when the worst has been said of this increase, the admission is at the same time made of their preventability; and still more obviously is this true of the diseases bred of lust, gluttony, and drunkenness.

These may be said roughly to constitute the great class of "general" diseases affecting the whole system, in contradistinction to the affections of any part or organ of the body which are termed "local" diseases. This latter class has also exhibited an increase during the last decade, so that especially there has been more organic disease of the heart and nervous system; but as this, too, is to be attributed to the keener competition and growing complexity of modern life, it is clear that these affections also are to be described as eminently preventable, in the province of the physician at least, if not in that of the latter-day economist. With lives governed by the first teachings of physiology in diet, dress, dwelling, work, and recreation, this extensive class of "local" diseases would be reduced to very small proportions, and many of them would be simply unknown. The building up of a good bodily frame and sound health is the surest prophylactic against all these affections, and postpones them for the most part until the later periods of life.

Moreover, this process of the decline or even extinction of disease is not only the hope of the future, but the experience of the present and the story of the past. Just as the mediæval epidemics, as the plague or "black death," are unknown within the precincts of modern civilization, so other diseases which were the national heritage of a generation ago have practically vanished. Such are the agues, remittent, relapsing

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and typhus fevers, leprosy and cholera, which are said in the epidemic form to be impossible to an effective sanitation.

With the exceptions noted above, it may be said generally that diseases of all kinds are declining both in prevalence and virulence; and the cardinal fact in the question of prophylaxis is that the sedulous and cultured maintenance of the health and strength of the body is by far the most potent means of resisting not only the ravages of disease, but its very onset. Excepting, perhaps, with two or three of the zymotic affections, it may be emphatically stated that every attack of illness is preceded by a lowered state of health, which betrays the citadel to its foes, so that to care for these little conditions of ill-health is to secure the system against the first assault of disease. The story of Achilles is our own in many an instance, for who of us all is there that has not some vulnerable spot which the most loving and enlightened parental care has been unable to fortify! The continuous decline in the mortality rate may be taken to show how the general standard of health in the nation is being raised; and it is a most pregnant sign that in each successive decade of the last forty years there has been a steady and progressive decrease upon that of the preceding ten years. Even the recent epidemics of influenza were but temporary and superficial disturbances of the decreasing ratio which has of late become the norm in these matters. Nor do the prevalence and fatality of these epidemics in the least contravene our position, for it came to us as practically a new disease, and our experience has shown that thorough isolation enforced on the very earliest appearance of the attack will stay its progress. So that every infant now comes into existence with a greater "expectation of life" and a lessened expectation of disease. Less disease means more health and strength and longer life—*i.e.*, more ability and power and opportunity to do one's work in the world, and all these things grow in geometrical, or at

least accumulative ratio, and good of this kind makes manifold good, just as hygienic evil breeds multiple evil; so that our children and children's children, and again their descendants, shall each have a life longer, more capable, and free from illness, with better brain, bone and muscle than their predecessors.

Such, then, is the fair vision of modern medicine which is not wholly in the future, but which the present is ever bringing nigh and making its own. It finds that man makes his own diseases, breeds his own ills, destroys himself with weapons of his own forging. It sees that one disease after another through the black list is most readily preventable, and could forthwith or in the course of no distant time be improved from off the face of the globe; so that it would seem indeed that there is no essential need for disease at all in the world, that this heritage of evil may be bred out of the race of man. And this is to be accomplished not by the institution of idyllic conditions of existence, or by fencing man's life within a straight, high-walled road, but simply by letting every man, woman, and child enjoy their indefeasible right to the bare elements of life; and that if, say, two or three generations were assured—each individual of them—of the simple essentials of common existence, a sufficiency of pure air and food, suitable clothing and wholesome dwelling, innocuous occupation and healthy recreation, the great mass of our present disease would forthwith become extinct. In this very year of grace sanitarians profess their ability, if they could have their way, to abolish more than half of the disease and death of our age, and bring down the mean annual death-rate of 20 or 22 per 1000 to 10 or 11 per 1000, which is the rate even now of certain districts, such as Hempstead in London, so that the dream of the Saturnian reign, instinctively and wistfully cherished by the peoples of all time, shall again descend upon the earth, and men will die not the violent deaths of diseases which



kill and slaughter, but of sheer surcease of existence.

The recital of this fair vision always provokes the impatient query, Why, if these things are but approximately true, are they not realized for us in our day and generation? If so much of the dread bulk of disease and death could be forthwith extinguished, if longer and more capable life is really at the bidding of mankind, if more health and strength, larger and better developed frames are actually to be had for the asking, who or what on earth shall come between man and boons like these; and the answer comes in the old sad refrain of all the ages, "The wages of sin is death;" that sin is the prolific source of disease and weakness and the mighty obstacle to all progress of humanity. And Medicine finds herself uttering the lament of religion upon the tendencies of the age, and deploring the mad haste to be rich at all cost, the wild chase after pleasure, the insensate greed and cruel selfishness, the reckless indifference to others' welfare, the hard-hearted contempt of all interests but one's own, the insatiable and relentless competition which struggles for success over other men's bodies; and with one voice they denounce the shortsightedness and lack of imagination in man, and his stolid determination to live in and for the present only, which makes it so hard to get him to see anything above and beyond. The same obstacles lie in the path of both, the same causes deter men from reaching out their hands to receive the gifts proffered by both, so that this higher life of hygiene becomes a matter for religion to prosecute, by appeals to man's better nature and higher self, by endeavors to change his feelings, motives and aspirations, by revealing to him in these things his duty to his neighbor, by setting before him the vista of another life and his kinship with Him who "took upon Him the form of a servant, and was made in the likeness of men."

