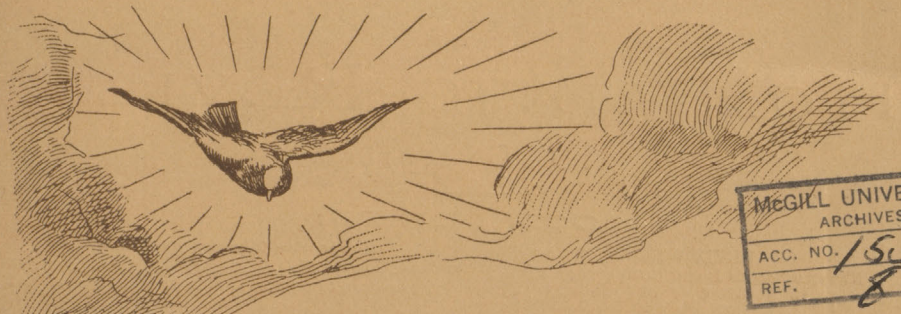


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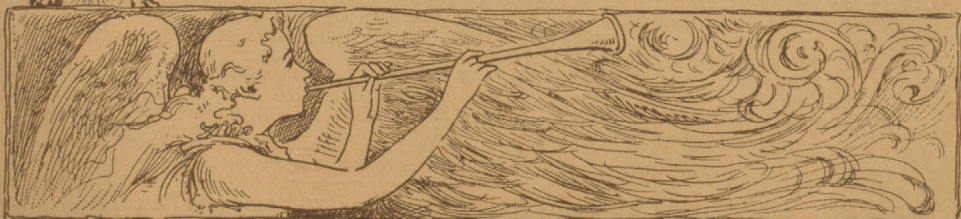
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AUGUST, 1896.

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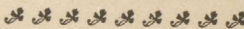
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



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THE HOMILETIC REVIEW.

VOL. XXXII.—AUGUST, 1896.—No. 2.

REVIEW SECTION.

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

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

(Third Article—Concluded.)

It remains to say a few words as to the structure of the narrative and its more distinctly practical aspects.

Attempts have been made to connect the different lists of animals and also the times assigned to the advance and recession of the flood with the alleged fusion of two documents by a later editor. It appears, however, that there is no good philological ground for this, and when it is carried out under the supposition of an Elohist and Jahvistic writer, the same result follows which experience has shown to arise from the bisection of homogeneous writings, viz., that neither half is quite complete, and that discrepancies appear which do not occur in the complete document.* We have also found in a previous paper that, even before the flood, a religious distinction had grown up between Elohists and Jahvists or between mere Elohists and Jahveh-Elohists, equivalent to our distinction between Deists and Christians. If, as we have seen, the Cainites ceased to serve God in the aspect of Jahveh, and became pure Elohists and served God, as Bishop Heber puts it, tho in another connection:

“Since first Jehovah scorned such sacrifice,
With frankincense and flowers and oil and corn,
Our bloodless sacrifice.”

Then as our narrator must have belonged to the Jahvist school, we might expect him to use both names, either together, as in Genesis ii., or distinctly, as referring to different aspects of Deity. The latter is the mode employed in allied passages, as where Noah and Enoch are said to have “walked with Elohim,”† while they invoked and offered sacrifice to Jahveh.‡ Accordingly in the deluge narrative, while Elo-

* See Green's "Unity of Genesis," p. 88.

† E. V. "God."

‡ E. V. "Lord."

him presides over the greater part of the judicial visitation, and the rescue, Jahveh has His appropriate place, quite independently of any mechanical union of different fragments of literature. It is Jahveh whose spirit strives with man (ch. vi. 3). It is He who is grieved to the heart by men's sins (ver. 8). It is He who grants the respite of one hundred and twenty years. It is with Him that Noah obtains grace or favor. It is He who specially instructs Noah to take clean hearts for sacrifice (ch. vii. 1). It is He who shuts Noah in (ver. 16). It is to Him that Noah offers sacrifice (ch. viii. 20), and it is after His acceptance of the sacrifice and gracious promise of protection that Elohim blesses Noah and enters into covenant with him. There is here a deliberate and judicious use of these names; and if Moses was the author or compiler of Genesis, this was surely most appropriate to his commission as the restorer of the covenant name Jahveh, after, according to Genesis itself, it had fallen into disuse in the later patriarchal age, and in Egypt, as indicated in Exodus (vi. 2). Even in the Chaldean account, comparatively modern and polytheistic tho it is, we recognize a residuum of this distinction of divine names in the different relations of the gods Hea and Bel to the deluge and to its survivors.

We are therefore justified in holding that we are dealing with one narrator, and that he endeavors faithfully to represent to us the results of his experience and observation. He first (ch. vii. 7) informs us of the entrance of men and animals into the ark. Then he notes the gradual rising of the water for forty days, from which we may infer that the vessel was not floated or launched, as would seem to be the case in the Babylonian account, but that it was built on some rising ground where perhaps wood was abundant, and remained there till the waters reached it. Then the narrator observes that the ark not only floats, but "goes" or drifts with the current of the waters; and the direction of this movement could be learned from any fixed object still above water. This direction is seen in the result to be inland or northward, on the whole the safest course; but it raises a question very serious to the voyagers. The huge vessel is rolling on the waves, and its draught of water, after allowing for the undulation of the swell, may approach to fifteen cubits, or say twenty feet;* what if it should drift against some rock or hilltop and go to pieces in the breakers? But no such accident occurs, and the voyagers are assured that all obstacles in their way are submerged to at least that depth. Hence the narrator gratefully notes that the hills are covered to a depth of fifteen cubits (ch. vii. 20). Now, also, owing to the vast expanse of water around them, the inmates of the ark become certain that no refuge remains for human or animal life.

A glance at a physical map of Asia will show that the voyagers are represented as drifting to the northwest along that great area of lowland, four hundred miles wide and two thousand miles long, which ex-

* The actual water-draught was probably considerably less than the "fifteen cubits."

tends between the tableland of Arabia and the highlands of Persia, from the Arabian Sea to Armenia, and includes the long valleys of the Euphrates and Tigris and the Persian Gulf. Long before the flood had attained to its maximum, the voyagers, drifting in the middle of this area, must have been entirely out of sight of land.

