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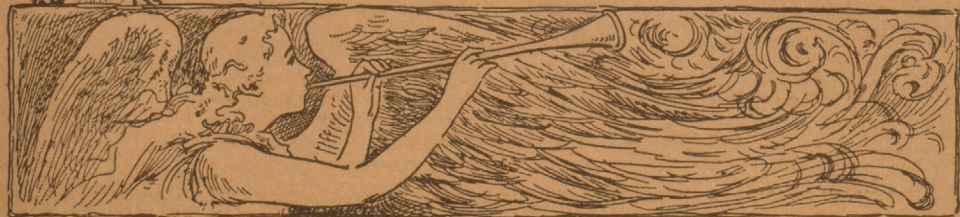
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An International Monthly Magazine
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and Discussion of Practical Issues.

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THE HOMILETIC REVIEW

DECEMBER, 1896.

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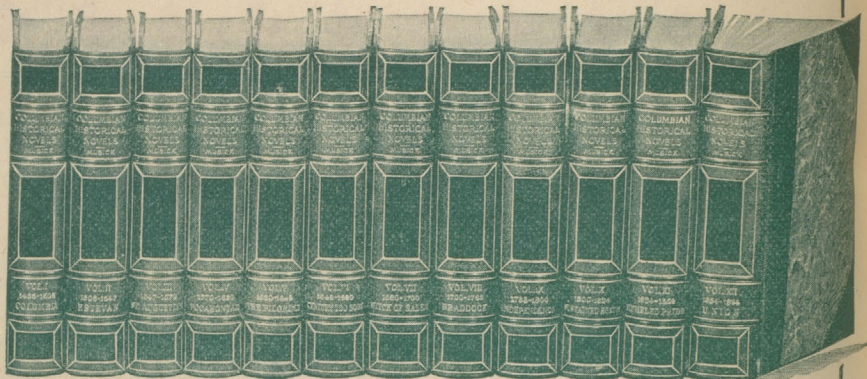


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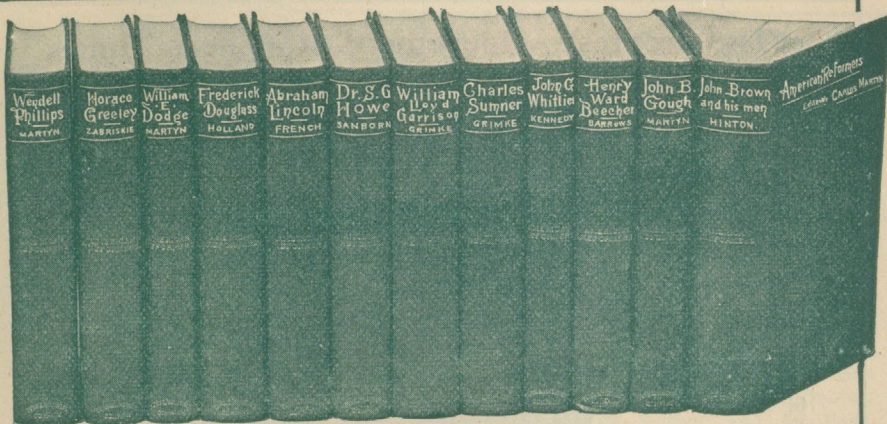
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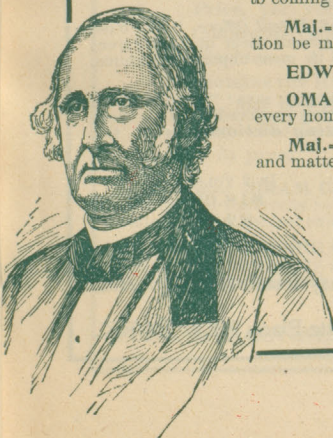
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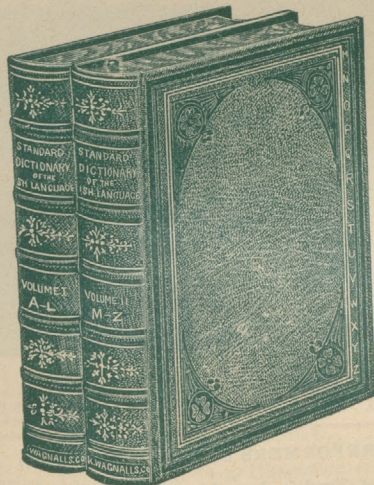


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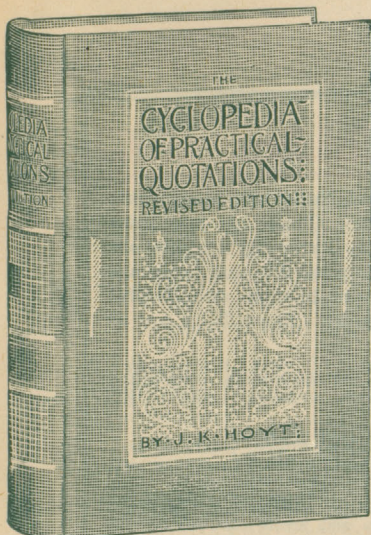
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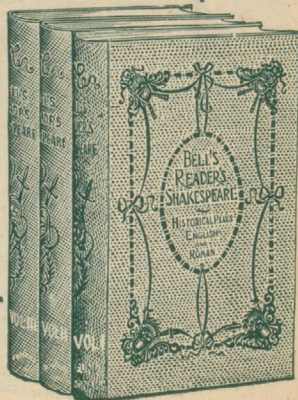
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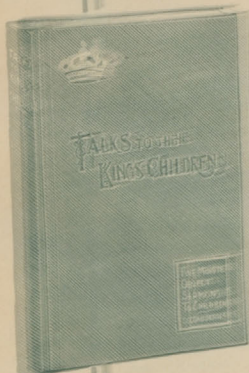
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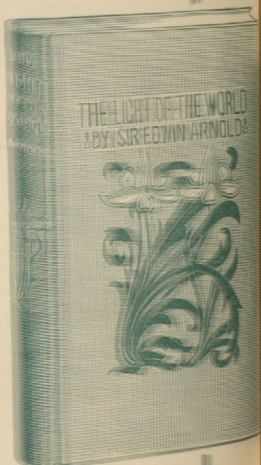


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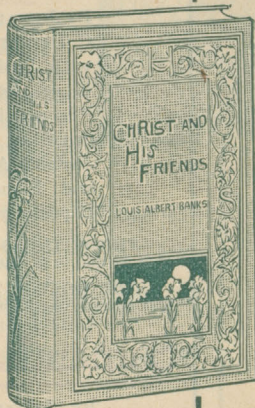
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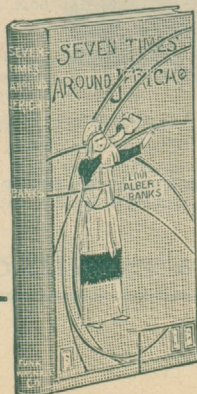
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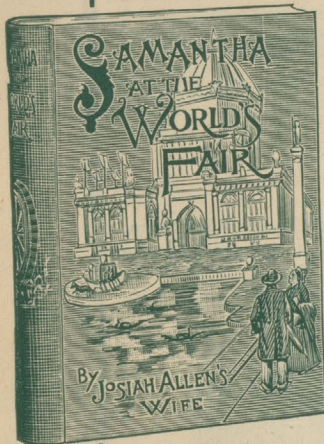
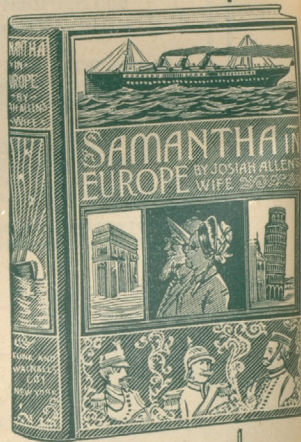
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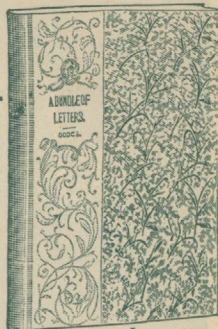
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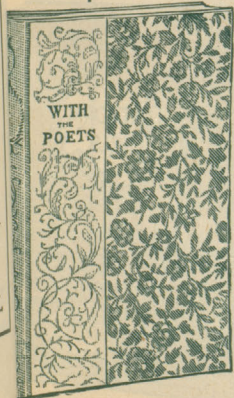
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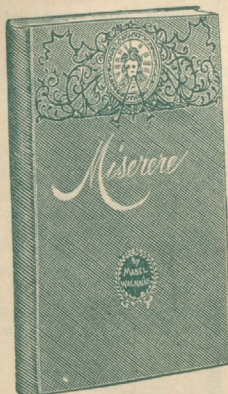
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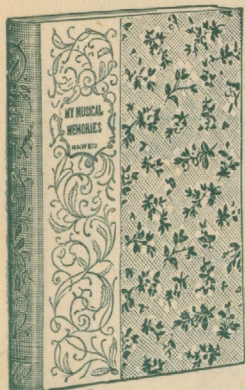
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THE HOMILETIC REVIEW.

VOL. XXXII.—DECEMBER, 1896.—No. 6.

REVIEW SECTION.

I.—THE APOSTLE PAUL AS PREACHER.

PAUL AND PSEUDO-PAUL.

BY WILLIAM C. WILKINSON, D.D., PROFESSOR OF POETRY AND
CRITICISM IN THE UNIVERSITY OF CHICAGO.

IN the preceding paper we considered two capital characteristics of Paul as preacher, such in their nature that they can not be presented for emulation on the part of the preachers of to-day. No one now can speak, and speak with a sane consciousness, like the sane consciousness which Paul had, of speaking by direct, unmediated communication of truth from Christ; no one now can speak in the exercise of such authority as was Paul's.

But Paul's absolute obedience to Christ may be emulated; as also may be emulated Paul's absolute fidelity to the idea of making obedience to Christ from all men the comprehensive object of preaching. And I have now to bring forward another trait of Paul as preacher in which he may well be emulated. Paul preached in a tone of intense personal conviction. It might seem that Paul's sense of peculiar relation to Christ as Christ's oracle, should have rendered faith, on his part—faith rising to the degree of intense personal conviction—a matter of course, a matter, as it were, of necessity. But such was not the case. That this is true is shown by Paul's own confession. He says: "We [I] also believe and therefore also we speak." This is the language, not of authority, not of present overcoming consciousness divinely impressed upon the user of the language, that he is the inspired and infallible organ of revelation from God; it is the language of faith, of personal conviction. Paul, we must suppose, had as much opportunity, and as much need, of exercising faith, as has any ordinary Christian. He had to have faith in order to receive from Christ the communication that Christ wished to impart. Paul's faith was the ever-open receptacle for the treasures of truth of which he thus

became steward. He preached, therefore, with faith, with conviction, vivid and vivific, and not simply as a possessed, and, so to speak, involuntary, mouthpiece for the Spirit of God.

Born of his conviction was that inextinguishable zeal which was a further characteristic of Paul as preacher. Paul's zeal was as tinder to his energy. The two together engendered an incomparable locomotive force lodged in him—like the enclosed and enkindled powder that bears the rocket on its aspiring parabola into the upper air. There was never another such an unresting embodiment as was Paul, of disinterested zeal in propagandism, enlisted on behalf of an apparently hopeless cause. When just consideration is given to all the conditions of Paul's case, his single-handedness, his nakedness of apparent weapon against such a conspiracy of hostile powers, his poverty in material resources of whatever kind, his physical ill-health and weakness, the arrests and imprisonments to which he was subject, the indignities, the cruelties, he suffered—when these things are duly considered, and over against them is placed the enormous, the yet unexhausted, the apparently inexhaustible success that he achieved, making the world and making history new, I confidently submit that no parallel to Paul can be found among men. I thus speak counting out of calculation for the moment the supernatural coefficient that multiplied the results of Paul's activity. I am far from ignoring that supernatural coefficient. But, remembering it well and according to it much, I still reckon Paul's personal achievement, quality and quantity both considered, something that surpasses what can fairly be credited to any other individual human force working in history. Alexander the Great, Julius Cæsar, Napoleon Bonaparte, are not worthy to be named in the comparison. And it was the extraordinary, the amazing *vis vite*, pure energy set on fire of zeal, in Paul, that, exceptional divine assistance being for the moment left out of the account, should perhaps mainly be esteemed the secret of his power. Such a heart-beat of force, forever equal, and a little more than equal, to his need, as throbs in Paul, like the pulse of a great ocean steamer's engine making her whole hulk tremble! It might seem that the energy thus attributed to Paul belonged to the man, rather than to the preacher. But the man and the preacher are always inseparable. And what differences preachers one from another, with respect to the total volume of influence that they finally exert, is, I am persuaded, as much as anything the original endowment of energy which they put into their work. Paul's prodigious energy as a man was not only an indispensable, but a very important, element in his power as a preacher.

I have already alluded to the advantage belonging to Paul in the possession of an intellect thoroughly trained and furnished for the work that it had to do. Paul had thought long and deeply; and the quality that only long and deep thought can give to a man's intellectual product, is everywhere recognizable in Paul's writing. We are

quite warranted in assuming that the character of his preaching corresponded. It was a thinker, not a mere homilist, that so easily struck out that fine generalization, with its illumining comment, which surprises and delights us as we read the thirteenth chapter of Romans: "He that loveth his neighbor hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not covet, and if there be any other commandment, it is summed up in this word, namely, Thou shalt love thy neighbor as thyself. Love worketh no ill to his neighbor: love therefore is the fulfilment of the law." Luminous general observations open vistas and prospects into wide realms of truth, at frequent intervals throughout Paul's writings. But what need of particular instances to illustrate Paul's intellectual height and breadth, and the richness and ripeness of his thought? It suffices to remember that one of the very greatest intellectual as well as spiritual achievements in history, I mean the erection of Christianity, out of Judaic narrowness and sterility, into a world-wide religion fit for all time, was due by eminence to the sympathetic comprehension by Paul, as a thinker, of his Divine Master's thought and purpose for the rescue and elevation of mankind.

But not less Paul the thinker was also Paul the man of affairs. There is no closet atmosphere about his writing; and still more impossible was it that there should be any such atmosphere about his preaching. He knew men, as one who was himself a fellow man; not simply man, like a philosopher. He lived and thought and felt and spoke in a world of concrete realities. Hence the omnipresent pertinency, the practical adaptedness, of his teaching. He had instant infallible sagacity of the situation, the need. "Making a difference"—his own words of advice to the young preacher—might be taken as the maxim and motto on which he himself practised.

Out of this indescribable realness, livingness, in Paul, sprang his instinct and habit of availing himself of opportunity. It was a perfectly conscious aim with him to be, in the best sense of that ambiguous word, an alert opportunist. He said of himself that he became all things to all men in order that he might by all means save some. "Redeeming the opportunity" (that is, making thrifty use of the passing occasion's particular chance), a combination of words having, where it occurs, the force of a precept, is another expression from Paul's pen indicative of the value he set on the idea of matching the moment with just that moment's fit word.

Of close kin to the trait in Paul's preaching last named, yet distinguishable from that, and worthy of separate note, was his habit of dealing, as Christ also dealt, with individual souls, not less—perhaps more—than with masses of men. This might seem to be a pastoral, rather than a homiletic, habit; and such no doubt it predominantly was. But no preacher who is also pastor, as was Paul, can fail to have his preaching profoundly affected by the pastoral quality; and

that quality is discriminating attention to individual souls. Paul emphatically testifies to the particularity of his concern for those to whom he brought the Gospel. This testimony is marked with repetition, as well as with emphasis, of statement; and it is very instructive. To the Ephesian elders meeting him at Miletus, Paul said: "Ye know . . . how . . . I . . . have taught you publicly and from house to house. . . I ceased not to warn every one night and day." To the Colossians, he wrote: "Whom [that is, Christ] we preach, warning every man and teaching every man that we may present every man perfect in Christ Jesus." Nothing could exceed the individualizing spirit of such faithfulness in preaching as Paul thus describes, claiming it to be the habit of his own apostleship. To the Thessalonians: "Ye know how we exhorted and comforted and charged every one of you, as a father does his children." Paul then did not deal with men as it were by wholesale merely; he aimed his lasso at individual hearts and consciences. To change the figure, his discourse was like a net, flung over his hearers, that captured them one by one, each, so to speak, in a separate mesh specially prepared for him and specifically aimed at him. How completely that instinct, and that cultivated habit, in Paul, of which I shall speak presently, I mean his quality of gentleman, saved this intent individualizing of his hearers from degenerating into offensive personality, the signal example of his address before Felix well shows. Here Paul gave to a cruelly unjust, a grossly licentious, Roman ruler a discourse on righteousness, on self-control, on impending judgment. He was faithful enough to make his guilty hearer tremble; but at the same time gentlemanlike enough not to affront him.

It need hardly be said that naturally such preaching as that thus described had for its object practical results immediately to follow. I have just now arrested my writing to take, by a rapid perusal of the narrative, a fresh impression of the character of the history recorded in the Acts, in that part of the history which is concerned with the activities of Paul. There is nothing more striking about it than the intense livingness that throbs in it, and the abounding fruitfulness of the apostle's labors. He went like a reaper through a field white to the harvest. He appears everywhere in the act of gathering sheaves. If he struck a region or a class of people that yielded no return of fruit to his labors, he went elsewhere. He was not satisfied unless he saw of the travail of his soul. This spirit of desire in him tended irresistibly to its own fulfilment. It will always do so in every preacher's case.

Ancient eloquence in general seems not to have indulged, so much as modern eloquence, especially perhaps among English speakers, tends to do, the quest of illustration to enliven and enlighten discourse. Paul, accordingly, judged by current standards, could not be said to abound in illustrations; and he was far enough from being the master

in this kind that Jesus was. Still he did illustrate strikingly, and this as in contrast with all the other New-Testament writers and speakers, deserves to be especially noted of Paul. Witness his consummate analogy adduced in setting forth the truth concerning the fact of the resurrection. Witness again his analogy of the human body with its various parts to the church of Christ, whole and one, yet made up of individual members. Then, too, his vivid imagery drawn from the equipment and discipline of the Roman soldier.

A man with *savoir-vivre* so abundant, tact so swift and so versatile, as were Paul's, could of course not be wanting in the social accomplishment of good manners. But Paul had a courtesy that went much deeper, and was therefore much surer, than good manners. He was a gentleman to the very heart of him. To be sure, it is from Peter—from whom less perhaps than from Paul, was to have been expected such an instruction—that we have the precept, "Be courteous." The school of Christ proved to Peter, as it proves to all who are willing learners in it, an admirable school of good manners. But Paul, in his more wide-sweeping way, says the same thing, and more, when he says, "Render to all their dues," which is the very definition of politeness. And Paul, under all circumstances, exemplified in his own conduct what he thus taught. Once indeed he was provoked into a form of disrespect toward a Jewish ruler who had outraged him beyond endurance. But how quick, how perfect, how consummately high-bred the self-recovery, and the amends that he made! The moment's lapse—if lapse it ought to be called, that fine indignation against insult and wrong—served but the purpose of bringing out into stronger relief the exquisite self-control which was Paul's habit, and which is the basis of courtesy. Paul had so much unavoidable occasion to challenge men's passions and to cross men's prejudices, that it was immense gain to him not to affront anybody needlessly. The present writer, during a period of his life in which it was a part of his duty to advise young preachers, proposed to them as a maxim of wise pulpit discourse the following: "Yield to your audience in every respect save that one respect in which it is your present object to get your audience to yield to you." Paul exemplified this precept in his practise.

But there was a danger near—the danger of conceding too much, of being, or of seeming, subservient. Paul avoided this danger; still, not so as to escape the charge from his enemies of loving the favor of men,—in short, of being a trimmer. He was aware of being thus accused, and when, on one capital occasion, he felt obliged to use sharper language than he liked ever to do to his Christian brethren, he alluded to the false accusation. "Do I now please men?" he asked, with a moment's indignant, but not ungentle, sarcasm. Immediately recovering his more natural tone of candor and earnestness, he appealed to his life, to his apostleship, to his relation of bond-slave to Christ, for his vindication against the charge. If my object had been to please men,

he said, I certainly should not have gone about to accomplish my object by making myself a bond-servant of Christ. That was not then the road to popularity!

Such was Paul's sensitive fondness for deferring to others, for being complaisant, that, when he had imperative need to use sternness, he found it easier to do so in letters than in face-to-face contact with men. This habit of soft-heartedness in him sometimes prompted those who opposed Paul to seek their ends by making, to the persons concerned, a certain representation about the apostle which has been strangely misunderstood by many readers of the New Testament, even by many New-Testament commentators. Thus Paul's opponents told the Christians of Corinth that however stern he might be in his letters, they need have no apprehension of his being seriously severe, when he should actually be present among them. He makes great demonstration beforehand, they said, of what he will do when he comes; but he does not carry out his threats. His letters are formidable; but his behavior when he is personally present does not at all correspond. As the passage is translated, "His letters are weighty and powerful, but his bodily presence is weak and his speech contemptible." Paul himself cites this language, to assure the Corinthians that, if need continue, he will in truth show himself when he comes all that is warned and threatened in his letters. The phrase "bodily presence," which the context proves to mean only presence in the body, as distinguished from absence, has misled students to find here an allusion to Paul's personal appearance and to his style of elocution, both which ideas are remote from the thought of the passage. Of Paul's physical appearance we really know nothing, and nothing of his style of elocution—one remarkable trait of the latter excepted, a trait to be noted hereafter in its proper place and order. We certainly have no reason to think that Paul's physical equipment for oratory was in any respect despicable; tho, had this been the case, it would only increase the wonder of his apostolic achievement.

Having spoken so strongly—not too strongly—of Paul's instinct and habit and skill of adjusting himself to occasion and need, I must now not fail to speak as strongly—and too strongly I could not speak—of his eventual unswerving fidelity, both in word and in deed, to his convictions of truth and of duty. Nobody could flame hotter than he in denouncing iniquity; nobody use language more towering, more overawing, in vindication of what was vital to the doctrine of Christ. "Tho we or an angel from heaven should preach unto you any gospel other than that which we have preached unto you, let him be anathema"—so he wrote to the Galatians. He dictated the letter. One can imagine the inspired man dilating his form and his stature, and raising his hands in commination to heaven, as, pacing his room, he poured out those burning words. Then, lest the very passion of those words should, by raising a suspicion of hyperbole, partly defeat

their purpose, hear him immediately repeat them: "As we have said before, so say I now again. If any man preacheth unto you any gospel other than that which ye received, let him be anathema"—as if to give notice that not one jot was to be abated from the fulness of the meaning of that which he had thus so startlingly protested. I have no need to cite anything in illustration of Paul's power and his will in invective; but that branding imprecation of his upon Elymas, the sorcerer at Paphos in Cyprus, springs to my mind, "O full of all guile and all villainy, thou son of the devil, thou enemy of all righteousness," etc.—words so fierce in their energy that, as one reads them even now in translation, they almost seem capable themselves of working by their own unaided virtue the blinding effect that followed them—yet how restrained withal they seem, as if "half his power he put not forth"!

But Paul greatly preferred to use gentleness; and his gentleness has always a certain fine enhancement of effect due to a sense inspired all the time that the user of it had weapons at command that he might employ to compel, or to punish, where he could not persuade. What eloquence there is in an appeal like the following: "Now I Paul myself beseech you by the meekness and gentleness of Christ!"

Strangely enough, Paul's popular reputation is perhaps chiefly that of one who by eminence and by preference was a logician. This is due probably to the disproportionate and distorting use which the systematic theologians have made of Paul's writings. He does indeed reason in them—after the manner natural to a man of his race, and his time, and his mental training. But Matthew Arnold, sadly as he failed in criticizing Paul, was quite right in insisting that such writing as the apostle's was not dogma but literature. As already suggested, Paul preached in his epistles; he did not construct a theological system in them. Still, there was the substance and there was the effect of argumentation in Paul's representations of the Gospel. In other words, there was an intellectual basis to his discourse. If Paul had not been so gravely misrepresented as predominantly logical in his mental make-up and method, I should have felt it necessary to say, with the emphasis which just proportion seemed to me to require, that an important element of his preaching was the appeal in it to reason and judgment. As it is, I need only mention the undoubted fact, and try to abate the estimate generally prevailing of its relative importance in a true appreciation of Paul. He was indeed a doctrinal preacher. But he was still more ethical than doctrinal. His doctrine was for the sake of conduct. His epistolary sermons will, in important instances, be found to hinge their whole inculcation on some connective word or phrase that turns the discourse from doctrinal exposition to insistence on right behavior. Thus, in the epistle to the Ephesians, after three chapters of lofty doctrine, the pivotal word "therefore" carries over the discourse to inculcation of practise corresponding. "I, therefore, the prisoner of the Lord, exhort you to walk worthy of the calling with

which ye were called." The motive everywhere is love to Christ, born of Christ's love to men. It is Christ's atoning love, His love shown in sacrifice of Himself, His vicarious love. "Who loved me, and gave himself up for me," is the sort of language that Paul characteristically used. To the Ephesian elders he spoke of the "Church of God" as purchased by God with His own blood. Such language makes Paul's ethical teaching differ by the whole heaven from the ethical teaching of those who treat Jesus as a mere Teacher, and not as a suffering Savior. It is noticeable that even when Paul seems most purely theological, when, for example, he is setting forth his master doctrine of justification by faith, he expresses himself in language determined by his favorite principle of obedience. Thus he speaks of persons not "submitting" themselves to the righteousness of God. He conceived of the doctrine practically. Saving faith was an act and attitude of obedience.

I am led naturally now to a further trait of supreme importance in Paul's preaching—a trait which has indeed already been shown, as could not but be the case, in occasional glimpses throughout these pages, but which has been purposely reserved, for full and fit signalization, to the conclusion of the present paper. No one whose attention has been held to read what has herein previously been said and implied about Paul's just intellectual rank among men, will commit the mistake of imagining that I underestimate his gifts of mind, when I say, as I do say, that after all it was Paul's heart, almost more than his brain, that made him the preacher that he was. If we may judge from the documents in evidence, his was the greatest and the tenderest heart—by far the greatest and the tenderest heart—that beat in the breast of any one of the apostles of Christ. It was Paul's power of love and of all lovely emotions, quite as much as it was his intelligence, that enabled him so sympathetically, beyond all peers of his own time, or of any time since, to take up the thought and feeling of his Lord. It is not too much to say that the "mind" of Christ—that is, the peculiar doctrine and spirit of Christ—is exhibited in Paul with such a fulness of varied application to life, that the rich and beautiful representations of the four Evangelists would be incalculably less effective than they are, if they were without that inspired apostolic commentary to interpret and apply them. Christ chose with marvelous wisdom, when He chose Paul to be His apostle to the Gentiles. We dishonor Christ when we seek to honor Him by disparaging Paul in comparison of the Evangelists. We could scarcely better afford to dispense with Paul's Epistles, than we could afford to dispense with the Gospels. And, rightly read, those epistles present Paul to us as a great magnetic heart, charged full from Christ with power to move a mighty brain, to sway an imperious will, to subdue an importunate conscience,—in short, to swing a whole majestic manhood, unswerving through a lifetime, along an orbit of joyful, harmonious obedience to a

Master loved and adored as at once human and divine. Yes, let us not fear to say it—for it is the truth—Paul was markedly an emotional preacher.

This we know, not only from contemporary narrative, but from Paul's own abundant confession, nay, profession and testimony. For this great man was emotional to the degree of frequent, if not habitual, capitulation to tears in his preaching. Such meaning seems implied in this from his address of farewell to the Ephesian elders: "Watch and remember that by the space of three years I ceased not to warn every one night and day with tears." That is one only of two allusions made by him, in the course of the same address, to his own tears. Even in writing his letters—and therefore without the incitement to emotion furnished in the presence of a sympathetic and responsive audience—Paul, he himself tells us, had fits of weeping. He repeatedly appeals to his tears in witness of his love, his longing, and his earnestness. To the Corinthians, in his second letter, he said: "Out of much affliction and anguish of heart [this refers to a previous occasion that had required severity from him] I wrote unto you with many tears." Then, as if not thus to excite in them a painful sympathy for himself, he adds, with an inimitable delicacy characteristic of Paul alone: "Not that ye should be grieved, but that ye might know the love which I have more abundantly unto you." Once more, in his letter to the Christians of Philippi, he writes: "Many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ."

Of course, due allowance is to be made for the naturally more demonstrative impulse and habit of the East, as contrasted with the phlegm and self-repression of our race. But the difference is not all a difference of race and of climate. Paul is the only one of the apostles of whom such emotional outbreaks appear to have been characteristic. Peter indeed, on one memorable occasion, "wept bitterly;" but that, so far as the record enables us to judge, was a solitary exception for Peter; and it appears a case without parallel in the experience of any other apostle, save Paul.

Now I am quite ready to admit that Paul's susceptibility to tears might justly be reckoned not very significant—if indeed it were not rather even to be reckoned significant of weakness on his part—except for a certain highly important interpretative fact which must be taken into account in connection. That fact is this: Paul habitually spoke and wrote under an influence of emotion in his heart such that tears were not unfrequently the inevitable expression of it. Paul's tears were not the easy outflow of a shallow sensibility. They marked the culmination and climax of a great elemental passion in his soul—a tenth wave, so to speak, of the sea in storm. Whatever Paul thought he thought passionately, whatever he believed he believed passionately, in short, he was passionate in whatever he did. Now certainly

I can not mean that Paul was a creature of unreasoning impulse or that he was blindly impetuous and heady in a frenzy of zeal. On the contrary, no man was more considerate than he. But he moved, when he did move, with his whole heart. The entire man was engaged. Still, no word less intense than "passionate" would adequately express the fervor of the movement in which, with Paul, both heart and brain were perpetually astir. Not that he could justly be described as lacking in capacity of repose. But his repose he found in the absolute unobstructedness of uniform advance toward a goal. It was a peace like the peace of God, which is reconciled, we know, with incessant activity. "My Father worketh hitherto," Jesus said. It was Paul who taught: "Let the peace of God ["Christ" rather, instead of "God," should perhaps be the reading] rule in your hearts." That teaching was out of a spirit in the teacher that had itself realized the peace recommended. Passion reconciled with peace, was Paul's experience. His love of Christ was a passion. His love of his fellow Jews was a passion. His love of all men was a passion. He adored passionately. Witness the fountain-jets of doxology that every now and then unexpectedly, in the midst of his epistles, burst like the vent of an artesian well out of the levels of quasi-logical discussion. It was a passionate heart adoring that forced them forth. Nobody reads Paul right, who does not feel the oceanic ground-swell of emotion that continually heaves underneath the words. And in his preaching beyond doubt the passion was manifold more than it could be in his writing. No cold-hearted logician, like what Calvin seems, was Paul. And then the infinite, all-loving condescensions with which this great man stooped to the state of the lowly about him! How he ministered to the slave! How he toiled with his hands for his own support while he preached! "These hands," he eloquently called the Ephesian elders to witness, "have ministered to my necessities, and to those that were with me." His love was no cloistered, seclusive, serene sentiment supported by mystic contemplation. It was a hard-working, practical, ministrant affection.

When I think of this man with his magnificent gifts, devoted, all of them, laboriously devoted, to the self-sacrificing service of his fellow men in life-long, absolute, adoring obedience to the crucified Nazarene, recognized by him as the Son of God with power; when I think of his claims to be recipient and trustee of unmediated revelation straight from Christ Himself—claims that must be acknowledged as valid unless they were either a wild hallucination or a monstrous lie; when I think of all this, and then hear men crying, "Back to Christ from Paul!" I feel like replying to them: "Nay, but back from the Paul of your false conceptions to the real Paul of the Acts and the Epistles; and, through this Paul, nearer and ever nearer to that Christ whom he, more perfectly than any other of the sons of men, knew and loved and represented in word and in deed."

II.—THE DATE OF CHRIST'S BIRTH.*

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ANY one anxious to amuse himself by playing intellectual blind-man's buff on the largest scale, could not do better than try to prove to the satisfaction of all concerned the exact date of the birth of Christ. The falling leaves will not know a more whirling dance in the windy October now on us than his poor thoughts will in the limited ballroom of his skull! The received chronology of the Abbot Dionysius the Dwarf, which dates from the first half of the sixth century, is universally admitted to begin some years too late in fixing the birth of Christ as having taken place in the 754th year of Rome. This is clear from his starting with an error as to the date of the death of Herod, which he necessarily uses in his calculation as one of the fundamental points made known to us in the first and third Gospels. (Luke iii. 1; i. 5; ii. 1; iii. 23; Matt. ii. 1, 19). According to these texts Jesus must have been born while Herod was still reigning, but he died in the beginning of April, in the year of 750 of Rome, so that the Dionysian era is thus at once proved too late by more than four years, Herod having died four years before it begins. In the beginning of March, 750, Herod had left Jerusalem for the last time, going down to Jericho, from which he was carried over to Callirrhoe, on the east side of the Dead Sea, to try the warm baths there. Instead of doing him good, however, they nearly killed him, and he had himself brought back again in all haste to Jericho, where he died a few days later.

Dionysius had based his calculations on the mention by St. Luke that John the Baptist, who was a little older than Christ, began his public work in the fifteenth year of Tiberius, and that Jesus was "about thirty years old" when He began to teach (Luke iii. 1, 23). This fifteenth year of Tiberius would be perhaps 782 or 783, and thirty deducted from this would give 752 or 753, to the latter of which Dionysius added a year, on the supposition that Luke's expression, "about thirty years," required him to add a year. But the vague "about" was a weak ground on which to go, and, besides, the reign of Tiberius may be reckoned from his association in the government with Augustus, and thus, from 765 instead of from 767. The texts I have quoted from St. Luke can not, therefore, be used to fix either the birthday, or the month of the birth, or even the year. This is seen, indeed, in the varying opinions on all these points in the early church and

*Dr. Geikie's able article is the first of the discussions promised in connection with the Editorial Note in *THE REVIEW* for September, entitled "The Twentieth Century's Call to Christendom." It would not be easy to find one better qualified for the popular discussion of this subject than Dr. Geikie.

from the fact that the 25th of December has been accepted as the birthdate only since the fourth century, when spread from Rome, as that which was to be thus honored.