And not only is the aid of religion needed for the realization of such hy-

gienic ideals, but still more if possible for the proper use and conservation of so much of these ideals which may be realized. Health of soul and body are so closely related to each other, that if a state of hygienic perfection could be straightway secured, and all men live in the enjoyment of the essentials of life and health, nothing but the strenuous exercise of the virtues of religious doctrine could preserve to man what he had got. He would need to add to faith, temperance, meekness, purity, and to brotherly kindness, love. Only a stringent self-discipline of the man strong in righteousness could keep in his hands such empyrean gifts; only hearts taught to cherish them, only hands trained to use them, could make such things of the Divine their own; for the old truth applies here as always, "To him that hath shall be given, and from him that hath not shall be taken away even that he hath." And the same principle holds good not only for counsels of perfection, but for every degree in which a better hygienic standard is realized, for a truly hygienic life can only be lived in a truly moral life, and in so far as practical morality is inferior to practical religion must the life of religion make still more for the higher life of hygiene.

Thus medicine more or less consciously exhibits the necessity for the aid of religion in the attainment even of its proximate ideals, for all moral health has a certain and definite equivalent of physical health, even as the converse of this is still more obviously true. And the higher the level to which medicine may be able to raise man, the more strongly will the necessity for the co-operation of religion be felt. Self-denial and self-discipline are the elements of the better life of personal hygiene, as for all other forms of true culture; and not only in the religious life is it true that "the greatest of these is charity," for this love is also, and must ever be, the greatest force of public hygiene. Whether it is the quick, warm sympathy of man for man, or still more the



Divine flame which was brought from the right hand of the throne of heaven by the Word of the Father—a spark in the human breast of the very love of God—it is ever the most sovereign remedy for all human ills; and now as of old it works miracles and shows signs and wonders in the world of medicine which are impossible to any other power. The gifts and works of an enlightened philanthropy, and still more the personal service of our neighbor in the name of the Lord Jesus, are illuminating the physical future of humanity with a light which dazzles like that of a summer dawn. Just as selfishness in its many-headed forms is the prolific germ of all evil, to one's self as to others, so is the love of our religion the "very bond of perfectness" in things hygienic as in things spiritual.

In tracing these bright stories of man's future, one begins to wonder whether indeed this may not be, in part at least, God's appointed way for man to return to a millennial state, when peace and righteousness shall reign on the earth; whether man will thus and to this extent work out his own salvation. For these brilliant possibilities all primarily and necessarily involve progress in practical religion as well. Not all the extermination of extrinsic evil will avail if sin, the ultimate cause of disease and death, is not at the same time overcome. Not that we have to wait for the attainment of a state of holiness before these beatific visions can in any degree be actualized, for with the removal of so much of the burden and weakness of present-day life much also of the liability and proneness to all spiritual failing will be lost, and a healthier state of mind and body thus induced will at the same time afford a greater power both to recognize and resist spiritual evil, so that if it be said that these ideals of medicine are no more within reach of this workaday world than the ideals of religion, it is to be replied that certain approximations of the ideal at least may be attained, and that each advance brings the end more in

view. The very holding up before our gaze of such a promise, at the end of a long vista of progress, must tend to realize itself in some degree and measure.

Thus we find medicine giving utterance, in its own terms and with its own signification, to some of the most fundamental doctrines of religion. Most striking and interesting as were the analogies or harmonies or identities of *Natural Law in the Spiritual World*, more close and intimate still are the parallels or identities of the laws of medicine and religion, for they both treat of man in an errant, abnormal, morbid condition, so that both often speak with the same voice and utter the same prophecies. With all the emphasis of a natural law medicine proclaims the radical identity of sin with disease and death, and of righteousness with health and life. It teaches that even in the things of this life "all men have sinned and come short of the glory of God." It denounces as the obstacles to its highest progress sin of all kinds, and claims as its chief ministrants truth and purity and charity.

And further, whatever degree of historical significance we may attribute to the story of the fall, medicine certainly thus testifies to the first and most essential of its basal truths—viz., that sin, as represented by its inseparable concomitant and issue—death—is not inherent in man's primal essential nature, but that it came to him from without. For medicine traces the causation of diseases to conditions or an actual *ens morbi* which are adventitious and extrinsic to man's nature, and finds that they are not part of his being; that although one or other diseases may be potentially born within a man, it is only as an extraneous and foreign accident, which may be separated and wholly removed from his system by the resources of hygiene, so that medicine cherishes an ideal of humanity which is absolutely free from disease. It can picture a manhood enfranchised from the tyranny of its pains and defaults, nor is this an

abstract conception only, devoid of basis in fact, for even now some life is occasionally known which has shown nothing of disease in web or woof, and the death of which is but the falling of the autumn leaf to the sighs of the evening breeze, and it looks forward to a future when men shall be emancipated from one disease after another until the coming man shall stand forth upright and freed from innate strains of weakness, strong to have dominion over the earth and subdue it; but to whatever degree the body and mind may be cleansed from sin and disease, death will always come—the death of failing and wearing away instead of disease—because the seeds of death, the physical taint of sin, have descended to him from countless progenitors; for disease, which is but a partial, preliminary death, may all be traced more or less directly to sin. "Sin came into the world and death by sin, and so death passed upon all men." Health spiritual tends directly and positively to the maintenance of health physical. All sin of the inner nature sooner or later finds its expression, outcome, manifestation in corporeal characters. All the "fruits of the spirit" make for health, and all the "works of the flesh" for disease of mind and body.