The narrator next mentions a wind made by God to pass over the earth, probably the return of the prevalent northwest wind of the region, tending to clear up the atmosphere and beat back the waters, and opposing the northward driftage of the ark, lest it should find a passage over the watershed into the boundless waste of waters which must have covered the Aralo-Caspian depressed area and its extensions to the northward. At the same time the influx of water is assuaged or dammed back, as the expression seems to intimate,* and the waters begin to retire, but with an intermittent motion, "going and returning," perhaps under the influence of tidal or earthquake waves, suggesting the possibility that they might again return in force. At length the ark touches ground, and the voyagers either then or subsequently become aware that they have drifted to a great distance to the northwest, into the tableland of Ararat or Armenia; for the terms used do not import the summit of the traditional Mount Ararat, or perhaps even its near neighborhood. Still, however, the inmates of the ark are surrounded by water, and perhaps enveloped in a dim and hazy atmosphere; and not till two months after touching ground can they see the distant hilltops. Noah, rendered cautious by experience, perhaps dreading a relapse of the deluge or fearing the inconvenience of leaving his refuge while the valleys and plains are still inundated, remains patiently, some time longer; and to reinforce his own uncertain vision, sends out winged messengers to explore. His choice of these shows knowledge of their habits. The raven, strong of wing and feeding on animal matter, could fly far and subsist on floating carrion; but it only made excursions more or less wide and returned for shelter. He now sends out the dove, which finds nothing to subsist or perch upon, and returns to him at once. Seven days later, on a second excursion, it is able to pluck an olive leaf, and the narrator notes that it was not a drift leaf but torn off from the tree. Thus not only the desolate mountain-tops, but the valleys, sufficiently low down to sustain wild olive-trees, are now laid bare, and when the dove is again sent forth it returns no more. The Chaldean record adds, quite gratuitously, a swallow, a sure mark of a later insertion by a city dweller not conversant with nature. The swallow in later times was a familiar bird about human dwellings, and for this reason a protected and even sacred bird; hence it appeared to some temple-dwelling scribe that it

* The word used has been understood as importing "hedging in," as if some obstacle were placed in the way of the further advance of the waters. This might be the elevation of a bank or ridge of land. The question of differential depression and elevation at the time of the deluge is one we have as yet no data for answering. It would require careful observation and leveling along the whole length of the great Tigro-Euphratean lowland, and detailed study of the gravels and other modern deposits on its sides.

should not be omitted. But the swallow feeds on insects on the wing, and even tho it might hover around and alight on the ark it could give no information as to the condition of the ground. The author of this addition no doubt thought that he was contributing something confirmatory of the story; and, strange to say, he has found one eminent historical critic (Schrader) in this nineteenth century who agrees with him, and thinks the omission of the swallow a defect in the Hebrew record.

At length, in the beginning of the year following that in which he had embarked, Noah removes the covering of the ark and looks out no longer on sea and mist and rain, but on a wide expanse of land, rejoicing in the warmth and sunshine; and being the latest part submerged and from its height easily drained of saline matter, possibly already showing some signs of verdure. But still tho the waters had disappeared, the lower lands were not yet dry, and the cautious patriarch requires from his divine Protector an assurance of safety before he finally disembarks.

We thus have preserved for all time in the narrative of the deluge in Genesis a precious and unique record, from the standpoint of human history and divine revelation, of the latest of those great continental subsidences which, in the course of geological time, have been the means employed by the Creator for destroying and renewing the animal population of the land. Much can be learned from it, and I feel convinced that its few and simple delineations may yield further information on more thorough and careful study of the language employed, and its relation to physical phenomena. Scholars learned in early Oriental languages would find a richer harvest in thus studying the words of Genesis than in pursuing delusive hypotheses of disintegration, but they would need to emerge from their libraries and attain to some familiarity with natural phenomena before being qualified even to sit at the feet of the ancient writer whose work appears in this primitive history. In endeavoring to interpret it I have found the book of Job most helpful—a book I believe much older than is generally supposed, but whatever its age, the production of a writer having large acquaintance with nature, and familiarity with the terms of simple and primitive folk in expressing what they knew of its phenomena.

But the record of the deluge has its prophetic as well as its historical side. Noah is assured that certain ameliorations of the original curse will result from it, and will give important advantages to humanity in the new era. He is also assured that God will no more destroy the kosmos or inhabited world by a flood of water. Thus the deluge becomes the guarantee of a permanent continental age for man, and no mention is made of any of the other causes of physical destruction available to Omnipotence for the punishment of the guilty. That there are such powers we well know, and the very permanence guaranteed to the continents must give the more intensity to the accumu-

lation of these internal forces of elevation and extrusion which in geological time have alternated with the great subsidences in shaping the face of the world. Hence, we are not surprised to find in the New Testament a forecast of a final destruction of the present kosmos by fire stored up in the interior of the earth, for that great day which is to precede the restitution of all things, and the new heaven and new earth which are to endure forever. The Apostle Peter is, in this regard, the Noah of the present age, and it becomes Christians to heed his warning (2 Peter ii.) in connection with our Lord's reference to the flood:

"In the last days mockers shall come with mockery, walking after their own lusts, and saying, Where is the promise of his coming? for from the day that the fathers fall asleep all things continue as they were from the beginning of the creation. For this they wilfully forget that there were heavens from of old and land held together by the word of God out of the water and through water, by means of which the kosmos that then was, being overflowed with water perished. But the heavens that now are, and the earth by the same word, have been stored with fire, being reserved against the day of judgment and perdition of ungodly men."

Jesus referring to the same event says, in Matthew xxiv. 37, "As were the days of Noah so shall be the coming of the Son of Man," and in explanation He refers to the suddenness of the event and to the exclusive devotion of men to their worldly interests and pleasures to the exclusion of faith in higher things, as the determining moral cause. On the other hand, just as Lamech, the father of Noah, groaning under the evils of his time, named his son Rest or the Restful One, because he could look beyond the impending judgment to a new and better world, so Peter adds to his forecast of fiery destruction the words: "But according to his promise we look for new heavens and a new earth wherein dwelleth righteousness."

II.—LOCAL AIDS TO PULPIT REALISM.

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Not to know the local characteristics of a country, its physical geography, the habits and customs of its people, their religion, and the stock to which they belong, must result in highly fanciful and unreal conceptions alike of the region itself, its people, or the incidents of their history, either in the influences which molded them or the details of individual events. Thus, I remember seeing a picture of Joseph and his brethren in tall hats, tight trousers, and swallow-tail coats, while the great painters of the Renaissance, and even later times, transferred the landscapes, buildings, trees, and costumes of Europe to the stony hills or humble valleys of Palestine. The poet Camp-

bell, in his grand lyric on the "Battle of the Baltic," tells us that the slain lie—

"Full many a fathom deep,
By thy wild and stormy steep,
Elsinore,"

whereas Elsinore stands on a flat with nothing but low sandbanks in any direction.

The configuration, climate, and habits of life in Palestine, when intelligently known by the preacher, would in the same way save the pulpit from many false interpretations of Scripture, and lend the vividness of accuracy to its descriptions of sacred incidents. The fact, for example, that the Jewish territory in Bible times was practically confined to the hills which make up the whole country behind the coast plain explains many texts. It helps us to understand how Lot, standing on one of the rounded humps near Ai, looked down into the depression of the Jordan at Jericho, and chose its luxuriant fertility, instead of the bare and scanty pastures of the mountains, sufficient only for sheep and goats, except for a short time in spring. It was from this fact also, that, in the more prosperous times of the Hebrew monarchy, the royal pastures were on the gentle slopes of the Shephelah, or foot-hills, looking over the plains, or on the seacoast plains themselves. The Arabs of to-day have herds of cattle on these lower parts, while one meets only flocks in the hills. It was this also that led to the horse never finding favor among the Jews, while cavalry and chariots were the glory of the lowland Philistines and Canaanites. There were no open spaces on which cavalry or chariots could be used in the hills, except the Plain of Esdraelon, which remained, more or less, in the hands of the native races, to whom Issachar, the tribe that should have held it, became virtually serfs.