The mention of the Temple having been forty-six years building (John ii. 20) when Jesus spoke of the temple of His body in Jerusalem, has been thought to supply a second means of fixing the birthdate of Our Lord. The expression points to the Temple having been begun that number of years before; not to their being completed, since the entire work on it continued till the opening of the last Jewish war; ending only when the war began. Now Herod began his great undertaking in the eighteenth year of his reign (Jos. Ant. xv. ii. ; 5, 6), and this year extended from Nisan, 734, to Nisan, 735. Hence the Passover at which the Jews spoke to Christ about its foundation as then forty-six years ago, would be the Passover of the year of Rome 780. Before this Passover, Jesus had made a short stay at Capernaum, had journeyed to it from Cana during the week following the visit to the Baptist, and after the forty days' temptation in the wilderness. The baptism of Christ would thus fall somewhere about the beginning of January, 780, or at the end of December, 779. But as Jesus was "about thirty years" old at His baptism—rather beyond the thirty than below it—if we count back from it we make His birth fall either in the beginning of January, 750, or in December, 749.

The census decree of Augustus, by which "all the world was to be enrolled" is another datum from which calculations have been made (Luke ii. 1), but it is not of much service in supplying a sure chronological basis. After nearly 2,000 years it is impossible to know minutely the details of local or even general history, and hence we find no notice, outside St. Luke, of any such edict in the time of Augustus, imposing such a census on Judea. The mention of its having been taken "when Quirinius was governor of Syria" has further complicated the matter, since Josephus tells us that Quirinius was "governor of Syria" six years after the beginning of 759, which would bring the date to 765, too late to fit into the Gospel narrative. This difficulty has been explained either by supposing that Quirinius was twice "governor of Syria," or by interpreting Luke's words as referring to a preliminary enrolment—"the first"—which was followed by the completion of the census, some years later. When we find men like Mommsen on the one side, and Schürer on the other, in this controversy, it will be felt that confidence in any conclusions drawn from it is hardly attainable.

The mention of Zacharias, the father of John the Baptist, having, as a priest of the course of Abijah, been on duty in the temple when his son's future birth was announced to him by the angel, is another starting ground of calculation (Luke i. 5). The twenty-four "courses" of priests, of which that of Abijah was the eighth, did duty in succession in the temple for a week each, and we know definitely that

on the eve of the final storming of Jerusalem, on the 9th of the month Ab, of the year 823, the first "course," that of Joiarib, entered on its week's duty. This would make the times of Zacharias's weeks in the year of the birth of John, from the 17th to the 23d of April, or from the 3d to the 9th of October, that is, in the spring and in the autumn, for each "course" attended twice a year in the temple. The birth of Christ, reckoning it fifteen months later than the announcement to Zacharias, would thus be in the year 749, or five years before our era; the ground for setting it fifteen months after the vision of Zacharias being that the announcement to Mary is said to have been made six months after the birth of John (Luke i. 26). Since, however, Zacharias was twice in the temple in the year, Christ may have been born either in the month of June or in that of December. But to keep the flock out through the night in winter, in Palestine, is very unusual, for the country lies high above the sea, and what with fierce rainstorms, and sometimes heavy falls of snow, and with the coldness even of clear nights, neither sheep nor shepherds could well bear the exposure. Indeed the Talmud speaks of it as a settled custom to drive in the flocks at the beginning of the rains in November and keep them housed, at least by night, till March.

This appears to favor the belief that Christ was born in June, when the manger was free for use as a cradle. Besides, it seems impossible to conceive that the population would be required to travel from one end of the land to the other in the winter months, when no one stirs from home who can help doing so.

But the whole calculation is made uncertain, from the absence of proof that the succession of the "courses" in the temple service, was maintained exactly, without interruptions, from their restoration under Judas Maccabæus to the fall of Jerusalem. The whole matter, in fact, is doubtful, and the foundation sought in it of historical exactness respecting the birth of the Savior is necessarily precarious.

The nearest approach to a sound conclusion is, in fact, supplied by the statement that Herod was alive for some time after Christ was born. The infant Redeemer must have been six weeks old when presented in the Temple, and the visit of the Magi fell we do not know how much later. That the massacre of the children at Bethlehem included all from two years old and under presupposes that the Magi must have come to Jerusalem a long time after the birth of the expected king, for there would have been no sense in killing children of two years old if Christ had been born only a few weeks or even months before. That there was a massacre, as told in the Gospel, is confirmed by a reference to it in a Satire of Macrobius (Sat. ii. 4), so that the crime is historically true and the higher criticism which treated it as a fable is convicted of error. But if Christ was born two years before Herod's death,—and He may have been born even earlier—

this would make the great event fall in the year 748, or six years before our era.

In connection with this striking evidence that our date for the birth of our Lord is much too late, a curious interest attaches to the attempts to ascertain it from the scientific study of the heavens by astronomers. So long ago as 1606, Kepler, in a treatise which I read in the British Museum—"De Jesu Christi vero anno natalitio"—made use of a "conjunction of the planets Jupiter and Saturn, in the Constellation of the Fish, in the year of Rome 747, as the basis of a calculation which even as he left it, and still more as developed by some modern investigators, gives results noteworthy in several aspects. According to these reasonings—suggested, it may be, by the old Jewish tradition of the same conjunction having happened in the same constellation in the third year before the birth of Moses—that of 747 has been associated with the Star of the Magi, which announced the near approach of the birth of the Messiah. Roused by this phenomenon to expect the advent of some great personage, the Magi, as Kepler thought, were, some time later, directed to the scene of the now just-born Child, by an extraordinary appearance in the heavens, which was the "Star in the East," of the Gospels. Kepler supposed this must have been a fixed star, bursting into temporary brightness, like that which shone out in 1573, in the constellation Cassiopeia, or in Ophiuchus, in 1604. Wieseler fancies it must have been a comet, perhaps that of which the Chinese annals speak as seen in the year of Rome 750—in spring. If any weight be assigned to these speculations, they strengthen the proof that Christ was born four or five years before the date usually accepted. Yet the uncertainty running through all the calculations based on these real or supposed phenomena is seen in the fact that, as their result, the date has been variously fixed as falling in one or other of the years 748, 749, 750, and 752. Another independent calculation, indeed, not derived from astronomical grounds—that of Caspari—decides for the year 753. An absolutely sure conclusion can not, therefore, be obtained from the defective data at our command, but one thing is certain, that our date is wrong, and that Christ was really born some time between seven years before and one year before our era.

As to the day of our Lord's birth, the uncertainty is at once seen, from the fact that the feast of the Epiphany was kept in the old Eastern Church as that of Christ's birth on the sixth of January—that is, the sixth day of the Roman year, because Adam was made on the sixth day of creation! In the opinion of some of the Fathers, however, the Epiphany commemorated the descent of the Spirit on the Savior after His baptism, thus leaving the birthday without a memorial. This deficiency, it was felt, needed to be supplied, and the intimate blending of the old and new dispensations in the minds of Christians in these ages found a solution easy. Christ was the

true spiritual Temple, which was to take the place of that made with hands, and Haggai says that the foundation of the temple of Zerubbabel was laid on the twenty-fourth of the ninth month, which was equivalent to our December (Haggai ii. 18), and just as the churches believed that Christ, as the second Adam, must have been born and must have died on the same day as the first Adam, so they gladly received the idea, mooted first in the third century, that He must have come as the True Temple of Prophecy, that is, He must have been born on the same day as saw the first stone laid of the temple on Mount Moriah, after the return from Babylon. But as the 24th day ended with sunset, the actual birth through the night belonged, by Hebrew reckoning, to the 25th day, our Christmas. This, therefore, was accepted as the feast of the birth of the Living Temple of Christ's earthly body, a feast of eight days being instituted to celebrate it, as was and is the usage with the Jews, in connection with what might be called the birth of Zerubbabel's temple. And as illumination of the houses and the kindling each night in the temple of an additional lamp of the seven-branched candlestick marked the one feast, so illumination of their churches and dwellings marked the feast of the birth of Christ, the Incarnate Temple of God. There was, indeed, for a time, some question how best to find the day corresponding to the date in the Hebrew calendar. But the Christians, from "Thrace to Cadiz," used the Roman calendar, and as Nisan, the first Hebrew month, corresponded to our April the ninth month was December, so the 25th of that month seemed pointed out as the right day. It appeared additionally appropriate, moreover, since the short days had then just ended, and Christ, as the Light of the World, shone, as it were, like the reawakened, victorious Sun.

II.—ON THE STUDY OF POETRY BY THE PREACHER.

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AN emphasis should be put on the word *study* in this statement of the subject before us. It is to be presumed that all preachers *read* poetry at times and to a greater or less extent. At least it may be said that the number of divines, who, like Darwin in his later days, find even Shakespeare nothing but a bore and confine themselves to strictly professional reading, is very small. But, on the other hand, it is not invidious to say that the number who make poetry anything like a study is small also, too small for the best interests of the preacher's calling.

What, however, is meant by the *study* of poetry? Not, on the one hand, the technical or professional study, such as critics or professors in the department of literature must give to the subject. For this,

the preacher has no time to spare, and it would not serve his purposes, might, indeed, rather hinder than help him in getting from poetry what he needs. The preacher need not, to secure this, enter into such questions as the difference between the blank verse of Milton and Tennyson, or Wordsworth's theory of poetry, or the structure of the sonnet, or the change from the classical school of poetry to the romantic.

But, on the other hand, more is involved, much more, indeed, than the casual or occasional reading of poems, old or new. Many a man picks up his volume of Shakespeare or Wordsworth or Tennyson to while away odd moments in glancing at the poetry. It is a glance rather than an earnest gaze. Such as it is, it rests him, it delights him. But, at most, it is superficial. It is only the merest incident in his intellectual life. This "dropping into poetry" never can wrest from the poets their divine secret. And he who contents himself with such a use of poetry is apt to make the mistake of concluding that this is about all that poetry can do or was meant to do for him. Poetry for him reaches its end and measures its capability in thus becoming a gentle sedative for tired nerves, or a pleasurable sensation like that gained from listening to a nocturne of Chopin's or the andante of Beethoven's fifth symphony.

There is something midway between this desultory reading of the poems and the technical investigation of professional students, and which answers to such a study of poetry as this paper advocates. It is familiar acquaintance, which comes from oft-repeated reading of the same poet. It is the insight gained by an intimate fellowship with the poetry of a "maker" as the poet has been called. We must never forget that every true poet is a seer as well as a singer. It may be safely said that no one or two or three readings of such poems as Wordsworth's "Lines on Tintern Abbey," or Tennyson's "Vision of Sin," or Browning's "Rabbi Ben Ezra," or Coleridge's "Ancient Mariner," can extract their meaning. And if this be true for these shorter poems, then how much more is it true for longer poems of the great masters, such as Milton's "Comus," or Browning's "Ring and the Book," or, above all, Shakespeare's "Hamlet" and "Measure for Measure" and "Cymbeline," indeed for all he wrote. They must all be read and re-read and read again and again, at different seasons, in different moods, with different purpose, now to enjoy and then to perceive, before the mind has come to see in them what the poet saw, and to feel what the poet felt.

It is this style of acquaintance with poetry that is urged. It is within the reach of the busiest preacher. Is it worth his while?

Before going further, the question might be asked, How many preachers have ever approached the study of Hebrew poetry, as poetry, and apart from its character as a divine revelation? Would not the answer be in many cases, "We have read or studied psalms and prophets for spiritual edification, for sermon material, but not for

their poetry as such." But the claim is made for the Bible, and justly, that much of the Old Testament embodies a poetry of transcendent power. Even those who reject the Scriptures as an inspired Revelation freely admit this. Can the preacher then be said to know his Bible fully till he have drunk deeply at this early fountain of poetic power? And if God has been pleased to make His revelation to us so largely and so richly in the sphere of inspired poetry, may there not be in this a reason for somewhat careful meditation of the best uninspired verse, especially as that has been so deeply imbued with the Christian element?

Poetry in its higher forms gives views of human life, human life in all its changing aspects, in all its varied relations, in all its sensitive problems. The pulpit is in danger of too narrow horizons. The preacher may regard life too exclusively from the standpoint of theology. Or if he be not devoted to theology, he may look at life too much from the point of view his village or metropolitan pulpit may supply. Human life, let us remember, is a vast and intricate and mysterious affair. We talk somewhat glibly about "knowledge of human nature." The human heart with all its passions plays in human life a far greater part than the human interest. Poets deal with the human heart, and not to know the poets is to leave untouched a great source of knowledge of human nature, and may leave the preacher with narrower horizons than he suspects.

When Matthew Arnold gave his definition of poetry as a "criticism of life," exceptions were quickly taken to his view. It was charged that this definition was too little inclusive of all the meanings of poetry, that it erred by defect. Again it was urged that it mistook the real purpose of poetry, which is not criticism so much as revelation. Whatever justice there may be in the exceptions, in using the term "criticism" Mr. Arnold had reference to its larger meaning, to the appreciative element which any criticism worthy of the name must always contain. Thus viewed, the definition contains a truth not to be overlooked or forgotten. I have read lately Hazlitt's charming essay on Milton's "Sonnets" in his "Table Talk," and it furnishes an apt illustration of the point in hand. It would be impossible for any preacher to steep his soul in the poetry of these "Sonnets" and not come into a deeper appreciation of the moral heroism this life of ours needs than he could gain from any source short of inspiration itself. Take the noble sonnet to Cyriac Skinner, or that on his blindness, or that on the late massacre in Piedmont, or that to his friend Lawrence, and I defy any man of sensibility not to find in them, if he will only bring his soul fully *en rapport* with them, something which will give fiber and tone to his thinking on the problems of life they touch. Take the poetry of Wordsworth, so far as bringing men into some real conception of what the problem of life is, so far as it touches the lowly and the obscure among our fellow mortals, it has done more than all

the "theories of the moral sentiments" that were ever written. His "Leech-Gatherer," his "Simon Lee," his "Reverie of Poor Susan," his "Lucy Gray," of these and such as these it may be said, "deep in the general heart of man, their power survives." The same is true of Browning in much of his poetry. His "Rabbi Ben Ezra," his "Abt Vogler," his "James Lee's Wife," in fact the whole volume originally published under the title "Men and Women," at least illustrate and I think confirm this point. And as for Tennyson, it would be enough to cite the "In Memoriam." What fascination for him this life of ours, in its nineteenth-century development, had! It comes out more and more in his poetry. Read his "Locksley Hall Sixty Years After," "The Wreck," "Despair," "Vastness," "Doubt and Prayer," "Faith," "God and the Universe," and it will be strange indeed if a preacher comes under the spell of such poetry and does not feel the awful sacredness as well as mystery of this thing we call human life as he has never felt it before. And when it comes to the greatest, to the world-poets, such as Dante, there is no better corrective to easy-going, superficial, worldly views of life than they furnish, save one, and that is the Word of God in His everlasting gospel. The insight of poets here is amazing. They do have "the vision and the faculty divine." What more splendid, more beneficent gift has God given to man than these poets of the human soul! Among our sins of omission may be neglect of these voices. Or if any reader seeks further illustration or confirmation of such views, to expand which fully would take more space than can be allowed in this article, let him read Hudson's book on the poetry of Wordsworth, or Hutton's "Literary Essays," or, perhaps, better still, Stopford Brooke's "Theology in the English Poets," and he will be satisfied that poetry in its interpretation of human life has a message for the preacher he can not afford to neglect.

Poetry can render another, if a lesser, service, as it may imbue the preacher with a love of nature, a deep religious delight in the work of God, not yet obtained. There are not many preachers of whom it might be said, as Wordsworth wrote of Peter Bell:

"A primrose by the river's brim,
A yellow primrose was to him,
And it was nothing more."

One such is occasionally encountered. He is a capital hand at running a Presbytery, may be a model "stated clerk," but you feel instinctively that his sermons would be a trifle dry. But with many of us who may have this true delight in the world of natural beauty, it is not deep enough, not constant enough. We know a primrose when we see it. Does it, however, ever waken in us, as with the poet, "thoughts that do lie too deep for tears"? If we are so far favored as to visit Switzerland or the Pacific Coast, we are for the time overpowered by the awful grandeur that lifts above us or stretches away in

limitless landscapes. This, however, is something rather occasional. Delight in nature is not the habit of our lives. Perhaps we have never learned the great lesson of seeing how God has lavished His beauty of creation on little things. I have always been struck by the poetry in the 104th Psalm. It begins with strains of grandeur called out by the mighty elements of creation. God comes Himself with light as with a garment and stretches out the heavens like a curtain. But soon the poet sings of the springs in the valleys and the birds singing among the branches. Was it not meant to teach men, especially the religious teachers of men, that they should have exactly the spirit which the Psalm so sweetly and so wonderfully embodies? Indeed, through the gateway of the Psalms, we may enter into that lovely domain, delight in nature for its beauty and as a reflection of the beauty and glory of the Divine Mind. Just as truly, however, may we find in much of our poetry a gracious aid in the cultivation of that joyous communion with the natural world, which enriches life for any man and is worth everything to a preacher. If it was a somewhat tardy gift of our English poets to us, how richly at last they have given it! What tender grace and unfailling charm it has in Cowper's "Task," as he sang of the "slow-winding Ouse" amid all the surrounding scenery of his beloved Olney! What gentleness of touch and depth of sensibility in Burns as he sang of the daisy, and drew that loveliest of domestic pictures in all our poetry, given in the "Cotter's Saturday Night"! In Tennyson, how manifold and rich, in Wordsworth how persuasive and deep-toned! Science with all her wonderful discoveries can not give us this. Not even Roentgen rays can reveal it. Science discovers facts and generalizes law from observed facts. Poetry is the revealer of beauty. This is not rhapsody. If there ever was sober truth, it is this, that he who comes to love nature with any true and full insight into her stores of beauty must imbibe the affection from the poets. Poetry and painting are said to be kindred arts. So they are. Painting may do much to elicit this love of nature. Claude Lorraine and our own Kensett may educate in us, to some extent, this love of the beautiful in nature. But it is only the poet who can take the preacher by the hand and lead him into a new world of delight in the world about him.

There is a third advantage to be derived from the study of poetry by the preacher. It pertains to his general culture. Nothing so well educates imagination, sentiment, feeling, as the great poets. It is their peculiar province. They take their students into it and these soon feel the magic of their art. One can not conceive a more thorough discipline of the imaginative faculty than a familiar acquaintance with Milton's "Paradise Lost." Or, to take a less-noted example, let any reader follow through Shelley's "Prometheus," reproducing, as he may be able, those transcendent pictures in the solitude of his study, and he will quickly feel the stimulating effect of such a poem on his own imagina-

tive power. And then also that education of the sensibilities through poetic readings brings mellowing influences upon our culture—influences needed to countervail influences springing from the more critical exercise of our faculties. It was the remark of a distinguished statesman, that “there is no heart so hard as that of a thoroughbred metaphysician.” We might substitute here “logician” or even “theologian” and the remark would hold good in the sense intended. For the excessive or the exclusive employment of the ratiocinative powers does dry up the sensibilities and in this sense hardens the heart. And culture,—above all, the culture of the preacher—needs this mellowing element. The very fact that so much of his study may be along the lines of theological discussion or biblical criticism, where things are to be looked at in the dry light of the understanding, emphasizes the importance of this truth. Does it not seem as a thing altogether wholesome that a study of Edwards on the Will or Dorner’s “Person of Christ,” should be followed by a course in Tennyson? Would not there be a better balance in culture? And as for the preacher in his official position as a teacher, a master of public address, can he afford to have that side of his intellectual being served by the imagination and sensibilities untouched? The powerful preachers are imaginative and emotional as well as logical. No one ever heard Henry Ward Beecher, or read his sermons, but to recognize the fact that his power rested largely in his quick, deep sympathies and his strong, lively imagination. Danger in too much of this? Yes. But danger in too little also, and where you find one preacher with too much, you can find twenty with too little.

Now if the poets enlarge the scope of our imaginative faculties, so do they also bring our sympathies, our emotions into constant play. The heart is always touched by a great poem, rather, I should say, by a good poem. To use Dr. Johnson’s phrase, “that man is little to be envied” who can read Tennyson’s “In Memoriam,” or Arnold’s “Rugby Chapel,” or the “Stanzas on the Grand Chartreuse,” with unmoistened eye. I think Gray’s “Elegy in a Country Churchyard,” or Cowper’s “Lines to My Mother’s Picture,” has done more to keep the general human heart tender, than any other human agency I know of.

I have not spoken of the importance of studies in poetry as regards style, but the fact is that they are of noble service here. No one can study the speeches of many great Parliamentary orators without seeing how their powers were, to some extent, shaped by familiarity with great poets. Burke and Macaulay certainly owed something to their hours spent over the English poets. Style in the preacher counts for something. If it is slipshod, he loses power over the humblest audience. If it is fresh and vigorous, it tells always and everywhere. I might point to the fact that some of our poets have been among our best prose writers. The prose of John Dryden, of William Cowper, of Matthew Arnold, of Oliver Goldsmith, is surely the product of no

mean craftsman. They are masters of sentences as well as of verse. What better cure of "dryness" than a thorough study of the poets! "Dryness" is the besetting sin of sermons. "Dry as a sermon" is a proverb in Israel. Alas! there is too much occasion for its use. Some preachers are consciously, but more are unconsciously, dry. Can it be cured? At least it may be alleviated or lessened. Let the preacher take up such a poet as Tennyson and read him till he has grasped Tennyson's secret of expression. Let him study the art seen in choice of epithets, in turns of phrase, in power of statement, and he will at least have gained the benefit of having a good model always in mind. The pulpit can use epigrammatic sentences to great effect. A course of study in Pope's "Satires" would give many a preacher new insight into the use of epigram as a weapon of style. It is often the arrow smiting "between the joints of the harness." And poetry will teach us better than all homiletics the necessity for shunning, and how to shun, the "commonplace," which is the dry-rot of so much discourse.

One word in conclusion as to the practical handling of the matter. Bearing in mind what was said in the opening of this paper, as to the kind of study desirable, let the preacher choose any one of the poets to whom he is drawn. Having made his choice, say it were Tennyson, or Arnold, or Browning, or Wordsworth, or Milton, then let him keep it on his study table, where he can lay his hand on it at any moment; let him fill up the chinks of other studies with this study of the poet. Let him beware, in the outset, of that formal business, "reading in course." Let him at first take the favorite poems of his author. Let him read till he has a sort of love for the poet in hand. Let him have passages so set in memory, that they will come to him when on a walk in the field or in the wakeful hours of the night. Until one has tried it, it can never be known how easy and how delightful it is to establish such a relation with the poets. And it may be confidently said here, as of so much else in life, *finis coronat opus*.

IV.—THE TESTIMONY OF CHRISTIAN STUDENTS OF NATURE IN FAVOR OF RELIGION.*

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IN this time of unrest and divergence of opinion on religious questions there are a few points on which the testimony of Christian students of nature may be of special value.

The first of these is the evidence of design in nature and the neces-

* The substance of an address at the usual Devotional Meeting of members of the British Association, held in the rooms of the Young Men's Christian Association of Liverpool, on Sunday, September 20, 1896, at which, in the absence of Rev. Canon Tristram, who was unable to attend, Principal Dawson presided.

sity of assuming an eternal creative will, omniscient and benevolent. "The invisible things of God from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and divinity, so that they are without excuse when they glorify Him not as God, neither are thankful." This bold affirmation of St. Paul it becomes us to enforce at a time when agnostic and materialistic views of nature are confidently advanced in the name sometimes of science itself.

We are, further, in a position to confirm the testimony of Paul in the mercy and benevolence that appear in nature. What science itself has done in our time to improve the condition of mankind and to avert the evils to which they are subject is an irrefragable argument in this direction, because it shows that we have inexhaustible means furnished by nature to enable us to improve our condition by intelligent investigation and contrivance. The address of our President, Sir Joseph Lester, at the opening meeting was an admirable illustration of this, in showing the alleviations of suffering that have been secured by the modern advances in the knowledge of anesthetics and antiseptics, and in the germ theory of disease. In matters of this kind science should be optimistic and should cultivate the idea that we dwell in a well-ordered cosmos, and our evils depend mainly on our own ignorance and carelessness. This elementary kind of natural religion is also essential to the prosperity of science itself, as well as to Christianity. The unity of creative plan in nature, as opposed to mere chance or the blind conflict of opposing forces, is indeed the fundamental idea of all true knowledge of the universe, without which it can not be fully comprehended, and loses its highest interest and value; and might even cease to be regarded with any public favor except on account of its graver practical applications.

Workers in science may also exercise some influence in maintaining the authority of divine revelation against the unhealthy and unscientific verbal criticism which has too much currency at present. The Bible is a book eminently true to nature and full of sympathy with it as a manifestation of the Creator. No other literature, ancient or modern, equals it in this respect. It is well that we should study the Bible for ourselves, and do justice to its admirable representations of natural things as corroborative of its spiritual teaching. This may be a humble rôle, but it may enable us to do a special work for the religious welfare of the world. Our dear friend, Canon Tristram, whom we had hoped to have with us to-day, is an eminent example of what may be done in this direction.

The third, and still more important part, of our testimony relates to the paramount importance of faith, in regard to our higher interests. Science itself is based on faith—faith in our own intuitions and perceptions, in the constancy of natural laws, and in the testimony of others in regard to facts which we can not personally verify. Now in

Christianity we are invited to believe in a person—in a Divine Savior, all-powerful, all-loving, and self-sacrificing, and to rest our whole lives on His work, His teaching, and His example, as presented to us in the Gospel. Just as in venturing into some unknown region we entrust ourselves absolutely to a guide commended to us as thoroughly experienced and trustworthy, in regard to our spiritual and future life God presents to us His own beloved Son, as our Savior, to trust in whom is life and peace, to reject whom is destruction. This is a true and reasonable faith, based on the highest possible testimony, confirmed by the experience of all who have embraced it, and it is the essence of Christianity as manifested in our lives. It is at once our own spontaneous act, and the gift of God, since He gives us the evidence of it, and the power to entertain it and to live by it under the guidance of His Spirit.

These are the offerings, small but precious, which we should bring to the treasury of God, and which we should be ever ready to give.

It is an encouragement to know that so many of the great and good men who have been the most successful in unlocking the secrets of nature for the benefit of humanity have been Christians, not ashamed to confess their faith before men, and to bear this threefold testimony to our Heavenly Father, as known by His works and His word, and by the Divine Redeemer whom both proclaim to us.

V.—LIGHT ON SCRIPTURAL TEXTS FROM RECENT DISCOVERIES.

BY PROFESSOR J. F. McCURDY, PH.D., LL.D., UNIVERSITY COLLEGE, TORONTO, AUTHOR OF "HISTORY, PROPHECY, AND THE MONUMENTS."

TRANSITION FROM HEZEKIAH TO MANASSEH.

Jehovah brought upon them the captains of the host of the king of Assyria. And they made Manasseh prisoner with hooks, and bound him with fetters, and led him to Babylon.—2 Chron. xxxiii. 11.

WHAT an interval separates the Israel of Manasseh from that of Hezekiah! Perhaps no greater contrast is shown in human history in the régimes of a father and a son as rulers of the same kingdom. The religious divergence is set before us with emphatic and moving detail in the books of Kings and Chronicles. The change in the political situation is not so easily apprehended. Indeed there is hardly a more obscure period in the whole career of Israel than that which followed the humiliation of Sennacherib and the rescue of Jerusalem under Hezekiah from threatened destruction at the hands of the Assyrians. Here the light that falls upon Israel from the lately recovered literature of Assyria and Babylon is absolutely indispensable. Even the religious history of the reign of Manasseh is unintelligible unless we learn that the new types of worship and forms of superstition, added to the old Canaanitic practises and rites, were distinctly of Assyrian and Babylonian stamp. The worship of the host of heaven and of a variety of supernatural powers, benevolent or malefic, reveal their Babylonian origin in the elaborate form which they assumed as a state religion, in their systematic enforcement, and in the inexorable demands which they made upon their adherents. But these symptoms of the religious life of the time suggest

of themselves something of importance which we would not have gathered directly from the biblical narrative. When it is remembered how the imitation or adoption by any ancient Eastern community of the religious observances of a more powerful state implies the political predominance of the latter, we are let at once into the secret of the international situation of the age of Manasseh.

When Hezekiah was freed from the impending danger of the loss of his capital, and, with it, of the last defense of his once flourishing and powerful kingdom, he was not, as we are apt to assume, thereby relieved from Assyrian domination. Sennacherib had retired from Palestine baffled and panic-stricken, never to return to the scene of his disaster! For there the God of the land had displayed, by a stupendous manifestation of power, alike His displeasure at the extreme destructive measures of repression resorted to by the Assyrian king, His superiority to all the other gods of the West-land, and His indefinite capacity for harm to all intruders upon His domain. The reader will, I trust, bear in mind in this relation the dominating influence of the religious element in all political action among the nations of the ancient Orient. The harangue of the Rabshakeh before the walls of Jerusalem, which is written from the very life, shows that the spirit of confident reliance by the Assyrians upon the apparently friendly attitude of Jehovah could be readily turned into a panic fear at a much more obvious display of His enmity and indignation. The loss of the flower of his army, through a sudden outbreak of pestilence, seemed to Sennacherib to make it advisable to let the uncanny country alone for a time, and to content himself with having reduced the kingdom of Judah outside of Jerusalem to ruin and desolation as a punishment for persistent rebellion and disloyal intrigue. Besides, he had other and perhaps more serious business in the East, where the irrepressible Merodach-baladan, who had encouraged Hezekiah to revolt, was foremost among the Chaldeans in the endeavor to supplant the Assyrian régime in Babylonia. Hence Judah was left to itself. But it was no longer the Judah of Uzziah, or even of the early time of Hezekiah. The cities were depopulated, the fortresses dismantled; the land had been wasted with fire and sword. The ten years of life remaining to Hezekiah were indeed unmolested by Assyrian armies; for tho the annual tribute was hard to raise, it was faithfully paid. But they were occupied by the chastened king in the heroic endeavor to reinstate the fugitives in their desolated homes, and to repair the ruin wrought alike upon castle and farmhouse and sheepfold by the devastating soldiers of Asshur. A work akin to this in spirit and purpose, and progressing with it on parallel lines, was the great enterprise of reforming the worship of Jehovah, and carrying out honestly and devotedly the prophetic behests, a work which has given Hezekiah his chief and rightful claim to immortality.

About B.C. 690, Hezekiah died, at a comparatively early age, and his son, Manasseh, succeeded to the throne while still a youth. Sennacherib still continued to rule in Nineveh apparently for about ten years after the death of Hezekiah. During Manasseh's early years affairs were under the control of the prophetic party. When Esarhaddon came to the throne of Assyria in 681, after the assassination of his father by two of his brothers, Manasseh was mature enough in years to take the lead personally in the government of his kingdom. Of political trouble there appeared as yet but little symptom or foretokening. Esarhaddon, the wisest and most tolerant of all the rulers of Nineveh, treated Judah and the other principalities of Palestine with consideration and even with deference; his aim being to build up there, by conciliation rather than by repression, a sure defense and vantage-ground against the empire of the Nile, which indeed he at length succeeded in subduing and annexing to the overgrown realm of Assyria. That Judah was fairly prosperous in this time of transition we may well believe. But the glamour and prestige of the state religion of Assyria, now adopted or imitated by most of the subject communities of the empire, ensnared

the imagination and the heart of the son of Hezekiah. The result was that alien, unspiritual, and immoral modes of worship prevailed during the greater part of his reign.

Thus the kingdom of Judah remained for many years, secure under the protection of the great world-empire, and constantly becoming more assimilated to it. But toward the close of the long reign of Manasseh there came a break in these cordial relations, of great significance, tho of comparatively brief duration. Assurbanipal, the last of the great kings of Assyria, succeeded to the throne in Nineveh in 668 B.C. He was the "great and majestic Asnappar" of Ezra iv. 10, and is still better known as the original of the classical "Sardanapalus." He was a complete contrast to his father. He took but little part directly in the affairs of the provinces of the empire. He was of a petulant and whimsical disposition, treating those of his subject princes that incurred his displeasure, sometimes with childish indulgence, sometimes with extreme barbarity. During the early years of his long reign the empire was kept fairly well in hand. A revolt in Egypt failed to shake the loyalty of the Palestinian states, accustomed as they had been to the mild rule of Esarhaddon. But after a time sedition or overt rebellion became rife throughout western Asia. A commotion even more violent and profound than that which had excited the fury of Sennacherib was felt from the Nile to the Tigris, and from the very heart of the Arabian Desert to the shores of the Euxine. Babylonia, where a younger brother of Assurbanipal was regent, was for a time the chief theater of disturbance. The insurrection there was ended by the capture of Babylon, the subjugation of the allied Chaldean princes on the shores of the Persian Gulf, and the devastation of Elam and its capital, Susa ("Shushan"). Then came the turn of their sympathizers in the West. Among these we have to reckon Manasseh of Judah.