This unbroken harmony of the vital conditions of body and spirit with the deeper rhythms of the whole world of our being is surely a conclusive testimony to the truth of revelation. What the science of these later ages thus formulates is but the feeble and distant echo of the Voice which gave to earlier ages the laws of life spiritual and temporal, so that "the law and the commandments" are revealed as the fundamental and imperative laws and conditions of the health and well-being of soul and body. The Word of the Lord has ever been the most beneficent canon of man's existence, and is the articulate expression of the innermost needs and conditions of his nature. Well may we take up the Psalmist's cry, "Oh, how I love Thy law, and Thy command-

ments are my meditation day and night."

It is this germinal relation of sin and disease which constitutes the call of religion to all works of social philanthropy. Nothing else in the world can give to the service of man its true aims, its highest motives, and most potent force; and thus we find our Saviour forgiving sin and healing diseases almost in one word. It is because disease is more or less directly the issue, the natural outcome of sin, that to heal the one was proof of power to forgive the other—the same power alone was able to remove both. Christ Himself appealed to the miracle, not merely as an objective sign, but as absolute and essential proof of power to forgive. "And seeing their faith, He said unto him, Man, thy sins are forgiven thee. . . . *But that ye may know that the Son of man hath authority upon earth to forgive sins, He said unto the sick of the palsy, I say unto thee, Arise, and take up thy couch and go unto thy house.*" "Seeing their faith." He gave first the greater boon, and then, as a sign and seal of this spiritual power, He gave the physical equivalent; and so our own hearts, often aweary with the hypercritical and introspective moods of our time, turn gladly and restfully to the glorious song of old, to Him "who forgiveth all thine iniquities, who healeth all thy diseases, who redeemeth thy life from destruction." For to medicine as to religion this is "the conclusion of the whole matter: Fear God and keep His commandments; for this is the whole man."

THE man in intimate communion with God, hearkening to His voice, bringing God's will to present needs, and developing the future from the present according to the divine purposes—is not he God's modern prophet? As historians look backward, so prophets look forward. The Pharisees, the hierarchy, the law petrified, crucify the prophet who wants to move forward.—*Stuckenberg.*

## MISCELLANEOUS SECTION.

### How to Reach the Non-Church-Goer.

BY REV. JAMES G. DITMARS, BROOKLYN, N. Y.

THREE parties are interested in this problem: the non-church-goer, the minister, and the layman. One writer has suggested that a first factor in its solution is the location of our work. Its natural centre must be among the people whom we wish to reach. We must also feel the dire need of the people about us. The spiritual life of thousands departed long ago. The little religion they have is external, and consists only of form. It depends for life upon the acts and words of pastor or priest. Its hope of salvation is in the good works of some dead saint or of the sinner himself. Rites and ordinances have been observed only in form. Multitudes have grown up without any spiritual restraint. They have sunk into ignorance, misery, intemperance, immorality, and crime. They endanger all homes within their influence. We may not in silence pass by their condition in pharisaical disgust. With an affection that is born with the new heart we must love them into the kingdom of God. They are bound by the shackles of a voluntary slavery. Blinded by sin, their eyes cannot see the light of truth. As the fish of Mammoth Cave, they have lost the power of vision. They cannot see the kingdom of God.

Many causes have united to produce this result. Not least among them is the popular literature of the day. The daily press is often tinctured with infidelity and atheism. It both creates and satiates a vitiated appetite. Illustrated weeklies teem with the stories of immoral acts and the expression of sceptical thoughts. No home is safe from the influence of their poison.

The minister is a constant and important factor in the solution of our problem. As the title of his office implies

—the pastorate—he is to shepherd the Lord's flock, nourishing the young, feeding the strong, carrying the weak, protecting and guiding all. He is to minister to all, serving the highest demands of their natures. He must be pastor as well as preacher. A preacher is often expected to attract and please the people or lose his salary and position. A pastor must endeavor, first of all, to please Christ. The true pastor's discourse is the Master's message to his people. He preaches Christ and Him crucified. He proclaims the faith once delivered to the saints. His very life will be an illustration of the truest orthodoxy. He will inspire others to believe with the heart unto righteousness. Such a minister will prepare the Lord's feast most carefully, and constrain others to attend. Like his Divine Master, he will have compassion on the shepherdless multitudes. Their hearts first, and then their presence, will respond to his love. His sermons, driven home by his heart throbs, will reach hearts thrilled as his own. Once really fed, men will return to his feast and bring with them their friends. The true preacher, like the poet, is born, not made. He must be begotten by the Spirit of God and trained by Providence. He can never be made by either the skill or wisdom of man. "He cannot make himself a preacher, and being made a preacher, he will have no desire to unmake himself." His message will have the ring of the genuine coin. Such a preacher will ever seek to obey the first whispered desire of the Spirit, lest by neglect he quench his gentle voice. Without him he will attempt nothing.