Nor were there roads along which either horses or chariots could easily pass, for till the last ten years there was no such thing as a road in Palestine, and a wheeled vehicle was unknown; narrow, rough tracks, over hills, along dry torrents-beds or over the open common, being all that was known. Now, indeed, there are roads to Hebron and to Jericho from Jerusalem, and a railroad from Jaffa, but when I was first in the country, in 1885, the only roads were still the memorially ancient tracks, often passable only by day, while the horses I had with me were a few from the limited number kept by tourist-agents for the use of travelers. From the earliest times the ass has been the almost universal substitute for the horse in Palestine, as we may readily see from the fact that it is mentioned over sixty times in Scripture, while the horse was virtually introduced into the hill country by Solomon, to add to his magnificence.

The only routes by which the populous countries of Damascus and the upper Euphrates could be reached from the busy coast plains, with their half-military, half-trading populations, keen for new mar-

kets, were necessarily, in such a wall of hills, confined to a few more or less difficult passes. The Philistines were eager merchants, like their relations, the Canaanites, and would not submit to be barred out from the rich marts of Syria and western Asia by the poor hill-cotters of the Hebrew tribes. Hence the constant invasions by these lowlanders. One pass led, by Beit Jebrin, to Hebron; another, by the Wady Sunt, Michmas, and the Wady Kelt, to the Jordan and the regions beyond; a third, by Beth-Horon, to the central plateau, and thence to Damascus and the countries still farther off. To gain possession of these routes of trade was the object of the Philistines in their long wars with Israel. The pass up the Wady Kelt brings before us the strenuous climb of Joshua's force, sent to capture Ai; and the battle with the Philistines at Michmas, where they had a post to guard this line of trade; the contest for the northern trade-route by the plain of Esdraelon, from Beth-Horon, or Wady Sunt, explains the battle of Gilboa, in which Saul and Jonathan, with two other sons of Saul, perished, while it incidentally shows the bitter tenacity with which the struggle against these invaders was carried on through generations, till they were finally subdued and rendered harmless by David.

In the same way, the pass of Beth-Horon, on the west, explains why the seacoast confederates, when defeated by Joshua; the Philistines, when defeated by Samuel; the Syrians, when defeated by Judas Maccabeus; and the Romans, when defeated by the Jews, just before the campaign of Vespasian, fled by this one gorge to reach the open coast plains. The strength of the Philistines on these rich levels, at the time of their defeat by David in the neighborhood of Jerusalem, further shows why he did not pursue them beyond Gezer, which lay on the edge of the hills, looking down on the sea, the farthest he could then venture in that direction.

We read of Palestine that, even before the Hebrews made a good footing in the hills, the original inhabitants had filled the land with wells, or rather rain-pits, and we are told that the patriarchs were careful to imitate them, at the places where they fixed their permanent encampments. The physical geography of the country explains this, for the upper rocks of Palestine are soft limestone, through which the rain, tho in winter it falls in torrents, percolates easily, so that in the hills there would have been no water if cisterns carefully cemented had not been excavated, to retain part of the rainfall. These cisterns were, moreover, like huge bottles in shape, so that when dry they formed ready dungeons, from which a victim could not escape. It was into one of these that Joseph was put; the Hebrews often hid in them in times of calamity; forty-two "brethren of Ahaziah," King of Judah, were thrown by Jehu into one, when killed, thus anticipating the horrors of the well of Cawnpore; and one of them was made the prison of Jeremiah. The country, is, indeed, in many places well-nigh honeycombed with these excavations. Springs are rare, tho

met occasionally, as at Dan, or En-Gedi, and other spots, distinguished by the word "Ain," which means an eye, and then a "spring," as the shining eye of the locality. But the great body of the rain sinks through the upper rocks to a bed of hard impermeable limestone underneath, over which it rushes in a great subterranean river toward the south and west, coming out in some places, at Ascalon, close to the seashore, while at most it runs beneath the sea till the rocks somewhere reach the surface. To dig wells anywhere on the seacoast plain, therefore, secured water easily, and enabled Abraham and Isaac to get supplies for their flocks wherever they encamped. The abundance of water on the plains is noticeable, indeed, even now; the orange groves of Jaffa being watered abundantly by wells from which the water is raised by oxen, and the hamlets by small water-wheels turned by the feet. The slope of the strata at Mount Ebal explains the barrenness of the southern side of that hill contrasting so strikingly with the fertility of Gerizim, which faces the north. The water on Ebal flows to its north face, which is as fertile as Gerizim.

Palestine has always, in historical times, been without flowing streams, at least in the hills, tho some cross the coast plains, and the Kishon, usually a very insignificant current, winds along the foot of the range of Carmel. The Jordan, or "Descender," is of no use in its sunken course, and never had a town on its banks, or a boat on its course, for it runs in a deep cleft, twisting so constantly down a bed of rocky shelves that no boat could live on its waters. The Dead Sea, thirteen hundred feet below the Mediterranean, and about thirty-eight hundred below Jerusalem, is so salt, by evaporation, that it also has never had a town on its shores, while its exceptional depression creates a torrid heat on the open district at its north end, famous as the site of the cities of the plain and of Jericho, which leads to its yielding all the productions of the tropics, the necessary water being supplied by copious springs from the foot of the hills of Judea. Climbing the steep track of nearly four thousand feet ascent, to Jerusalem, about thirteen miles off, the rich fertility of the Jordan oasis is exchanged for a panorama of bare rounded hills, which could only be utilized for cultivation by narrow terraces, laboriously built on their slopes, as at Bethlehem. Some small valleys indeed are fertile, but they are insignificant in the landscape.

Judea, in fact, is one of the most barren of lands, and must always have been so, and this accounts for the vast emigration to all parts from it, even in Bible ages. South of Jerusalem, notwithstanding occasional glimpses of green in the hollows, and wider stretches of cultivation at Bethlehem and Hebron, the country is, for the most part, a stony desolation known on the east side, by the Hebrews, as Jeshimon, "the Horror." Below Hebron, the Negeb, or "dry land," begins; the South Country of Scripture, a region very waterless and fit now only for pasture, tho, at least in Roman times, improved by

aqueducts from a distance and by the careful retention of the rain-water by damming the valleys. Beersheba, at the lower end of this tract, boasts, however, of wells, accounted for by the subterranean river of which I have spoken; the landscape sinking in great steps from Hebron to the desert on the edge of which Beersheba stands, and thus bringing the water near the surface. North of Jerusalem, the country steadily improves; the central district, once the home of Ephraim, being delightfully green even over the round hill-tops, and the ancient Samaria equally so. The hill country, as a whole, may be called temperate in climate, in contrast to Jericho, where the harvest is a month earlier; but from the Scorpion Steps, on the south edge of Samaria, one sees a shining cloud high in the northern sky, and learns, presently, that it is the glittering of the snow on the summits of Lebanon. Thus, in a very few miles, the Hebrew saw the Tropics, the Temperate zone, and the Arctic, so that the sacred writers, tho living in a country not larger than Yorkshire or Wales, could draw images from so wide an experience of nature as fits Scripture for natives of all regions of the earth.