Neither in the Bible nor in the Inscriptions is any direct information given as to how Judah became involved in the trouble. Manasseh is named among the tributaries both of Esarhaddon and of Assurbanipal; but no hint is given by the latter contemporary of any act of rebellion against him. Nor in the biblical account is it said why the officers of the king of Assyria came against Manasseh. The only cause can have been either direct revolt or well-proved sedition. As is so often the case, we can reconstruct the situation by means of materials drawn from both sources at once. The principal allies of Babylonia to the west were various powerful tribes of Arabia. Then, as ever since, Arabia was the home of many nomadic communities, with whom intercommunication and common action, among the sands and rocks and oases of the desert, was both possible and common. But in those days the leading tribes were much more powerful and prosperous than they have been in later times. Among them a combination had been formed extending from the valley of the Euphrates to the borders of Palestine, whose object was not merely to prevent their own complete subjugation by Assyria, but also to loosen the hold of that monarchy upon the border states eastward, northward, and westward, by attacks upon their Assyrian garrisons. Thus it happened that the whole wilderness country east and southeast of Palestine was traversed by mounted warriors, and the temper and resources of the would-be conquerors of the world were tested upon a colossal scale in a novel mode of warfare. Kedar and Nebaioth put all their troopers into the field; but victory remained with the disciplined and organized soldiers of Assyria. Yet the conflict was so long and doubtful that encouragement was given to many petty states of the West-land to take part in the revolt. Among these we find recorded the names of two small Phenician states, Ushu and Akko (Acre). The rebels here were treated with uncommon harshness,—a proof of the flagrant character of the offense. We can not choose but regard these insurrections as episodes in a larger movement of revolt. Such isolated cities would never have entered into the combination against the hitherto invincible Assyrians unless they had ex-

pected aid from one or more of the important intervening communities. Of these the most powerful was now the semi-dependent kingdom of Judah, the only state in Palestine not directly guarded by Assyrian troops and officials. Here we have at last the crisis which brought upon Judah and Jerusalem this hitherto unexplained calamity. The allusion thereto in the book of Chronicles is so unsupported by other testimony that it has been regarded by some critics as a legend of later growth. But our present survey of the international events of the time of Manasseh shows not only the possibility but the probability of just such action on his part, in this time of disturbance, as would bring upon him the punishment described in the text. That Assurbanipal himself does not record the revolt of Manasseh is not to be wondered at, when we learn that his inscriptions, elaborate as they are, and long drawn out, are yet not of the strictly annalistic, but of the selective, order of official record, so that only the most extensive or the most remarkable of insurrectionary movements are detailed in them. Nor do we need to suppose that Manasseh went so far as to take the field among the other insurgents. Most probably he was suspected and proved guilty of treasonable correspondence with the armed enemies of Assyria who were close to his borders, and who, as a matter of course, sought to secure his active assistance. For this he was carried, not to Babylon, as the chronicler has been made to say, but to Nineveh, and brought before Assurbanipal. Perhaps the most striking parallel to the biblical account is furnished in the allusions which this same Assyrian monarch makes to the use of "hooks" as a favorite means of securing his captives. Manasseh submitted without resistance. His kingdom was therefore not annexed, nor his people deported, and when he had sufficiently humbled himself before his liege lord, he was restored to his throne a wiser and a better man.

SERMONIC SECTION.

REPRESENTATIVE SERMONS.

THE VICTORY IN CHRIST TO HUMAN NATURE.

BY CORNELIUS WALKER, D.D., PROFESSOR OF SYSTEMATIC DIVINITY AND HOMILETICS IN THE PROTESTANT EPISCOPAL THEOLOGICAL SEMINARY, VIRGINIA.

Thanks be to God, who giveth us the victory through our Lord Jesus Christ.—
1 Cor. xv. 57.

THIS, the closing sentence in the apostle's argument as to the resurrection of man, is an exclamation of triumph and of gratitude. It is one of triumph in view of man's deliverance from the power of sin and death; of gratitude to Him from whom and through whom this deliverance has been obtained. It is a hymn of victory, victory obtained in reliance upon divine

promise, in the appropriation of divinely given resources; and, in its result, involving the complete deliverance of man from all the evils under which he is suffering. "Then," says the apostle, in the resurrection "will be brought to pass the saying that is written: death is swallowed up in victory. Thanks be to God, who giveth us the victory through our Lord Jesus Christ." But what, let us ask, and in the light of divine truth, is this victory, this triumph of human nature, in view of which such language finds expression? Who are our foes, the enemies of our race? What their agencies of hostility and of mischief, their forms of attack, their results of evil and destruction, in case such attack prove successful? To enable us to appreciate any great deliverance, any great victory, it is necessary that we know some-

thing of the evils from which we are delivered, something of the enemies with whom we come in conflict. A glance at the text, with its connection, will enable us to answer these inquiries.

Manifestly from these, the ultimate result here contemplated is a victory over death, over bodily death, the restoration after death of bodily life to man. But this, as really a result of blessing, implies something else: not only victory over death, but over everything in death that makes it a source of evil, of bitterness, and of apprehension to human nature. Death is here personified as a great destroyer. The sting, or dart, or deadly weapon with which he destroys, which he wields with fatal and irresistible power against the race, is sin. And that which gives this weapon its peculiar fatality is the divine law. There are thus these three elements cooperative to the destruction of man: sin, the law, death. Sin begins in and with man himself, in the moral and spiritual corruption of his depraved nature; in the outgoings of that nature, into actual transgression. These transgressions of commission and omission are against the divine law; bring upon the offender its condemning sentence. And death, in all the terrific significance of which the word is capable, becomes the executioner, the minister of the law upon the guilty offender. These are the enemies. How from them is deliverance, how over them victory? Taking this enumeration of the apostle, in what manner is such victory accomplished? "Thanks be to God, who through our Lord Jesus Christ giveth us the victory." How does God give this victory through Jesus Christ? In what manner can the proofs and assurances of it be made manifest? Here are the enemies of man and their modes of destructive operation. Sin entangles, and defiles, and enslaves, and debases. The law condemns. Death destroys. How, over all these, is there, in Jesus Christ, final and complete victory?

I. Now, in seeking the reply to this question, it is to be noted that one of these agencies of destruction, the law, is only so in its connection with one of the others, sin.

"The law is ordained" not unto death, but "unto life." It comes from Him who is Himself life, the source and fountain of life to all His creatures. The law is holy and just and good. As it is obeyed, its directions followed, and its demands complied with, it brings divine approval and blessing. That which is thus good in itself as in its intent, through something else, to use an expression of the apostle, "is made death to us." "Sin," says he, "deceived me, and by the commandment," the law, "slew me." The divine law ordained unto life thus through sin becomes the minister of death. Thus it is, with this divine moral and spiritual law, taking cognizance of human action, motive, and affection: ordained unto life, through sin the instrument of death.

But so, too, it is with all the divine laws, and forces, and modes of operation, of other kinds, in their exhibition. The divine administration in the natural world corresponds with that here revealed of the spiritual. The natural law, or force, or mode of operation is ordained unto life, comfort, welfare, advantage. As it is obeyed it brings its divinely intended result, life. As it is resisted, or neglected, or violated, it brings mischief, suffering, death. Numberless are the illustrations of this principle in the operations and agencies of nature, as related to human action and as modified in their results by such action. "God hath made everything beautiful in its time," in its appointed place and season: gravity, affinity, vitality, instinct, reason, moral conviction, spiritual affection: physical, intellectual, moral, and spiritual agencies and powers, to human benefit and welfare. They are all good—good in divine intent, good in proper human usage. But in their improper use or perversion they work mischief and

death; the measure of their destructibility in one direction being that of their power of conferring benefit in another.

Peculiarly is this the case with this divine spiritual law regulative of human conduct; and in such regulative influence forming, maturing, and elevating human character. From the perfection of its nature, as it is honored, it brings life; as it is dishonored, it brings death. Its invariable language, in one direction, is, "blessed is every one that continueth in all things to do them;" "cursed is every one that continueth not." This curse, or condemning sentence, comes with the offense; is pronounced in the act of transgression. There is no necessity of detailed investigation of evidence, cross-questioning of witnesses, balancing of testimony. The Judge understands the transaction perfectly, the motives leading to its commission, all of its consequences. The offender thus as a condemned criminal is waiting not for judgment but for execution. And, as all have sinned, this legally condemning sentence passes upon all. "The whole world" of sinful beings guilty under that law is condemned by it; dead in the eye of that law; dead in the eye of him by whom that law is administered.

Now it is with reference to this legal sentence of death that the language of the text has its application. "Thanks be to God, who giveth us the victory through our Lord Jesus Christ," deliverance from this sentence of divine condemnation. "Christ hath redeemed us from the curse, the condemning sentence of the law, being made a curse for us, taking this curse or condemning sentence upon Himself." God hath made Him who knew no sin to be sin for us, to be a sin offering,—to be treated as a sinner for us, "that we, in Him, might be the righteousness of God," might be righteous, be righted with God. "God hath set forth Christ to be a propitiation, through faith in His blood; that He might be just and

the justifier of him that believeth." To them that, in thus believing, are in Christ Jesus, there is no condemnation. Christ, our divine, human Mediator, taking our place under the law, identifying Himself with us under that law, meets all its demands; in His person and work, satisfies its claims, takes away its condemning sentence. Making Himself one with man in his sin and its penalty, He makes man one with Him in His triumph over sin in the acceptance of His work by the Father. Through Him, thus over the first enemy, the law in its condemning power, there is to man complete deliverance—victory. The language of the law, or rather of its Divine Administrator, to the sinner, in such case is: "Thy sins be forgiven thee, go in peace." "To them that are in Christ Jesus, there is no condemnation," there is gracious acceptance. The sentence of death is succeeded by a sentence of life.

II. But in this enumeration of the apostle there is another enemy of human nature, sin, working, as we have seen, in connection with the law and making it a source of condemnation.

Apart from its legally condemning operation, however, there is another mode in which sin exerts destructive power; through which, in human nature, there is struggle and conflict; and over which there is needed victory—deliverance. And that is, in its enslaving and polluting influence to moral and spiritual debasement and bondage. Just as the act of sin brings upon the sinner, from without, the condemning sentence of the law, so, from within, as part of that sentence, and yet additional, is this its operation to morally weaken and debase. "Can a man take fire into his bosom, and his clothing not be burnt?" "Can a man walk on hot coals, and his feet not be scorched?" So is every one that tampers with sin, that yields to its enticements. That sin, in its indulgence, leaves its scar, its brand of slavery, upon the soul—its debasing and debilitating

influence upon the moral and spiritual constitution of the sinner.

"I find," says the apostle, describing the power of the depraved nature—as still further increased by the bondage of actual sin—"I find a law, a power, a force within me, that when I would do good, evil is present with me. For I delight in the law of God after the inward man. But I find another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. The evil that I would not that do I. The good that I would, do I not." Such is the conflict with the depraved nature. But that conflict, as to its character and hopelessness, is greatly aggravated, as preceded by actual sin, by long courses or habits of sin.

There is needed, in such case, deliverance from and triumph over the sinful nature in its depraved impulses; from this nature intensified and increased in its power, through frequent indulgence and practise. O wretched man, who shall deliver me from the body of this death; this dead body of evil habit, association, and sin, to which I have fastened myself by my previous life! Who shall master these appetites, control these passions, regulate these desires, break these habits of evil, and form those that are good? In that depraved, morally weakened, and spiritually perverted nature, there is no capacity of self-emancipation, no natural power, no natural agency through which can come deliverance—the deliverance of triumph and of victory. The condemned criminal under the divine law, the guilty slave of criminal self-indulgence, is chained hopelessly to the floor of his dungeon, there to wait in darkness and in helplessness until the summons comes that he be led forth to execution. Dead under the law—dead in sin.

And, yet, while from such state there is no power of human emancipation, there is one that is divine—deliverance, redemption to the bondsmen of

sin, triumph over this evil master victory, God-given, God-provided and administered, and, therefore, meeting every necessity, to which it has reference. "Who shall deliver me from the body of this death?" "I thank my God, through Jesus Christ our Lord," there is such deliverance. "I can do all things," even this thing, "Christ strengthening me." "Thanks be to God," is the accordant exclamation of the text, "who through our Lord Jesus Christ giveth us the victory." Through this redeeming Lord there is such victory over sin, not only in its condemning power, but in its enslaving dominion. Through Him is the grace which alike saves and sanctifies; which removes sin in its condemning power, in its defiling and debasing love and practise. The believing soul in the reception of the grace of Christ becomes free. As he passes into this condition of freedom, he attains the disposition, the spirit of freedom—the spirit of adoption, which works not only with the energy but the joyous freedom of love, in the way of heavenly obedience, in the way of heavenly blessing. In Christ, such a one passes out of the bondage of corruption, of sinful slavery, into the joyous liberty of the sons of God. So far, then, as regards this second enemy of man, sin, as with the first, the law, there is given, through our Lord Jesus Christ, complete victory.

III. But there is still one other enemy of man—the last enemy, the great enemy, the all-conquering enemy,—as nature feels and speaks of him, from whom deliverance is needed, and from whom, in Christ, there is such deliverance, triumph, full and complete victory. This, too, after this enemy has asserted his prerogative and exercised his power for a time as king of terrors, has proclaimed his victory. The serpent thus, in one of its forms, fulfils the primitive prediction—bruises the heel of the seed of the woman—opening the way, however, to the fulfilment of the other part of the prediction—the crushing of the serpent's

head under that all-conquering heel of the seed of the woman, the Lord of life and of death, the Lord of the dead and of the living; alike, to both, the Giver of deliverance and of victory.

First of all, this victory begins in the actual encounter with the great enemy, the deliverance in that encounter, from the fear by which death is naturally accompanied. "As the children are partakers of flesh and blood, He, Christ, also Himself, took part of the same; that through death, He might destroy him that had the power of death, even the devil, and deliver them, who through fear of death, were all their lifetime subject to bondage." The sting of death, the terror-producing element in death, that which makes it really to be dreaded, is sin—a sense of sin and dread of its consequences. Apart, indeed, from such sense of sin and dread of its consequences, there is a natural fear and dread of death, of bodily dissolution, in man, as in all organic being. Life, it has been truly said, in a large part of its experience, is a fleeing from death—the doing of certain things and the avoiding of others—by which life is prolonged and death postponed. Every reception of food, every protection against the destructive agencies of nature, every precaution against disease, every resort to medical remedy, has these objects in view,—is the working of this instinct,—sometimes consciously, sometimes unconsciously, more often unconsciously, by which life is continued and death averted. For wise and good purposes, as indeed one of the conditions of bodily efficiency, this instinct has been implanted in human nature.

But this, however strong, and to whatever degree operative over human nature, is not the main element in the fear of death which makes it terrible: death, not as the debt of nature, but as the wages of sin. It is death, to a consciously sinful being; death "as the wages of sin;" death, to one who, in death, is going into the presence of an offended God; who is dying without

God, and without hope, with the fearful dread of divine condemnation. O Death! how terrible to the earthly and sinful; to him whose all is in this world; who goes self-condemned, divinely condemned, into a world of endless reality.

And it is with reference to this that the language of the text has its application: "Thanks be to God who delivereth us from, who giveth us the victory over, this enemy, the fear of death, through our Lord Jesus Christ." "To them that are in Christ Jesus, there is no condemnation;" none in life, none in death, none in what may come after death. Let this sting of death, the sense of sin be taken away, let the condemning sentence of the law be extracted, neutralized by an assurance of divine pardon and acceptance, and what is there in death to produce alarm or apprehension? Let me be well assured that the God with whom I meet in death, is my reconciled and loving Father; that my Judge is my Savior, my sympathizing Friend, and Elder Brother, "who suffered being tried" that He might help me in all my trials, this, the last and the greatest, as well as the rest; my gracious Lord, who died in darkness and agony, that I might die peacefully and safely—let me know all this, as I may upon the pledge of His word, and what have I to fear from bodily dissolution?

There may, indeed, be the instinctive dread of an unknown bodily change, which may involve unknown bodily suffering—the pang of separation from beloved objects of earthly affection; a curious anxiety, a deep solemnity of spirit as to the nature of this change from time to eternity. But the worst part of death has been taken away. And even these shrinkings of instinct are usually allayed and forgotten in the moment of the actual conflict, lost sight of in other and more grateful feelings: the grace for the dying hour, often before prayed for in heaviness, and not then granted, be-

cause not then needed, now given in the soul's great necessity, just when its value can be fully appreciated. The gift of God, through Jesus Christ is life, life in death, peace in the moment of departure, fear cast out, deliverance from its bondage, positive triumph and victory.

And all these forms of victory are but preparations, introductory stages to that which is final and complete; the victory, not only over the law and sin and the fear of death, but over death itself. Death, the last enemy whose power remains and is exercised, whose prerogative is asserted after that of all others, and after all these others have been overcome, death, this last enemy, shall be destroyed. "This corruptible shall put on incorruption, and this mortal shall put on immortality. So when this corruptible shall have put on incorruption and this mortal shall have put on immortality, shall be brought to pass the saying that is written, death is swallowed up in victory." The work of the redeeming Christ, of the divine Restorer of human nature from death and the grave, is complete and perfect. At the last day, that Redeemer shall stand upon the earth, and tho the grave, and worms, and corruption have done their worst, in their restored life shall His people see Him, and rejoice in His presence of approval. The whole man—body, soul, and spirit—redeemed by the power of Christ, sanctified by the Spirit of Christ, glorified into the image of Christ, and fitted for communion with Christ in His heavenly kingdom. In all that sin and Satan have done to defile, and debase, and injure, and destroy, Christ has done to purify, and elevate, and bless, and restore. And it was as in prophetic vision the apostle saw this great result, that he gave utterance to this triumphant exclamation: "Thanks be to God, who giveth us the victory through our Lord Jesus Christ."

Such, then, are the features of this victory as brought before us in the Divine word: God-given, complete over

every enemy, involving to human nature perfect restoration,—more than this, Heavenly exaltation.

Let us not forget the Divine way of giving this victory; through whom, and in what manner it comes: "Through our Lord Jesus Christ." "He of God, is made unto us, wisdom, and righteousness, and sanctification, and redemption." In this was included His sacrifice for sin, and suffering even unto death; His resurrection and dispensation of the Spirit; His Ascension, and intercession with the Father. He, in His perfect sacrifice, under the law, gives us victory over that law. He, in His own Person, dying to and for sin, works in us, by His Spirit, a like death to sin, gives us victory over sin. He, thus, taking away the fear of sin and the law, takes away the fear of death, gives victory over death in its actual experience. He, in His own resurrection, and that of His people in His image, takes away death itself, gives life—life perfect and endless. There is thus in Him, over all the enemies of man, the law, sin, and death, final and complete victory.

But this victory, thus insured in Christ to His believing people, is not as yet, and in earthly experience, fully attained. The conflict, in some of its elements, is still going on. We are as soldiers on the field of battle; drawn up in front of our enemies. And thus there comes down to us along the lines, from one of our leaders, this word of encouragement and exhortation: "Therefore," in view of these things, "my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, knowing that your labor is not in vain in the Lord." Be steadfast, unmoved and unmovable by opposing agencies and influences of evil. "Always abounding in the work of the Lord." Not simply standing still to receive the assaults of the Evil One and his forces, but making aggressive, forward movement. The Master has, in these respects, a work to be done; and it is the part of His peo-

ple to be doing it. And do thus, "inasmuch as ye know that your labor is not in vain in the Lord." He is a faithful Master. No effort in His service is wasted, is unnoticed; no labor is unrewarded. Every such effort and service goes on under His eye, His knowledge and approval. Given to Him, it is "not in vain." In due time it will receive its abundant reward. And with it His approving sentence: "Well done, good and faithful servant, enter thou into the joy of thy Lord." Amen.

THE EPISTLE OF JAMES.*

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MEN have misunderstood the character of the Epistle of James,—men, for example, who reject distinctive Christian truth, and they say: "Oh, James is my epistle! That is the epistle of works, the practical epistle of something to do." Consequently other men take the estimate of these opponents and undervalue the book. Let us look at it.

It is the initial epistle of the New Testament, the first book which is put into the hands of Christians as they stand at the beginning of the development of Christianity. It presents the initial faith of the New Testament.

I. Instead of being an epistle of works, it is an epistle of faith. I want you to understand that—*it is an epistle of faith*. "My brethren, count it all joy when ye fall into divers temptations, knowing that the trial of your faith worketh endurance." What is the trial of their faith? This, and this only—they had believed in Jesus Christ, who gave Himself for their sins to deliver them from this present evil

* An address delivered at Northfield, Mass., Saturday morning, August 8, 1896. From *The Northfield Echoes*, which also publishes other addresses delivered at Mr. Moody's Summer Conference.

world, and that deliverance had not come. The Old World was all about them with their sins, its power, and its ungodly characteristics, and they were compelled to breathe in its atmosphere and walk in its way. What did it mean? Where was this promised deliverance from this present evil world? That is the trial of the church's faith. Then comes this question: Why is this? The answer is: In order that you may be mature and complete, in nothing lacking.

You can not have Christian life unless you give time for that life to develop. There is a difference between life and a structure. A structure, like the old Mosaic dispensation, is perfect at the beginning, but it grows worse and worse all the time, just as a ship whose maiden voyage is her best voyage. But life, with its potentialities, is an existence of promise and possibilities, and you can not make a babe a week old a grown, mature, and perfect man. Just so the Church of Jesus Christ could not be on the day of Pentecost what it is now; it has life, therefore it must have growth and time for growth.

What does the Christian of these early days of the church want, standing in these circumstances, so unexpected, so unwelcome? What shall this man do? "If any man lack wisdom, let him ask of God." What he wants is wisdom, not knowledge. Knowledge will come after a while. "Add to your faith virtue, and to virtue knowledge." Knowledge is something you must get for yourself. "If any man lack wisdom, let him ask of God," but "let him ask in faith, nothing wavering," not a man of two minds, trying to sail in two boats with one foot in one boat and the other foot in the other boat; let him be consecrated in the Christian faith, nothing wavering.

What is the first thing? It is to be contented with this position, with the state in which God has put him. Let the brother of low degree rejoice in that he has become possessor of the eternal, and the rich rejoice in that he has ex-

changed the transient for the permanent. If a man is striving against his conditions and circumstances, and is all the time finding fault because God has placed him in this position, he will not get on. There is not the first thing. Recognize the Divine appointment in this appointment of delay.

What is the second thing? It is to remember that in these temptations to which you are exposed God does not tempt you. He has put you into this position, but does not tempt you. Christ was led up by the Spirit into the wilderness to be tempted by the devil, but the Spirit did not tempt Him. It was necessary that He should go there and be exposed to this temptation, but the Spirit did not tempt Him. It was the devil. Remember that sin comes from you, or from the devil, and that every good and perfect gift comes from God.

Now, with this understanding, what are you going to do? You must open your ears to hear the words that come. "Swift to hear." Don't go to talking before you understand what you are talking about. "Slow to speak." And above all things do not get angry with the people that are about you or with your surroundings. "Slow to wrath." And remember that the hearing itself will not do you any good. You must put that hearing into practise. There is nothing in the Bible that benefits you unless it is transmuted into life, unless it becomes part of yourself, just like your food. Unless you assimilate it and it becomes body and bone and muscle it does you no good. Your instruction must show itself in self-control and in ministering to the needs of others.

II. Now, how will the faith of the Lord Jesus Christ—the Shekinah—manifest itself?

1. First, it must be a righteous faith. "My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons." Now do not go off with that babble of this being a direction to ushers how to

seat a congregation. It has nothing to do with it. It can not have. "If there come into your synagog." That is the word used there. There was no Christian synagogue in those days, no ushers. All that is a modern thing. Every word in that paragraph is a word that refers to judicial proceedings. When it says God is no respecter of persons, it does not mean that God treats every man alike. He does not. He has not treated me as He has Mr. Moody, by a long way. But when it comes to determining my character, when it comes to sitting in judgment on me, God is no respecter of persons. Wo unto the man that is! Do not say to the man in vile clothing: "Stand thou there or sit under my footstool," while you have given a better place to one of goodly apparel. A footstool belongs to the judge; it is the mark of place and power. "Ye are become judges of evil thoughts"—evil-thinking judges. This is simply the Greek form of putting the adjective as a noun—like an unrighteous judge, the judge of unrighteousness (Luke xviii.). Do you not see? At that time believing Jews and unbelieving Jews were all together. Believing Jews were jealous of the law, and they took their places by the side of unbelieving Jews in the district court, which was held in the synagogue, and there pronounced the judgment.

Now, what is the first thing that Christ wants in this religion of faith? Righteousness. That is the first thing in the Sermon on the Mount, the first thing spoken of as desirable. "Blessed are they that do hunger and thirst after righteousness." Notice how the whole man is concentrated on that. We hunger for one thing and thirst for another, but righteousness claims every desire and aspiration of the soul. "Seek first the kingdom of God and his righteousness." Do you remember Christ's first words in Matthew, "Thus it becometh us to fulfil all righteousness?" You remember His last words: "These shall go away into everlasting

punishment, but the righteous into life eternal." The new world for which, according to His promise, we are looking, is one "in which dwelleth righteousness." Righteousness—that is the key-note of the Sermon on the Mount. That is what I want and you want. That is the beginning; the foundation of all our relations with God. Righteousness—I don't want pity or compassion. I am president of a seminary. I do not ask my trustees for pity or compassion. What I want of them is righteousness. I am surrounded by men in a civic capacity. What do I also want of them? Pity? No, righteousness. What is the one thing we lack now in our American Congress? It is just the conception of this one thing, the basis of all that ought to be done there, which is righteousness.

Do you see that this epistle of faith begins with this fundamental conception at the very basis—righteousness? That is the resolution of the Golden Rule, "Whatsoever ye would that men should do to you, do ye even so to them." That is not a principle of pity or love; it is a principle of justice.

Sometimes the seminary students come to me when they don't like some requests I have made, some rule I have promulgated—I promulgate very few—and they object to the regulation. "Well," I say, "the object of the rule is this: Gather the men together who sent you and tell them the reason I have adopted that rule, and ask them what they would do if they were president of the seminary and in my position, and I will abide by their decision. I will do whatever they say—whatever they would do if they were in my place, the president of the seminary, and desirous of advancing righteousness." And I find that that is a very safe promise to make.

2. But this faith must be a working faith. Now, again, what a lot of babble there has been about the teachings of Peter and Paul and James; what waste of paper and time—I will not say thought, because these men

haven't spent any thought on it. I asked a student the other day in my class a question, and he said, "Doctor, I am thinking." I said, "Bless the Lord that I have got a man who thinks." Plenty of men study, but give me a man that thinks.

Oh, sit down and look at your New Testament! After you have studied the epistle so that you can repeat it from beginning to end, then sit down and look at it. Look at it as the sun greets the flower until its petals expand and its beauty becomes unveiled and the fragrance comes forth. That is the way to study the New Testament. A man who studies in paragraphs in this way will say, "Why, there is no opposition to Paul. Paul says a man is not justified by the works of the law." What does James say? A man is justified by the works of faith.

Men tell me, as I have intimated, that the Epistle of James is the epistle of good works, justice, honesty, temperance, kindness, love. Ah! See this old man with his boy down before him and he with a knife ready to strike him in the heart. What sort of a work is that? Take faith away, and Abraham is a murderer or a madman. The works that justify a man are works that can not be justified except on the ground of faith. Look at Rahab. See what she did. Take away faith, and Rahab ought to have been hanged for a traitor to her country. See another illustration at the close of the epistle. That old man on the top of the mountain praying that it might not rain for three years. Imagine your roads deep in dust, your cattle dying for thirst; imagine your little ones crying for a drink of water, and what is the cause of all this? They tell you there is a gray-headed old man praying that it may not rain. Why, Abraham and Rahab and Elijah would have been lynched in fifteen minutes in any State of the Union if men could have caught them. Justified by works? Yes, but by works of faith.

I have never been to Northfield until

this summer. There has nothing attracted me so much about this concern as Mr. Moody, and the way in which there is every day that persistent yoking up of those two oxen, faith and works. He does not plow with an ox and an ass together. One man said to him, a day or two ago: "Mr. Moody, I do not like so much time taken up in these evening addresses. Give us more sermons on faith like those in the morning. Build us up." Another said: "More works." "No," says Mr. Moody, "at the morning meeting I am going to give you faith, and in the evening I will give you works, and I am going to stick it out, I don't care what you say." I have looked at these two oxen traveling together step by step. There is a better motto than that of our Missionary Union, where the ox stands between the altar and the plow with the motto, "Ready for either;" a better thing than that—the consecration and labor so yoked that you may say, "At both, all the time."

What is it that has covered this beautiful portion of the Connecticut valley with its buildings? Love, kindness, honesty? No, faith! Outside of that region in which faith has been known, no tower lifts up its head to heaven telling that underneath its load there is care for the blind or care for the dying or miserable. Oh, yes, you say, here is this institution and the other founded by our Christian men, and over here are our secular colleges, endowed by men who are not Christians. Yes, but non-Christians never did such things until faith had shown them for centuries the way in which the thing ought to be done—never! Some time in the winter morning you will see a mock sun on this side and that, but there would have been no mock suns if it had not been for that real sun in its splendor and glory.

III. Now we have seen the basis and we have seen the actions. What next? 1. There is a very important part in man's nature. This faith must be a faith that controls the tongue. Language is

a great exponent of the human character. Write on that wall everything that a man has said who has passed his threescore years and ten, every word that he has spoken. Would you not know exactly what sort of a man he was, what attainments he had made in intellectual study, would you not know exactly his characteristics, whether he was a passionate man or what kind of a man he was? "By thy words thou shalt be justified, and by thy words thou shalt be condemned." There is no power like the power of language. Men often tell me: "Oh, I get more good by going out in the forests and listening to the music of the trees, and the humming of the birds, and the song of the streams, the hoarse music of the Atlantic, than by coming into the prayer-meeting." Ah, do you?

I remember once going home from one of my vacations, and finding that a young friend of mine, recently married, had just lost his wife. He was an infidel and I went to see him. He said, "Weston, I would be torn in pieces by wild horses if I could just see her again for half an hour." I said: "Dear fellow, I know the awfulness of that separation. What can I say to you?" "Nothing," he said. If he had been a Christian, I could have opened God's Word and I could have shown him: "When thou passest through the waters I will be with thee." I could have shown him that there was not a hair of the head of his dear wife that fell to the ground without the Father's notice. I could have shown him there was no experience we pass through worthy to be compared with the glory that will be revealed in us. He looked up to the heavens, listened to the trees, he walked by the side of the ocean. No word there for comforting a soul. Here I am with three quarters of a century behind me, and I look back and see that dark record of sin and imperfection. Is there any flash of lightning that will answer this great question of all ques-

tions, Can God forgive sin? I am to stand before Him in judgment. Does God forgive? Does the music of the ocean sing it? Is there anything in nature that tells it? But let me turn to God's Word and I read: "I, even I, am he that blotteth out thy transgressions and will not remember thy sins." I look again: "I have blotted out thy transgressions like a thick cloud. I will remember them no more." Oh, thanks be to God! "I have blotted them out like a thick cloud, thy transgressions, and will not remember thy sins."

2. What is the next thought? This faith is *a faith that governs the heart*; it is a faith that controls the inner man. The heart is the seat and source of sin, and faith must sway its scepter not only over the actions and the words but over the feelings and the desires. Then it is a faith that depends on Providence; a faith that recognizes God's control over human life, and that sees God's will in every plan and purpose. What will be on the morrow God must determine. Faith sees, in our daily lives and in all that affects us, God's plan and purpose, and submits to His dispensation. Again, this faith is a faith that looks for Christ's coming. Between the sowing and the reaping it has pleased God there should be a season of waiting. The harvest is yet in the future, but it is certain, and faith patiently waits for it. It is also a faith that saves. So the epistle closes with this idea. This faith has salvation in its grasp, salvation of body and soul. "Is there any sick among you? Let him call for the elders of the church, that they may anoint him in the name of the Lord." I can understand this very well, that in the first days spiritual offenses were often followed by bodily punishment, as in the case of Ananias and Sapphira and the sorcerer stricken with blindness, and so spiritual recovery might be followed by bodily recovery. So I can see very clearly how it was perfectly consistent for such a power as this to be in

the hands of Christ's people at that time.

Is this only an epistle of good works? Is this a heterogeneous collection of incidental directions how to live? This is an epistle of faith. It is a righteous faith, a faith that brings forth its proper fruits; a faith that controls the speech; a faith that depends on God's daily providence; a faith that waits for the Lord Jesus Christ; a faith that has power by its broad arms to cover the Christian body and soul with salvation.

CHRIST THE UNIVERSAL QUEST OF MANKIND.*

BY BISHOP JOHN F. HURST, D.D.,
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Now when Jesus was born in Bethlehem of Judea in the days of Herod the King, behold, there came wise men from the east to Jerusalem, saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship Him.—
Matt. ii. 1, 2.

*That they should seek the Lord, if haply they might feel after him, and find him, tho he be not far from every one of us.—*Acts xvii. 27.

THESE two texts tell us of the world's unconscious search after Christ, as the Savior. Two centers of civilization are spoken of here—Bethlehem and Athens. First, there is that little town of Bethlehem, an obscure Roman province. David sanctified this ground. But it remained for Jesus Christ to give to it the halo of Jewish glory and splendor in His birth, when angels hovered over the place and sang His entrance to this suffering world. Not a child so ignorant but knows that simple and beautiful story of Bethlehem. Athens tells of how the world's learning came seeking the Savior. Paul came into Macedonia,

* The outline of a sermon preached before the Genesee Conference at Corning, N. Y.

crossed the seas, and touching Europe, found his first convert in a woman named Lydia.

Paul journeyed on till he came to Athens, the eye of the learning of the world. Roman citizens were not considered educated till they had taken a course at Athens. One of Paul's auditors at this seat of learning was what we would term a Justice of the Supreme Court. This was a court whose decisions were universal. The steps up which Paul ascended are still traceable. They were cut out of solid granite. From this eminence Paul could look down upon the city. From this place Demosthenes hurled his philippics. From this point could be seen Plato's grave, full of suggestions of immortality of which he reasoned. Paul knew all this. Paul was educated at Tarsus. Paul knew the theories, the ethics, and the religions which emanated from this place.

False religions are only imitations upon the real; "feeling after him if haply they might find him." I do not believe they are purposely wrong. The wise men did not know precisely where Jesus might be found. These philosophers were blindly groping, "seeking after Him." Off the coast of Ceylon the divers for pearls can not see; they feel around and gather hundreds, stay as long as they can beneath the water, and ascend. The sunlight shows which are the pearls.