He will then be inspired with sympathy *with* the masses. He can never reach the non-church-goer by simply feeling *for* him. That would not be sympathy. Nor may it ever be branded "professional." People often expect professionalism in the pastor. His best

work will be hindered until this feeling is lived down. A pastor can no more reach the people without this genuine and spontaneous fellow-feeling than a bird can fly without wings, or charcoal illuminate without electricity, or a horseshoe draw without magnetism. He must have the gift of a sixth sense—common sense. He must carefully choose "right times, places, and means." Without this he will bunglingly spoil more pieces of work than he ever can improve. His themes, his manner, his work—all must throb with heart interest in the general well-being of all within reach.

Men are not generally attracted in great numbers to our churches. Young Men's Christian Association reports tell us that three out of every four men never attend church. There must be some cause for this neglect. The blame does not rest entirely on the men. The pastor and laymen must bear their share. May it not seem to men that in their societies of human origin they find more "brotherliness by illustration," more real sympathy than is manifested among Christians? Let us not preach "other-worldliness" less, but proper *this-worldliness* more. It is in this life we must let our light shine to glorify the Father. Pure and undefiled religion is to be helpful in this life. He who cares only to be ready to die is not ready to live. He who is ready for life is not unprepared for death. The preaching that does not inspire its hearers to seek living grace will never bring them dying grace. Let pastors constantly emphasize the fact that without the Christ life in them—a reincarnation—no man can have true happiness, peace, joy, pleasure, friendship, or prosperity even in this world. The blessings of the Gospel are adapted to the daily needs of men. Men always invest more for immediate returns than future prospects. We must show men that we have experienced something they cannot afford to be without.

The sympathetic pastor who is duly called to preach the Gospel must pro-

vide good food for the feast or the people will not attend. The bill of fare must be *appetizing*. One writer hints at his solution of our problem by asking the question, "How can the church service be made as attractive for adults as the Sunday-school services are for the children?" One help to this end will be found undoubtedly in fresh food that is palatable, digestible, and nourishing. We must not offer viands that are musty with age, the products of past decades of thought and life. It will not do to serve stale food as the bread of life. The morbid "French appetite" that leads the people hither and yon for the greatest musical, literary, or æsthetical treat on Sunday night, is too often catered to in our services. Just here there is a dividing line that classifies "popular services." In one class the church captures the masses. In the other the masses are capturing the churches. The preachers themselves are often the most evident captives. By all means let the preacher have the help of all legitimate secular aids: the best music, instrumental, choral, and congregational; the best social and business life of the laymen, and the brightest learning of the age; for, as "quaint Robert South used to say, 'If God does not need the wisdom of His ministers, He has still less need of their ignorance.' But there is danger of making these things what the horses of Egypt were to the armies of Israel—a reliance, a mainstay." The pastor must rely mainly on faithful, fresh, forceful presentation of the truth and constant pastoral visitation to fill the Lord's house with worshipful audiences. All else must be kept secondary to preaching the old, old story of the cross. Let it be told in the "heart language that can never become obsolete." "The most monstrous sham of all shams is a Christless, crossless sermon."

Spiritual food must also be *digestible*. The bread of life must be presented in "small pieces," in the "concrete and not in the abstract." The teachings of Christ illustrate this. "He seldom

mentions abstract evil, but it is the evil one." With Him, remorse was the deathless "worm;" the wrath of God was "hell-fire;" the new life was "follow Me." He so preached that "the common people heard Him gladly. If an audience seeks bread and one gives them a stone he will not soon get a chance to repeat the experiment.

Spiritual food must be *nourishing*. Appetite is a good thing, but we do not eat simply to appease hunger. We eat to gain strength. Eating is not the purpose of life, but the support of life is the purpose of our eating. There is no food more nourishing than the Word of God. The true pastor must carefully study the people and their needs in order rightly to apportion to them the word of truth. We are called to preach the Bible, not defend it. It has a better Defender than we.

After all, the minister's character is the fountain from which flow all his words and works. If the fountain is impure, unwholesome, and repulsive, the stream will be. Though thousands may be attracted by a preacher's brilliancy, pleased with his wit, and spell-bound by his eloquence, yet the stream of his influence will not rise higher than its source. The face value of his message will be heavily discounted by his personal "liabilities." A true, Christly pastor's message may attract but a few score to the herald, and yet all these will be drawn nearer to Christ.

If truth is light, character is a refractor. Into many hearts the truth shines only as it passes through other lives. How important, then, that all Christians, and especially the leaders, should strive to have characters as pure and Christlike as possible. If not they will color or blur or distort the light of truth.

Living Christ, they will the more attractively proclaim Him. Let this never be done professionally or patronizingly, but naturally and heartily. Let the aim be to represent the living Jesus of Palestine. His words and deeds will bring help in their trials.

His love will restrain from carelessness and sin. If He is lifted up He will draw all men unto Himself. His life and love will find responsive chords in the most hardened hearts.

Let a sympathetic minister who is called of God make all things ready for a true Gospel feast. Let anthems, hymns, and prayers be filled with the spirit of Christ. Let all hearts thrill with love for God's house and zeal for His work. Let the daily lives of His servants attest their sincerity. Then possibly God's house may be filled with reverent guests.

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#### Planetary Law in the Family.

BY C. B. HULBERT, D.D., ZANESVILLE, O.