The plain of Esdraelon, which separates the Carmel range from the hills of Galilee, is a grand expanse of richly fertile volcanic soil, which must have supported a vast population in the time of Christ, but now lies almost uninhabited. The rains from the hills on both sides, flooding the narrow channels of springs and seaming the whole plain with new hollows, soon turn the wide surface into a quagmire; a change realized by Barak, when he rushed down from Tabor on Sisera's chariots, after a storm, knowing that they could not maneuver in the soft soil, and must fall a helpless prey to his footmen. North of Esdraelon rise the hills of Galilee, gray at first, but steadily greener as one goes north. Nazareth lies three miles from the plain, amid bare, rounded chalk-hills; its white, flat-roofed little houses stretching down the slope of one of them, to a little valley where are the fountain to which Jesus must often have come with his mother, and the threshing-floor of the village, in the open air.

Trees are everywhere in Palestine conspicuous by their absence, for the word translated "forest" in the Old Testament means simply the scrub, or "*w'aar*," with which the hills are in some parts covered, tho even this is unknown over most of the country. Nor are there such trees in any part as we see in America or Europe; the ilex, the carob, the mulberry, the olive, the sycamore, and the fig-tree, being nearly all one meets. Palms do not bear fruit north of Gaza, but there are a few in Jerusalem, and near Nazareth there are some palm groves, while beyond Palestine they abound in the neighborhood of Beirut.

The fertility of Galilee kept its population at home, just as the barrenness of Judea scattered its people to distant lands, while the free mountain air, and the remoteness of the Temple, with its shadow

of narrow fanaticism, made the Galileans far more liberal than their southern brethren, and much more frank and manly. The people of the south were traders and bigots, those of the north husbandmen and open to new ideas.

Dan, in the far north of the ancient territory of Naphtali, is famous for the outburst of one of the three "heads" of the Jordan, from below the mound on which the city once stood. Lebanon is close at hand, and the waters having made their way from it to Dan, underground, rush out at once, with the volume of a small river, and make their course lovely with oleanders and shrubs of all kinds. A little to the east lies Cæsarea Philippi, where Jesus was transfigured; the most charming place in the whole land. Nothing can exceed the beauty of the wooded hills, or of the leafy bed of the second "head" of the Jordan, which leaps into the light from below the limestone heights, while the music of rushing brooks is everywhere heard, as one wanders through this paradise.

Besides the Dead Sea, Palestine has only two lakes: that of Galilee and the marshy lake Huleh, once known as Merom, near which Joshua overthrew the northern Canaanites, under Jabin, King of Hazor; a town in the lovely green hills on the west of the lake. These bodies of water are the last traces of a time, long before history, when the Dead Sea stood twelve hundred feet higher than it does now; the shrinking of this vast expanse of lake being the result of the passing away of the glacial period, and the consequent failure of the supplies of melted snow from Lebanon. These cut off, and the rainfall diminishing, enabled evaporation gradually, in the course of ages, to lower the floods, till the Dead Sea, the Lake of Galilee, and Huleh, with the Jordan, are all that is left of them. Christ's own lake is pear-shaped, or like a harp, whence its old name, Chinnereth, and lies about six hundred feet below the Mediterranean. Hence the heat on its shore is great in summer, causing the fevers of which several instances occur in the gospels. On the west side it is set in a frame of rounded gray hills; on its east side, the tableland of the Hauran forms a wall of bluffs, cut here and there into gullies, but too steeply close to the waters to let towns or villages be built beside them. The lake is clear as crystal and abounds in fish, which, in Christ's day, gave occupation to vast numbers of fisher-folk. Tarichæa, indeed, a town south of Tiberius, was noted for fish-curing establishments, and was able to fight Vespasian with three hundred boats, tho now there is only one on the waters. But there is no wood for boat-building, so that the timber has to be brought from Beirut if wanted. There are almost no inhabitants on either side; Tiberias, the one "town," being only a wretched collection of hovels, while Magdala does not deserve the name even of a ruined hamlet. As to the famous little plain of Gennesareth, it is sacred to thorns and briars.

It is curious to notice how the seclusion of the Hebrews in such a

world of hills affected their notions about the sea. As they could never get a port, they came to hate the ocean, till at last they brought themselves to think one of the charms of heaven would be that there would be no sea there. How limited the human sympathies, or acquaintance with the great world, must have been, in a race whose horizon of thought and interest was bounded by the strip of mountains to which they were shut up! To "go down" from these heights to the sea, and make use of the ships which they saw specking the waters with their white sails, was well enough for the heathen, or for those who for gain turned their backs on their native land, but, beyond the shore, the Jew knew of nothing, contemptuously despising alike the literature and everything belonging to any of the great peoples who made up humanity.

III.—THE STUDY OF THE APOCRYPHA BY THE PREACHER.

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THE recent appearance of the Revised Version of the Apocrypha has deepened the interest roused seven years ago by the publication in the "Speaker's Commentary" of the Apocrypha. It was edited by Dr. Wace and had a general introduction of great value by Dr. Salmon. The Revised Version supplements the efficient aid to an intelligent view of the deuterocanonical books rendered by the "Commentary," which of course followed the version of 1611. The names of Bishop Westcott, Dr. Hort, and Dr. Moulton are a sufficient guaranty of the scholarly fidelity and accuracy of the new version. "Their patient toil was continued over more than ten years, from March, 1881, to the summer of 1892. All the work was carefully revised twice, and the Book of Wisdom three times." Some exceptions may be taken to their (the revisers') work on the text of Ecclesiasticus.* But the clergy are now in possession of such aids for the study of the Apocrypha as will fully meet all but the most critical demands.

The question recurs, however, Is it worth while? Will it repay the minister to give a somewhat careful study of this remarkable collection of writings not inspired, but on the border line of inspiration, writings which it seems had some influence on the New Testament writings themselves? † We think it will, and shall point out in this article a few reasons why it will. Want of space prevents all consideration of the interesting history of the Apocrypha, and of its position to the Roman Catholic, the Anglican, and the Non-Conformist churches. Readers of THE HOMILETIC REVIEW will find all this in the article on the "Apocrypha" in Smith's "Bible Dictionary," or in

* Vide London Quarterly Review, April, 1896, p. 2.

† Ibid, p. 17.