In ignorance, but still in hope, heathen nations feel after God. Their search for salvation is universal. The world has ever sought the perfect character. Artists have painted the faces of Christ, but they never abandon the ideal effort. Many lives have been written of Christ, still the work is never done. Carlyle never wrote a greater work than the "Life of Frederick the Great," unless it might be "The Revolution," which is more romance than history. Men say we do not need another life of Frederick the Great for half a century. Plutarch's Lives reveal the deformities of human greatness.

We weary of the record of depravity in the Old Testament, even of such great men as Noah, Abraham, and even David. No Christian mother dares to place before her boys even the lives of great men in the Old Testament. Mankind has been thirsty, but never filled; hungry, but never fed. Jesus Christ came to fulfil. We have the transfigured, the glorified Son of God.

Yet this perfect Man was fullest of sympathy for weak, wicked humanity. We see that in every record of His life. Even the adulterous woman was brought to Him, and while her guilt was proven, He stooping only wrote her sins in the shifting sands, which the wind and waves might outwash.

Why do not men rear monuments to Jesus Christ? We raise statues to human greatness. The heroes of the Revolution and the Rebellion are sculptured and adorn our parks and public places. Why? Because Jesus Christ is not dead. Thank God, Jesus came forth immortal. The conqueror rolled away sin and death, and went home to glory. He was escorted home by ten thousand angels. "Lift up your heads, O ye gates, and be ye lifted up, ye everlasting doors, and the King of Glory shall come in. Who is this King of Glory? The Lord of Hosts. He is the King of Glory."

Look at the systems of morals and ethics in heathenism, Buddhism, Confucianism, and Mohammedanism. I do not believe Mohammed was an impostor. He was "seeking after God if haply he might find him." He did the best he could. So it has ever been. In the darkness the human hand has been grasping blindly after God's hand for guidance. In the silence, humanity has listened for a comforting word, hungry for the truth, dying for companionship.

The Congress of Religions at the World's Fair was good in that it showed the weakness of heathenism and the strength of Christianity. The Bible is now printed in three hundred languages of this babbling earth. Livingstone

went to Africa and told them of Jesus Christ and they said: "Why did you not come before?" Take this word and this Christ fast and sweetly to cheer sorrow, to lighten doubt and guide in the darkness.

The human heart has a burden of sin. As I was sailing down the Ganges in India I saw men on the flat roofs of their houses lifting up their hands to gods of wood and stone, "feeling after him, if haply they might find him." No heathen language has a word in its vocabulary for sin or guilt. There is no sense of sin or guilt, hence it is only natural there should be no word to express the same.

A fable tells of one who brought all kinds of treasure to the gates of paradise to gain entrance. After every treasure of earth was exhausted a tear-drop from the eye and heart of a sinner was found. Angels saw in it a diamond of rarest beauty and treasure, and upon its presentation the gates of heaven opened wide. The most powerful thing in all this world in the sight of earth and heaven is the tear of repentance.

It required a great victory to call forth that psalm of Moses, that song of Miriam, and those hymns of David; it required the victory of redemption from Rome to call forth Luther's great hymn, "A Mighty Fortress is Our God;" it required a revolution to make our minstrels sing the "Star Spangled Banner;" it required a division of our land and a deluge of blood to call forth that national hymn, "God's Marching On"—but it only required a single tear of repentance to awake the song of the angels "Glory to God in the highest; peace on earth and good will to men." Great men have preached this salvation, worthy of the song of angels, men have sung hymns worthy of the minstrelsy of heaven. Let us bow low as we receive the commission and proclaim the message.

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FAITH in Christ and love to Him, will spare no pains to find Him.—*Dickson.*

WHAT IS RIGHT?

BY REV. WILLIAM L. WATKINSON,
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CHURCH PUBLICATIONS, LONDON,
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AMERICAN CONFERENCE, 1896.

For this is right.—Eph. vi. 1.

THERE are those who say that right and wrong is but a matter of individual opinion, and what is right to one is wrong to another. They admit no independent and universal standard of right. But what if they should say the same thing of time—that every man's watch is right, however it may differ from every other. No, there is a standard of time high in the heavens, the sun and the stars, to which our timepieces must conform, else these are wrong.

There is a supreme right, and its standard is first of all the character and will of God. He is the moral Sun, whose righteousness looks down from the heavens. He is the Being of perfect holiness, and whatever is not in harmony with Him is wrong. Hence, in the next place, the standard is to be found in the universe He has created and governs according to divine and unchangeable laws. The moral law is in nature, and is illustrated in history and Divine Providence. It is especially inwrought in our nature, in the conscience with which man is endowed.

And, beyond all this, we have the right made known in the Revelation that God has given, both the Old Testament and the New. There are some who, even in the pulpit, disparage the Old Testament. They regard it as something that has wholly passed away. But how is it with other things of the past? What is there, to-day, that is not built on the past as its foundation? Take the laws under which we live. They are founded on the old Roman jurisprudence. God gave to the old Romans a special genius for that, and so men must continually go back to them for that. Or, take art. God gave

the Greeks a genius for art such as no other nation or time ever possessed; and it is the pride of the artist to-day that his work is in the spirit and according to the models of the Greeks. So to the Hebrews God gave a genius for righteousness, for ethics, and we must go back to them, or be losers. The Gospel is built on the foundation of the great Hebrew lawgiver and the prophets. Certainly the New Testament is a great advance on the Old, but that does not make the Old a useless relic. In Christ, all was fulfilled, and in His life, His words, and the teachings of His apostles, we have the flower, not a new root.

But some of you may ask: "How can I know that this is right, as the text says, and how can I know that another thing is wrong?" I have but one answer to make here and now: Educate your conscience. Science is an education of the intellect and senses; without that a man will be at a loss or will err in his observations and conclusions as to facts and causes in the natural world. Art is an education in beauty; without training in this, a person will lack taste or fail in it. I knew one who adorned his parlors with pictures; some years afterward, when he had cultivated his taste, I found that he had bought better pictures and removed the former ones to his second floor; still later, with a more educated sense of beauty, he had supplanted these, and stored the old ones in his attic. Just as a man's judgments, to be correct as to fact and truth and beauty, must be the result of discipline, so it is with our judgments of right and wrong. This education wanting, we can not depend on ourselves to make clear and correct moral distinctions under all circumstances. We are left to form only those rough distinctions which men often make. Roughly, there are four points of the compass, as I learned when as a child I saw the four points on a weather-vane. But when I saw a mariner's compass I learned that there are thirty-two points.

There is an east-northeast, a north-northeast, and the like, in the moral direction and tendency of life.

Educate your conscience by the study of God and His law in His Word, in His creation and providence, in your own moral constitution. Educate your conscience, above all, by the study of Christ the Lord, our Righteousness, in whom was embodied all moral truth and beauty, and by communion with His Spirit who convicts of sin and of righteousness. Educate your conscience until it is more sensitive than a musician's ear to harmonies and discords, and responds at once and unfaillingly to the right, saying, "This is right."

KING DAVID'S VISION OF CHRIST.

BY PROF. W. GARDEN BLAIKIE,
D.D., LL.D., EDINBURGH, SCOTLAND.

Now these be the last words of David, etc.
—2 Sam. xxiii. 1-5.

THE last words of David must evidently mean his last words as a prophet—the last message he received from heaven. It was an interesting moment in the life of so remarkable a man, and the message was worthy of the occasion. In the imagery of the vision, our Lord is compared to light; and it is interesting to note the successive touches by which the image grows in brilliancy. First, He is as the light—the most cheering and reviving, the most beautiful and beautifying of earthly things.

Then He is as the light of the morning, for morning light is more cheerful and reviving than any other.

Then the great fountain of light, the sun, comes into view, suggesting inexhaustible fulness.

And lastly, it is morning without clouds; there is nothing to obscure or interrupt the light in its passage to earth; it falls on the face of Nature in an unbroken flood, giving radiance and beauty to every object; and "there is nothing hid from the heat thereof."

CHRISTMAS SERMONS AND THEMES.

CHRISTMAS SERMONS AND THEMES.

Our Confession of Christ in the New Church Year: An Advent Sermon.

BY REV. ERNST ZIMMER, D.D.
[EVANGELICAL PROTESTANT], OF
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And when they drew nigh unto Jerusalem and were come to Bethphage, unto the Mount of Olives, then sent Jesus two disciples, saying, etc.—Matt. xxi. 1-9.

BELOVED congregation: With the first Sunday in Advent we enter upon a new church year. It lies unrevealed before us. No human being is able to lift the veil that covers its secrets. Only one thing we should do and one thing we can do, namely, prepare for our journey through it. Jesus will be with us and we should begin our journey with Him as our guide. This is the lesson of His solemn entry into Jerusalem.

Jesus's victory was not possible by mere preaching, as had been the case once in Galilee, but could be achieved in Jerusalem only by openly appearing in his character as the Messiah, and thus, with the approval of the people and the help of God, overcoming His adversaries. But that which He had once said concerning the character of His rule and His coming to judgment, this He adhered to in His solemn entry into Jerusalem. Not with the arms and swords of the people, not with chariot and horses of war, did he intend to enter after the manner of earthly rulers

* The author of this sermon is one of the leading preachers in the German capital. The unique production here given is a model of its kind, and a typical example of the sermons now preached in Germany by a large number of earnest men who are studying not so much the doctrinal as the ethical side of Christ and of Christianity. Technically speaking, the author belongs to the positive and pronounced evangelical wing of the Ritschl school.

and become a second David. He intended to proclaim Himself publicly and openly as the Messiah, a King, the Lord in the realm of the spirit, of the moral and ethical world.

Altho Jesus exhibits Himself as a Lord and raises up the banner of His Messianic supremacy, yet He comes with a heart full of love for the people. He purposed to be a Lord and *the* Lord, but only that thereby He might serve the people, to elevate it and to lead it upon the path He was walking upon, namely, that of trust in, and obedience to, God. To serve—this was His watchword. He purposed to act in accordance with His word, in which He had declared that the Son of Man had come to serve and not to be served (Matt. xx. 18). To build up the kingdom of God in the hearts of men, was His high and divine mission and work. Even if, according to our Gospel lesson, He enters the sacred city with ostentation and outward show, yet this takes place only for historical reasons. He never thought of a worldly empire or a carnal kingdom, nor that it could appear in outward form. But the significance of His public entry lay in this, that the kingdom of God is established in the hearts of men by a moral regeneration and worth, and He has come to effect this.

The people came to Jesus, the Lord and Servant. The festive train came from the North. The nearer they come to Jerusalem, the greater the multitude that composed it. It was the intention to enter as pilgrims on the Atonement festival, which at the same time was the memorial of the deliverance from Egyptian bondage. And these pilgrims all adhered to one person among them, namely, Jesus. Their hearts were overpowered at the feeling of the high moral grandeur of Jesus. In their hearts reechoed the cry: "He is the Messiah!" And what their hearts felt they gave expression to in visible

and audible manifestation and joyous demonstration. From the Hebrew hymn-book, the Psalms, they sing the song: "Hosanna to the Son of David. Blessed be He that cometh in the name of the Lord, Hosanna in the Highest!" Some spread their garments on the way; others strew branches. The people acknowledged Jesus in their hearts by word and deed.

And this it is that we should do in the new church year. Let us go with Jesus and confess Him. Let our theme be:

OUR CONFESSION OF CHRIST IN THE
NEW CHURCH YEAR.

(1) A Confession of Him as the Lord and the Servant.

(2) A Confession of the Heart and Life.

I. Beloved: Have we fully experienced the depth of the grace of our dear Father in Heaven? When we ask where in this grace consists, we answer, that it is found in this, that the dear God has given us in Jesus a model and a power that, as Luther says, Christ may become in truth our Lord. If we know this as a matter of experience, then, too, it is certain that He should be our Lord at all times and in all places, that wherever we are or go we acknowledge Him and declare our allegiance to Him. And none are excepted from this duty. Rich and poor, high and low, children and adults, young and old, should acknowledge Jesus as their own Lord. And let the powerful man who may glory in his own strength remember the word, that he who stands should take heed lest he fall. We all need Jesus. We all should be a unit in confessing Christ the Lord in entering the new church year.

Jesus is our Lord! How? Should our confession not rather be, that the Almighty God, the Ruler of the Universe, the All in All is our Lord? Most assuredly this is the case. But God governs and educates men through men. For the children He has appointed as His substitutes the parents. Through

them He guides the little ones, but in the same way the all-wise God has at all times selected particular men to educate mankind. In this way did He, when the fulness of time had arrived, in His grace and love send Jesus to be the Lord over the generations of the earth. This rule does not pertain to the realm of nature, in which God alone exercises control according to His fixed laws. Jesus's rule lies in an altogether different sphere, that of the soul. Here He is to be the only Lord. God Himself has selected Him for this office, and this Jesus Himself, through the Spirit within Him, knew. He places Himself over the King of Israel and calls Himself the Lord of David, namely, that Lord who is Master in the sphere of the ethical and moral world. If man would learn in what relation God and man stand to each other, how God directs the destinies of mankind, and how men should live with each other, then he must go to Jesus as the expression of God's will. To Him did God first reveal Himself. God is the Father of all men; they are all His children who are to love God and love Him in their fellow beings. What God revealed to the heart of Jesus, this Jesus did not only teach, but this He lived as a model for others. Through His perfect moral life He is exalted way above men and mankind. Therefore is He the Lord in this sphere in life. And the grace of God toward us we see in this, that we learn to know Jesus as the one Lord in the world of souls and that we should therefore cling to Him and to His teachings.

God's grace has not been manifested only a single time, tho it has been manifested only once in its entire fulness. It continues constantly. As Jesus sends out messengers to prepare for His entrance, thus God has sent messengers in large numbers to prepare in the hearts of men the way for the entrance of Jesus. Such messengers have come to us in the past church year again and again. Does not every Lord's Day remind us of the goodness of God? Do

not the ups and downs of our lives, our joys and sorrows, do the same? All these are pathfinders, angels of Jehovah, directing our heart and soul to Jesus. And such messengers He doubtlessly will send again in the new year. Let us see to it that we heed their admonitions and exhortations.

But, beloved, our confession should be that this Lord is our Servant. And is Christ a servant? Is not this contradictory? Only seemingly, for a Lord may also be a servant. The motto of the King of Prussia is that he is the first servant of the state. And this is a true principle in accordance with which our Lord and Savior acted. A Lord, who by virtue of His superior gifts and power is placed at the head of man, will, by these gifts and power, serve those over whom He is placed and thereby will aid and help those subject to Him.

In the religious and moral world our gracious God has endowed one with the highest of gifts, the true knowledge of God, and the highest moral life in this knowledge, and has thereby appointed Him the Lord of mankind, namely, Jesus Christ, in order that by His exalted life and deeds He should also serve.

Christ appears as a servant of His people in our Gospel lesson. His aim it was to help them. Christianity has always been in the world, but it only became an objective reality through Christ. Up to that time it had been only partially revealed. Only after God had educated mankind for the fullness of time, did Christ exhibit it in His life in its perfection. Through His kind and gentle way when entering Jerusalem He purposed to raise up the people, to make them citizens of His spiritual kingdom, to serve the people of His kingdom as their Lord with all His mighty spiritual attributes and powers. Jesus is our Servant! He does not move our hearts through the exalted glory of His miracles. His kingdom is not a realm of wonders, but a spiritual production. He touches our

hearts by the charm of His gentle being, by the power of His saving love, by the greatness of His moral character. Let us remain with Him; let us adhere to Him; and He will abide with us, go with Him, and show Himself as both our Lord and our Servant. He does not give us bodily bread; He does not offer us gold. But He gives us something infinitely better, namely, the bread of life, and that too, already here upon earth. He has already served us and has brought us into the true relationship to God. We pray as children of God, Abba, our Father! and He will serve us still further with His high spiritual power to enable us to walk after God's will.

Through the service which Jesus renders us, we are raised up by Him. We lead a life after His model. Through Him we ourselves become lords. And over whom shall we be lords? Over a few or over many of our fellow beings? We must be, if we are true confessors, masters over ourselves but the servants of our fellow men. We must learn to overcome our sins, our wicked inclinations, to control our passions and our flesh; but, on the other hand, aid and help with a life of labor and of love all those whom it becomes possible for us to serve in the spirit and after the manner of our Lord.

II. And of what kind should the confession be which we should make of Christ in the new church year? Let us look at the festive train on its way to Jerusalem. A goodly number of confessors take part in it. Some join in words of praise, others spread their garments on the way, still other scatter branches on the road. This greeting was a magnificent ovation for the Lord, for Him who knew not where to lay His head. But what became of this enthusiasm? The Gospels tell us that only too soon it was converted into the cry, "Crucify, crucify Him!"

And how was this sudden transition possible? What had become of this enthusiasm? Those who accompanied the Lord did indeed confess Him, but did

not do so aright. They indeed felt the fire of affection for Him in their hearts, but this was only a passing flame. Their heart-communion with Christ was not of an abiding character. It was ephemeral and therefore soon changed into bitter animosity.

In many respects we are like those companions of the Lord. In Jesus we enter upon the joys of the Christmas season. In this service of the church we acknowledge Jesus. This, however, only too often continues barely for the hours of public service. When the church doors are closed a sad change takes place. We ourselves crucify the Lord by forgetting Him and by our sins.

Therefore, let us confess our Lord in a better and more pronounced manner than the pilgrim band that entered into the sacred city with the Lord. Let our journey with Him through the new church year be one of fidelity and faithfulness. The Lord does not want confessors for the moment only; those who only at times cry, "Lord! Lord!" He wants earnest heart-confessors and firm adherents. Our hearts must always beat warmly for the Lord and His cause. Our hearts must be filled with that spirit which Peter exhibited, when the Lord asked him, "Lovest thou me?" The love to Christ, the heartfelt and hearty union with Him—this is the true and genuine confession of Jesus.

Does Jesus ask concerning our opinion about Him? Does He ask for passages or hymns that we have learned by heart and can repeat so smoothly? Does He ask if we agree with the traditional church confessions? No; He asks not after external things. He goes down deeper, to the innermost soul of mankind. Here it is that He puts the question that He put to Peter, "Lovest thou me?" Are you a confessor of the heart and not merely of the lips? Oh, that we would listen to this question daily and hourly on our journey through the new church year, not only in the still hours of contemplation and thought, but also in the hours of rest-

less activity and business and work, in state, in church, at home—everywhere! Oh, that we could all answer Him truthfully, "Lord, thou knowest that we love thee!"

And if our hearts belong to Him, then our walks will also be to His honor and glory. A confession of the life will and must follow a confession of the heart. In the vocabulary of the Christian such words as "hatred," "malice," "envy," and the like should not be found. A Christian's life should be a constant exhibition of Christian love, modeled after Him who has so loved us. "Peace on earth," was the song of the angels on that Christmas Eve in Bethlehem; and peace on earth is the ideal aim of Christian life and efforts. By the grace of His spirit, our hearts can be made strong to do His will and to strive for the attainment of the exalted goal of a true Christian love. Only in this way does the Christian become a true confessor of Christ. Let us strive by God's grace to grow constantly in this confession of heart and life. Amen.

CHRISTMAS TEXTS AND THEMES FROM THE GERMAN.

The Glory of the Christ Child.

And the Word was made flesh, etc.—John i. 14-18.

I. GLORIOUS in His origin, for He is of God. Ver. 14, 15.

1. This appears in His names, for He is called—(1) The Word, *i. e.*, the Eternal Son of God, 14. John i. 1; Heb. i. 3. (2) The only begotten Son of the Father, 14. John iii. 16; Matt. xvi. 16. (3) He who was from Eternity, 15. John viii. 58; xvii. 5; Rev. i. 17.

2. Our resultant attitude toward Him. (1) Reverently to greet His coming, Ps. ii. 12; Heb. i. 6. (2) Willingly to receive Him, John i. 12.

II. Glorious in this coming, for He brings joy and blessedness, 14, 16, 17.

We consider—

1. The manner of this coming, which is described—(1) As a coming into the flesh, 14; Phil. ii. 7; Heb. ii. 14. (2) As a dwelling among us, 14, consequently something permanent and not transitory.

2. Wherein its joy and blessedness consists—

(1) In grace, 14, the forgiveness of our sins secured by Christ. (2) In truth, 14, which Christ gives us in reality. (3) Neither of which can be given us by the law, 17.

3. That this should cause us to be—

(1) Thankful in accepting this coming, Ps. cxvii.; Rom. vii. 25; 1 Cor. xv. 57.

(2) Anxious to drink from this fountain of blessing, 16; Rev. xxii. 17.

III. Glorious in His achievements, which are certain and sure.

1. In what regard Christ gives us revelation.

(1) Not in reference to things of this world,

(2) But concerning the secrets of the kingdom of heaven.

2. Why these revelations are sure and certain.

(1) Because of the intimate relation between Father and Son.

(2) Because He is of heaven, 14.

3. What value these achievements have for us.

(1) A light in the natural darkness of the human soul, Job viii. 9.

(2) An exhortation to seek and find in the Lord help in all times of need.

Christ the Light of the World.

Then spake Jesus again unto them, saying, etc.—John viii. 12.

This Word of the Lord contains a twofold truth.

I. It is a Word of information concerning Himself, referring—

1. To the necessity of His coming; for—

(1) Prophets had predicted the appearance of a great light, Is. ix. 2; xlvi. 6; lx. 1. (2) The hopes of Israel were expectantly based on these prom-

ises, Gen. xlix., 18; Luke i. 78; ii. 25. (3) These promises of a necessity had to be realized and fulfilled, and were so in Him, who was the Light of the World.

2. To the sinlessness and purity of His character.

(1) As light is the purest object one can conceive, purer than water or air.

(2) Thus He, who is free from sin and born of a virgin mother, is the pure Lamb of God.

3. To the virtue and goodness of His activity.

(1) For the whole world, Luke xii. 10; Tit. ii. 11, the sins of which He bore. (2) In many and countless ways, enlightening, consoling, etc.

II. It is a Word of Exhortation addressed to us all, namely:

1. Telling us what He would have us to do.

(1) To receive this light, and be guided by it. (2) To enjoy this light with gratitude. (3) To walk according to this light, following Him.

2. Telling us what we are to receive from Him.

(1) A light already for this life, John i. 4. (2) A light in the dark hour of death, Phil. i. 21. (3) A light for eternal life, Rev. xxi. 23.

The Great Christmas Message— "Christ is Born unto You!"

And it came to pass in those days, that there went out a decree from Cæsar Augustus, that all the world should be taxed, etc.—Luke ii. 1-14.

This admonishes us—

I. To think of the birth of the Savior, namely:

1. That He is really the Redeemer. 2. That He has really brought salvation. 3. That many have been saved with us.

II. To thank God for the birth of the Savior, which is done—

1. By giving heed to the Gospel of salvation. 2. By striving after this Gospel. 3. By rejoicing in this salvation.

The Shepherds of Bethlehem as a Model for Christians.

And it came to pass, as the angels were gone away from them into heaven, etc.
—Luke ii. 15-20.

- I. In their mutual exhortations, 15.
- II. In their mutual seeking, 15.
- III. In their hastening to the manger, 16.
- IV. In their blessed finding, 16.
- V. In their diligent spreading of the good news, 17.
- VI. In their constant glorification of God.

The Christian Preparation of Heart for Christmas.

Rejoice in the Lord always: and again I say, Rejoice, etc.—Phil. iv. 4-7.

- I. This consists in joy, praising the Lord in His coming, 4.
- II. Love, which makes all rich, 5.
- III. Prayer, which overcomes scores, 6.
- IV. Faithfulness, which promises allegiance, 7.

CHRISTMAS TEXTS AND THOUGHTS.

I. The Angelic Announcement.

Unto you is born this day in the city of David a Savior, which is Christ the Lord.—Luke ii. 11.

This is a fact on earth worthy to be announced by messengers from heaven.

Glory to God in the highest, and on earth peace, good will to men.—Luke ii. 14.

The Christmas spirit of kindness glorifies God.

II. Christ Came to the Waiting World.

When the fulness of time was come, God sent forth his Son.—Gal. iv. 4.

Palestine, with no good port, and isolated by desert and mountains, separated the chosen people till they

learned monotheism. Then the Roman roads and Roman peace and the artificial port of Cesarea made it accessible to Asia, Africa, and Europe, between which it lay; and then Christ came with the Universal Gospel.

Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation.—Luke ii. 29, 30.

God always was near and loved men; but in Christ our faith is partly changed to sight. To Simeon this seemed such fulfilment of his heart's hope, that he could joyfully die.

III. Bethlehem.

Thou Bethlehem, in the land of Judah, art not the least among the princes of Judah, for out of thee shall come a governor that shall rule my people Israel.—Matt. ii. 6.

As little Bethlehem was ennobled and glorified by the birth there of Jesus, so may our little lives be by the birth of faith and love toward Him.

Let us go now even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.—Luke ii. 15.

The angel message shows that the earthly event deserves our careful looking into.

Bethlehem has become a sacred city, worthy of all study through travelers and accurate and careful explorers.

IV. The Wise Men.

Now when Jesus was born in Bethlehem of Judah, in the days of Herod the King, behold there came wise men from the east to Jerusalem, saying, Where is he that is born King of the Jews, for we have seen his star in the east, and are come to worship him.—Matt. ii. 1, 2.

Who were the "wise men"? Probably Persians of the magian or priestly class.

Their wisdom shown in their action.

The star which they saw in the east, went before them, till it came and stood over where the young child was.—Matt. ii. 9.

The light that God gives, if we follow it devoutly, will lead us.

Honest study and inquiry will bring us where Christ shall give us light.

When they were come into the house they saw the young child with Mary his mother, and fell down and worshiped him.—Matt. ii. 11.

Devout adoration is the fitting attitude before the wonder of the Incarnation. Wise men and kings may well bow even to the infant Jesus.

V. Christmas Gifts.

When they had opened their treasures, they presented unto him gifts, gold and frankincense and myrrh.—Matt. ii. 11.

God's gift to us calls for precious gifts from us.

Thanks be unto God for his unspeakable gift.—2 Cor. ix. 15.

In the season of gifts God crowns His continual bounty by the gift beyond all price.

VI. The Holy Names.

Thou shalt call his name Jesus, for he shall save his people from their sins.—Matt. i. 21.

The name Jesus is the Greek form of the Hebrew Joshua, and means salvation or Jehovah our salvation. It belonged to Him who led Israel into the promised land, and to Him who leads us into the true Canaan.

They shall call his name Emmanuel, which being interpreted is God with us.—Matt. i. 23.

The Incarnation is the nearness of God. Compare John i. 14: "The Word was made flesh and dwelt among us," etc.

VII. The Savior of the Poor.

And she brought forth her first-born son and wrapped him in swaddling-clothes, and laid him in a manger; because there was no room for them in the inn. (Cf. verses 12 and 16).—Luke ii. 7.

A Savior for the poor, as it was meant He should be.

VIII. An Ineffable Savior.

Mary kept all these things and pondered them in her heart.—Luke ii. 19.

It was these predictions and events of the Infancy in which she saw there was a meaning not to be taken without deep thought.

THE BIRTH OF CHRIST AND ITS EFFECT UPON THE RACE.

BY REV. G. C. RANKIN, D.D.,
HOUSTON, TEXAS.

Fear not, for behold I bring you good tidings of great joy, etc.—Luke ii. 10-11.

1. THE birth of Christ is now a conceded fact in the history of the human race. Up to within a half century ago, the birth and life of Christ were accounted for, by infidelity, upon the ground of a myth. But now the entire history and the literature of the civilized world concede the great facts.

2. The birth of Christ was the genesis of a new era in the moral and religious experience of the race. Regeneration was practically an unknown doctrine to men. The coming of Christ was the revival of that truth in the experience of the race.

3. The effect of the coming of Christ is the proper fixing of the relationships of men and of nations. At the time Christ came, selfishness and greed ruled the lives of men. His was a morality of disinterested benevolence, making every man a neighbor to his needy fellow.

4. The birth of Christ has developed a wealth of goodness in the individual heart and life, practically unknown prior to His coming. Universal brotherhood proceeds from His gospel.

HINTS AT THE MEANING OF TEXTS.

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

HINTS FOR CHILDREN'S SERMONS.

The Fear of the Lord.

Come, ye children, hearken unto me: I will teach you the fear of the Lord.—
Psalm xxxiv. 11.

ONE experienced in the ways of the Lord calling to the uninstructed, "Come, ye children," etc.

I. What? ("Fear of the Lord") from the—Old-Testament standpoint. New-Testament standpoint. Not criminal. Not slavish. Filial. Result of Love.

II. Who? Children.

III. Why?

1. Because easier in childhood. 2. Because the formative period. 3. Because less likely to depart from it greater stability. 4. Better service. 5. Saves after regrets. The sins of old life become temptations of the new.

IV. How?

1. So that we dare not sin. 2. So that we will hate sin. 3. Fear an evil thought. 4. Will suffer rather than sin. 5. From the heart.

V. When?

1. Now. "Remember now thy Creator." 2. Young children. "Days of youth."

A fear of departing the best means to keep from doing so.

The more we fear God the less we fear men.

They who fear Him least have the greatest reason to fear Him most.

They who will not fear filially in childhood, will fear slavishly in manhood.

Come. Hearken. Be taught the fear of the Lord.

JOHN.*

HINTS FOR COMMUNION SERMONS.

In Remembrance of Christ.

This do in remembrance of me.—Luke xxii. 19.

THIS service is called Eucharist (to give thanks), Communion (with one another and with Christ), Sacrament (confirm vows of consecration), Lord's Supper (divine feast), Mystery (represents spiritual things by signs).

I. The occasion of its institution.

Jesus and His disciples in upper room at Jerusalem. During feast of the Passover (Exodus xii.). "Christ our Passover," on the eve of being "sacrificed for us."

II. The manner of its institution.

Bread! "This is (represents) my body." Wine! "Drink ye all of (all of you drink) it."

1. With thanksgiving. "When He had given thanks." 2. With holy joy. (See Mark xiv. 26). It was usual to sing from Psalms cxiii., cxiv., cxv.—cxviii.

III. The purpose of its institution.

1. For a memorial. "As oft as . . . show the Lord's death." 2. Of perpetual obligation. "Till He come."

This is the solemn duty and sacred privilege of all who love Christ.

To observe it aright "let a man examine himself." LUX BENIGNA.*

HINTS FOR FUNERAL SERMONS

The Transient Sleep.

Our friend Lazarus sleepeth, but I go that I may awake him out of sleep.—
John xi. 11.

THE story of Lazarus and his death.

1. The tenderness of Jesus.—"Our friend." His tears, His willingness to alleviate sorrow.

2. His view of death.—A sleep. Transient, then, and temporary. Refreshing, resting, forgetting. Cemetery etymologically, "a sleeping place."

3. The certainty of an awakening.—The instinct of immortality. Not a delusion nor a mockery. Christ the first-fruits.

4. Jesus awakens His friends.—Our eternal Friend. The knowledge gives peace and strength. FREDERICK.*

HINTS FOR REVIVAL SERMONS.

"Detected."

Be sure your sin will find you out.—Num. xxxii. 23.

For there is nothing covered, that shall not be revealed; neither hid, that shall not be known.—Luke xii. 2.

BOTH Law and Gospel, Moses and Christ, declaring a law, implanted with the first things, and on their natures: Sin can not be hid!

1. Because there is no annihilation for anything in nature.

A lump of coal. The decaying plant. The buried body. The soul (John xi. 216; Matt. xxv. 46). All these pass into another existence; never out of existence. If not blotted out by the Blood your sin still lives against you.

II. Sin will find you out, tho it may be covered.

May delude yourself by fair veils. Miser; ambitious man; sensualist; devotee of amusement: sanctity, necessity, pleasure are but names. Sin remains Sin.

II. Sin will reveal itself. It is the neglect or turning aside of right forces. Their reaction will reveal the culprit. As in neglecting gravitation.

(A) By its effect on the guilty.

(a) On the body. Libertine. Drunkard. (b) On the mind. Accusing memories. (c) On the soul. Sense-tracks formed on the mind by every precept. Downward spiritual bent.

(B) On others. (a) Participants in wrong. (b) Posterity.

(C) In the Judgments. The wri-

tings. (a) Of memory. (b) Of nature. Every word written on the air. Every motion photographed in space. Thought electrically recorded on the rocks. (c) Of God's omniscience (Ps. cxxxix.).

Let your sin find you at the Cross.—1 John i. 7. Acts iii. 19.

T. E. DNEB.*

HINTS FOR MISCELLANEOUS SERMONS.

Municipal Prosperity (Anti-Saloon).

Then shalt thou prosper.—1 Chron. xxii. 13.

I. FOLLOWING God's plan there would be no depreciation of values because of the presence of evil institutions.

II. The divine economy provides that none shall encroach upon the rights of others, and that each person is entitled to earn some of the good things of life.

III. Prosperity comes more certainly when each one bears his just portion of the burdens.

IV. In order to true prosperity each individual must have the best chance possible to develop the good.

YIRAH.*

The Golden Life.

And I will write upon him [who overcometh] the name, etc.—Rev. iii. 12.

HE who "overcomes the world" becomes a citizen of "Jerusalem the Golden." And to be a citizen of that divine commonwealth is to be filled with its spirit and to partake of its nature—to have reproduced in one its characteristics. Is not the true American citizen filled with the American spirit? To be a citizen of the New Jerusalem is to be loyal to the laws and principles which underlie it, just as the true American citizen is loyal to the laws and principles which underlie his country.

In short, to be a citizen of Jerusalem the Golden is to live a golden life. That life one may live here and now.

PATMOS.*

SUGGESTIVE THEMES AND TEXTS.

Texts and Themes of Recent Sermons.