MORE sublime than the heavens themselves is the spectacle which we witness when we see God taking Abraham out under the clear Syrian sky, and, pointing the patriarch's eye upward, assured him that his seed should be as the stars of heaven in multitude. Nor is the sublimity less when we hear God affirm through the lips of Jeremiah that the covenant which he established, through Abraham, with believing parents, should have the certainty and stability of planetary law: "Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night; if those ordinances depart from before Me, saith the Lord, then the seed of Israel also shall cease from being a nation before Me forever" (Jer. xxxi. 35, 36). Lest this promise of fidelity should be interpreted as having only a general application to the Israelitish nation as a whole, the same prophet soon after (xxxiii. 19-21) applies it to the individual person, and that person as representative of all the Lord's people, for "they that are of faith are Abraham's seed, and heirs according to the promise:" "The word of the Lord came unto Jeremiah, saying, Thus saith the Lord; If ye can break My covenant of



the day, and My covenant of the night, and that there should not be day and night in their season; then may also My covenant be broken with David My servant. . . . If My covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth; then will I cast away. . . . David My servant, and will not take of his seed to be rulers over the seed of Abraham, Isaac, and Jacob."

In default of having our modern instruments for noting the lapse of time, the Hebrews were largely dependent upon their observation of the movements of the heavenly bodies. Being more dependent upon, they were more studious of and therefore more familiar with the movements of the stellar world than we. As the north star with them, as with us, was the symbol of stability, so the rise of Jupiter or the setting of Venus became the symbol of precision. Astronomical science rests upon the granite solidity and fixedness of God's ordinances of the heavens. Hence the force to an Oriental mind, in Jeremiah's day, of the symbolism he employed when he made God's covenant of the day and night to find its equivalent in his covenant with the believing household in imperial exactness. Our artificial time-keepers—clocks, watches, and chronometers—however ingeniously contrived and admirably fabricated, are but a transcript, so to say, of the celestial motions. The moment we move with them east or west they fail us. They are of incalculable value, but must themselves be regulated by "the eternal clock-work of the skies." Few minds are so devoid of sensibility as to be unaffected by the fact that the ordinances of heaven are so sure and true that the astronomer can announce with mathematical certainty that an eclipse on the meridian at Washington will take place a thousand years hence, beginning at a given second. Modern astronomy has in its possession data in an eclipse of the sun that tell us that a certain battle, recorded by Herodotus, took place on

September 30th, 610 years B.C. With equal certainty it tells us by an eclipse of the moon that Alexander crossed the Tigris before the mighty battle of Arbela, on September 20th, 331 years B.C. Astronomy makes these events at these dates to be as certain as though they had happened yesterday.

Edward Everett says: "For all the kindreds and tribes and tongues of men—each upon their own meridian—from the Arctic pole to the equator, from the equator to the Antarctic pole, the eternal sun strikes twelve at noon, and the glorious constellations, far up in the everlasting belfries of the skies, chime twelve at midnight; twelve for the pale student over his flickering lamp; twelve amid the flaming wonders of Orion's belt, if he crosses the meridian at that fated hour; twelve by the weary couch of languishing humanity; twelve in the star paved courts of the empyrean; twelve for the heaving tides of the ocean; twelve for the weary arm of labor; twelve for the toiling brain; twelve for the watching, waking, broken heart; twelve for every substantial, for every imaginary thing which the speech or thought of man at the given meridian refers to the lapse of time."

Well spoken; but let the eloquent orator give place to the inspired prophet Jeremiah, saying, Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, if these ordinances which bring forth Mazzaroth in his season, and that guide Arcturus with his sons; if these ordinances depart from before me; if any power can break My covenant of the day and night, that there should not be day and night in their season, then (pointing to a family circle in Israel) may also My covenant be broken with David my servant, and I will not take of his seed to be rulers.

We are familiar with the biblical doctrines of ordinances. They are Divine commands and appointments; rules which God has ordained for the government and direction of men in private



life and official station. So far as the human mind can divine their secret, they are always felt to be intrinsically reasonable. They carry in them a sense of the Divine authority, and, as gravitation extends its control over the motes that float in the sunbeam as well as the planets that roll in their orbits, so God's ordinances apply to man in all the minutest details of his life and conduct. How grand now is the transfer of thought, as we turn to hear the prophet speak of "the ordinances of the moon and of the stars"! He says that they are "before him" or, at his service, prompt to do his bidding. As his mandates they reach unto, and keep in everlasting control all the orbs that hang like drops of splendor in the sky, and from age to age. Under their dominion the glittering host move and shine now as they shone and moved when God called Abraham out beneath them on the plain of Mamre; or, remoter still, when the morning stars sang together, and all the sons of God shouted for joy. All on earth has changed, but "the powers that be" in authority among the stars have kept them unchanged, and the worlds above and around us have marched on unvaryingly in their orbits through the aeons of unmeasured time.

But the point of significance is that this stability of the heavens is made by the prophet to reappear with equal certainty in the believing household in a godly lineage. "I will cast away David, My servant." When? "When ye can break My covenant of the day and My covenant of the night." "I will fail to fulfil My covenant with Abraham, that he should have a son and be the father of many generations." When? "When the ordinances of the moon and of the stars depart from before me." Certain astronomers repair to Japan with their instruments to witness a transit of Venus on a given day at a given hour and minute and second; will they be disappointed? Are God's ordinances of the heavens trustworthy? On the instant, the splendid

phenomenon bursts upon the eye of the scientific seer. "Grandmother Lois" has entered into covenant with God for herself and her household. Will that covenant stand? In the apostolic sky will a certain orb arise in its season? Sure as the transit of Venus, Timothy appears, swung into the heavens by "the unfeigned faith which dwelt first in his grandmother Lois and in his mother Eunice." If the heavens declare the glory of God and the firmament showeth His handiwork because of the mandates that sustain and impel them in their tranquil movements, shall not family circles in which God is enthroned, and where the reins of government and direction are given over into His hands? Shall God be "in the generations of the heavens and the earth," and not "be in the generation of the righteous"? Shall He guide Arcturus with his sons, and leave Jacob and his sons out of the account? Shall He deputize a star to lead the wise men of the East to the cradle of the manger, and never hold forth the pastors of the seven churches of Asia as stars in His right hand? He who sitteth upon the circle of the heavens, shall He not preside in the circle of the cotter's family?