"Schaff-Herzog Encyclopedia," and in Stanley's "Jewish Church," third series, section 47; *Quarterly Review*, vol. clxvi., pp. 273-308; *Edinburgh Review*, vol. clxix., pp. 58-85.

The value of this study will be found first in its historical bearings. All that can be done in the limits of this article is to point out some salient historical points. Full discussion is not necessary here. It is urged on high authority that "the history neither of the Old Testament nor the New can be fully understood without some acquaintance with the period between the two." It is equally true that on the part of many preachers, to say nothing of private Christians, there is great ignorance of this period, both as to historical events of much significance and the general historic character of the period. We follow the course of Jewish history through the Old Testament from the call of Abraham to the Captivity and Restoration. We take it up again centuries after, and trace it in its connection with the Advent of the Messiah. But what sort of knowledge of English history should we have, if in tracing it we broke off with the death of Queen Elizabeth and resumed it again at the coronation of Queen Victoria, leaving unstudied that gap of centuries? The parallel holds only in a general way, but it is significant. Now the period of Jewish history traversed by the Apocrypha covers much of the interval between the Old Testament and New. It is a body of uninspired literature which links the two together in direct historical connection. Look at some of the great historical events in this time. It has been well said of the Maccabean books that they give us an insight into the second heroic period of the Jewish people. They draw the pictures of Palestine under Grecian rule. Attention has been fixed on the Roman domination to a far greater degree than on the Grecian. And yet it is at least open to question whether the Judaism of this interval was not more directly affected by its Grecian than by its Roman conquests. The preacher should understand both these subjects. It is his duty to know the story of Antiochus Epiphanes as well as that of Herod Antipas. Milman says of Antiochus that he "determined to exterminate the Hebrew race from the face of the earth." If this statement is too strong it is certain that he meant to crush out the Jewish faith and to "substitute for it the gross, sensual paganism of Syria." And Milman closes Book IX. of his "History of the Jews," in allusion to Antiochus and his purpose, with these words: "So near was the Jewish nation, so near the worship of Jehovah, to total extermination." The story of this attempt is told in 1 and 2 Maccabees. It is the story "of lofty patriotism, adventurous valor, daring, and sagacious soldiership, generous self-devotion, and inextinguishable zeal of heroic men in the cause of their country and their God.* We have only to ask ourselves the question, "What if Antiochus had succeeded in rooting out the Jewish faith?" to see the

* Milman, "History of the Jews," vol. ii., p. 9.

nature of this crisis in the history of redemption. It is not too much to say with a writer in *The Quarterly Review*, vol. clxvi., page 307, "Humanly speaking, the fate of Israel and the world trembled in the balance, and nothing could have averted the catastrophe but the stubborn, unconquerable temper of the remnant, in whose souls once more burned brightly the faith and valor which of old had conquered Palestine, and built up the empire of Solomon."

I know historians like Milman can give us the story of this momentous struggle. But one never gains the vivid impression of what it was and what it involved from any second-hand sources. It must be read in the simple narration of the Apocryphal books to feel its power. Some indeed need to disabuse their minds of prejudices in order to estimate truly the worth of the narrative. They have come to look askance on the Apocrypha, as unhistorical as well as uninspired. So indeed it is in parts. But no one questions the historical accuracy of the Maccabean books. And what a story they tell! The career of Matathias, and that of Judas Maccabeus, with those of his brothers Simon and Jonathan, are careers which have in them lessons as noble, as inspiring as any in the records of Old-Testament narratives. It was the victories of Judas Maccabeus in behalf of a pure faith which inspired the oratorios of Handel and that great triumphal march, "See the Conquering Hero Comes!" Read the closing words of 1 Maccabees ii. I wish there was space to quote them. They are the dying testimony of Matathias. They have a grave and noble simplicity, a strain of solemn teaching which would not misbecome the pages of prophets like Isaiah or Jeremiah. We turn with undying interest to the stories of the early Christian martyrs. Long before Stephen, the proto-martyr, as he is called, was stoned to death, there were martyrs for their faith in Jewry, who should not be forgotten—martyrs male and female, as heroic in their deaths as were Polycarp and Perpetua. The writer of the Epistle to the Hebrews must have had them in mind when he closes the eleventh chapter with that summary of the woes endured for such confessions of the faith. "The noble army of martyrs," indeed, belongs to no one age of the church. It must include the slaughtered Vaudois, the English Latimer, and Ridley, the Scotch Covenanters, the Maccabean saints, as well as the martyrs of early Christian ages.

But—and this is of equal value—the importance of the Apocrypha is still further shown in its relation to the history of doctrine. Here I can do no better than to quote from a recent article in *The London Quarterly*: * "The Apocryphal books show how the Jews, under the influence of Greek language, culture, and general habits of life, were in process of preparation for the great end for which Providence designed them—the formation of a seed-plot for the nurture and development of a universal religion, of Christ and Christianity.

* April, 1896, p. 15.

. . . The history of doctrine, if we take the whole Divine Revelation from the Patriarchs to the Apostles as one, can hardly be rightly understood, if the important links furnished by the apocryphal books be omitted." This holds especially of the doctrine of God, of the Messiah, of Angelology, and of later Jewish beliefs concerning "the nature of man, sin, death, and personal immortality." The writer of the article just quoted from does not hesitate to say that "once set upon the track of the subject, no student who really desires to get all the light he can upon the history of the Divine Revelation which culminates in the advent of the Lord Jesus Christ, will be likely to stop short till he has made himself fairly familiar with the period immediately preceding that advent, and the literature which illustrates and makes it known."

Note also that value of the Apocrypha to the minister is further seen by considering its literary interest. As literature, like that of the Old Testament, it has a rich variety of literary form. Unlike the former, the Apocryphal books show plainly the "modifying influence of Hellenic thought and culture." This, as well as the influence of inspiration, differentiates the inspired from the uninspired form of Jewish literature. But the general mold is the same. In both, we have poetry, history, gnomic literature or that of proverbial sayings. The literature of the Apocrypha has an intrinsic worth and the comparison it invites with that of the Old Testament is most instructive.

Certainly the narrative parts of the Apocrypha, whether they be found in the veritable history, as in the book of Maccabees, or in the legendary, as in the story of Bel and the Dragon, or in the charming story of Tobit, which has been described as a "Jewish domestic novel," will have a value for any man who delights in the more primitive literary forms. The pictures they give of Jewish life and manners in the age just before Christ will commend themselves to all who want to know what conditions of life prevailed in Jewry before the Advent. The simplicity and directness of the story have the unflinching charm which belongs to so much of the Old-Testament narratives.