1. Character and its Revelators. "Henceforth let no man trouble me, for I bear about in my body the marks of the Lord Jesus."—Gal. vi. 17. By N. D. Hillis, D. D., Chicago, Ill.
2. The Church as the Birthplace of Manhood. "And of Zion it shall be said, This and that man was born in her: and the Highest Himself shall establish her. The Lord shall count, when He writeth up the people, that this man was born there, Selah."—Psalm lxxxvii. 4, 5. By F. W. Gunsaulus, D. D., Chicago, Ill.
3. The Scriptural View of Responsibility. "I say unto thee, arise, and take up thy bed and go thy way into thy house; and immediately he arose, took up his bed and went forth before them all, insomuch that they were all amazed and glorified God, saying, We never saw it on this fashion."—Mark ii. 11, 12. By Edward Payson Ingersoll, D. D., St. Paul, Minn.
4. The Traits of a True and Noble Character. "Be ye therefore perfect, even as your Father which is in heaven is perfect."—Matthew v. 48. By Joseph T. Duryea, D. D., Brooklyn, N. Y.
5. Man on the Throne of God. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."—Rev. iii. 21. "He that overcometh shall inherit all things; and I will be his God, and he shall be my son."—Rev. xxi. 7. By President T. P. Marsh, D. D., Mount Union College, Ohio.
6. Honest Money. "Provide things honest in the sight of all men."—Romans xii. 17. By R. Heber Newton, D. D., New York city.
7. The True Mastery of Life. "In your patience ye shall win your souls."—Luke xxi. 19 (Rev. Version). By Rev. John L. Sewall, Kansas City, Mo.
8. Our Lack of a Moral Ratio in Politics. "Wo unto them that call evil good and good evil."—Isaiah v. 20. By Rev. J. Q. A. Henry, Chicago, Ill.
9. How a Christian Should Look upon and What He Should Do Concerning the Political Issues Before the Country. "The powers that be are ordained of God."—Rom. xii. 1. By Marc W. Darling, D. D., Sioux City, Iowa.
10. The Inspiring Effect of Christian Sympathy. "Whom when Paul saw, he thanked God, and took courage."—Acts xxviii. 15. By Rev. Dr. McCullagh, Worcester, Mass.
11. Christ, God's Response to Man's Needs. "My God shall supply all your need by Christ Jesus."—Philippians iv. 19. By David Gregg, D. D., Brooklyn, N. Y.
12. Sour Grapes and Edged Teeth; or, the Problem of Heredity. "The fathers have eaten sour grapes, and the children's teeth are set on edge." By William T. McElween, D. D., Brooklyn, N. Y.

Themes for Pulpit Treatment.

1. Social Unrighteousness and Civil Dissension. ("Through the wrath of the Lord of Hosts is the land darkened, and the people shall be as the fuel of the fire: no man shall spare his brother."—Isaiah ix. 19).
2. National Intemperance and Prohibition. ("Awake, ye drunkards, and weep; and howl all ye drinkers of wine, because of the new wine; for it is cut off from your mouth."—Joel i. 5).
3. Evils of Corrupt Judiciary. ("Therefore the law is slacked and judgment doth never go forth: for the wicked doth compass about the righteous; therefore wrong judgment proceedeth."—Habakkuk i. 4).
4. The Road to Wealth. ("Blessed are the meek: for they shall inherit the earth."—Matt. v., 5).
5. The Mystery of the Sufferings of the Righteous. ("And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?"—Mark xv. 34).
6. The Secret of Fearlessness. ("And the angel said unto her, Fear not, Mary; for thou hast found favor with God."—Luke i. 30).
7. The Service of Old Age. ("And she was a widow of about fourscore and four years, which departed not from the temple, but served God with fastings and prayers night and day."—Luke ii. 37).
8. The First Instinct of a Joyous Faith. ("And Israel took his journey with all that he had, and came to Beersheba, and offered sacrifices unto the God of his father Isaac."—Gen. xlvii. 1).
9. The Motive in Divine Judgments. ("For I will at this time send all my plagues upon thine heart, and upon thy servants, and upon thy people: that thou mayest know that there is none like me in all the earth."—Exod. ix. 14).
10. The Long Sufferance of Opposition. ("And now ye know what withholdeth that he might be revealed in his time."—2 Thess. ii. 6).
11. Emptied Grace. ("I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain."—Gal. ii. 21).
12. A Jewel and Its Setting. ("Unto me, who am less than the least of all saints in this grace given, that I should preach among the Gentiles the unsearchable riches of Christ."—Eph. iii. 8).
13. The Cession and the Service. (Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey: whether of sin unto death or of obedience unto righteousness."—Rom. vi. 16.)

ILLUSTRATION SECTION.

LIMNINGS FOR TEACHERS FROM
NATURE AND LIFE IN THE
ORIENT.

BY REV. DAVIES MOORE, A.M., B.D.,
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THE FILIAL SENTIMENT.—Many of us believe that the longevity of the Chinese nation may be attributed to the fidelity with which these people have for ages observed the natural law of reverence for parents. With long life this nation has certainly been blessed. In the West it is the tendency to throw off filial obligations and obedience as soon as the law allows it. In China there exists neither a wish to do this, nor a law to make it possible. Neither before nor after the death of a parent are the offspring released, or do they wish to be released, from the duties that bind a child to its parents. The Chinese are a race of children in this sense. Li Hung Chang is not yet out of his adolescence. An amusing yet striking instance of this sentiment among the Chinese came up in the police court this week. An ancient-looking coolie who gave his age as sixty-four was sentenced to seven days' imprisonment, for theft of coke at the docks. The old fellow pleaded for mercy, on account of his "old mother in China," who he said was a hundred years of age, and would be grieved to death at her son's dishonor. The Celestial land can teach the West a great lesson, and that is reverence for our parents, and can exhibit its happy fruits too. Everywhere God blesses those who honor the great natural and Mosaic statute: "Reverence thy father and mother."

THE EFFECT OF THE SUEZ CANAL UPON MORALITY.—This heading might almost be propounded as a conundrum, a puzzling one in New York, but one very easy in Burma. The solution is that the canal brought the East very

much nearer to the West, and it became no longer possible for lapsed Europeans to keep up certain sorts of connections out there with scarcely a chance of wives or sisters at home ever hearing of it. In the old times comparatively few ladies ventured to visit the Orient. The way was too long and the expense of frequent furloughs was too great. So the canal became a promoter of morality as well as of commerce.

THE UNCLEAN SPIRIT ENTERED INTO A HERD OF SWINE.—The New Testament incident is called up in my mind, by the law of association perhaps, each year about this time. It is the season of the Chinese "Sembayang Hantu," spirit or devil feast. Everywhere throughout the city herds of dead swine, shaven and artistically colored, are prominently set up on long outdoor tables for the delectation of these demons. Between Thursday and Saturday the record at the municipal abattoirs of slaughtered pigs reached the number of 1,679. The Chinese certainly seem to think the spirits have a weakness for swine. So do the Mohammedan Malays, who detest the pig at all times and consecrate him to the devil. Whenever I look upon these groups of hideously grinning dead pigs, the thought occurs of Christ allowing the unclean spirits to enter into that herd of swine. What did it mean?

LIGHT AND THE HOLY GHOST.—All the secrets of the world from creation downward through the eons, all the heat or light or life-force they have ever received or shed forth, are beating in the depths of that impenetrable ether across the black bosom of which we look out at night. So is the eternal and infinite Holy Ghost an absolutely measureless and inexhaustible source of light and life.—A. A. Hodge.

HELPS AND HINTS, TEXTUAL AND TOPICAL.

BY ARTHUR T. PIERSON, D.D.

The Bible and the Talmud.

Dr. A. Weiner, a great living Jewish rabbi, in a book on the Jewish food precepts, has a word about the Bible and the Talmud: "The Bible alone is for us the holy source, the Talmud sometimes serves to elucidate and elaborate its teaching; sometimes it only envelops in fog that which was clear, and troubles the sweet waters of the original text. The Bible alone is our trustworthy guide and master; the Talmud can never be anything more than its disciple and helpmate, an office which it sometimes fills with intelligence and learning, at others with stupidity and gross ignorance. Therefore we can not stake our faith upon the Talmud." This, from a respected Jewish rabbi of eighty-four years of age, is grand. Oh! that his words may go far, and do much toward breaking the spell of the traditions of men which make the word of God of none effect.

Size of the Universe.

"It has been estimated," says W. H. Lamaster (*Popular Astronomy*, January), "that a cannon-ball moving with a velocity of 500 miles an hour, and leaving our earth at a certain time and traveling in the direction of the nearest fixed star, would not reach it in less than 4,500,000 years; and yet there are stars in the heavens and visible through telescopes that would require a cannon-ball moving with the same velocity at least 500,000,000 years to reach them. It was said by the elder Herschell that it would require light, traveling at the rate of 185,000 miles a second, 2,000,000 years to come to the earth from the remotest luminous vapors within reach of his forty-foot telescope, and yet, whatever may have

been the efforts of astronomers to bring the starry heavens as a whole into view, even with the most powerful reflectors they have so far proved to be futile."

Petrified Trees of Arizona.

"The trees now petrified originally grew to large size, eight or nine feet in diameter for the largest, probably conifers, and perhaps not very different from the forest growth of part of the present plateau. This ancient forest was apparently thrown down by the wind, for tree-butts are common in horizontal position while only one was found erect. The gravel and sand covering would seem to have come soon, for only a few have fillings of sediment in hollows or give other indications of decay; the logs were buried at least fifty or sixty feet deep. The weight of the overlying sediments crushed the trees so that the horizontal diameters are commonly greater than the vertical as they are seen in place. Silicification was probably accomplished by percolating surface waters, as the logs are distant from volcanic vents, as far as known to the writer; then no hot-water deposits were seen accompanying the logs, and the distribution as seen over many miles and reported much more widely would also militate against the theory of change by hot waters."—*Scientific American*.

Present-Day Preaching.

Dr. James Brand, of Oberlin, says on "Present-Day Preaching":

"Much criticism of the pulpit is along the line of that editor who found fault with a minister for discussing dead Pharisees when living ones were in the audience. 'Modernity' is important. The man who does not restate the doctrines of God so as to make

them real to his own generation is not like Christ. There are to-day several most healthful signs of spiritual life.

The altruistic spirit has developed in science and religion. The Church is waking up to the wrongs of the poor; she is striving after a larger brotherhood; she has a growing sense of her responsibility for society as such. Christian thought is swinging back to a juster appreciation of systematized doctrine.

"Real preaching has not lost its power; but if a man aims simply at 'modernism' or preaches 'for revenue only,' he has missed his calling. On the other hand, there are serious defects to-day in the Church; a feeble and superficial conception of the nature and government of God; a loss of reverence for law and righteousness; a tendency to action rather than to worship; a decay of the sense of the guilt of sin; a timidity of preachers in declaring the consequences of sin; a heavy emphasis on environment and a light one on personal consequences; a tendency to preach the historic Christ as a human sympathizer, omitting the holy judicial element which belongs to his mission; a marked absence of an orderly presentation of the doctrinal system of salvation. Consequently the preacher feels the difficulty of moving to right moral action those who intellectually accept the Gospel.

"This is an age of secular education and love of luxury. The pendulum must swing back from all overwrought liberalism toward the eternal verities of God's nature and government. The Calvinistic system, divested of its unpreachable speculations, with its solemn and awful views of God, is the true antidote to any of the religious defects of the time. We must mark such preachers as Augustine, Luther, Edwards, Wesley, Whitefield and Finney.

"Hence the doctrines which need special emphasis to-day are: 1. The nature and attributes of God. 2. The fact of the divine government. God

is not merely the Chairman of an advisory Congregational Council, but the King of a government. The fear of the motive of fear is a weakness of modern preaching. The governmental necessity of the atonement for guilty men must be preached. To preach the divine righteousness and government is to preach Christ. 3. Truths fitted to stimulate and awaken conscience. Christianity can not survive in the intellect and emotions alone, but must have conscience. 4. More old-fashioned preaching on the nature and guilt of sin. The natural heart needs to be anatomized. If man do not realize his need of God's love he will not appreciate it.

"The pulpit must aim to spiritualize the Christian life. The Gospel can not reach the masses except through the Christlikeness of Christians. The preacher must be a trumpet of no uncertain sound on the 'historic, organized, fashionable wrongs of society.' He must set an example to the secular press in 'eulogizing official integrity and damning official corruption.' And any man who preaches Christ must preach to make the Church a missionary Church. But, after all, the man is more than the preaching. If we become better men we shall be better preachers. Paul said, 'I am crucified with Christ!'"

Negligent Christian Works.

"Cursed be he that doeth the work of the Lord negligently" (Jer. lviii. 10, R. V.) is a tremendous utterance for any one to face, but it only expresses the same judgment as is pronounced in every part of the Scriptures against spiritual indolence or carelessness.

While Christianity makes us more and more tenderly considerate even of the welfare of the most distant and destitute of the race, sin makes human beings more callous even to the most appalling misery close at hand. We have all heard of that notorious gambling resort on the Gulf of Genoa,

Monte Carlo, and of the wretched and summary life-ending of many who have thrown away their means in its elegantly furnished halls. Very lately it was reported that during ten weeks of this year as many as forty-nine suicides had occurred there. "Every night," says *The Christian*, of Boston, "the grounds are carefully searched by the police after the casino is closed.

One man drags a covered spring-cart, the wheels of which have india-rubber tires. When a body is found, for which a reward is given, it is immediately stripped of clothes and valuables, thrust into the cart, and silently hurried away and buried. Next morning the sun shines again, the band plays, saloons and tables are thronged, and people gamble as usual."

EXEGETICAL AND EXPOSITORY SECTION.

HOW SHOULD THE LAST CLAUSE OF LUKE VII. 45 READ?

BY REV. S. W. WHITNEY, PHILADELPHIA, PA.

THOUGHTFUL persons, on reading this verse, have probably more than once paused to compare its language with the statement of verse 37, which represents a woman as coming into a house where Jesus was, after she heard that He "was sitting at meat" there. That is to say, Jesus had, to all appearances, been in the house some time before the woman entered. In comparing the two verses, the query very naturally arises whether the proper wording of the last clause of verse 45 is not "But she, since the time *she* came in," instead of "since the time *I* came in,"—"hath not ceased to kiss my feet."

So far as we are aware, the only modern editions of the Greek New Testament that recognize the reading "since the time she came in," are Griesbach's and the Basle edition of 1880,—and this, not in the text, but in the margin. Every known Greek uncial, and the great majority of cursive manuscripts, so far as they have been examined, support the common reading; tho the Royal Parisian Codex (L) of the eighth century does this by the hand of a corrector. This reading appears also in five copies (*b, c, f, l, q*) of the Old Latin version, in the Curettonian Syriac, the Gothic, the Arme-

nian, and the Ethiopic version, and in the margin of the Philoxenian Syriac version, as well as in Ambrose on Luke. The reading "since the time *she* came in," which differs in the Greek from the common reading in simply having an "e" where the other has an "o," is supported by L first hand, about twenty cursives, five copies (namely *a, e, f², g¹, g²*) of the Old Latin version, the Vulgate, the Memphitic, the Peshito and Jerusalem Syriac Versions, as well as the Philoxenian Syriac in its text, Tatian's Diatessaron as represented both by the quotations of Ephraem the Syrian in the fourth century and by the recently discovered Arabic version of the Diatessaron, and by the Lewis palimpsest of the old Syriac Gospels—to which may be added the testimony of Amphilochius and Augustine, both of the fourth century. Dr. Bloomfield, in justification of the common reading, says: "We have only to regard the language as partaking of the hyperbolic cast which is so characteristic of Oriental phraseology;" while Meyer passes over the expression with the remark, "loosely hyperbolic in affectionate consideration—suggested by the mention of the kiss which was appropriate at the entering." But the Savior was not given to hyperbolic utterances so wide of the truth as this seems to be; for we know from verse 37 that the woman could not have done any kissing of His feet from the time He entered the house until some time after He had

taken His place at the table. Nor is there any feebleness or letting down of the language, as Bloomfield intimates there is, in Jesus saying "since the time she came in." It is simply a plain, truthful statement of the fact, as was the Savior's wont to give.

The obviously erroneous, the common, reading naturally grew, from hasty and careless copying, out of the correct reading, "I entered," which appears just before in verse 44; and the error, being so slight and, especially as represented in uncial letters, scarcely perceptible except to a very careful reader, having once crept in, was necessarily perpetuated by unthinking, mechanical copyists that succeeded, as was the case with the similar reading in Gal. ii. 12, which, tho strongly attested by documen-

tary evidence, is generally rejected by modern editors as a palpable error. In a case like this, where the true reading seems to be so obvious, and the erroneous one is so easily and naturally accounted for, it seems hardly just to the sacred writer, not to say to the Savior Himself, to cling to the latter, tho it may be found in a greatly preponderating number of manuscripts and versions. In the sphere of textual criticism, the value of a document depends, not on its age alone, but more especially upon the correctness of its readings. Where a reading is obviously false, the value of the manuscript or other document that contains it, so far as that reading is concerned, may be said to be of a negative character. Its testimony may be unhesitatingly set aside.

SCHOOL OF BIBLE STUDY.

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

THE SECOND GOSPEL.

THE introductory considerations presented in the paper in the November number of THE REVIEW (p. 447) prepare the way, as has been seen, for understanding the nature, aim, and scope of the *Four Gospels*. The first *Three Gospels*—*Matthew*, *Mark*, and *Luke*—commonly called the *Synoptic Gospels* (from their being superficially looked upon as agreeing in narrating nearly the same events in somewhat similar language, and from a common point of view, so that their points can, so to speak, be brought under the eye side by side as virtually identical, in distinction from John, who has his own peculiar facts, method, and point of view)—would be better named the *Evangelistic Gospels*, as summarizing the preaching by which men—whether *Jew*, *Roman*, or *Greek*—were made *Christians*, or believers in and followers of Christ. For the Christians the *Fourth Gospel* was prepared at a later day by the apostle *John*.

These considerations are sufficient to make it plain that the *Differences between the First Three Gospels* are as remarkable and even more important than their resemblances. Each has its own peculiar facts, method, and point of view. The *first* is the Gospel for the Jew; the *second*, the Gospel for the Roman; the *third*, the Gospel for the Greek. The Gospel according to Matthew has been considered already; that of Mark will now be taken up.

Mark—The Gospel for the Roman.

The Origin of the Gospel.—The most ancient testimony regarding the origin of Mark's Gospel, is—as in the case of Matthew's—that of *Papias*, bishop of Hieropolis in the opening of the second century, as preserved by Eusebius the historian (Hist. Eccles. iii. 39). He says:

"Mark, the interpreter of Peter, wrote carefully down all that he recollected, but not according to the order of Christ's speaking or working. For, as I think, he neither had heard Christ, nor was a direct follower

of Him. But with Peter, as already said, he was afterward intimate, who used to preach the Gospel for the profit of his hearers, and not in order to construct a history of the sayings of the Lord. Hence Mark made no mistake, since he so wrote some things as he was accustomed to repeat them from memory, and since he continually sought this one thing—neither to omit anything of those things which he had heard, nor to add anything false to them."

Irenæus, Tertullian, and Clement of Alexandria confirm and add to this testimony. *Clement* specifies some "Roman knights" as having made this request. *Origen*, the pupil of Clement, in giving the catalog of the New-Testament Scriptures, writes as follows:

"As I have understood from tradition, respecting the four Gospels, which are the only undisputed ones in the whole Church of God throughout the world, the *first* is written according to Matthew, the same that was once a publican, but afterward an Apostle of Jesus Christ, who having published it for the Jewish converts, wrote it in Hebrew; the *second* is according to Mark, who composed it, as Peter explained to him, who also acknowledges him as his son in his general Epistle, saying, 'The elect church in Babylon salutes you, as also Mark my son;' the *third* is according to Luke, the Gospel commended by Paul, which was written for the converts from the Gentiles; and *last* of all is the Gospel according to John."

Gregory Nazianzen and Jerome of Alexandria add the weight of their authority, and *Eusebius* sums up the unvarying testimony of those who had gone before, and adds to it his own indorsement.

The *undoubted facts*, gathered from these witnesses, are, that Mark wrote the Second Gospel; that it was substantially the evangelistic preaching of Peter to Roman hearers; that it was written at the request of Romans and was intended to give the preaching of Peter a permanent form for them; and that it took advantage of the peculiarities of Roman nature and character so as best to commend Jesus to this race as the Savior it needed.

The Key to Mark's Gospel.—If the Second Gospel originated in the preaching of Peter to Roman hearers, and was intended to commend Jesus to

Romans, then *the Character and Needs of the Roman furnish its Key.*

The Romans, as distinguished from the other great historic races of the age of Christ, were the representatives of active human power. The key to their character, career, and needs is to be found in this *Idea of Power*. Paul, in writing to the Romans, is "not ashamed of the Gospel of Christ, because it is the *Power of God* unto salvation to every one that believeth."

The Roman was not the representative of supernatural and divine power, like the Jew; nor of power of reason expressing itself in thought, like the Greek; but the representative of *Human Power as Power of Will expressing itself in Action*. Hence he became the mighty worker of the world, casting up the highways across the empires for commerce and for Christianity. He embodied his peculiar idea in the *State as Standing for Justice* in the world. It was power ordered and organized, taking the form of law and government and directing and controlling men. In time he *Deified the State* and sought for it—as an active, mighty embodiment of the forces working triumphantly in the world's great changes—the *Scepter of Universal Empire*. He thus became the *Conqueror and Organizer of a World-wide Empire*. The *Ideal Roman* was therefore the mightiest worker, conqueror, organizer, and ruler—the man who as Cæsar could subdue and rule mankind.

To reach the Roman and commend to him Jesus as his Savior, these peculiar qualities needed to be taken into the account. *Peter*, preeminently the man of action, was the man to preach to the Roman, and *Mark*, doubtless a Roman by birth, the man to give that preaching permanent shape for the Roman race. Peter, in a rational and common-sense manner, presented the character and career of Jesus to the Roman, from the Roman point of view, as answering to the idea of divine power, work, law, conquest, and universal sway. Jesus is *the Divine and*

Almighty Worker and Conqueror, entering into conflict with and making conquest of every form of power, and establishing a universal empire, and hence *Almighty to Save*. These are the necessary credentials for the Roman.

Its Roman Adaptation.—As already suggested, this adaptation is seen in the *Authors* of the Gospel. There is not space here to show their remarkable divine preparation for their work.

This adaptation to the Roman needs to be seen in the *Central Idea* of the Gospel. The opening verse sounds the keynote: "The Gospel of Jesus Christ the Son of God." Jesus is the personal embodiment of the Son of God, in the fulness of His present, living energy, demonstrating Himself the Son of God by His divine Working. Everything, from the opening mission of the Baptist to the closing vision of Jesus exalted to the throne of God, is so shaped as to deepen the impression of His almighty power. As one has said, Mark holds up "the picture of the sovereign power of Jesus, battling with evil among men swayed to and fro with tumultuous passions." *Lange*, in his commentary on Mark, attempts to show that the Gospel may be divided into "a progressive series of victorious conflicts."

The *Roman Aim* of the Gospel appears in a general drift and movement altogether peculiar. *Da Costa*, in "The Four Witnesses," clearly pointed out the Roman and soldierly features of the Second Gospel. Its style bears a close resemblance to that of Cæsar's "Commentaries,"—both exhibiting the same emphatic repetition combined with the same rapidity of movement, the same copiousness of description with the same dramatic effect, so that even the word straightway (*εὐθέως*)—which is so characteristic of Mark, being employed in his Gospel about forty times—appears in the writings of the great Roman captain in the ever-recurring *celeriter*. The same writer has briefly characterized Mark's Gospel as follows:

"The brief and terse narrative of that *three years' campaign*, so to speak, of the supreme Captain of our salvation—whose name from of old was *Warrior* as well as *Prince of Peace*,—carried on and completed, for the deliverance of our souls, the bruising of Satan, the glorifying of the Father, in His labors, His sufferings, His death, His resurrection and final triumph."

Plan of the Gospel.—Before calling attention to some of the more minute Roman features of the Gospel, the *Plan of the Gospel* may be presented as exhibiting this Roman drift and movement. It consists, as does Matthew's Gospel, of *Three Parts* with an *Introduction* and a *Conclusion*.

Introduction—*The Advent of the King and Conqueror.*—The Evangelist brings forward the Almighty King in His Divine Person and Kingdom. Ch. i.-ii. 12.

I. Jesus is exhibited as the Divine Son of God,—in His name and heralding, and in His divine recognition and power at the Baptism and the Temptation. Ch. i. 1-13.

II. Jesus is exhibited as Mightily Proclaiming the Kingdom of Power, reaching finally to the claim and demonstration of His Omnipotence. Ch. i. 14-ii. 12.

Part First. The Conflict of the Almighty King. The Evangelist exhibits Jesus in the teaching, work, and conflict of the period of public ministry devoted to the continued Proclamation of the Coming Kingdom of Power. Ch. ii. 13-viii. 26.

I. He presents the Teachings of Jesus concerning the Foundations of the Kingdom of God. Ch. ii. 13-v. 43.

(1) In the subjects and law of the Kingdom (ii. 13-iii. 35).

(2) In the law of growth and development in the Kingdom (iv. 1-34).

(3) In the power of the King, who is omnipotent (iv. 35-v. 43).

II. He presents Jesus in the activity of the work of the Kingdom, passing through a Series of Conflicts and withdrawals. Ch. vi.-viii. 26.

Part Second. The Claim of the Almighty King. The Evangelist exhibits

Jesus, the Almighty Conqueror, as distinctly Claiming the Right to the Kingdom of Power, to be won through suffering and rejection, and both explaining and maintaining His Claim. Ch. viii. 27-xiii. 37.

I. He presents Jesus teaching His followers that the Kingdom is to be won by Triumph over Suffering and Death. Ch. viii. 27-x. 45.

He does this in connection with—

(1) A first revelation, foretelling the rejection of "the Son of Man" by the Jewish Sanhedrim (viii. 27-ix. 29).

(2) A second revelation, foretelling the treachery of His own followers (ix. 30-x. 31).

(3) A third revelation, foretelling His death by the Roman rulers (x. 32-45).

II. He presents Jesus Claiming the Right to the Kingdom of Power, in the City of David, and Establishing His Claim, altho rejected by the Jews. Ch. x. 46-xiii. 37.

(1) In His public advent as the almighty Heir of David, and in the accompanying works of power (x. 46-xi. 26).

(2) In His conflict with and overwhelming triumph over the various leading classes (xi. 27-xii. 44).

(3) In His prophetic unfolding, for His disciples, of both the near and remote future of Jerusalem and His Kingdom (xiii. 1-37).

Part Third. The Sacrifice of the Almighty King. The Evangelist exhibits Jesus, Preparing for the Setting Up of the Kingdom of Power through His sacrificial sufferings and death. Ch. xiv. 1-xv. 47.

I. He presents the Preliminary Preparation for His Death. Ch. xiv. 1-41.

(1) In the plotting of the Sanhedrim, the anointing for the burial, and the treachery of Judas (xiv. 1-11).

(2) In the Passover Supper (xiv. 12-26).

(3) In the agony in Gethsemane (xiv. 27-41).

II. He presents Jesus in the Hands of His Enemies, the sinful leaders and rulers of the Jewish Nation. Ch. xiv. 42-xv. 47.

(1) In His betrayal and apprehension (xiv. 42-52).

(2) In His trials before the Sanhedrim and Pilate (xiv. 53-xv. 15).

(3) In the hands of the executioners (xv. 16-41).

(4) Under the power of death (xv. 42-47).

Conclusion. The Final Triumph and the Universal Empire Established. The Evangelist exhibits Jesus, the Almighty King, Conquering Death and Taking the Universal Kingdom. Ch. xvi.

I. He presents Him as Rising from the Dead and Convincing His Disciples of His Identity. Ch. xvi. 1-14.

II. He represents Him as Actually Establishing the Universal Kingdom. Ch. xvi. 15-20.

It will be seen, in reading the Gospel according to Mark, that in the Introduction and Part First Jesus is set forth as the Son of God, *wielding almighty power* in its most tangible forms,—in the former exercising the prerogatives of God Himself in forgiving sins, and in the latter demonstrating himself Lord of the Universe. From this point on, the *spiritual elements* assume increasing prominence, until the Conclusion sketches His victory over sin and death by His sacrificial suffering and His resurrection, and the establishment of the Universal Kingdom by the new spiritual forces and weapons. The Gospel is thus a true presentation of *the many-sided Christ*, but *from the side of the Roman* in order to win him. He was the *Ideal Roman*, as he was the *Ideal Jew*.

The Peculiar Differences.—From a mechanical point of view, if the Gospel of Mark is regarded as made up of *one hundred parts*, seven of these are peculiar to itself, and ninety-three common to it with one or more of the other Gospels. In other words there are only twenty-three or twenty-four verses in Mark that are not in the other Gospels. But this is by no means the measure of the difference of this Gospel from the others; for there is scarcely a line in the whole book that has not some marked feature of its own.

Examination will show that the additions made by Mark are to fit his

Gospel for the Roman, while the omissions consist of matter not suited to the Roman.

The man of action needed a *Gospel of Action*, of deeds rather than of words. So Mark omits all the long discussions, parables, and discourses. The Roman was to be reached by *concrete presentations of truth*, appealing as vividly as possible to the senses; hence we have everywhere the graphic delineations of Peter, who was an eye-witness and an ear-witness to the great facts in the life of Christ.

Among the Gospel authors Mark is the "exclusive master of the pictorial and scenic in describing what took place." He adds some circumstance, of condition or place; dwells upon the looks and gestures and outward expressions of feeling on the part of Jesus; in describing the miracles relates the instrumental or accompanying acts,—thereby transforming the plain narratives of the other Evangelists into living pictures. The remarkable narrative changes will be found illustrated in any of Mark's narratives when compared with the other Gospels,—as that of the meeting of the rich young man with Jesus, or that of the poor widow's mite.

Slighter *realistic touches* abound throughout the Gospel. Mark has a habit of catching from the mouth of Peter *the names and surnames*, and designating the relations of the persons mentioned more generally by the other Evangelists. The blind man restored near Jericho is Bartimeus, the son of Timeus (x. 46). The high priest from whom David received the shewbread as food is Abiathar (ii. 26). The Jewish name of the publican Matthew is Levi, and he is the son of Alphaeus (ii. 14).

Peter seems naturally to have formed a habit of giving—as belonging to his native speech and so having fixed themselves indelibly in his memory—the *identical Aramaean words* used by Jesus, and of interpreting them for his Gentile hearers. The results of

this Mark records. In the accounts of the young woman's restoration to life, Matthew mentions the bare fact, Luke gives our Lord's words in the Greek, but Mark tells us (v. 41) that our Lord said unto her: "*Talitha, Cumi*, which is, being interpreted, Damsel, I say unto thee, arise." So in the account of the healing of the deaf and dumb man (vii. 34), we have "*Ephphatha*" ("Be opened"); in Gethsemane (xiv. 36) the Syriac "*Abba*;" in the answer to the Jerusalem Scribes and Pharisees (vii. 11), "*Corban*;" and in the cry of agony in Gethsemane "*Eloi! Eloi! lama sabachthani?*" instead of the original Hebrew, "*Eli! Eli!*" etc., as given by Matthew.

Everywhere in the Gospel there are *essential touches* that make it, as Mr. Westcott has said, "a series of perfect pictures;" and again, "the living portraiture of Christ in the clearness of His present energy." The teaching of *mighty fact* everywhere outruns that of verbal statement, and its very brevity fits it, as Canon Wordsworth has suggested, to "commend it to the acceptance of a great body of the Roman people, especially of the middle classes," with their practical turn and their practical pursuits.

It may also be observed that while *Peter* is incidentally made *the central figure* in the second Gospel, the things recorded in the other Gospels, that reflect peculiar honor upon Peter, are modestly passed over in this. Matthew alone records the attempt to walk upon the sea (Matt. xiv. 28-32). Mark says nothing of the *bitterness* of Peter's weeping after the denial of his Master (compare Mark xiv. 72, with Matt. xxvi. 75 and Luke xxii. 62). Strangest of all, this Gospel for the Roman omits the benediction and the giving of the power of the keys, on the occasion of Peter's explicit confession of Christ (compare Matt. xvi. 13-20, with Mark viii. 27-30, and Luke ix. 18-21),—the very passage upon the perversion of which the Roman hierarchy bases its exclusive pretensions.

It seems like a divine prevision of and protest against the papal claims.

The use of certain distinctly *Roman conceptions and words* is perhaps still more striking. Mark alone uses the Roman division of the night into four watches—evening, midnight, cock-crowing (Latin, *gallicinium*), and morning; the other Evangelists retain the ordinary Jewish division into three watches (compare Matt. xxiv. 42-46 with Mark xiii. 35 and Luke xii. 38). Mark alone uses various *Latin words* spelled with Greek letters. For example, *κράβαττον* (bed, in Mark ii. 12), the Latin *grabatum*, is used instead of the pure Greek word *κλίνη* (Matt. ix. 6), or *κλινίδιον* (Luke v. 19, 24). So *σπεκουλάτωρ* (translated *executioner*, but

meaning *body-guard*, Mark v. 27) is the Latin *speculator*; the words for *pots* in Mark vii. 4, *mites* in xii. 42, *centurion* in xv. 39, 44.

These are only specimens of the almost innumerable variations to be found throughout the entire Second Gospel that bear the Roman stamp. They can readily be examined with the aid of an English Harmony—still better of a Greek Harmony—of the Gospels.

[NOTE.—A complete and detailed account of all the peculiar features of the Gospel according to Mark will be found in "Key to the Gospels, or Why Four Gospels?" published by Funk and Wagnalls Company. Canon Wordsworth's "Greek Testament with Notes," Westcott's "Introduction," and Da Costa's "Four Witnesses," will be found of special service.]

PASTORAL SECTION.

THE PRAYER-MEETING SERVICE.

By WAYLAND HOYT, D.D.

DEC. 6-12.—DOWNHEARTEDNESS.

Why art thou cast down, O my soul, and why art thou disquieted within me? hope thou in God: for I shall yet praise him, who is the health of my countenance, and my God. — Psalm xlii. 11.