But if planetary law rules in the home of the believer, how about King David's home—about Adonijah and Absalom? How about Eli's Hophni—and Phinehas? How about the sons and daughters of other parents in the church who, departing from the faith, have brought down their gray hairs with sorrow to the grave? My reply is quick: Let God be true to His covenant, though every parent should prove false. How about the parents of these sons—David and Eli and others? Had they stood true and firm in their oath of the covenant, God would have fulfilled His promise to them to the uttermost; and are there any exceptions? May we not affirm, standing in the presence of circles like David's and Eli's, that the failure of children to abide in the ancestral faith is not to be traced to God's unfaithfulness? We are firm in

the conviction that if believing parents exercised that faith in God for each child given them that is practicable to them, there would be no more peradventure about their children's being one in spirit and in destiny with them than there is of to-morrow's sunrise. God would make such disclosures to them as to awaken in their hearts King David's prescience of the Divine mercy, when he exclaimed: "O Lord God, Thou hast spoken also of Thy servant's house for a great while to come."

The application of this subject to the present uprising of the Lord's people in missionary enterprise is apparent.

What is now most needed? Is it that God should open the gates of entrance into pagan lands? Where is there a people on earth where Christianity is not welcome? Is it that treasures should accumulate in the vaults of God's people? The very wealth of the Church is its peril. What, then, is the present crying necessity? There is no question here; the demand is for young men and women consecrated by parental faith to Divine uses, and especially to the missionary service. The want of this faith, consecrating children to this sublime work, is the most sorry aspect of the Christian world to-day.

## EDITORIAL SECTION.

### LIVING ISSUES FOR PULPIT TREATMENT.

#### The Liquor Traffic and Law.

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THE evils of the liquor traffic, the place and importance of moral suasion, and the propriety of some law in the matter are not in question in this paper. These are admitted on all hands. The point now to be noticed is, What law? or, How much law may be applied to the liquor business?

Two methods are before the public mind—license and prohibition—only these two; for all forms of license, whether more or less restrictive, are in principle and tendency the same. And the same is true of prohibition, whether as local option or on a larger scale. At the principles and facts involved in these, without regard to political organizations or party bearings, we propose now to look.

License has been long in operation, and can, therefore, be fairly judged by its nature and its results. As to its nature, it grants to certain parties the privilege, not otherwise possessed, of dealing in intoxicating drinks as common beverages. We say *not otherwise*

*possessed* with emphasis, for the Supreme Court of the United States has decided that "there is no inherent right in a citizen to sell intoxicating liquors by retail." This decision has been sanctioned also by the highest courts in several States. It underlies, too, the very idea of license; for why license if a man may follow the business of his own mere choice?

It follows, then, inevitably that license is responsible for the existence of the business. It can neither begin nor last without license. License is both father and mother to the traffic. It gives it being. With the people, then, who grant the license rests the responsibility of creating and continuing the business. There is no getting away from this conclusion. The whole system is built on the phrase, "Necessary for the public good." The people wish and make it for themselves. Even the South Carolina law, recently adopted, in which the State becomes the rum-seller, and which, perhaps, is the least harmful form of license ever devised, implies this. The State—*i.e.*, the people, take the thing into their own hands. It is sheer folly and shirking of responsi-

bility, therefore, to denounce those who follow the business as special offenders. For one, the writer has ceased to do so. In the eye of the law they are public servants as truly as the President of the United States. So much for the origin and nature of the business.

Our next position is that the business is morally wrong. That this is true needs no argument or proof before the enlightened moral sentiment of the country. It is an easy way of making money, without regard to equity, conscience, or consequences. Hence, all the leading Christian denominations of the land condemn it as sinful, and make it a bar to membership. If it is not sinful, why should not any man who chooses, any minister of the Gospel, for example, follow it? The better the man the less the harm certainly. On the theory of its innocence and its assumed necessity for the public good, Dr. Rainsford is undoubtedly right. The Church herself should take hold of it. She certainly could and would run it more decently and less harmfully than the present public servants do. Why not try it? Because it is criminal and shameful. License in any form can never make it right, nor can the people legalizing it be guiltless. We revolt at the idea of licensing other social evils, and yet here is a legalized system that, in the extent and sweep of its dire consequences, equals if it does not surpass the whole of them combined! Let us not strain at a gnat and swallow a camel.