So, too, the poetical strains in the Apocrypha must have interest for any one who delights in religious poetry. Take, for example, the "Song of the Three Holy Children." Of course it invites and suggests comparison with the Psalm cxlvi., of which it is an expansion. But any one who reads it will feel the glow, the uplifting power, the rich devotion of its verse. The best versions of Dr. Watts seem feeble and tame beside it. Or take, as another specimen, the description of wisdom (Wisdom of Solomon, vii. 22-viii. 1) of which Dr. Westcott has said: * "The magnificent description of wisdom must rank among the noblest passages of human eloquence, and it would be per-

* Quoted in *London Quarterly*, April, 1896.

haps impossible to point out any piece of equal length in the remains of classical antiquity more pregnant with noble thought, or more rich in expressive phraseology. It may be placed beside the Hymn of Cleanthes or the Visions of Plato and it will not lose its power to charm and move." The distinctive feature of the Apocryphal books, as literature if not also in religious thought, will be found in the gnomic books, the Wisdom of Solomon, and Ecclesiasticus. In this the Hebrew literature is specially rich. The language lends itself readily to the structure. It has been well said that the special genius as well as the grammatical structure of the Hebrew enables "pithy sentences to be concentrated into a few pregnant words." Possibly a careful study and thorough mastery of this might correct the diffuseness which is said to be so common a fault in pulpit discourse. In "Ecclesiasticus" will be found also specimens of a grim humor and biting irony, of which the following examples have been pointed out: the itch of the scandalmonger to tell his tale (xix. 10-12), the folly of the man that "buildeth his house with other men's money" (xxi. 8). Who can not appreciate the wit in this: "A slip on a pavement is better than a slip with the tongue"?

The Apocryphal books have also a didactic value which the preacher may wisely consider. It is well known that by a decree of the Council of Trent, the Roman Catholic Church puts them in the same category with the canonical Scriptures. According to its historian, Paolo Sarpi, it roused wonder at the time that five cardinals and forty-eight bishops decided a question for which they had no fitness to judge, since, according to Dr. Salmon, none of them "knew Hebrew, only a few knew Greek, there were even some whose knowledge of Latin was held in but low repute."

The Church of England claims that the canonical books are alone Holy Scripture, yet in her sixth article authorizes the Apocryphal books to be read for "example of life and instruction of manners," but not "to establish any doctrine." Accordingly the calendar of lessons in its lectionary has always contained parts of the Apocrypha. The Protestant Episcopal Church in America to some extent has followed the example of the Church of England. It is no such didactic use as this, which this paper would inculcate. Nothing should be done which seems to put the Apocrypha on the same level with the canonical books. But there is a private and personal perusal of such books as the Wisdom of Solomon and Ecclesiasticus which every minister should make. He will find there many a passage which is vital with a noble faith in righteousness and hatred of all iniquity. He will find there multitudes of short, sharp, decisive sentences, which, like the Proverbs they often imitate, vindicate true from false life. He will find there that insight into the workings of the human heart, which he will find nowhere else save in Holy Scripture itself. He will find there passages which he can quote in his

sermons to great effect. It would be possible to quote many striking instances, but want of space forbids.

John Bunyan in his account of his life, "Grace Abounding," says that he was once and for a long time both comforted and troubled by finding help in some words for which he sought in vain within his Bible. The words were, "Look at the generations of old and see; did ever any one trust in the Lord and was confounded?" "Then I continued about a year and could not find the place; but at last casting my eyes upon the Apocrypha books, I found it in the tenth verse of the second chapter of Ecclesiasticus." It troubled him at first that this verse was not in the canonical Scriptures, but remembering, he says, that this sentence was the sum and substance of many of the promises, he took the comfort of it, and adds: "That word doth still oftentimes shine before my face."

The purpose of this article will have been answered if it leads any of the ministry to a study of the Apocrypha. Let me close with a practical suggestion: An interesting and a profitable course of lectures might be given on the Apocryphal books. Such a course would treat of "the history of the books themselves;" of "the history of the Jewish nation between Old and New Testaments;" of "the essential difference they show between inspired and uninspired writing," etc. The people need instruction on such topics. That they would relish it, I think there can be no doubt.

IV.—THE DEMORALIZING POPULAR INFLUENCE OF FALSE THEORIES OF RIGHT AND WRONG.

BY W. S. LILLY, BARRISTER, LONDON, ENG., AUTHOR OF "ON RIGHT AND WRONG," "ON SHIBBOLETHS," ETC., ETC.

AN accomplished French friend of mine went, upon one occasion, to hear a preacher who enjoyed much popularity at Brighton. A day or two afterward I met my friend and inquired what he thought of the reverend orator. "Well," was the reply, "he seemed to me to have nothing to say, and he said it at very great length." My case, at present, is just the opposite of that. I have a great deal to say. And the spatial conditions under which I write enforce me to say it in the fewest possible words. False theories of right and wrong!

"To tell them would a hundred tongues require,
Or one vain wit's which might a hundred tire."

The demoralizing influence of them! To exhibit that fully would mean to follow human action and human passion in all their manifestations and developments; to examine and analyze the whole of public and private life. For the moral ideal dominates the whole circle of human activity, other ideals only segments of it. In every circum-

stance, relation, or conjuncture of man's existence, the question of right and wrong comes in. The writer on moral philosophy may say with the satirist: "*Quidquid agunt homines nostri est farrago libelli.*" So much as to the theme with which I shall deal in the present paper. Now as to my treatment of it. First, I shall indicate what I hold to be the only true doctrine of right and wrong: the most effective way of opposing what is false is by exhibiting what is true. I shall then point in brief outline, and as if by a few strokes of a pencil, to the essential characteristics of the great apostasy from that doctrine which is so striking a sign of our times, and touch on some of its practical fruits.

Now let us go by the facts. What is the first fact about man? Surely it is the unity of consciousness. I say the most certain portion of all my knowledge is that *I*—the thinking being—exist. In strictness all my knowledge is subjective. Of what is external to myself I know nothing except its potentialities. The *Ichheit des Ego*, as the Germans call it, the selfhood of the me, is the ultimate fact of man's existence. Of course you may explain away that fact, as you may explain away anything. You may dissolve the Ego into "a willy-nilly current of sensation." You may make of consciousness an accidental and superficial effect of mechanism; you may exhibit men as a mere sequence of physical action and reaction. I do not propose here to examine these views. The time would fail me. And, indeed, I have elsewhere done so. It is from necessity, therefore, and not from arrogance, that I treat them now as sophisms, and take my stand upon the cardinal facts of the unity of consciousness, the individuality and permanency of the Ego. As I have said in my book, "On Right and Wrong" (and I venture to quote my words, because I can not find others to express my meaning better):

"These facts, however complex and obscure—and I fully recognize their complexity and obscurity—are the stumbling-stone of every school of materialists, just as they are the adamant foundation of all spiritual philosophy. And the writer who seeks to explain them away, who asks me to believe, upon his *ipse dixit*, that consciousness is a mere fortuitous result of mechanism, that thought is a mere cerebral secretion, that the Ego is a mere sensation, is a dogmatist who makes far greater demands upon my faith than any medieval hagiologist or Talmudic commentator. I know not any article of any creed, which so largely taxes my credulity, as does the proposition that there can be consciousness without personality, memory without identity, duty without liberty."