Here is a kind of soliloquy. In deep depression the Psalmist is saying to himself: Why art thou cast down, O my soul? Why art thou disquieted within me? That is, ruffled and tossed within yourself as the winds render the waves; inner peace gone, inner sunshine draped. The Psalmist is asking himself why he is in so dark and sad a state. As a quaint writer says, "David chideth David out of the dumps."

Well, the old psalm mirrors exactly a frequent nineteenth-century feeling. Now many a man, and sometimes the same man many a time, must do as David did—chide himself out of the dumps. For nothing is so bad as a continued and allowed downheartedness.

(a) It magnifies troubles.

(b) It drags at and prevents work.

(c) It shadows blessings, making the hard things in life prominent rather than the ameliorating things.

(d) It bereaves of God and shadows the promises.

I. And there are many causes for downheartedness in this strange and disciplinary world.

(a) Such cause as darkened the soul of David when, as I think, he wrote this psalm we call the 42d; the time of the rebellion of Absalom; David himself an exile on the east of Jordan. Such sudden, disappointing crises make the heart sink.

(b) Sometimes downheartedness results from an overstrain of work, e.g., Elijah under the juniper amid the reaction of his contest with the prophets of Baal.

(c) Sometimes downheartedness results from hard environment. Multitudes have been squeezed into downheartedness by these last stringent years through which we have been passing.

II. But a persistent and allowed downheartedness is the worst thing in which we can allow ourselves. And it is a very vital and most practical question, How can one defeat downheartedness and lift into and keep himself in cheer? Let me suggest some ways.

(a) By recognition of the fact that downheartedness is worst for us. A man ought to esteem it as bad for the soul as some corrupting contagion is for the body.

(b) By service for others. That is one trouble with downheartedness—it emphasizes self. And a good, and frequently quick, cure for it is the determined emphasizing on our part of other selves, thus causing, somewhat at least, a forgetfulness of the morbid self.

(c) I pray you also, when you are downhearted, make your work a sacrament. By strong and prayerful volition put yourself at the daily duty; do it even more painstakingly than ever, even tho you feel so little like it. A high reactive feeling of victory will have large share in scattering your darkness.

(d) But, last and chiefest, turn to God. Follow the example of the Psalmist here. Keep grip on God he would, notwithstanding downheartedness. And, before the Psalm could end, his soul began to shine with the light of God.

But there is one thing about which I would every one of us might be more thoroughly downhearted, that our downheartedness about it might the more quickly drive us to the only refuge for it and rescue from it—our sin. And the refuge and rescue our Lord and Savior Jesus Christ.

DEC. 13-19.—THE REAL THINGS TO LIVE FOR.

While we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal.—1 Cor. iv. 18.

Read over, and in the Revised Version, a very precious autobiographical

passage. The passage discloses to us in what way, and by what motives, the great apostle lived his masterful, achieving life. This is the passage—1 Cor. iv. 7-18 and v. 1-10.

And, as these passages inform us, the Apostle carried on his splendid life, not in a way other and different from ourselves, but as we too must live, if we would live nobly. And our special Scripture is the hinge and crisis upon which the entire section turns and hangs.

Tho pressed on every side the apostle is not straitened; tho perplexed he is not despairing; tho pursued he is not forsaken; tho smitten down he is not destroyed; tho his outward man is decaying his inward man is day by day renewed; he is of good courage notwithstanding all that may hinder, and in spite of all that may oppose; he is fearless of death itself, and even, in certain moods, longing for it, because he keeps the eye of his soul fastened, not upon the things which are seen, but upon the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal.

And, as spiritual recognition of these unseen and eternal things was the strength and triumphant impulse of his great life, such spiritual recognition of unseen and eternal things must be our strength and impulse also, if we would have our lives worth the living.

For the things which are seen are temporal,—that is, temporary, for the time only, the Greek is. How true it is—this simply for-the-time quality of the seen things about us? This passage I came on in my reading affected me powerfully :

“Our generation has had the good fortune to see on two occasions the transit of Venus across the sun’s disk. In June, 1874, and in December, 1882, that event took place. Not until June, 2004, and December, 2012, will these amazing events be repeated. Every person now alive on this planet will then be in his grave.”

So are we immersed in the seen, are

temporary, are ourselves part of it, are ourselves carried on and away with it.

Is that the whole of it? Are we simply whelmed and swept? The apostle was not. Why? He tells us why. He kept his spiritual vision fastened on the unseen, immovable, eternal things.

Glance at this precious autobiographical passage and notice what the apostle declares to be some of these, as yet unseen, but certain and eternal, things.

(A) God, the Lord, is one of these unseen but eternal things. The whole passage is charged with the thought of God and of the Lord Jesus Christ, v. 1, 5, 7-9. The apostle is attended by a great, real, tho unseen presence. And he is carrying on that life of his, as in that presence. Our lives must be also, if they would be worthy. Says Dr. Arnold, of Rugby :

"And we do fearfully live, as it were, out of God's atmosphere. We do not keep that continual consciousness of His reality which I conceive we ought to have, and which should make Him more manifest to our souls than the Shekinah was to the minds of the Israelites."

True, such words. The great want of our lives, that which shall give them nobleness of aim, swiftness and precision of duty, an uplift of moral tone, is just this clear and continued consciousness of the besetting God; that our lives, each one of them, are carried on in the direct gaze and the particular notice of the God who sits upon the throne.

(B) A disclosing and adjudicating judgment is another of these unseen, eternal things. 2 Cor. v. 10.

(C) The earnest of the Spirit is another of these unseen, eternal things. 2 Cor. v. 5. We may have within ourselves a witness and foretaste of God and heaven. And steadier than anything in this passing world should be this shining earnest within ourselves.

(D) Heaven is another of these unseen and eternal things. 2 Cor. v. 1; v. 8.

Therefore endurance and courage. 2 Cor. iv. 16, 17.

Here is the evident choice for life. Live for something you must. What will you live for—the changing seen or the stable unseen?

DEC. 20-26.—"GOD HUMANIFIED." *And the Word was made flesh, and dwelt among us (and we behld his glory, the glory as of the only begotten of the Father), full of grace and truth.—* John i. 14.

It was not so wonderful that a baby should be born. Nor was it so wonderful that a baby should be born into poverty and find a manger for a cradle. The wonder was the birth of such a Babe; and that such a Babe should have no lordlier resting-place.

First—Who dwelt among us?

(a) He who was in the beginning, and so was possessed of the Divine attribute of eternity. "In the beginning was the Word."

Have you never been struck with the singular similarity between the first chapter of Genesis and the first chapter of John's Gospel? "In the beginning God created the heavens and the earth." "In the beginning was the Word." In the first phrase we are told that God was the cause of the beginning, and therefore must Himself have been before the beginning. In the second phrase we are told that the Word was in being at the moment of the beginning and therefore must Himself have been in being prior to the beginning. In the beginning He did not begin to be. He was. He always was. He possessed eternity. Light travels one hundred and eighty-six thousand miles a second. Yonder shines in the northern heavens the polar star upon which the safe tracking of our commerce hangs. It takes light, so distant is that star, forty years to reach us from it. Blot out that star, and still for forty years we would be receiving the light which started at the moment of its blotting out. Conceive of the time before that

star began to blaze. Before that beginning, through all that illimitable period, the Word, who dwelt among us, was. He possesses eternity.

(b) He who was the Word, and was therefore divine, dwelt among us. Word means utterance. The Word is the utterer of God. This Word must therefore be divine. A lower thing can not perfectly utter for it a higher thing. A dog can not express a man. Only Deity can utter Deity. The Word was Deity, and He dwelt among us.

(c) He who was with God, and so was the Second Person of the Trinity, dwelt among us.

(d) He who was God, and so again was divine, dwelt among us. "And the Word was God." Let the great statement stand. It is impossible to quibble it away.

(e) He who was Creator, and so again was divine dwelt among us. Without Him was not anything made that was made.

(f) He who was the fountal source of life, and so again was divine, dwelt among us. "In Him was life."

And in what way did this eternally existing, deific, creating, life-impacting Word dwell among us?

Mrs. Browning imagines the Virgin Mother of our Lord, watching Him in His baby-sleep, and musing thus, as she watches there :

"Awful is this watching-place;
Awful what I see from hence—
A King without regalia;
A God without the thunder;
A child without the heart to play;
Ay, a Creator rent asunder
From His first glory, and cast away
On His own world, for me alone
To hold in hands created, crying 'Son.'"

In what way did this eternally existing, deific, creating, life-impacting Word dwell among us? Veritably in such way: Not in the way of mere external management of external law, not in the way of a mere flooding us with powerful influence from a personality distant and outside the circle of our nature; but by the way of actual

birth into our nature; by real Incarnation. "And the Word became flesh and dwelt among us." "The Incarnation is not man deified; it is God humanified."

Second. What are some of the things we may learn from this dwelling among us of this eternally existing, deific, creating, life-impacting Word?

(a) The dignity of our human nature. What an utmost proof of its dignity—that it is of such sort that God could dwell in it!

(b) The divine accessibility. The incarnate One is surely the accessible One.

(c) The divine bountifulness. For our weal the Infinite Father will not spare even His utmost treasure—the Divine Son.

(d) The true way of living—not for self's sake, but for others' sake did the Divine Word become incarnate.

Third—Where does this eternally existing, deific, creating, life-impacting Word now dwell? Wonder of wonders—in our nature still. He is still God humanified. He dwells in Heaven in our glorified human nature, but still in our human nature. What a Christmas promise for us is this—"Who shall fashion anew the body of our humiliation, that it may be conformed to the body of his glory, according to the working whereby he is able even to subject all things unto himself."—Phil. iii. 21.

DEC. 27-31.—WHAT IS MAN?

What is man, that thou art mindful of him?—Psalm viii. 4.

Or, to bring the meaning forth exactly. What is frail man, that Thou shouldest be mindful of him, and the Son of Man that Thou shouldest visit him?

General Mitchell, one of the great leaders of the war, and, before that, renowned astronomer, used to say.

"The bursting out in the heavens of a thousand fiery comets in a single night could produce no such mortal dread to the astronomer as the falling backward of the mighty sphere of the starry universe for one single second in twenty-four hours; for it

would bespeak the doom of the universe, announcing that God's right arm is growing heavy under the weight of the millions of rolling worlds. Should such an event occur the astronomer would stand aghast; and well he might, for he would feel that the powers of the heavens are smitten, and that God is deserting the universe which sprang into being at His command. Human confidence and faith would be gone forever, and no remedy could avail to rectify the wrong."

The contrast this psalm draws is that between "the most ancient heavens which continue strong" and frail man, "the days of whose years are threescore years and ten, and if, by reason of strength, they be fourscore years, yet is their strength, labor, and sorrow; for it is soon cut off, and we fly away."

One of the most distinguished of our modern writers has truly described man as "the poor, impotent atom with his pin-point of a brain caught in the swirl of the Infinite."

And yet, frail as man is, he is essentially greater than "the most ancient heavens which continue strong, than the "mighty sphere of the starry universe."

That is a most true word of the great Pascal :

"Man is but a reed, weakest in nature, but a reed which thinks. It needs not that the whole universe should aim to crush him. A vapor, a drop of water, is enough to kill him. But were the universe to crush him, man would still be more noble than that which has slain him, because he knows that he dies, and that the universe has the better of him. The universe knows nothing of all this."

What is this frail man? A complete answer is impossible. For, as I have been intimating, man, frail as he is, is greater than he knows. Said Augustine of man: "He is a great deep."

This was the Sphinx's riddle: What creature is that which, being born four-footed, afterward becomes two-footed and then three-footed? And the answer of *Œdipus* was: That creature is man, first the creeping infant, then the vigorous youth and adult; at last the aged pilgrim leaning on his staff.

But the only satisfactory answer to

the question—What is man? is that which the Scriptures suggest.

(A) In the light of the Scriptures man is not merely body, he is also spirit.

(B) Man is personal. A main note of personality is self-consciousness; the ability to abstract the self and make the self an object of conscious thought; the consciousness of the I—the ego; the certainty that the I, the ego, is. What man must not respond to such words concerning the personal self, as these from the Confessions of Augustine?

"I come to the spacious fields and palaces of memory, wherein are treasured unnumbered images of things of sense, and all our thoughts about them. There in that vast court of memory are present to me heaven, earth, sea, and all that I can think upon, all that I have forgotten therein. There, too, I meet myself and whatever I have felt and done, my experiences, my beliefs, my hopes and plans for years to come. Great is this power of memory, exceeding great, O God! Who has ever fathomed its abyss? And yet this power is mine, a part of my very nature, nor can I comprehend all that I myself really am, and this thing is my mind, and this mind is myself."

(C) Man is a being rational. "Come now, let us reason together, saith the Lord."

"Sure, He that made us with such large discourse
Looking before and after, gave us not
That capability and godlike reason to rust
in us unused."

(D) Man is a free being, capable of choice. "Choose ye this day whom ye will serve." Nothing can eradicate this conviction from man that he is free and that he can freely choose.

(E) Therefore man is a moral being.

(F) As the Scripture teaches, man is also an immortal being.

Being all this, spiritual, personal, rational, free, moral, immortal, man elects his own destiny. Frail man—but more precious than the stars and the sun and the round world!

The moments of another year are sped. Solemn questions for frail man: What have I chosen for the past years? Toward what future destiny is my main choice pushing me?

Prayer-Meeting Topics for 1897.

- JANUARY 8-9.
A New-Year Glance at Character. Luke i. 15.
- JANUARY 10-16.
God With Us. Psalm xli. 11.
- JANUARY 17-23.
The Sight of the Invisible. Hebrews xi. 27.
- JANUARY 24-30.
Faith—Some Hindrances to. 2 Chronicles xxxii. 7.
- FEBRUARY 1-6.
Christ Among Us and Not Known. John i. 26.
- FEBRUARY 7-13.
The Divine Claim and Some Frequent Answers to it. Exodus x. 3.
- FEBRUARY 14-20.
Faith in the Holy Spirit. Acts xix. 2.
- FEBRUARY 21-27.
For Judgment. John ix. 39.
- MARCH 1-6.
A Conscience Void of Offense. Acts xxiv. 16.
- MARCH 7-13.
God's Perfect Way. Psalm xviii. 30.
- MARCH 14-20.
Slime Pits. Genesis xiv. 10.
- MARCH 21-27.
All Resource in Christ's Atonement. Hebrews x. 14.
- MARCH 28-31; APRIL 1-3.
Abundantly. John x. 10.
- APRIL 4-10.
Jesus Only. Matthew xvii. 8.
- APRIL 11-17.
The Time of Visitation—Not Knowing It. Luke xix. 44.
- APRIL 18-24.
The Same—A Resurrection-Study. Ephesians iv. 10.
- APRIL 25-30.
Bars Unbarred. John viii. 36.
- MAY 2-8.
Light on the Daily Duty. John xi. 8-10.
- MAY 9-15.
Lessons from the Leaves. Genesis viii. 11.
- MAY 16-22.
The Greatest Thing to Know. Matthew vi. 9.
- MAY 23-29.
The Hand of Help. Acts iii. 7, 8.
- MAY 30-31; JUNE 1-5.
Some Lessons from our Dead Heroes. Decoration Day. Hebrews xii. 1.
- JUNE 6-12.
The Highest Possible Thought. Matthew vi. 9.
- JUNE 13-19.
The Personal Call of Christ. John xi. 28, 29.
- JUNE 20-26.
Cross-Currents. John xii. 27, 29.
- JUNE 27-30; July 1-3.
Triumph. John i. 5.
- JULY 4-10.
Our Country. Micah iv. 1-4.
- JULY 11-17.
Christ and Perplexities. John xi. 27.
- JULY 18-24.
The Help-Bringer. 2 Timothy i. 16-18.
- JULY 25-31.
The Love that is Mine. John xv. 9-11.
- AUGUST 1-7.
The Arbitrer. Colossians iii. 15.
- AUGUST 8-14.
The Cure for Social and Other Troubles. Matthew vi. 9.
- AUGUST 15-21.
The Fact and Its Result. Colossians i. 27.
- AUGUST 22-28.
Jesus Christ, the Consummation. Revelation xxii. 13.
- AUGUST 29-31; SEPTEMBER 1-4.
Resignation. Matthew vi. 10.
- SEPTEMBER 5-11.
Fruitfulness. John xv. 7, 8.
- SEPTEMBER 12-18.
A Specimen. John xi. 5.
- SEPTEMBER 19-25.
Four Great Facts. John i. 14.
- SEPTEMBER 26-30; OCTOBER 1-2.
Three Aspects of God. Nahum i. 7.
- OCTOBER 3-9.
Seven Cures for Trouble. John xiv. 1-3.
- OCTOBER 17-23.
The Shepherd and the Sheep. John x. 3-5.
- OCTOBER 24-30.
Overplus. John i. 16.
- OCTOBER 31; NOVEMBER 1-6.
God's Forgiveness and Ours. Matthew vi. 12.
- NOVEMBER 7-8.
The Urgent Life. John ix. 4.
- NOVEMBER 14-20.
This is My Commandment. John xv. 12, 13.
- NOVEMBER 21-27.
Thanksgiving—God's Providence and the Open Door. Proverbs xxi. 1; Revelations ii. 8.
- NOVEMBER 28-30; DECEMBER 1-4.
Daily Bread. Matthew vi. 11.
- DECEMBER 5-11.
Take Heed that the Light in Thee be Not Darkness. Luke xi. 34, 35.
- DECEMBER 12-18.
The Secret of the True Life. Mark vi. 30; Matthew xiv. 12.
- DECEMBER 19-25.
What of It All? A Christmas Study. Luke ii. 8-12.
- DECEMBER 26-31.
The Pilgrimage of Life. Hebrews xi. 31.

At Jerusalem, on the day of Pentecost, men wondered that each heard the Gospel in his own language. Men and women sometimes wonder at the Moody meetings that they hear common sense religious truth in their own dialect, in the terse terms of the farm and shop, and the homely expressions come home to them as polished rhetorical expression would in many an instance fail to do. How many a pithy sentence, expressing vital truth, New Yorkers have this week prisoned at Cooper Union meetings in their note books for future use?—*Mail and Express.*

PREACHERS EXCHANGING VIEWS.

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

Ministers and the Bicycle: Responses.

THE responses to our request for the experience of ministers on this subject have been so numerous and so extended, that we can barely give snatches from some of the hundreds of letters in hand. Some of them we would be glad, if it were possible, to publish entire. The writers seem to represent pretty much every kind of region, circumstances, and temperament. To save repetition, we must, while merely summarizing the questions here, refer our readers to the November number of *THE REVIEW* for the full statement of those questions.

I. MINISTERIAL DIGNITY. — There seems to be a general agreement that bicycle-riding affects only that kind of ministerial dignity that is but skin-deep, tho it does now and then give a slight shock to the conservatism of some of the aged members of the churches.

A Methodist Episcopal pastor in Cleveland, Ohio, writes:

"To a pastor in a city where over thirty of the pastors use the bicycle in their work, your queries seem hardly to need a reply. . . . The grounds for my conclusions are observation and a use of the wheel for nearly two years in my own work.

"I think ministerial dignity in the eyes of sensible people is no way affected, and I have known but three persons who criticized the use of the wheel by ministers. These were conscientious Christians, but elderly people who found it hard to reconcile themselves to any new methods of work. Even our Young People's Societies were not approved by them."

A Baptist pastor of Eatontown, N. J., writes from another point of view:

"Bicycle-riding is, most certainly, consistent with a proper regard for ministerial dignity under the following conditions:

"(1) That he is properly attired on his wheel. He can not, of course, wear his broadcloth long-tailed coat and stovepipe hat; but he need not wear a sweater nor

some other of the unbecoming and 'loud' suits worn by boys and scorchers. . . .

"(2) That he be not given to scorching, racing, and the like.

"(3) That he be not so much seen on his wheel that the community rightly conclude that he is not giving proper time to his study."

The pastor of the Congregational church of Morris, Ill., having taken deep draughts of the spirit of Independence, writes for that rich Western prairie country:

"(a) Give 'ministerial dignity' to the winds. Forget that. Be a man among men, as you must be in a Western town. You are not done up in buckram, as in a staid New England town, where you go about with your white choker, cane in hand, and are pointed out as 'The successor of Dr. X., who was pastor here for forty years.'

"(b) Among 'well-informed people' a man's independence is admired."

A Canadian Presbyterian doctor, pastor in Thorburn, N. S., writes from that strictly and safely conservative region, of dangers feared and anticipated:

"Many well-informed people in nearly every parish dislike to see their pastor on the wheel. They will not object, but they instinctively feel that it is not the place for their minister. Their sense of reverence for the 'man of God' suffers a shock as they see him astride the wheel."

One writes that in three charges he has had only one member who objected to the minister's using the bicycle, but "afterward he recanted." Another: "Bicycle-riding is consistent with the dignity of the minister as far as with any other man." Still another writes:

I think that bicycle-riding is consistent with a proper amount of ministerial dignity, if used with common-sense. I know a minister who, having charge of a funeral, and the family having hired a carriage for him, left the carriage unused and went ahead—or rather in a roundabout way—on his bicycle, and returned in the same way, hurting the feelings of the family and causing severe criticism of his course."

II. INFLUENCE OVER THE YOUNG.
—The general opinion, especially

among those who use the bicycle, seems to be that in the case of the judicious minister it greatly increases his hold upon the young people and his possibilities of doing them good.

A city pastor says:

"Instead of encouraging the 'rage' among the young people, the opposite is true in the case of the discreet pastor. He is brought into closer contact and sympathy with his young people, and thus can exercise a greater influence, and that influence has reference to the use of the wheel as well as to other subjects."

A New Jersey pastor adds:

"It is a more graceful and dignified recreation, to my mind, than base-ball, in which some ministers engage with their young men."

III. AID IN PASTORAL WORK.—The responses on this point seem to indicate that circumstances and places enter very largely in deciding the availability, and thus the usefulness, of the bicycle to the minister. In the city it is more readily available. A city pastor writes of it as almost indispensable:

"To one who has used the wheel in his pastoral work it seems almost indispensable. Bicycling is easier work than walking, therefore strength is saved; it is quicker, thus time is saved, and distances otherwise impossible can easily be covered. In a round of calls upon the sick, oftentimes widely separated, its utility is at once appreciated."

The testimony also is that the country or village pastor, who has good roads, can avail himself of the wheel to advantage in his pastoral work. Such a pastor writes from New Jersey:

"The wheel is a great aid in pastoral visiting, and in visiting churches in neighboring towns to assist in revival and other services. It is, in this latter respect, a great time saver, as a minister is not compelled to lose time by staying over-night or by having to depend upon the movements of trains and stages."

From a city of Northern Ohio, one writes that in the surrounding region the "country minister" is riding the wheel in the majority of cases, save during the winter months.

An active and successful pastor from one of the thriving towns of Nebraska says that in his region for the greater

part of the year the wheel is not available. The great heat and dryness and the semi-alkalin dust of the summer seem almost insuperable obstacles for that season; while the prairie mud is quite insuperable in the wet season. One familiar with the prairies knows that a bicycle would pick up almost the weight of its rider in mud in wheeling a rod.

IV. BICYCLE AND HORSE IN RURAL DISTRICTS.—Where the roads are good the consensus of opinion seems to incline to the bicycle, altho some of us will always have a special prejudice in favor of the horse over a dead machine. We select the words of a typical pastor, who, altho in the city, has always an eye to the country and its needs. He particularizes as follows (we can only give in part):

"Under this head I can not speak too enthusiastically of the superiority of the wheel to the horse.

"EFFICIENCY.—The bicycle is a great time-saver. The horse must be cared for several times a day, and taken out for exercise when you do not want to go out. You have to think of its comfort as a living, feeding animal. The bicycle can stand for a week or months without water, oats or exercise. A little cleaning and oiling, with occasional repairs, when in use, is about all that it calls for. The care of horse, carriage, and barn is dirty work at the best, leaving an unpleasant odor on the clothes unless they are changed several times a day. Then, too, you can get over more ground in less time than with the horse.

"COMFORT.—If you have a good wheel, average good health, and good roads, you can ride much farther in comfort on a wheel than in a carriage. If you have bad roads, you can go to some places with the carriage that you can not with the bicycle, but you can not say that your carriage-riding is comfortable. In stormy weather the carriage has the advantage, but, as a rule, the minister stays at home in bad weather. There has not been a month for a year past that I have not been able to ride my wheel more or less.

"EXPENSE.—When I kept a horse it cost me over \$100 a year to feed and shoe her, after having paid \$150 purchase money for her. My carriage cost \$135. Counting in harness, robes, etc., there was a first cost of over \$300. Add the annual outlay of not less than \$100, and my own time given in the care of the horse and carriage.

"My bicycle cost, with extras, \$140—this, the first outlay two and a half years ago. It has cost me on an average \$2.50 a year for repairs. Barring any great accident, I think the wheel will do good service for five years more, with an average of fifteen hundred miles' riding a year, at an annual outlay of not more than \$5. Of course, it is one of the best make of wheels. Any one can readily see that the bicycle is way out of sight of the horse and carriage for the minister as a saver of money. In fact, one can have a brand-new wheel every year for what it costs a year to feed and shoe a horse, if the money comes directly out of pocket for these things."

It is fairly urged, on the other hand, that the bicycle does not sufficiently provide for the minister's wife and babies, and aged members of his family, and that the horse and carriage are thus in many cases a necessity. Doubtless in many cases a busy pastor would gain much every way by adding bicycle to horse and carriage. No sane man would claim that the bicycle is available for all purposes and everywhere.

V. BICYCLE AND HEALTH.—Enthusiasm seems to be pretty nearly universal on this point. One pastor, however, dissents, at the same time wisely and properly having an eye to his good wife's comfort:

"The wheel has nothing to do with his habits, voice, nervous system, mental elasticity, or health, any more than other proper exercise, such as sawing wood, running his wife's sewing-machine or washer, rowing, or gymnastics, etc. Barring the expense, the horse is the safest, best, most efficient, and healthiest."

This is the exceptional view. Many years ago, when the old-fashioned high "Jersey-lightning" wheel was in vogue, one of our acquaintances, editor of a great religious journal, having been, pronounced by the doctors about as good as dead, used his little remaining strength in mounting and riding one of these terrors. The results have been, a journey over Europe on the wheel a short time after; later, a thoroughly regenerated physical man, and first-class editorial work from that time up to date. He will appreciate

the following from one at home with the bicycle:

"Just the thing. It cured me of headache which I thought was chronic. Many ministers, like myself, can not force themselves to walk the streets for exercise, and when they have no calls to make nor anything else to draw them out of doors, will do as I used to do, stick to the study from morn till night, with that fearful headache as company. Now when I begin to feel that I am staying too long at my books or desk, I jump on my wheel and take a spin of five or ten miles out of town, dodge the headache, and come back to my work refreshed without having lost much time."

VI. ENCOURAGEMENT OF ITS USE.—

On this point all agree that the danger lies in the *abuse*. The general tenor of the responses seems to be, that the use of the bicycle on Sunday by Christian people should be discreet and confined strictly to attendance on church services, and that it may be well to provide a place for the wheels during the service. The bicycle takes a great many people away from church; might it not, by concerted and systematic effort, be made to turn the tide toward the church?

We conclude this summary of opinions by giving the views of two or three of our leading ministers.

Rev. John Hall, D.D., LL.D., Pastor of the Fifth Avenue Presbyterian Church, New York city, says:

"I do not ride a bicycle, but I do not think sensible people would censure a minister if he was seen to use this means of locomotion for his greater efficiency. I think that in the end the wheel is cheaper and more efficient than the horse. Many congregations have provided stables for the horses of worshippers who are obliged to 'drive' to church, and I see no reason why like accommodation should not be provided for a machine which taxes no one but the rider."

Rev. H. W. Warren, D.D., LL.D., University Park, Colorado, Bishop of the Methodist Episcopal Church, says:

"I ride my bicycle a thousand miles a year as a help in doing my work. Besides offering many aids to the minister in his practical work, the wheel furnishes many advantages toward benefitting the health, voice, and tone of the nervous system, besides giving rest and refreshment to the mind."

Rev. David James Burrell, D.D., pastor of the Reformed Church, Fifth avenue and 19th street, New York city, gives his own experience :

"I ride the wheel purely for the pleasure of it. It gives me rest, recreation, and refreshment. As to the use of the wheel involving any sacrifice of ministerial dignity, I think ministerial dignity is for the most part humbug. The use of the wheel certainly does place the minister in close touch with the more active portion, and especially with the young people, of his congregation."

Right Rev. T. U. Dudley, D.D., Protestant Episcopal Bishop of Kentucky, says :

"While I do not ride a bicycle, I do not think it involves any sacrifice of ministerial dignity, nor would it prejudice well-informed people against a minister or lessen his usefulness. I would encourage parishioners to use the wheel as a means of attending religious services, and I would favor the providing of suitable accommodations for bicycles during church services."

Rev. Theodore L. Cuyler, D.D., so long pastor of the Lafayette Avenue Church, Brooklyn, N. Y., and probably the most popular writer of his day for the religious journals, says :

"I do not ride a bicycle, but know that it is capital for fresh air and exercise. It ought not to excite any more prejudice than riding on horseback. In the country I would encourage parishioners to use the bicycle as a means of attending religious services. In the cities I would not. People might misjudge that the persons were off riding for pleasure."

We must close with these testimonies. Thanks are due to our subscribers for their response, so prompt and general, to our inquiries. We trust that every one will find help in this reciprocal interchange of opinion, and that good to the Kingdom of God may result from it.

EDITORS.

SOCIAL SECTION.

THE SOCIAL PROBLEM.

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

THE SOCIAL PROBLEM IN THE CHURCH.

Plan of Study and Method of Work.

1. *Importance of the Subject.*—Much as the social problem is discussed its deeper meaning and momentous importance are but little understood. Everywhere experience teaches that it takes a long time to create a general appreciation of the subject. One must be a specialist in order to fathom its depth and measure its breadth. In order to awaken an interest in the subject in our churches its importance must be made manifest, how it affects capitalists as well as laborers, how it concerns every social factor and the whole social organism, how it involves economics, politics, ethics, and religion. A revolution of the most radical character is threatened, and this revolution proposes a social change which

must influence every social relation and every factor of civilization. These things ought to be explained in order to awaken the deepest interest in the subject and also great concern for the future of the church, of society, and of the state.

2. *The Aim.*—A definite purpose is essential for the best results in social study and social work. This purpose can be no other than to learn the exact social condition and to apply to it the Christian principles and power found in the church and in individual believers. The study of the social condition can be made very specific. Valuable literature on the subject abounds, but not less necessary is the examination of the immediate environment. Each individual is in large measure determined by hereditary conditions, by his family, the school, his company, and by his industrial surroundings; in

other words, he is a social product, and can be understood only by means of the social forces of the past and the present. His very training makes him a social personality and involves social relations, responsibilities, and duties of the first importance. This need but be known to appreciate that selfishness is a crime. Each one is a part of the social organism and in a degree responsible for the character of the organism.

The social personality must also know the social surroundings in order to do the most effective work. The study of the social environment is deeply interesting. Take the various social factors in the church itself, its laborers and capitalists, the rich, the middle class, the struggling ones and the poor, the different social groups, and the social standing of the members. Each social group has peculiar views and prejudices and needs; these must be studied if the Christian work is to be adapted to them. This social analysis should be extended to the entire parish, in order that the needs of those outside of the church may be known and met. In this way the mission field which every church has at home should be investigated. This is, however, but a beginning. Entire classes should be studied in a city, a state, the nation, and in the world, say laborers, employers, and professional men or scholars. This leads to the mastery of the age itself. If we understand the soil we can adapt to it the seed that will bear most fruit. How can we with Paul become all things to all men, if we do not even know the men to whom we are to adapt Christian truth?

3. *The Needed Social Truth.*—The social condition is the soil; now we want the seed adapted to the soil. This is found in Scripture. We need above all else the New-Testament idea of society—a spiritual family, an intimate union whose bond is Christ and whose essence is love, the kingdom of God, a living vine with living branches, a body in which individuals are mem-

bers one of another, all typical of intimacy, of affection, of sympathy, and of cooperation. So far is the social problem from leading the ministry and church outside of the legitimate calling of the Christian, that it introduces us into the most timely but sadly neglected teachings of Christ. Every one who studies the subject realizes that many of our churches, in which the members neither know nor care for one another, in which they sit together for months and years without a sign of recognition, are no more like Christ's idea of Christian fellowship than night is like day.

The epistles are rich in suggestions respecting Christian fellowship and in practical applications of Christian love to brethren and to the world. And what a fruitful study in this respect the life of Christ and the missionary labors of the apostles! The early church also is a mine of practical truth on the social relations and activities of Christians. Back to the social idea of Christ and the apostles! should be the watchword of every Christian social student.

It is self-evident that for thorough study it is necessary to take into account the best recent works on sociology, social philosophy, and social ethics. We naturally expect the ministry and the church to be foremost in the attempt to fathom the social thought and social movement of the times.

4. *Sermons and Lectures.*—Why not take the great social themes of Scripture and apply them directly to the burning questions involved in the social problem? If done in Christ's spirit, none but the ungodly can take offense; and where shall the Christian view of the duties of wealth and scholarship and labor be discussed if not in the church? "The Social Ideal of Christianity realized in the Church," would be a good general theme for sermons and lectures. Christian thinkers give prominence now to the kingdom of God; and an exposition of the idea of

this kingdom would serve to bring out the unity and work of Christians. Lectures on social theories and ideas, on the social trend, on social conditions and needs, with special reference to the immediate environment and work of the church, might be made exceedingly interesting and profitable. Lectures delivered during the week can be followed by conferences on the themes discussed, and thus the interest of the congregation in the subject be promoted.

5. *Method of Work.*—Can the church be organized for the needed social study and social work? There is an impression that the church is so dominated by tradition as to move in fixed grooves which unfit it for new conditions which require new adaptation. Societies in the church or allied to the church may undertake the task, but the church as such is thought to be too unwieldy, too traditional for the new sphere. Hence the Salvation Army, Christian associations, Christian Endeavor Societies, and similar organizations. Can the church be mobilized for the pressing social work? The Institutional Church is an answer to this question; but an effort to find an answer is also made by other churches. The social movement of the age is affecting the church, and many Christians are wondering what can and ought to be done. There are signs that our American churches will be agitated by questions of social study and social duty, just as so many churches in Germany and England have been aroused.