So much for the principles involved. Now for the practical results. The system has been on trial from the earliest times, under all possible conditions and modifications. And what has it accomplished? The general, and doubtless the correct impression is that the evils of the traffic are constantly increasing, notwithstanding all the so-called restrictions imposed. Statistics show that, per capita, there is more drunkenness and crime and greater consumption of intoxicants to-day than ever before in our land. High license may diminish the number of gin-mills, but the very

claim for the existence of the system is "to accommodate the public;" and so long as this is done it matters little whether there be many or few places of retail. A leading brewer in Omaha says, "I do not think high license lessens the quantity of liquor used, but places it in fewer and better hands." Its great benefit, he adds, is "that it acts as a bar to prohibition, especially so in this State" (Nebraska), "as the tax goes toward supporting the schools." Noble use of blood money! Philadelphia and other places tell the same story. Facts are numerous and incontestable if there were room to present them. Chicago is trying high license, and under it there is to-day a saloon for every 187 people, women and children included. Under a thousand-dollar license in Philadelphia the number of licenses granted last year was 244 more than the preceding year. And there were 1758 applicants refused who were willing to pay the thousand dollars! To think of killing the business by giving it license to live, or to denounce men for doing what they are thus authorized to do, are absurdities which one would think no sensible people could or would accept. Yet such is the monstrosity of our license system. We sell to men the privilege of fattening on public health and morals—unscrupulous men, too, for the most part, as we very well know—and then lift up holy hands, as though we had no part in the matter. To get at the root of the business we must strike at the license system. Here lies the Gibraltar of the traffic. The rumsellers know it if others do not. So long as they have law they are safe. License is their creator, their preserver, and their bountiful benefactor. Well may they glory in it and work it against prohibition, to which we now turn.

A definition of the term need scarcely be given. It means the suppression by law of the traffic in intoxicating liquors as beverages. Their use in medicine, arts, and mechanical ways of course is not hindered. Nor is a man's right to

eat and drink what he pleases in his own house interfered with. He may make rum for himself if he chooses, but he shall not traffic in it, nor shall others be permitted to sell it to him for drinking purposes, because such business is contrary to the public welfare.

On this point, our first position is that the right so to prohibit is assumed in all the license laws on our statute books. It underlies the whole of them, and is affirmed in the very process of granting permission to follow the business; for why permit if there is no right to restrict? And if ninety-nine men out of a hundred may be prohibited, why may not the other man also? The right to do so is unquestionable.

Our second position is that the principle of prohibition, in direct contradiction to that of license, is right, morally, socially, and politically. This is admitted very generally by the advocates of license, especially the advocates of high license, who are aiming at prohibition ultimately. The late Dr. Crosby's avowed policy was: Put the screws on tighter and tighter; dry up the low dives; create a wholesome public sentiment in the process, and by and by we will suppress the whole business—a pleasing theory if facts did not show it to be utterly impracticable. But it sanctions the principle of prohibition all the same.

But the principle, it is alleged, cannot be applied, and when applied it does not prohibit. These are the two imaginary mountains in the way. As to the first, *cannot* is a very poor and cowardly word for those who believe a thing to be right and desirable. It was not the cry of our forefathers when, against immense odds, they determined to prohibit unjust taxation; nor of loyal men thirty years ago, when they determined to prohibit the dissolution of our Union; nor of Paul when he said: "I can do all things through Christ Jesus, which strengtheneth me;" nor is it the cry of our missionaries as they assault the bulwarks of heathenism. It should have small place in the vocabulary of

those who believe God and truth to be omnipotent. We can if we will. It has been applied in several States, and it can be in others. And the farther it goes the easier it will be to apply it. If the seventy-five or eighty thousand evangelical preachers of this land, who almost to a man believe in the principle of prohibition, and the many hundred thousands of voters who agree with them would but drop their "can't" and go to work for the end they admit to be desirable and right, we should soon see a very different state of things in the progress and triumph of the cause. This "cannot" for the most part means simply "will not try." It is giving up the battle before it is begun. Query: Has not the supposed inimical bearing of prohibition on the fortunes of the two great political parties had much to do with this outcry of "can't"?

But when applied it does not prohibit. This is the cry, in the first place, of those who wish it not to prohibit—the manufacturers, saloon men, corrupt politicians, and time-serving newspapers. They have an axe to grind. They try in every way, foul or fair, to discredit the law and to hinder its execution. Their testimony, therefore, is worthless. If it does not prohibit, if the drinking goes on all the same and even worse, as some allege, why should the law disturb them so seriously? They know it does prohibit; hence their ire and perversion of testimony. A leading New York daily a few years ago sent a special reporter to Maine to examine the matter. Of course prohibition did not prohibit in his eyes. He could get intoxicants in abundance, and so could others. But how? By going through back alleys, by having it secretly placed under lock in his bedroom, he having the key! Ergo, prohibition does not prohibit. At the same time there was not an open saloon in Maine, and many of her county jails were absolutely empty. And at this very hour (1893) there is a generation living there who have never seen an open saloon in their own State.

But others besides these interested witnesses say the same thing : Prohibition does not prohibit ! If by this they mean that it does not entirely prohibit, it is admitted, of course. No law of God or man entirely prohibits. The law of paradise did not prohibit. The inexorable laws of nature do not prohibit abnormal formations. The laws of the land do not prohibit theft, murder, or any other crime against which they are levelled. Are they, therefore, improper in themselves or to be set aside as ineffectual ? Further, prohibition has not had a fair trial. License has, and has proved itself wanting. But prohibition has not. It has been tried only for a short time comparatively, over very limited territory and under heavy disadvantages. Interested parties have tried to embarrass and discredit it at every step and in every possible way. When towns, counties, or States have adopted it they have been surrounded by others where the traffic was permitted and from which intoxicants could be easily obtained. Politicians have derided it, and for base political ends have tried to defeat it ; manufacturers and retailers have used all the power of money in immense sums and of votes under saloon control to break it down. And even good men have derided its adherents as fanatics and cranks. It has had no fair trial. It has contended against immense odds on all hands. And yet, circumscribed, ridiculed, denounced, vilified as it has been, it has done enough to vindicate itself before all honest and impartial minds ; if not, why are the friends of high license aiming at it ? Take the following from a leading Des Moines daily of recent date : " In my own city I have seen prohibition, though poorly enforced, do that which, if generally accomplished in American cities, would make this republic a model. In ten years a city of twenty thousand people, ruled by a bold, corrupt, and powerful municipal ring, and with sad extremes of wealth and poverty, has been transformed into a city of seventy thousand