I found myself, therefore, on the primary fact which the intellect reveals to us as soon as the act of thinking takes place in our consciousness—the distinction between self and non-self. I go on to another fact which not even the most strenuous professor of what is called autonomous morality will deny, however he may seek to explain it—I shall consider some of the explanations presently—that this distinction is always accompanied by the idea of moral obligation. This idea—call it sense if you will—is also a primordial fact of human nature. Aristotle in his "Politics" accounts it the special attribute of man,

marking him off from the rest of animate existence. I am speaking, please observe, of the *idea* of duty, not of men's notions of their particular duties. Those notions may be imperfect, may be erroneous. Unquestionably the insight of man into the moral law has grown clearer and deeper as the ages have rolled on. But human nature ever bears about the consciousness of ethical obligation, however varying its correlatives may be. The sense of the morally necessary—its special note is indicated by the word *ought*—is part and parcel of us.

What then is the organon of this law to which the witness within commands us to yield unquestioning obedience; or, as Tennyson puts it, "to follow in the scorn of consequence"? It is the practical reason or conscience. "The moral law depends," Suarez tells us, "upon the dictates of natural reason which are independent of all volition, even of the divine;" a doctrine which is substantially that of Plato. It is a transcendental, universal order, good in itself, as being supremely reasonable and good to us, as consonant with our higher nature; whence that consent unto it, that delight in it, after the inner man, of which St. Paul speaks. It is the rule of that which should be as distinct from that which is. I used the word "transcendental" just now; and I used it advisedly. When reason pronounces "This is so, and must be so," we transcend the limits of space and time, and are let into eternity. Says Kant:

"The command 'Thou shalt not lie' is valid not for man alone; it is valid for all rational beings as well as man, because the basis of the obligation is not in the nature of man, but *a priori* in the conception of pure reason: and this holds good of all moral laws."

Such is the moral law. Well might Kant write that the more he meditated upon it, the more was he filled with ever-increasing wonder and admiration, just as when he meditated upon the starry heavens and the illimitable universe. Universality and necessity are the notes of the moral law. And through it, man, mere dream of a shadow as he is, transcends the phenomenal order and is connected universally and necessarily with a world which has the true unendingness and is apprehended only by the understanding.

This, then, is the only worthy conception of the moral law—"the law of virtue which we are born under," Butler calls it—and the instrument of man's true perfection. For the goodness of man consists in his voluntary obedience to that law; in his willing compliance with that authoritative voice within, "Thou oughtest," which enforces its mandates. *Voluntary* obedience, *willing* compliance. For "Thou oughtest" implies, at all events in a measure, "Thou canst." I know perfectly well that man, imperfect as he is, can not in this life attain perfection in anything. The moral ideal is an ideal which we can not completely realize any more than we can realize the ideal of beauty. We can but approximate to perfection, in ethics as in art. "The good that I would I do not, and the evil that I would not that I do," St.

Paul testifies of himself. Who, as a matter of fact, is not conscious that this is his own case? And that consciousness has been most intense in those choice specimens of wisdom and virtue who, from time to time, have lighted up the dreary *fasti* of humanity. Still, unquestionably, the fact remains that in every nation, tongue, kindred, and people, there are those whose minds are set upon righteousness, whose constant and habitual will is to conform to the moral law; and there are those who do not like to retain that law in their minds. It remains also, as the best of our race have ever believed, that the autonomy of a perfect law binding us, who are what we are, is solved by the higher synthesis of communion with the Divine and help from on high. I need not dwell upon that. The key to the whole question is will. Moral evil and moral good are of the will, says St. Augustine: "*Voluntas est qua peccatur et qua bene vivitur.*" And so Kant: "A good will is a will determined by the moral law. And that," he adds, "is the only real and absolute good in the world."

Such, as I earnestly contend, is the true theory of right and wrong. The moral law is an objective rule of right, the authority of which is intrinsic and unconditioned: a law of ideal relation, obligatory upon all wills, which is its own evidence and its own justification. It appeals not to theological but to metaphysical principles. It would subsist to all eternity, as it has subsisted from all eternity, tho Christianity and all other religions were swept into oblivion. I add, for fear of being misunderstood—altho perhaps I need not fear that from the readers for whom I am specially writing—that tho the moral law is not derived from the Theistic idea, it unquestionably points to that idea. From the fact of ethical obligation we ascend to its source in the Infinite and Eternal. The ideas of God and Immortality are, as Kant justly says, its crown.

Now the theories of right and wrong which I account false are numerous and various, as the paths of error usually are. But they have certain common characteristics. They all deny the absolute and unconditional authority of the moral law. They explain away the imperious dictate of conscience, which is the voice of that law within us. They deny man's power of volition in any intelligible sense. They will all be found to be manifestations, more or less pronounced, of what, for want of a better word, I must call materialism; for they all ground themselves not on the spiritual but on the sensuous nature of man. Says Professor Huxley:

"Natural Knowledge—[he uses the word as a synonym for physical science]—in desiring to ascertain the laws of conduct has been driven to discover those of conduct, and to lay the foundations of a new morality."

Of course, as I have observed in my treatise "On Right and Wrong":

"There is diversity of operation in these manufacturers of ethics. But in all worketh one and the self-same spirit. They all aim at presenting the world with

what they term 'an independent morality,' by which they mean a morality deduced merely from physical law, grounded solely on what they call 'experience,' and on analysis of and deductions from experience; holding only of the positive sciences and rejecting all pure reason, all philosophy in the true sense of the word. They all insist that there is no essential difference between the moral and the physical order; that the world of ideas is but a development of the world of phenomena. They all agree in the negation of first and of final causes, of the soul and of free-will. Instead of finality, they tell us, necessity reigns; mechanical perhaps, or it may be dynamical, but issuing practically in the elimination of moral liberty as a useless spring in the machinery of matter."

Now I say that doctrines of this kind lay the ax to the root of ethics. If the idea of right, or ethical good, is not a simple indecomposable idea, *sui generis*, it is the emptiest of delusions. If the moral law is not an absolute and eternal rule of right and wrong, obligatory upon all rational creatures, in all worlds, it is the vainest of shadows. If man has no real power of selecting the less pleasurable of two courses, if he does not possess what Kant excellently calls "a faculty of choosing that only which reason, independently of natural inclination, declares to be practically necessary or good," it is idle to talk of his intention, to talk of his moral responsibility, which depends upon his intention. And, indeed, that this is so, is admitted by the more clear-headed and candid of determinists. Thus, Mr. Cotter Morrison in his "Service of Man":

"It will perhaps be said that this view does away with moral responsibility, that those who hold it can not consistently blame any crime nor resent any injury; that we should not, on this hypothesis, reproach a garroter who half murders us, he is a machine, not a man with free will capable of doing and forbearing according to the moral law. To which the answer is that the sooner the idea of moral responsibility is got rid of, the better will it be for society and moral education."