The social work should begin with the congregation, the first aim being to make it realize Christ's social ideal of a brotherhood and kingdom. Is the church a class institution, or are all made welcome who seek and love God? The sittings, the dress, the general air, all are important; the question is whether the world determines the social character of the church, or whether Christ's social ideal determines the social character of the members. Is

the church really an organism, a body, or only an aggregation of atoms? How many congregations are not churches at all, but only Sunday conventions? Where is the church that is truly the "communion of saints"?

Absorbing as this work within the church ought to be, it is but a preparation for work outside of the church. The law should be made universal, that no Christian is exempt from direct personal work in behalf of others. Giving money and letting others do the work is not enough. Companionship, fellowship, personal contact, hearty sympathy are needed by multitudes. The time has come for every church to be a charity association; yet the charity must be systematic, the result of careful investigation, otherwise it may make paupers instead of helping the poor to help themselves. Far more than charity, however urgent that may be, is the educational work needed among the poorer classes. Often they are kept down because they lack the most elementary instruction in cleanliness and thrift and morality. In the regular divine services and the Sunday-school but a moiety of the church's educational power is exerted.

While the church itself should be organized for the social work and every member ought to have a part in it, some of the work can best be planned by committees and carried on under their supervision. Sometimes the peculiar gifts of individuals fit them specially for a particular department. All should cooperate, each working in the department for which the adaptation is most marked. Can not the existing organizations be utilized for this social work? The details of the method must of course be determined by the character of the congregation and the needs of the social environment.

For the Thinker and the Worker.

The social summits are the grandest, but only the rarest natures make the ascent and get the view.

Speech is silver, silence is gold, but a noble deed is the flash of a diamond.

"He went about doing good"—the simple record of the divinest life that ever illumined this dark earth.

A great thought to die with is sublime; but how about a great thought to live with?

If life means the heart in action, how common heart disease must be, especially angina pectoris or the strangling of the heart.

Scribes and Pharisees ask: "Who is my neighbor?" The good Samaritan binds up his wounds, puts him on a beast and walks by his side, and takes care of him in an inn.

What luxuriant harvests of thistles and tares! But there are also roses whose bloom and fragrance beautify and sweeten their environment. They are planted in the garden of the Lord.

Not as a worldly success are prophets known, but as embodiments of divine thoughts and of divine compassion, and as God's representatives among men.

Once a man was called great who had ideas; afterward it was deemed greater when the ideas had the man; in our earnest times the man is greatest in whom ideas have become personality.

We know persons who are so conscientious in giving the devil his due that they let him have the body and business and politics and society and the world, and wonder why the kingdom of God does not advance more!

Longfellow, Lowell, Holmes are buried near each other in Mount Auburn, as if akin in death as in life. Their low tombstones are in marked contrast with the high and splendid marble and granite shafts around.

Likewise the Alcotts, Henry Thoreau, Hawthorne, and Emerson have low stones to mark their graves in Sleepy Hollow, Concord, some of them scarcely rising above the surface. What a difference between the monument of the life and the monument of death!

Not to become light and give light is the absorbing ambition, but to get that halo of glory which the world sheds around the head. Yet Mozart was buried a pauper and no one can find his grave, but his music is the delight of millions.

A good authority recently gave a model club this significant recommendation: No man is ever seen going in or coming out drunk; but while within this palace, the members drink to their heart's content, are carefully watched till they sleep off their debauch, and then are sent or taken home in decency. The club house is an ornament to the most aristocratic quarters from which vulgar saloons are excluded. The other specialty is gambling. It requires a fortune to belong to this club, and none but the first families are admitted. It is deservedly popular with young men whose fathers afford them an income which enables them to lead this "high" life.

Proverbs always lose by translation; still we venture to give a few more from the German:

Nobody knows a poor man.

The soup of the poor is thin.

The rich go free, the poor are hung.

The poor are not at home in their own house.

The rich are at home everywhere.

The poor have the children, the rich the cattle.

The chickens of the poor and the daughters of the rich do not remain at home long.

The poor dance as the rich pipe.

Blessed are the rich; all must bow to them.

What a poor man says is of no account.

If a poor man gets a morsel of bread, the dog snatches it from him.

Poverty is the hand and foot of wealth.

The poor help to catch the foxes, but the rich wear the fur.

No one helps him that is down.

According to a recent English work 7.4 per cent. of skilled workmen were unemployed in England in 1894, or over one million in the total population. The writer quotes Dean Farrar, who says: "According to various estimates, those who may be called the submerged classes, or the army of the destitute, are some three millions—one in ten of our people—a population equal to that of Scotland." After a careful analysis of statistics the dean also states: "We have a population of over thirty-six millions, but of the population thirty and a half millions belong to the lower middle and poorer classes, and their quota of the national

income, as calculated by the most competent authority, shows a miserably small average for the total weekly expenditure." There are said to be in London alone eighty thousand paupers; and a half million "at hard grips with poverty."

Professor Schmoller, Berlin, in giving a summary of the views of a French writer, says: "Laborers have been seized with an indistinct sense of justice and a thirst for knowledge; nevertheless they first of all rush into the ordinary pleasures of life. The victory of the fourth estate (the laborers), unless their condition is improved, will lead us into brutal Cesarism. Nothing better is to be expected if the possessing classes are the victors, in case they retain their prejudices and abuses, and fortify their privileges with new sophistries. Only a great moral elevation of the whole life of the people can save us; otherwise the culture attained will pass from us to younger nations."

SCHOOL FOR SOCIAL STUDY.

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

Anarchism.

THIS subject was intended to come later in the series; but the frequent and vague use, and also flagrant abuse, of the term in recent discussion make its consideration specially timely. What is said here is not merely the result of the study of anarchistic literature, but also of actual contact with anarchists. The writer attended a number of their meetings in Berlin in order to get their doctrines at first hand.

The modern use of the term anarchism must not be confounded with that condition of lawlessness and confusion and violence which is common in times of revolution. It does not mean that society is to be reduced to

its atomic elements and that perpetual war is to reign among the atoms. Anarchism stands for a social theory; its advocates regard it as the ideal social state, in which peace and justice and prosperity shall prevail. The old notion of anarchy as a state of confusion and war is so common as to be a serious barrier in the way of understanding the modern anarchistic movement.

The public has also been disposed to take the deeds of violence committed in the name of anarchism as the essential feature in the movement. The anarchistic literature teems with violent denunciation of the existing social order, and with appeals to lay aside all scruples in the means used for its destruction. Workingmen have been advised to study technical and chemical

sciences in order to learn the most effective means of defense and attack. Formulas for making destructive chemical compounds have been given, and the use of dynamite, petroleum, powder, the sword, and all means of destruction has been commended for the annihilation of the existing social system. How well these lessons were learned is evident from the throwing of bombs and from other murderous deeds, especially in the Latin countries, which caused such consternation in Europe and throughout the world. The perpetrators of these acts, whether committed in Paris or Chicago, are justly regarded as enemies of humanity.

But if anarchism is to be understood we must distinguish between the *end* sought and the *means* used for its attainment, just as we discriminate between liberty, equality, and fraternity and the horrors by means of which they were to be attained in the French Revolution. Anarchists declare the present social system hopelessly corrupt, and they regard its overthrow as necessary in order that the way may be prepared for the perfect social condition.

Another distinction than that between end and means is necessary. All anarchists are agreed that the present social order must be destroyed, but they are not agreed respecting the means to be used. There are anarchists who denounce the acts of violence as calculated to hinder their cause and to promote the reaction against it. They hold that the present social system will destroy itself by means of its own corruptions, and that the triumph of anarchism will come through a process of natural evolution. The glorious condition of which they dream can not be forced on the world, but humanity must be developed up to its exalted standard. An especial term designates the committers of excesses; they are known as "men of deed"; they hold that epochs have always been made by a few men who were in advance of the rest, and in the present

crisis they class themselves with these few "heroes." Something must be done, they say, to produce consternation; this will terrify the upholders of existing society, and will induce the reformers and saviors to abandon it and work for the social ideal.

We now turn from the means for the establishment of anarchism to its essence. What is its ideal of society?

Anarchists claim that human nature is in itself innocent, just, and peaceable, and that it needs only favorable conditions in order to develop a perfect society. This development, they say, is prevented by the state. The authority which exists over men and to which obedience is forced is blamed for the prevalent social ills. The state, it is claimed, is under the control of the unscrupulous, the men of means and power, who seek their selfish ends by subjecting or actually enslaving the weaker and unfortunately situated members of society. The government, the laws, the police are the means used by the few powerful ones to crush the weak, to destroy liberty, and to secure their own ends. The state is therefore made the synonym of tyranny, and there is no hope that it will ever be just to all and the promoter of true social welfare. A leading anarchist, a man with a university education and title, said in the presence of the writer: "The state has always been a band of thieves and robbers."

The logic of this is that the state must be destroyed, in the name of humanity, of individual freedom, and of social well-being. The authority which hovers over a man is the direst curse, and there is no hope for social welfare until it is abolished. This authority that is to be destroyed includes the state, religion, and every kind of supremacy in industrial and social affairs.

This view is so fundamental that the anarchists themselves should be heard on the subject. Jean Grave, quoted in "The Anarchist Peril," says: "Anarchism involves the negation of authority. The attempt is made to

justify the existence of authority by declaring that it is necessary for the defense of such social institutions as the family, religion, or property, and to this end an intricate governmental machinery has been devised, consisting of the law, the magistracy, the army, and the executive and the legislative powers. It is in consequence the business of anarchists to attack every institution which authority has taken under its protection, and of which it strives to prove the utility in order to justify its own existence."

This destruction of authority is still more explicitly stated in the manifesto issued by the Anarchist Congress of Geneva in 1882, and quoted in Rae's "Contemporary Socialism":

"Our enemy, it is our master. Anarchists—that is to say, men without chiefs—we fight against all who are invested or wish to invest themselves with any kind of power whatsoever. Our enemy is the landlord who owns soil and makes the peasant drudge for his profit. Our enemy is the employer who owns the workshop, and has filled it with wage-serfs. Our enemy is the state, monarchical, oligarchic, democratic, working-class, with its functionaries and its services of officers, magistrates, and police. Our enemy is every abstract authority, whether called Devil or good God, in the name of which priests have so long governed good souls. Our enemy is the law, always made for the oppression of the weak by the strong, and for the justification and consecration of crime."

The authority over men being abolished, what is to take its place? Each man is to be an authority unto himself. Men being treated as perfectly free and equal, there is to be no coercion of any kind. The affairs which belong to society are to be discussed until agreement is attained, and are to be managed with perfect unanimity. With all authority above men removed, and with human nature pure and peaceful, this harmony is thought possible. It is thus clear that this ideal social condition presupposes an ideal human nature. Instead of atomism being the result, it is claimed that an "Anarchistic Communism" will be established, in which each one will get his full share

of the products. We again quote Jean Grave for a definition of anarchistic society:

"A society from which authority is banished, and whose members will live on a footing of perfect equality, substituting no fresh privileges for those which have been abolished, and consuming, producing, and acting according to the principles of a perfected communism; a society which will have no power over the individual, and to whose interests the individual will under no circumstances be sacrificed, because it will be impossible for the interests of the society to be in antagonism with those of the individual."

Anarchists declare that the lessons of the past will be heeded by the new society. Thus social forms heretofore proved beneficial can be adopted; but all must be absolutely voluntary. The different social groups formed by locality and immediate interests can be united into a federation. But, however numerous the social possibilities, the absolute freedom of the individual is always the prime factor. Anarchists are by no means agreed as to the best social form to be evolved; that must be left to future development. So far as property is concerned, Max Stirner, one of the first to develop modern anarchism, teaches that each one is to take what he can get, his power being the only limit to his acquisitions. The individual makes agreements with others, but he seeks to use others for his selfish ends, the agreement being solely a matter of expediency.

To any one but an anarchist such a theory seems incredible. The modern ideas of property are to be abolished. "The Anarchist Peril" thus quotes Prince Kropotkin:

"Everything is everybody's. Generation after generation, born to suffering and dying in wretchedness, oppressed and ill-treated by those in authority, worn out with toil, has left a vast heritage of woe to the nineteenth century, that has increased the legacy rather than diminished it. Everything is everybody's, because (in the new earth which is the new heaven) all men have the same needs, because all have labored as their strength would allow, and it is materially impossible to allot to each individual the precise share that would be his right

of the wealth produced. . . . Everything is everybody's! Provided each man and woman do their share of the world's work, they are entitled to their share of the world's wealth, and the share will suffice for their welfare."

Most persons will be astonished to find in anarchism the embodiment of love and mercy; yet that is the claim made for it by some of the leading anarchists. In "Law and Authority, an Anarchist Essay," Prince Kropotkine says:

"Peoples without political organization, and therefore less depraved than ourselves, have perfectly understood that the man who is called 'criminal' is simply unfortunate; that the remedy is not to flog him, to chain him up, or to kill him on the scaffold or in prison, but to relieve him by the most brotherly care, by treatment based on equality, by the usages of life among honest men. In the next revolution we hope that this cry will go forth:

"Burn the guillotines; demolish the prisons; drive away the judges, policemen, and informers—the impurest race upon the face of the earth; treat as a brother the man who has been led by passion to do ill to his fellow; above all, take from the ignoble products of middle-class idleness the possibility of displaying their vices in attractive colors; and be sure that but few crimes will mar society."

The same writer says:

"The main supports of crime are idleness, law, and authority; laws about property, laws about government, laws about misdemeanors, and authority, which takes upon itself to manufacture these laws and to apply them."

The best argument against anarchism is its complete exposure. To all but anarchists themselves the proposed scheme can hardly seem anything else than utter insanity or fanaticism. This exposure also makes it evident that attacks on existing laws and governments and states may be revolutionary without being anarchistic; they become anarchistic only in case laws and governments and states are not to be changed but themselves annihilated. The social democracy, with which anarchism is so often confounded, is not less severe in its denunciation of the existing society and state. It regards the destruction of the present social

order and the present state as an axiom. But the aim of the social democracy is the establishment of a new state which is to be the sole capitalist and to control all the industries. Thus the social democracy wants to make the state omnipotent in industrial affairs, while the anarchists want to annihilate the state itself. The social democrats vote and have members in legislative bodies; but the anarchists refuse all recognition of the state unless coerced. Anarchists have tried repeatedly to take part in social democratic congresses, but on account of the fundamental differences they have been ejected.

Anarchism is one of the most striking interpreters of deep and broad tendencies in our age. In this respect it must be placed beside Russian Nihilism. This revolt at authority, which extends from Russia to California, finds its explanation in the prevalence of false theories, in the actual tyranny and corruptions of existing governments, and in the despair produced by the present social condition. The reaction against authority is not content with opposing the despotisms of Europe, but includes republics. The subjection of the individual to society or to the rule of the majority is pronounced a curse. A prominent anarchist says that in a republic each man is sovereign and exercises lordship; the result is that each one, being a lord, lords it over others to his heart's desire, using law, authority, and all existing means for that purpose.

It is not likely that in any state the anarchists will ever, by means of persuasion or violence, bring the majority to their side or be able to inaugurate their anarchistic society. Even if it were tried it would eventually, no doubt, lead to the establishment of some kind of an authoritative constitution and state. But the best way to prevent the spread and meet the dangers of anarchism is by the purification of governments, by the removal of oppression, by the establishment of

equity, and by inaugurating conditions which shall be equally just and beneficent to all classes and all individuals.

The literature on anarchism is extensive; much of it, however, discusses the spectacular elements, the excesses, the "men of deed," rather than the anarchistic doctrine. In Rae's "Contemporary Socialism," and in "The Anarchist Peril," by Felix Dubois, translated from the French by

R. Derechef, it is especially the more violent phases of anarchism which are described. The anarchistic standpoint is given briefly in "Law and Authority, an Anarchist Essay," by Pierre Kropotkin. On anarchism in America see "Anarchism: Its Philosophy and Scientific Basis as Defined by Some of its Apostles," by A. R. Parsons, and "Anarchy and Anarchists," by Michael J. Schaack, captain of police.

LIVING ISSUES FOR PULPIT TREATMENT.

A Report on the Sweating System.

And I will come near to you to judgment; and I will be a swift witness. . . . against those that oppress the hireling in his wages.—Malachi iii. 5.

IN March, 1895, the New York State Assembly appointed a committee of five members to investigate the condition of female and child labor in the mercantile and manufacturing establishments of New York city. The report of this committee brings out some very important matter relative to the sweat-shops. The sweater is the contractor or middle-man, who stands between the wholesaler and the worker. Large contractors often divide the work among small sub-contractors. The demands for cheap work and the large number of unskilled workers have resulted in a very minute subdivision of work. In the clothing industry there are the makers of coats, vests, trousers, knee pants, cloaks, etc. These, again, are subdivided so that in the making of overcoats, for example, it was testified that nineteen persons were required to make a single coat.

The result of this subdivision is the piece system, which is the basis of the sweating system. The usual plan is this: The work is done in a tenement-house workshop where a person employs others besides the immediate members of his own family. Because of laws aimed against the tenement-house workshop a new system has sprung up, in the cigar-manufacturing

trade especially. The manufacturers hire or own large tenements with many apartments in which their employees live and work. The work is then subdivided among the families. The manufacturer thus receives full rent for the apartments and saves the cost of a factory.

Testimony goes to show that all the members of the family, including the little children, are engaged in this work at their homes. The tobacco is given out to the family, and from their earnings is deducted the rent, which is from \$9.50 to \$12.50 a month. It is seldom that more than \$4 to \$5 a week remains as the net earnings of the whole family. A woman will work from 16 to 18 hours per day, and earn not more than \$2.50 a week unless aided by other members of the family. From testimony reluctantly given it was shown that children as young as seven years of age helped their mothers in this work.

It is against the piece system and the work in the tenement houses that the strikes in recent months have been directed. One result of these strikes has been the forming of "cooperative shops," of which about seventy-five have been established. Under this plan the workers are in shops of their own, and deal directly with the manufacturer. By this plan the contractor or sweater is left out, and his profits help to give the workers better pay. This plan is feasible only when the working-people are intelligent and willing to work together in sufficient

numbers. It may be more inconvenient for the manufacturer to deal directly with the workers in this way, but the work costs him no more, and the workers are better satisfied.

Sterilized Milk for Children.

But he said, Then bring meal. And he cast it into the pot; and he said, Pour out for the people, that they may eat. And there was no harm in the pot.—2 Kings iv. 41.

A WORK of wide-reaching importance was recently brought to a close for the season in New York city. One of the leading merchants of the metropolis has been providing for several years past for the distribution during the summer months of sterilized milk in bottles. A number of depots were established in the most crowded portions of the city, at which the sterilized milk was sold to mothers at a price much below that charged by the milkmen for the raw milk. Every effort was made to insure the purity of the milk and its careful preparation. The supply came every day, Sundays included, boxed and packed in ice. The greatest good from this milk has been in the cases of children two years of age and under. There was a noticeable decrease in the percentage of deaths of children of this age from diarrheal diseases after the milk distribution began. One of the dispensary matrons speaks of the benefits received as follows:

"At first some of the children carried in arms looked as if they were almost dead, and in a little while they were so improved that you would hardly know them. One child that was brought here was covered with boils caused by insufficient nourishment, and now they are all healed, the child is well and hearty, altho it will, no doubt, carry the scars of those boils to its grave. I could not enumerate all the cases which I have seen where children grew fat and well under the daily and regular diet of this milk, which was given to their mothers here."

In the city of Yonkers, N. Y., a similar work was carried on by the St. John's Hospital, the sterilized milk being on sale at a number of the drug-stores.

Potato Farms in Brooklyn.

Let them seek their bread also out of their desolate places.—Psalm cix. 10.

THE cultivation of vacant city lots in Brooklyn has been carried on this year with increasing success. The experiment began last year. About \$1,200 was contributed toward defraying the expenses, but only 20 men availed themselves of the opportunity. This year 35 men have cultivated their allotment. To each was granted the use of about one eighth of an acre. The land was plowed and fertilized and tools and seeds furnished free of cost. One of the elevated railway companies granted free tickets to and from the lots to the homes. Land was allotted only to those who had families dependent upon them and in need of assistance. Very few had practical experience in gardening, but under the direction of the superintendent nearly all succeeded in raising excellent crops. Among the crops were potatoes, peas, beans, tomatoes, beets, onions, and turnips. These were raised in such abundance as to furnish ample supply to the families for both summer and winter.

Apples for City Poor.

He that oppresseth the poor reproacheth his Maker; but he that honoreth him hath mercy on the poor.—Prov. xiv. 31.

APPLES are so cheap in Vermont and New Hampshire that farmers can not afford to gather them for the market and in many places the fruit is rotting under the trees. Mr. Moody suggested that these apples be sent to the poor in the large cities. A lady in Milford, N. H., thereupon offered a carload of apples free to the Associated Charities of Boston. Then all the railroads centering in that city offered to deliver such fruit free of charge. The result was that more than a dozen carloads of apples are on their way, and thousands of Boston's poor are thus provided with a supply for Thanksgiving.

MISCELLANEOUS SECTION.

SYMPOSIUM ON THE INSTITUTIONAL CHURCH.

I. An Agency in Accord with the Spirit and Method of the Gospel.

BY CHARLES L. THOMPSON, D. D.,
NEW YORK CITY, PRESIDENT OF THE
OPEN AND INSTITUTIONAL CHURCH
LEAGUE.

ONE of the marked signs of the times is the movement in favor of the Free or Open Church. It is not confined to any denomination or to any section of the country. There is a tendency, especially in the great cities, toward wider ranges of methods for reaching and influencing the non-churchgoing part of the community, which finds somewhat cumbersome expression in the phrase, "The Institutional Church." This movement has become so pronounced, is attracting such wide attention, that it is important that the principles and methods of those who are engaged in this kind of work should be carefully considered. In the incipiency of any movement it is natural that criticism should meet it; only so can the soundness or unsoundness of it be determined. We are not aware that there has been much adverse criticism of the distinctively Free Church movement, except the feeling in some quarters that in the present unsanctified condition of the church it is not practicable; that it fails to meet the business requirements connected with all church work. Even those who object to it on this ground admit that it would be an excellent plan, if only it could be safely trusted to meet the financial needs of the congregation. Institutional churches have, however, been the subjects of a good deal of criticism, arising, we are persuaded, from a misunderstanding of the aim and spirit of the work which they undertake. It is thought that they are subordinating the great spiritual requirements to the secular needs; and that there is a danger that, by pursuing

the methods of the Institutional Church, there will be less of spiritual power and spiritual life, and so the great end for which the Church stands, namely, the conversion of the world, will be put in jeopardy.

It will be the object of this article to consider briefly the principles which underlie these methods, and to show that the means employed constitute an agency which is in harmony with the spirit of the Gospel. In the spring of 1894, "The Open and Institutional Church League" was organized in New York city. Its platform was the first deliberate expression of the aim of the Institutional Church. To that platform we may, therefore, look as outlining with some authority the principles on which these churches stand. It should be said that the league represents about forty churches in different parts of the country, which have definitely arranged themselves along the principles announced in that league. They are both Open and Institutional churches. Some of them are free churches, and by reason of their circumstances are not endeavoring to carry on Institutional work. Some, on the other hand, are Institutional that are not entirely free. Some are both free and Institutional.

The first declaration of their platform is that the Open or Institutional Church is the development of a certain spirit rather than the aggregation of special appliances and methods. And that spirit is further declared to follow the example of Christ, by not being ministered unto, but by ministering unto others, in the ways of Christian love, aiming to save all men and all of the man, and sanctifying all means to the great end of saving the world for Christ. It is evident, then, that those who would get at the real genius of the new movement must go deeper than the enumeration of plans of work. These may be tentative, and often changed;

they will probably be the same in no two churches, any more than the trees in a grove will be the same, altho the living principle is the same in all. The germinal principle of the Institutional Church does not differ from the principle of any church that is really alive to its great mission. It stands for the ordinary church ideals. It believes that men are lost in sin, that sin has been atoned for and must be forgiven through faith in Jesus Christ. Its two great aims, therefore, are to save souls for time and eternity, and to nourish and discipline Christian character. It believes that there is no other name but the name of Jesus Christ whereby men must be saved. It holds, therefore, with all other churches to the supremacy of eternal life. Its ultimate purpose, to which everything else is subordinate, is to bring men to the faith and the service of the Redeemer. Whatever temporal blessings it may bring, or whatever moral training it may secure, if it does not result at last in lives renewed by the power of the Holy Spirit it is not doing the full work of a Christian church, for by this every church must have its work tested and judged. It believes that the church is the great developer of Christian character, and that its agencies must result in the elevation of spiritual life. As the training of character is a slow process the work of the church requires the perspective of time, and that church is essentially wanting whose ideals and plans do not endure that test. So let it be understood that, whatever methods are used, they should be subordinate to and in line with the great spiritual work of the salvation of sinners and the perfecting of saints.

What, then, as to its principles, differentiates the Open and Institutional Church from other forms of church life? Only this, that it lays more stress on the total man as the subject of redemption, and the relations of men to each other as necessary to complete the conception of the Kingdom of Christ. It believes that Christ came "to save all

men and all of the man by all means." The trichotomy of the old philosophers which took a man to pieces, like a Chinese puzzle, for the childish pleasure of putting him together again, is not much used in church work now. You can not pinch a man's body without giving a twinge to his soul, and you can not debase his soul without scoring his flesh. So the Institutional Church aims not only to save men's souls out of this world and into an immortality of blessedness, but it is trying, like Christ, to save their bodies from sickness and weakness and bad surrounding conditions; to save men from the power of the spirits of ignorance, of prejudice, of passion, and from all their disadvantages. That this conception of the scope of salvation as it regards the individual is in harmony with the Gospel is evident from Paul's prayer for the Thessalonians: "And the very God of peace sanctify you wholly; and I pray God that your whole spirit and soul and body be preserved blameless."—1 Thess. v. 23. The sanctifying power of Christ should permeate not only a man's spiritual, but his physical and mental natures as well. This inspired conception of the scope of redemption is made to reach every power and every function of the individual. It will then appear in the corporate functions of the church. The complete conception of the church will show it to have a ministry to the social, moral, and spiritual needs of the community.

Christ's conception of His kingdom includes the relations of the people to each other. Therefore, the Institutional Church seeks to become an aid in all beneficent and philanthropic work, and to take a leading part in every good social movement, aiming to relieve human suffering, to work against the disabilities of classes who have been pushed aside in the march of society, striving in every way to minister to those who need ministrations. The Kingdom of Christ is not to be realized in eternity only, but it belongs to this

world. And in order to bring in that kingdom the church must war against everything which would retard or prevent its coming. Christ set His teachings and His works toward social progress. He made no specific crusade against the social wrongs of His times, but He lived a life and did works and announced principles which, applied at any time and in any set of conditions, would work toward the destruction of social wrongs and the betterment of society. Therefore the Church of Christ should try to improve all the conditions of living. A church in any community should mightily and helpfully affect the relations of people to one another. Modern civilization is a great maelstrom. People are flung together. The aggregations of social life have tremendous capacity for social mischief, but they also give great chance for the ministering spirit of Christ. It is perilous to society for people to be helplessly huddled together in the rude play of circumstances, or banded together in evil councils and purposes. The salvation of society needs the introduction of a law of sympathy and brotherhood and help. The Gospel has that law. It is the business of the church to apply it. It is the promise of prophecy that the kingdoms of this world shall become the Kingdom of Christ. The church represents that kingdom on earth, and her ideal should be according to the prophecy.

Some of the varied ways in which the Institutional Church tries to apply these principles to existing human conditions may now be enumerated.

The Institutional Church is probably without exception an Open Church. Its doors are open, not only on Sundays, or at the times of regular services, but throughout the week. And this because its conception of the church is not merely of a place for worship or gatherings of people, but an open hand for every kind of help. It is the friend of the people, and, therefore, it is always accessible. One of the ministers, or a missionary, or a secretary, may al-

ways be found to give counsel and help in regard to any case of need. Some Institutional Churches make more of the idea of daily help than others; but every open church will soon be drawn into this form of ministry, because now, as of old, the multitude are as sheep having no shepherd, and they easily turn to a place that offers compassion, counsel, and friendly interest.

Some of these churches have more than one person in constant attendance on the hourly wants of the people. The range of help is as wide as the range of human necessity, but the supreme end always is to manifest the spirit of Christ and so draw the people to Him who is the source of all blessings.

As a result of this varied and constant ministry to popular needs, the Institutional Church requires many helpers. When the whole conception of ministration to the people was comprised in a few public services and an occasional call on members of the church in good and regular standing, one minister could meet all the necessary requirements of the situation. But that time has passed away. Every church, whether Institutional or not, should have a plurality of workers, for the harvest truly is plentiful. It is not being gathered. It perishes in the fields.

A logical corollary to Open-Church ideas is that all seats should be free. It is in harmony with the tenor of the Gospel. Until recent times it was the universal practise of the church. There is no sufficient reason why it should not be the universal practise now. The pew-rental system belongs to a spirit and age of caste, thoroughly un-American. The claim that free seats jeopardize the income of the church has been proven unsound by all the churches that have adopted the plan with a gospel spirit and have applied it with ordinary business prudence. Some of the Institutional Churches are not yet upon the purely voluntary plan, but the principles on which they work will carry them to it. The gospel rule of "laying by in store on the first day of the week

according as God has prospered," and bringing it to God as a regular free-will offering, applies as well to the support of church work at home as it does to the support of church work in China. And it can be trusted. Those who adopt this plan as a mere financial expedient may find it a failure, but those who engage in it for Christ's sake, as they engage in prayer or in missions, will find it a success.

Many Institutional Churches do large reformatory work. Conspicuous among these are the Berkeley Temple in Boston, St. Bartholomew's in New York, and the Tabernacle in Jersey City. If the total man is the subject of Christ's redemption, then surely the church should aim to deliver men from every evil that assails and destroys the body. Intemperance should find in the church its most persistent enemy, and the drunkard his most patient, forgiving, and helpful friend.

Believing that if the young life of our communities is started right and kept moving, it will go on right through life, the Institutional Church lays stress on every form of education. It provides kindergartens for little children, and classes for various kinds of instruction for those who are older. In some Institutional Churches the educational features have been commanding. Thus Grace Church Temple, in Philadelphia, has a college building with thousands of pupils. The object is to give chance for special education to those who otherwise would not be able to secure it, and so to dominate the courses of study by Christian principles that the pupils may be won toward a Christian life.

Philanthropic work of all kinds is favored by the Institutional Church. It believes the church is the natural center for every work looking to the improvement of society. Nothing, therefore, which tends to lift the individual or the community, is foreign to it.

With a ministry so comprehensive as the Institutional Church stands for, it follows, as a matter of course, that it im-

plies a great deal of personal activity on the part of all church-members. It believes that every Christian should be a missionary. Church-membership does not exhaust a Christian's duty, any more than enrolment bounds the obligation of the soldier. When a person comes into the church he should realize that he is stepping into the ranks of personal service. Some Institutional Churches give to every person on joining the church a card on which are indicated the various lines of work in which the church is engaged, asking that he indicate in which lines he desires to serve. He is then regularly enrolled for such service. In this endeavor to develop the spirit of personal service for Christ the Institutional Church is surely not far from the spirit of Apostolic times. Then all God's people were God's priests. There was no proxy service. Men, women, and children who had felt the power of the Holy Spirit counted themselves as under sacred obligations to serve Jesus Christ. Such service was not the privilege of an exalted few, but was for a time, at least, the common heritage of all the people of the Lord. The Institutional Church of to-day should strive above all else to give expression to a deep spirit of personal consecration. Then the range of its work will excite no just criticism. It will lay the supreme stress where the Master laid it, and echo His words: "What shall it profit a man if he gain the whole world and lose his own soul?" Nothing must be allowed to stand in the way of this great imperative of the Gospel. But as Christ often got the ear of a man to save his soul by first feeding and healing his body, so Christian work, of the same sort, may be in the direct line of the great ultimate end of the salvation of souls.

There can be no doubt that the Open Church has a distinctive ministry, especially to our great crowded populations. Those who have begun this broader range of service find ample encouragement and joy in it. But why should this kind of church activity be

peculiar, or confined to great cities? In some form or other it admits of universal application. It is, as to essential principles, according to the pattern given us by Christ. That pattern is cosmopolitan. It can be applied anywhere.

CONCERNING AN EAR FOR MUSIC.

By HON. C. CROZAT CONVERSE, LL. D.,
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MANY good men and women confess that they can not distinguish between the tunes of "Old Hundred" and "Yankee Doodle," on hearing them played. Clearly these good people have not an ear for music; and in this absence of one the hymn and tune adapter may find a rule to govern the character of his adaptations, namely: make those whose tune-parts subserve, not obscure, their word-parts, so that these good people, found in every congregation, may hear and understand the words and thereby join in heart the rest of the assemblage in the common praise and be encouraged—when the volume of sweet sounds which surrounds them is great enough to permit—to speak out the words being sung, making a joyful noise unto the Lord, according to Scriptural authority and the Scriptural call to everything that hath breath to praise Him.

It may be said of these good people that they have a heart for music instead of an ear—hear with and make melody in the heart. Perhaps they are, in some respects, quite as well off personally as are those persons who have an ear for music; they surely do not suffer as do those sensitive-eared, musically-educated worshipers who may be thrown into contiguity with some loud bass voice sounding the melody of a hymn-tune an octave or two lower than the treble-voiced worshipers are singing it; or within hearing of a bass viol rasped out of tune in the choir, as was a certain musical pastor, who, not seeing how he could officially silence the worthy deacon who played it, ventured—when a stray taurus bellowed

in the churchyard during preaching—to pause and blandly request him not to tune his bass-viol until the close of the sermon. Furthermore, these good people may set up in their defense the dictum that man himself must be the measure of song—of an ear for it. The people of Asia Minor deem as sweetest music the creaking of the heavy cart-wheels used by them; and are greatly surprised when the traveler complains of being tortured by it. The musically learned Chinese say that American dislike for Chinese noise is simply the effect of American ignorance of real music; the American want of an ear for classic music. The cart-wheel screechings of the Troad have their rival in the cacophonies of oilless American windmills, whose doleful, widely penetrating howlings some plain American ruralists have seriously told the writer they preferred to the soaring strains of Wagner; and doubtless they really do prefer them.