orderly, contented, and prosperous people, with almost no business failures ; with savings banks piling up large deposits ; with the working men, once an engine of misrule, now a reliable power for honesty in public affairs ; with the better elements easily in control at all times, and carrying all city elections almost without effort ; with the worse elements discouraged and submissive ; with churches and schools dominant, and with nearly three thousand students enrolled in colleges within the city limits. This did not come without fierce opposition, rioting, and even assassination ; but it has come, and it is what America needs everywhere, even if it must involve martyrdom here and there." Take this from a late issue of the Kansas city *Star*, quoted in the *New York World*, December 5th, 1892 : " Kansas is probably the only State in the Union where the jails are used for granaries, and that is no mean distinction."

Such testimony has been given over and over by governors, congressmen, preachers, and reliable public papers. And yet prohibition does not prohibit ! If license can make any such showing, let it be produced. Prohibition, with all its disadvantages, does prohibit. If all or even a large number of our States could be brought under it, as Maine, Iowa, and Kansas have been, or as Georgia now is, with her hundred and twenty seven " dry " counties under local option, it would be an unspeakable gain for personal, domestic, civil, temporal, and eternal welfare. Why not go in for it, then, heart and soul ? How long shall the accursed business go on legalized and unchecked, breeding poverty, wretchedness, and crime, spreading desolation and damnation wherever it goes, having its sixty thousand victims annually in our beloved land, having drowned the poor Indian in " fire-water," and now turning its course upon poor benighted Africa with the same diabolical tendency ? How long, O Lord, how long ? We shall never kill this serpent by futile efforts to clip his



wriggling tail. The only way to deal with him is to cut off his head by absolute prohibition, or, if that cannot be done, by local option wherever it can be applied. The cause is "marching

on." The present is a favorable time for hastening its progress. Let all good men and true fall in with the movement, and glorious results will soon be manifest.

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### EDITORIAL NOTES.

#### A Preacher's Spelling.

THE need of an educated ministry is a subject that has found its treatment in nearly all the religious journals of the day. And when the word "educated" is used, it is understood to mean something more than an acquaintance with the first principles of learning; rather does it signify such a disciplining of the intellectual faculties as shall qualify one to appear without fear or abashment before an intelligent audience, and compel it to a thoughtful and appreciative recognition of truth. It is hardly conceivable that any minister of the Gospel to whom orthoëpy is an unsolved mystery—in other words, who does not know how to spell—can for any length of time retain the respect of the community in which he labors, if indeed he is able to gain it at all. With the loss of respect for himself as a man there cannot continue any measure of respect for him as a minister; and where respect dies, usefulness dies with it.

We are led to these reflections by a communication from a brother who desires to give his fellow-readers of THE HOMILETIC REVIEW instruction along certain lines. He had "expended" his nerve force through overwork, and desired to regain it. Having bestowed much thought upon the subject, and having also made it a matter of prayer, he "finely" came upon a plan that turned out very successful. Having visited one class in his congregation during the first part of the week, he visited another class "in like maner" in the latter part, and "allway" had "courteous" treatment, while thus securing an "oportunity" of doing good work, and of "accomplishing" something for the Master. He thinks that the adoption of his plan would "benefit" others. In pursuing his pastoral work he is in the habit of "picking up Ideas by the way and putting them in" his sermon. Thus he has gained power to speak without notes, which must be regarded as a very fortunate circum-

stance, as it saves him the embarrassment of being called upon for the loan of his manuscript, and of being waited on by his church officials with the request that he publish the sermon of the preceding Sunday.

But, jesting aside, does not such a condition of things suggest the expediency of having the examination for ordination to the ministry conducted in writing, at least up to the point of ascertaining the literary qualifications of the candidate for the sacred office?

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#### The Briggs Case.

THE decision of the General Assembly in the case of Professor Briggs has been variously received. To some it has given the greatest of satisfaction; to others the deepest grief, mingled with indignation. The discussion at Washington served to deepen our conviction that the wise policy would have been to have delayed action in the matter by a refusal to entertain the appeal of the so-called Committee of Prosecution. Feeling was wrought up to the highest pitch, and words uttered by certain of the commissioners indicated the utter impossibility of rendering a perfectly impartial judgment at this time, if, indeed, the second trial of an acquitted party is justifiable at any time, the imputed offence remaining the same.

Already some well-known ministers have thought it their duty to sever their connection with the Presbyterian Church on account of the decision. We trust the movement will not become general. It is a time for the healing of divisions rather than for the creation of new ones. At the same time, we also trust that the spirit of intolerance may develop no further. The so-called "inerrancy deliverance," while it is to be looked upon simply as the expression of the individual opinions of the commissioners, might, if urged as a doctrine, render further endurance wrong. There is no room for the spirit of the Papacy in the Protestant Church.