Go to the island of Madagascar, whose tongue is soft, elegant, opulent in vowel and liquid charms, and an ear for music is one that delights only in a concord of sweet sounds, linked, long-drawn out. The inclusion, by Aristotle, of music with art when telling what the education of a free citizen should be, is a key to the Greek ear for music—cold, sculptured, Phidian marble music; frozen music, as Ruskin says. Each of earth's people has, and should have, to be a people, its own national ear for music. When the question of a people's ear for music reaches the domain of divine worship, its congregational praise service, it clearly should be answered by its hymn and tune adapters with such adaptations as in melodic simplicity and melodic subserviency to the meaning, form, and sound of hymn-words, rise no higher above the musical comprehension of those worshipers who can not tell the musical difference between "Old Hundred" and "Yankee Doodle," than to satisfy the artistic demands of melodic beauty, symmetry, effect; all

of which excellences can be attained in music of the simplest structural character. Those persons who can not distinguish between the tunes of "Old Hundred" and "Yankee Doodle" know anyhow that they are hearing music when these pieces of music are played or sung; that hearing is an improvement on the musical condition of a deaf ear. Their right to be able to judge as to which is which, by the singers' pronunciation of the words set to these tunes, is natural, patent, constitutional, so to speak. Those choirs, which sing for—or at—them, surely have no constitutional license to pronounce congregational hymn words after the manner of a certain city choir, whose members were fearful of damaging their voices by sounding consonants, and who, therefore, rendered the hymn beginning—

"Welcome, sweet day of rest"—

as tho this line read—

Wah kah, saw daw aw raw.

Give those choirs perfect liberty to tear the English language into tatters in their anthems; for the more elaborate strictly choir-music is, the more disjointed, stretched, usually is its word-part. That member of a congregation who can untangle and understand the word-part of an unfamiliar anthem while it is being sung by the choir is a *rara avis* indeed; quite a different person, in a literary as well as musical regard, from one who knows "Old Hundred" or "Yankee Doodle" only by means of its words.

After giving choirs this anthemetic latitude, let us have congregational worship congregational, intelligible, reverent, simple, chaste, tuneful. Go to the German choral books for the finest models for church-tunes; plain enough—in their singing parts—for the devotions of the plain people to whom present reference is made; splendidly elaborate in their instrumental interludes and pleasing to the musical connoisseur.

Ear-science tells us of a physiological difference in the form of a non-

musical ear from that of a musical ear, and that people who can not tell "Yankee Doodle" from "Old Hundred" are excusable because of it.

Then, too, some musical ears are much more musical than others; some singers can know and name the tones they hear; others have so imperfect ears that their possessors cannot sing in tune with other singers, but either sing too high or too low. Ear-science affords us, therefore, good reasons for studying and heeding the things musical which make for easy, yet suitable, congregational praise, that kind of congregational singing which, while some grand old piece like "Old Hundred" is sung by many voices, of young or old, moves every listener, be he possessed of no musical ear, or have one like that of the classic Haydn, who wept when he heard it.

The more musically informed a congregation is, unquestionably the better for its music is its knowledge. Congregations should familiarize themselves with the hymns they use, either by assembling for special practise, or by a frequent repetition of them, so that all the singers may sing in time, as well as in tune. In some congregations one may hear certain possibly unmusical loiterers who remind him of that king of Spain, who, fancying he had an ear for music, liked to take a part in the playing of Bocchirini's quartets, but who never could succeed in keeping time. One day, when he was several bars of the music behind-hand, the other performers took fright at the confusion occasioned by the royal player, and were about to wait for him. "Play on," cried the enthusiastic monarch; "I shall very soon catch up to you."

May we not infer, from what we can learn by listening to the singing of any congregation, that the mass of mankind, with their musical and unmusical ears, want congregational music capable, like charity, of covering with its volume all the sins of the earless, voiceless, yet devout worshippers?

EDITORIAL SECTION.

SERMONIC CRITICISM.

A Danger in Some Present-Day Preaching.

WE have frequently taken occasion to emphasize the importance of apt and forceful illustration in sermons that are to arrest and hold the attention of the men of this busy and worldly age. We have nothing of all that to take back. We could say much more than we have said on that point. But we have been impressed with the fact that some preachers are in danger of losing sight of or covering up the truth with their flashy illustrations. The truth is the main thing to be impressed upon the mind, and the illustration that impresses itself rather than some truth of God is false illustration howsoever brilliant it may be. Ordinarily the illustration should be like a "nail in a sure place" to fasten the truth in the mind; always it should be, even at its minimum value, an agency in opening the mind to the reception of the truth.

We recall how a college classmate, who was somewhat immature, having found what he considered a brilliant illustrative figure, set earnestly about the quest of a theme that would enable him to use it in his commencement oration! A crass collegian might perhaps be pardoned for such conduct, but scarcely as much can be said for the preacher of the Gospel who does practically the same thing.

Even where an illustration may seem appropriate and forceful at the time, so much more prominence may be given to it than to the truth that nothing will remain in the memory but the bare form of the illustration. We once knew a preacher who illustrated, in a dramatic and somewhat funny way, the peculiarities of different classes of Christians by the puffing and moving of several locomotives, small and great. It was apparently a great hit,

but when a year later we tried to get a hearer to recall the truth illustrated, we found the memory an utter blank on that point, altho the recollection of the "locomotive" preacher was extremely vivid.

The moral we would point is—first, fix upon some definite, clearly grasped truth, then drive it home with illustration so handled as to focus the most possible of its light on the truth and waste the least possible on itself.

Preaching for Conviction.

CHRIST taught that the Holy Spirit, when He should come, would "convict the world in respect of sin." That was once the end of preaching. John Wesley is said to have required his young preachers to convert men or to convict them, or to make them mad. All these Wesleyan elements seem to have been lost sight of in much of present-day preaching. Mr. Moody has just been calling the attention of his hearers in Cooper Union, in his homely way, to the necessity of conviction in order to conversion. He is reported to have said:

"People are looking to eloquent preachers to convert sinners, but they can't do it. Preaching is no good without conviction. If the Angel Gabriel was to come down here and preach for five hours he wouldn't convert a soul without the help of the Holy Spirit. We want the old kind of conviction. The most of our sermons go out of the church doors and don't hit anybody. The colored man who went to church reported that he had heard a fine sermon—a sermon on the parable of the hen-roost, 'but,' he said, 'the preacher was so polite that he didn't hit nobody.' You want to get at the facts about yourself. You need to be told about your own sins."

THE absence of a sense of sin seems to mark the present day. There is needed a return to the preaching that rouses conscience and results in conviction.

EDITORIAL NOTES.

"THE TWENTIETH CENTURY'S CALL."

Notes of Progress and Practical Suggestions.

THE lucid and able article of Dr. Cunningham Geikie, in the present (December) number of *THE REVIEW*, will help to make clear the timeliness of the movement proposed in the September number in the editorial note entitled, "The Twentieth Century's Call to Christendom." The timeliness is also emphasized by the widespread awakening of the sense of religious need, and by spontaneous stirrings on a great scale in some of the chief cities and religious bodies, that seem to promise a mighty shower of refreshing from on high. The increase of this awakening and stirring since the passing of our national election seems to us to indicate the nearer approach of the fulfilment of the hope expressed by Dr. George Frederick Wright, of Oberlin, when he said :

"I confidently expect that the continued failure of political and sociological efforts will give such renewed emphasis to the spiritual needs of man and to the provision for meeting them made in the Gospel, that we shall witness the Pentecostal seasons so much needed and so abundantly promised in the Bible. May God speed the day!"

In Philadelphia the work for the evangelization of the city seems to be gaining in breadth and momentum. In New York city Evangelist Moody has (at the date of this writing) completed his first week of meetings in Cooper Union and Carnegie Hall, not for the direct evangelization of the masses, but to rouse the ministry and the churches to a sense of their duty and responsibility for such evangelization, and to induce them, if possible, to enter upon and push forward the work at once. These are only examples of what seems to be taking place on a wide scale.

We give below some examples of the more recent and immediate results of

the sending out of "The Call to Christendom," by *THE HOMILETIC REVIEW*.

Many responses have come from pastors who report their having begun work in their parishes, in accordance with the suggestions sent out. "On Sabbath last I presented the subject to my people, and we are moving in the work." "I have entered upon a month of preaching to rouse my people to the crisis and the duty;" "I send you the sermon with which I started in." Such is the tenor of the messages that are coming to us. A city pastor, associated with his father, writes: "Father and I have started in with our church on the lines suggested." A Congregational country pastor writes from New Hampshire, suggesting a simple but effective and Scriptural plan for carrying on the Gospel work. His writing was from the midst of an exciting political campaign :

"I spoke on this subject, October 11, to my people, but on the preceding Sabbath had announced the change of our Workers' Bible Training Class into a 'Personal Work' class. The change was not made in response to your call, but is right along the line of your call. The object of this class primarily is to use God's Word in leading people *one by one* to Christ, and also to strengthen weak Christians. Is it not possible for every pastor to have at least one such class—even if composed of but two or three of the 'faithful few' of his flock? I believe people who attend church know about enough now in regard to salvation; what we want to do is to get them to act, to get sinners to step across the line, thus deciding for Christ, and also to get Christians to work actively for Christ. We must go and 'buttonhole' them and talk Christ to them, on the same principle on which the politician talks politics to the one he wishes to vote his ticket—of course using 'sanctified common-sense' in all such efforts."

The recognition of the movement by the press—that agency upon which every such thing so largely depends—is at the same time increasing in heartiness and in helpfulness. Many of the religious journals have reprinted "The Call" entire, with commendation and

suggestions that their readers take part in the carrying out of its purpose.

Missionary Rev. James Greer Woods, stated clerk of the Presbytery of Mexico and director of the missionary press, reports the efforts being made to reach the Spanish-speaking people of that region :

"Your circular letter, dated Sept. 25, and your pamphlet containing editorial notes from THE REVIEW, came duly to hand. I have since translated the editorial into Spanish, and it will be printed in the next number, November 1, of our *El Faro* (The Lighthouse). So the Mexican workers, and other Spanish-speaking peoples, will have their attention called to it; and in case there are any particular developments as a result of the publication of the article, I shall take pleasure in communicating them to you. I have also written an editorial for the same number of our paper, calling attention to the article, and asking what part we shall take in such a world-wide movement.

"As our Presbytery meets only once a year, I have taken advantage of printer's ink to further the movement."

At the late meeting of the Synod of Utah in Salt Lake City, Rev. Dr. S. E. Wishard, synodical missionary, presented a paper based on "The Twentieth Century's Call," to be sent out to the churches generally. It was warmly approved, and found the Synod "of one accord in one place, and with one earnest, longing desire for the coming of the gracious Spirit of God with baptismal power." We quote a passage from it:

"We recognize a call from God to do our utmost to give the Gospel to the world at once. This call contains the following questions: Are you ready to cooperate in this great movement now? Are you ready to consecrate yourself to and to enter upon this work now? Are you ready to cry mightily to God for the gift of the Holy Spirit of power for the work now? What will you do now?"

The Superintendent of the Endeavor Societies of New Jersey proposes that the societies of that State, eight hundred in number, give a week to prayer and preparation in order to open the work for souls all together and all along the line. He has sought for telling facts with which to enforce his

appeal. We feel sure that this will rouse the pastors and churches and insure their cordial cooperation.

The Stated Clerk of a Well-Known Presbytery wrote some time since requesting copies of "The Call," that he might send them out to all his co-presbyters accompanied with a personal letter. We have before us a copy of his admirable letter, covering four pages of foolscap, which we would like to publish in full, in order to give our readers the benefit of its inspiring facts and motives. We give his conclusion, after his presentation of the necessity for the work of the Holy Spirit:

"Again, therefore, let me urge upon you the needs of the hour, and the grave responsibilities that are resting upon us as ministers of the Gospel of Jesus Christ. Let us urgently and unanimously seek the power of the Holy Spirit, that the outgoing of the Nineteenth Century and the incoming of the Twentieth Century may witness an unprecedented revival of religion in our midst and throughout the world.

"Are you willing to join your brethren in seeking this end?"

"Will you present this matter together with 'The Twentieth Century's Call to Christendom' to your people at an early date and earnestly appeal to them for their hearty cooperation, both in prayer and labor? I would recommend the adoption of the plan suggested on page 4, of the enclosed pamphlet (marked with red lines)."

But the brother whose suggestive example we have thus given does not stop with this. We trust that many others will follow his example. He writes, under later date:

"I have decided now, if you will send me a sufficient number of copies (about 100) of the above 'Call,' I will send one to each of my classmates who graduated with me from the seminary in '94, accompanying it with a personal appeal seeking similar action in other Presbyteries.

"I am sure much can be done in this way toward preparing for a general and far-reaching revival of Christianity and an abundant outpouring of the Holy Spirit upon the churches."

Some Practical Suggestions.

THERE seem to be abundant indications of great things to come with the

opening of the Twentieth Century. Some further suggestions concerning what needs to be done—called forth by the communications that have been received touching the progress of the movement—seem to be in place here. We call attention to three only:

1st. The ministry and the churches need supremely the induement with **power by the Spirit of God for service in the Kingdom of God.**

Everywhere the cry goes up, but it seems to be too often only a blind, aimless, and resultless cry. Results may not be expected from such prayer for the Holy Spirit. Rational and resultful prayer for this end must have back of it a definite knowledge, gained from the Word of God, of what we are praying for, and a recognition of the fact that the Holy Spirit is not afar off but "within" us (John xiv. 17).

There is needed **definite Scriptural aim.** Pentecost came when the disciples were waiting and praying with "the whole mind and soul" fixed on the conquest of the world for Christ, to which they had been sent by the "Great Commission." Modern Pentecosts may be expected in the same way, and their results may be expected to be proportioned to the unity of aim and soul and effort. We should seek to know what Christ wants.

There is needed **absolute consecration and readiness to enter upon the service.** The disciples were ready and waiting for the Master's command to go, and were pressing the Gospel message in the interval of waiting; and the blessing came with power. The same requirements, condition. Pentecostal blessings still! We should seek the spirit of service and of consecration.

There is needed **a clear conception of the Holy Spirit's Work,** especially in connection with this mission of bearing the Gospel to lost souls. The mission of the Holy Ghost as the Paraclete has been obscured, almost lost sight of, through the change of meaning in the word "Comforter" by which the New-Testament word is translated. The

Comforter, in the Old English, was the Strengthenener, the Helper. The Holy Ghost is in a twofold way the Helper in the work of salvation.

First, He is the Helper of the Christian, minister or member, in understanding his mission and message to lost souls, and in overcoming the selfishness and cowardice and inertia that would hinder him from fulfilling his duty. He takes the things of Christ and brings them home to the Christian's soul, and He girds him for service. Secondly, He opens the sinner's heart to the message and makes it susceptible to Christian influences, and He bears the message of the Gospel home with regenerating, converting, saving power. As Christ Himself taught His disciples: "And He, when He is come, will convict the world in respect of sin, and of righteousness, and of judgment."

The other two suggestions we can barely state, leaving them for later development.

2d. The Ministry and the Churches need to aim persistently at a **permanently changed condition of Church life and work.** Back of that there must be an overwhelming conviction of the reality of man's lost condition and of the salvation in Christ, and of personal duty and responsibility in the matter of the world's salvation.

3d. There is needed a **profound conviction that all ministers and churches are responsible for their own work, and that no one else can do it for them.** Mr. Moody, who fully recognizes this principle, is at present seeking, in accordance with it, to rouse the ministers and the churches of the Greater New York to a recognition of their duty and to the energetic performance of it. If he succeeds great results can not fail to follow. For his success all should pray.

These three suggestions call for most earnest attention if the early Twentieth Century is to witness the complete evangelization of the world and its conquest for Christ.

The Free and Open Church.

DR. C. L. THOMPSON'S article in the present number of *THE REVIEW*, on "The Institutional Church," brings into view one of the most important questions with which this generation will be called on to deal. There is a widespread conviction that the modern system of rented pews has not resulted in unalloyed good. Even tho it secure the payment of the minister's salary it

is thought to be liable to bring him into bondage to the pew-holders. It tends to beget and to increase class distinctions. It is also felt that closed church doors nearly all through the week tend to make religion a Sunday matter merely. This subject calls for able and thorough discussion. The Roman Catholic Church can teach Protestantism a wholesome lesson on these points, with a suggestion of the primitive Christian method.

NOTICES OF BOOKS OF HOMILETIC VALUE.

THE PHILOSOPHY OF BELIEF; OR, LAW IN CHRISTIAN THEOLOGY. By the Duke of Argyll, K.G. K.T. New York: Imported by Charles Scribner's Sons, 1896. Price \$5.

This is a most important book, completing a great threefold work such as few men in any age—few in the ages—are permitted to complete. That work was designed to meet the materialistic assumption so long common among a large class of scientists, that physical laws—without mind and God—furnish the complete and adequate explanation of the universe. Just thirty years ago the first book of the series, "The Reign of Law," was published. It dealt "with the question how far the idea is rational that physical laws are the supreme agencies in Nature, or whether, on the contrary, Mind and Will are seated on that universal throne." Sixteen years later was published the second book of the series, "The Unity of Nature," starting from a fresh point of view, and dealing "mainly with the problem how far our human faculties are competent, on this matter, to give us any knowledge whatever, or whether they must leave us in conscious yet helpless, and hopeless, ignorance on the whole of it, and on all that it involves." These two books have had a very extensive sale, especially in the United States, and have established their places among the standard works in the English

language. The present volume, "The Philosophy of Belief," of about 600 octavo pages, issued after another interval of twelve years, "the third and last endeavor of the series—applies the reasonings and conclusions which have been thus reached to an examination of the relation in which the great conception of Natural Law, when properly understood, stands to religion in general, and to Christian theology in particular."

Says the author in the concluding chapter, on "Christian Belief in its Relation to Philosophy": "The harmonies of Christian teaching with all that we know, or can recognize, as the eternal laws of Nature are innumerable. . . . It [the Christian philosophy], and it alone, among the many which have passed across the stage of human history, seems large enough to be capable of containing all the yet unknown treasures of wisdom and knowledge." In short, the Christian philosophy is the one only true and adequate philosophy of the universe.

The book is the worthy completion of a great conception that took possession of the mind of the Duke more than sixty years ago. It ought to have as wide a sale in this country as its predecessors in the series. It is the more valuable in that it is the production, not of one trained in scholastic theology and philosophy, but of a vigorous and independent thinker, who is at the same time a ready man of affairs and an able and accomplished statesman.

HELPFUL DATA IN CURRENT LITERATURE.

IN *THE PRESBYTERIAN QUARTERLY* (Richmond, Va.) for October, Prof. B. B. Warfield, D.D., LL.D., of Princeton Theological Seminary, has the leading article, on "The Constitution of the Seminary Curriculum." He discusses ably the questions: What ought to be taught in our theological seminaries? How ought it to be taught?

The same review has an article by Dr. Thomas C. Johnson, on "The Testing System for Ministerial Students in the Presbyterian Church of Ireland." The article was called out by the unsatisfactory character of the American Presbyterian methods of examining and testing candidates for the ministry. Regarding the present methods in this country as often "most imperfect and unsatisfactory"—in other words, as practically a farce—he gives a summary of the Irish principles and methods, together with some specimen examinations. Most certainly some method

ought to be adopted that will secure thorough preparation at the entrance upon the ministerial work, and that will insure continued progress in knowledge and power after that entrance.

Our readers will be interested in the memorial article, by Dr. J. Preston Searle, in *THE PRESBYTERIAN AND REFORMED REVIEW*, for October, on "Talbot Wilson Chambers, D.D., LL.D." His death, February 3, 1896, was a great loss to the American Church and to American scholarship. He was for many years one of our ablest contributors of expository articles on the Old Testament. Dr. David R. Breed's article in the same number, on "Christian Endeavor and the General Assembly," sets forth the attitude assumed and defined by the last General Assembly of the Presbyterian Church, toward the Young People's Societies connected with that church.

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To Our Patrons.

A Few Words Concerning "Synonyms, Antonyms, and Prepositions," a New Work by James C. Fernald.

—The appearance of this work is timely, coming as it does, just when the more thorough study of the English language is receiving recognition as an essential part of educational work in America. Our colleges, academies, and high-schools have added the English Classics to the Latin and Greek, French and German of the earlier curriculum, and are steadily advancing the work and the standard of the English department. An entirely new work on English Synonyms is especially welcome.

Previous Works Largely Fragmentary.

The best previous works on the subject are either fragmentary, like Archbishop Whately's little book, which treats in all but about six hundred synonyms; or they give mere lists of words, like the admirable compendium of Soule, or the dear old Thesaurus, which has been the reliance of so many of us in our student days, leaving us, however, to forge out our own callow discriminations, as best we might; or they have the stamp of the archaic, if not of the obsolete.

Narrowness of Crabb's Synonyms.

When the American student reads, for instance, in the well-known work of Crabb, that "*Comfort*, that genuine English word, describes what England only affords," he is sure to regard the remark as simply an excellent joke. Or when, to make clear the distinction between *science* and *art*, he is informed that "when there is a peculiar exercise of *art*, it is an *art*," or that "*art* signifies that which is followed in the way of the *arts*," he feels that the progress of the thought is scarcely all that could be desired. The present work is clear and sharp in its distinctions. It comes from the pen of the accomplished synonym editor of the Standard Dictionary, and shows in a still greater degree the qualities that have distinguished that work.

Discrimination Between Words.

In the Preface the author thus sets forth his own view of the scope and value of synonyms:

"Scarcely any two of such words, commonly known as synonyms, are identical at once in signification and in use. They have certain common ground within which they are interchangeable; but outside of that each has its own special province, within which any other word comes as an intruder.

Synonyms Contribute to Effective Expression.

From these two qualities arises the great value of synonyms as contributing to beauty and effectiveness of expression. As interchangeable, they make possible that freedom and variety by which the diction of an accomplished writer differs from the wooden uniformity of a legal document. As distinct and specific, they enable a master of style to choose in every instance the one term that is the most perfect mirror of his thought. To write or speak to the best purpose, one should know in the first place all the words from which he may choose, and then the exact reason why

in any case any particular word should be chosen. To give such knowledge in these two directions is the office of a book of synonyms."

An Original Method.

Of his method the author says:

"The method followed has been to select from every group of synonyms one word, or two contrasted words, the meaning of which may be settled by clear definitive statement, thus securing some fixed point or points, to which all the other words of the group may be referred."

Simple as this principle appears when formally enunciated, it comes to us with the appearance of novelty and we believe it to be original with the present author. The trouble we have found with the average synonym discussion has been that there was no "fixed point." A remark which was well enough in its way would be made about one word, and another remark—which was also well enough—would be added regarding another word. But after going through the list we would find ourselves left with only some vague, general ideas, and with no clear, final discrimination between the various words, unless we constructed it for ourselves out of the mass of reflections.

Vagueness of Previous Discussions.

Of such method, or rather want of method, the author of the work before us well says:

"The great source of vagueness, error, and perplexity in many discussions of synonyms is, that the writer merely associates stray ideas loosely connected with the different words, sliding from synonym to synonym with no definite point of departure or return, so that a smooth and at first sight pleasing statement really gives the mind no definite resting-place and no sure conclusion. A true discussion of synonyms is definition by comparison, and for this there must be something definite with which to compare. When the standard is settled, approximation or differentiation can be determined with clearness and certainty. It is not enough to tell something about each word. The thing is to tell how each word is related to others of that particular group."

Former Errors Corrected.

That it does just this, is the distinguishing characteristic of the volume we are considering. Take as an example, the discrimination between *alarm* and *affright* or *fright* (page 28):

"*Alarm*, according to its derivation *all'arme*, 'to arms,' is an arousing to meet and repel danger, and may be quite consistent with true courage. *Affright* and *fright* express sudden *fear* which, for the time at least, overwhelms courage. The sentinel discovers with *alarm* the sudden approach of the enemy; the unarmed villagers view it with *affright*."

The definition of *alarm*, the distinction from *affright* or *fright* so stand out that the mind instantly grasps, and will always remember them.

Nearly Eight Thousand Synonyms Compared.

Another trait of this work is its conciseness and brevity. Within the space of 375 pages, the author has treated more than 7,500 synonyms. The advantage of conciseness is not mere economy of space. A common fault in discussions of synonyms is that of saying too

much about the several words, so that the mind can not clearly set them off one against another, and we must cut the statements down in our own mind, in order to get clear surfaces and sharp angles for comparison or contrast — even then not being always quite sure that we have the author's exact meaning.

Clear Distinctions Between Words.

This fault the author of the present work has endeavored to avoid. Witness the following, picked up at random:

"We may *look* without *seeing*, as in pitch darkness, and we may *see* without *looking*, as in case of a flash of lightning" (page 234).

The distinction between those two words is instantly fixed in the mind. We see it, indeed, as in a lightning-flash.

Or again:

"It is possible to *abuse* a man without *harming* him, as when the criminal *vituperates* the judge; or to *harm* a man without *abusing* him, as when the witness tells the truth about the criminal" (page 12).

"*Adjacent* farms may not be connected; *adjoining*, they meet at the boundary line" (page 22).

"*Busy* applies to an activity which may be temporary, *industrious* to a habit of life. We say a man is *busy* just now; it would be ridiculous or satirical to say he is *industrious* just now" (page 215).

"*Coax* expresses the attraction of the person, not of the thing. A man may be *coaxed* to that which is by no means *alluring*" (page 37).

It is in these sudden touches of discrimination that the book is especially remarkable, and, indeed, unique.

If any one thinks all this is easy, because it seems simple and clear, we would say to him, as President Wayland said to the student who thought almost anybody could have written the Book of Proverbs, "Make a few." Let any one try to express in a sentence or two the distinction between almost any two common words, so that the statement shall be at once exact, explicit, succinct, and perspicuous, and he will find he has undertaken no trifling task.

Involved Sentences Avoided.

Just here we would invite attention to the author's style. We do not think there is any parade of learning throughout the book. Etymologies are given in easy, familiar terms, so that "the plain people" can readily see whence a word is derived, and how it came to have its special meaning. There are few recondite terms and no involved sentences.

The reader is never for an instant in doubt as to the meaning of a sentence. These features, while valuable to every reader, will, it is hoped, especially fit the work for the educational uses for which it is designed. The thought will command the respect of advanced students, while the simplicity of the style will put it within reach of even very young pupils. . . .

Four Thousand Antonyms.

But the treatment of synonyms is not the only distinctive feature of this work. A list of antonyms is given with almost every group of synonyms, supplying direct contrasts, and furnishing the most effective aid for antithesis or negation. There are about 4,000 antonyms, the number seeming to be less than that of the synonyms, simply because in many cases the synonyms of one group are also antonyms of another, as in the case of *awkward* and *graceful*, *fear* and *fortitude*, etc.

Prepositions Correctly Indicated.

The correct use of prepositions with numerous words is also indicated, thus guarding against one of the most common dangers that beset the speaker or writer. Of the method in this department, the following may serve as examples:

Under *BREAK* (page 86):

"**PREPOSITIONS:** Break *to* pieces, or *in* pieces, *into* several pieces (when the object is thought of as divided rather than shattered); break *with* a friend; *from* or *away from* a suppliant; break *into* a house; *out of* prison; break *across* one's knee; break *through* a hedge; break *in upon* one's retirement; break *over* the rules; break *on* or *upon* the shore, *against* the rocks."

Under *PLEAD* (page 275):

"**PREPOSITIONS:** Plead *with* the tyrant *for* the captive; plead *against* the oppression or the oppressor; plead *to* the indictment; *at* the bar; *before* the court; *in* open court."

Under *SATISFY* (page 324):

"**PREPOSITIONS:** Satisfy *with* food, *with* gifts, etc.; satisfy one (in the sense of make satisfaction) *for* labors and sacrifices; satisfy oneself *by* or *upon* inquiry."

Attractive Educational Features.

It should be observed that this is the first book of synonyms that has been expressly prepared to meet the requirements of a text-book. A series of exercises, occupying more than 100 pages, is supplied in Part II., in which are included questions accompanied by quotation from the best authors, with blanks to be filled by the student, together with special directions to the teacher of the subject. It is hoped that this feature may be commended.

Valuable in the Study of English.

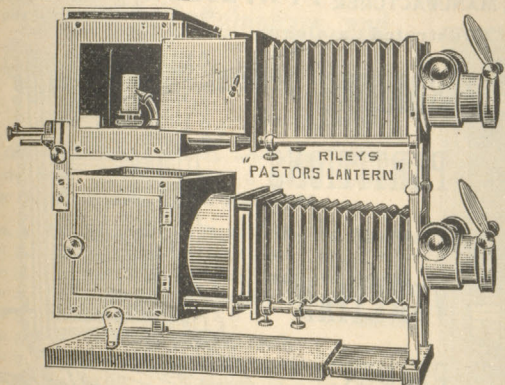
Probably the first suggestion that will come to most persons from a slight scanning of Part II. will be their own need of a careful study of Part I. Perhaps no better illustration could be given of the need of just such a work as this than the difficulty of answering off-hand the question as to such familiar words as *entertainment* and *recreation*, *rustic* and *rural*. A little study of this part of the work is likely to have upon almost any mind the effect of a very wholesome mental gymnastic. The study of such exercises in the class-room must be of the greatest value for training students in the use of the purest, most accurate, and most forcible English.

A Copious Index.

Add to all this the copious Index (of 57 pages) — itself a synonym dictionary — and the brief bibliography that appears under Books of Reference, and we have beyond question the most perfect text- and reference-book on this subject that has yet been published.

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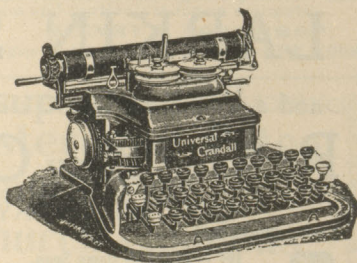
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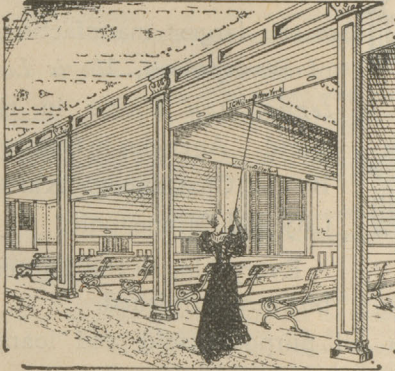
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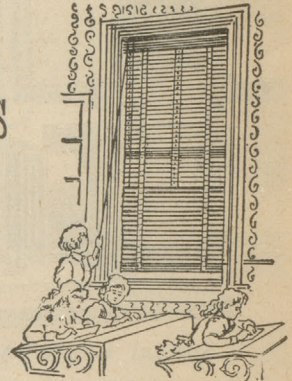
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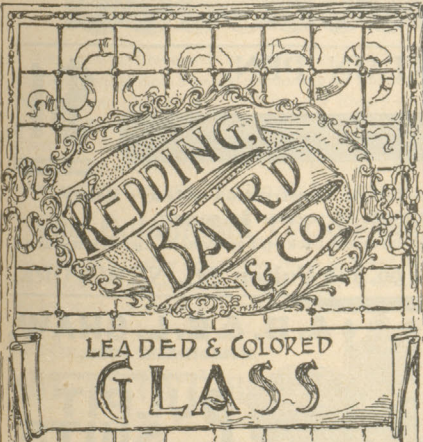
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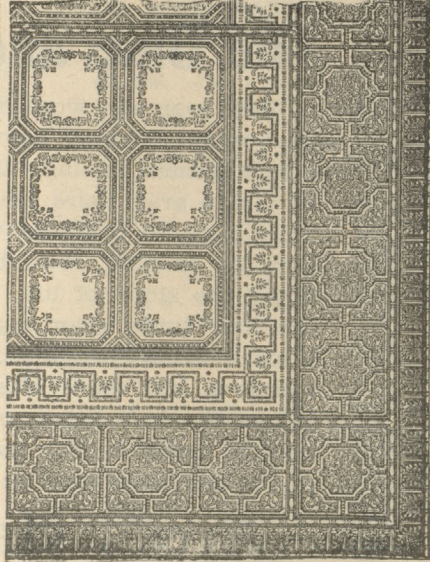
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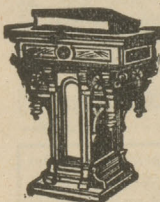
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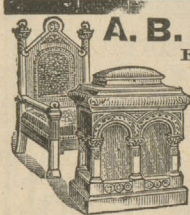
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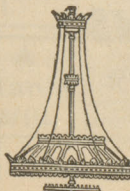
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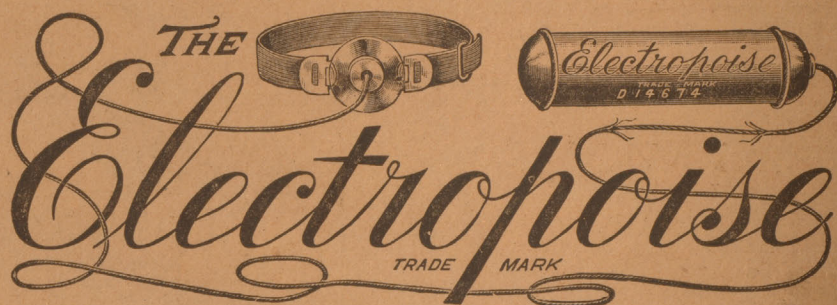
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