A century ago Schiller, whom I account one of the highest of modern prophets, warned the world of—

"the deadly wound inflicted upon human nature by those perilous thinkers who adorn self-love with all the display of subtilty and genius and erect it into a system, and try to find in it the rule of morality and the law of civil society."

Schiller spoke only too truly. I remember a sentence in Renan's last work which supplies a significant commentary upon his words:

"Moral values are losing ground, the spirit of self-sacrifice is almost extinct, and the day is approaching when everything will be done by a syndicate, and organized egotism will be set up instead of love and devotedness."

It is the inevitable consequence of those false theories of right and wrong, so widely spread, which make of man *ein geniessendes Thier*—a mere animal whose motive principle is enjoyment—and of the moral law a regulation of police.

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."

ASSYRIAN POLITICS AND ISRAEL'S FIRST CAPTIVITY.—2 Kings xv. 29.

IN our April paper it was stated that "there is not a period of importance to Israel and to Revelation, in the relations of the East and the West, which is not illustrated in the Old Testament literature by allusion or description." A period of the highest importance, involving a national crisis for Israel of the first magnitude, was dwelt upon in our last brief study. It was shown that, next to the Assyrians and Babylonians themselves, the "Syrians," or the Aramæans of Damascus, were the most dangerous and persistent of all of the foes of ancient Israel. It was also shown that these Aramæans were for many years more than a mere rival of Israel; that they were its superior in power and resources, and seemed likely to be its destined conqueror. Only one chance remained for Israel; namely, that a nation greater still than the Syrians should hold these enemies in check. This was accomplished by the Assyrians. When they first came in force upon the West-land, in 854 B. C., they were met by the confederated armies of the leading nations of Palestine and Syria. But in the subsequent persistent attempts of Assyria to subjugate these regions, the Syrians of Damascus were almost the only people of consequence to oppose themselves to Assyrian aggression. They waged an unequal contest. The result determined the survival of Israel until the completion of its work for the world and the world's religion. For after the "hundred years' war" between Israel and Damascus, the kingdom of Samaria attained the height of its power under Jeroboam II., and the kingdom of Judah its greatest material elevation under Uzziah. On the other hand, Damascus, which had fallen at last before the repeated assaults of the Assyrians, was rendered powerless to do harm to Israel for many years. The Bible narrative tells us of the relations between Israel and Damascus, and the earliest written prophecy points the moral of these relations. But the historical explanation of the sudden and unexpected turns of the story comes to us from the Assyrian annals like the long-lost key of an unsolved enigma.

Soon there comes another period—the most momentous of all for the national and religious life of Israel. The aggressor now is the Assyrian himself. Our text tells of the first systematic invasion of Israelitish territory by the soldiers of Asshur. The situation may be grasped after a careful reading of the context, together with 2 Kings xvi. 5-8, and of Isa. vii. as an essential commentary. It is not my immediate purpose, however, to go into the details of this expedition or of the relations between Judah, northern Israel, and Damascus, which furnished the occasion and the pretext for Assyrian intervention. It is sufficient to say, meanwhile, that northern Israel in the time of its latest kings fell a prey to moral and religious corruption as well as internal discord, and thus declined greatly in power; that in the reign of the usurping king Pekah it formed an unprecedented combination with Damascus against the kingdom of Judah, now under the weak and idolatrous Ahaz; that Ahaz called in the help of the king of Assyria, with the result so disastrous to the northern kingdom, which is narrated in the text. But what I want particularly to emphasize is the first part of the verse and the last: "Tiglath-Pileser . . . carried away captive." These words, looked at in the light now thrown upon them by the cuneiform inscriptions, stand for the most far-reaching and influential political movement of the whole history of the ancient East.

Tiglath-Pileser III., king of Assyria, was one of the few great leaders of men who have turned the course of the world's history. It was he who determined

whether there was to be an empire in western Asia instead of a multitude of petty states in perpetual conflict with one another, and owing allegiance to no permanent over-lord. By renewing and confirming Assyrian predominance he set the example of imperial rule which has since been followed by the founders of all the great empires of the Western world. At the same time he disposed of the fortunes of the lesser states, among whom Israel and Judah occupied a prominent place. When he came to the throne his country was feeble and spiritless. For half a century it had been declining in power and enterprise, and now seemed to be on the eve of dissolution. Among the indirect consequences of this decline was a certain measure of renewed strength and ambition among the Aramæans of Damascus. When Assyria was strong and aggressive the whole of Syria was bound to succumb to its persistent assaults. But now, having had a free hand for fifty years, Damascus found itself in a position once more to take a part in the affairs of Palestine. By a strange combination of circumstances it was now, however, allied with its old enemy, the kingdom of Samaria, against the kingdom of Judah. The interference of Tiglath-Pileser, brought about by the appeal of Ahaz, put an end to this anomalous condition of things. But it went much further; for the Eastern invaders not only subdued and annexed Damascus, but converted a large portion of Israel also into Assyrian territory, as we learn both from his own statement and from the record of our text.

A word further may be said personally of Tiglath-Pileser, for the matter has a biblical interest. Before the original annals of Assyria were known and interpreted, and, indeed, for many years after their first discovery, a great deal of misunderstanding prevailed as to his real identity. The Bible record itself served for a time to increase the confusion. In verse 19 of this same chapter, the Assyrian invader who had been bought off by Menahem, king of Israel, is twice called "Pul." Now, as our knowledge of Assyrian history was enlarged, it became increasingly evident that there was no place for this "Pul" among the kings of that country. Thus it came to be a question among those who trusted to the accuracy of the cuneiform documents, whether the Bible record did not here contain an error, in spite of the fact that the name "Pul" occurs also in 1 Chron. v. 26. At the same time it was continually becoming more probable that Pul and Tiglath-Pileser were the same person, in spite of the absolute dissimilarity of the names. All difficulty, however, has been removed by evidence which goes to show that Pul or Pîlu was the original name of the great ruler and general, and that he assumed the other in imitation of Tiglath-Pileser I, a noted monarch who ruled in Assyria several hundred years before. This being the official title, it occurs in the state documents of his own proper country, whereas in Babylonia the shorter and earlier name Pul was retained. Thus all the conditions are suited, and the accuracy of the biblical narrative surprisingly attested.

But what is suggested by the latter portion of the text is of far more significance than the personal relations of Tiglath-Pileser and even than his achievements in war, important as these were for all the nations of western Asia. It is the policy of which he was the chief promoter and exponent to which I would venture to direct the special attention of students of the Bible. I refer to the method of dealing with the peoples subject to Assyria which he brought to a system and carried out vigorously and consistently. Followed out by his successors till the close of the ancient Semitic régime, it settled the fate of Israel and even helped to shape the course of revelation.

In studying the leading peoples of the Bible, we are struck with two remarkable and apparently paradoxical facts in their history: their extraordinary racial and social vitality or tenacity, and the rapidity with which they dissolve and pass away when once disintegration fairly begins. The causes necessarily lie in the nature of the internal bonds which hold them together. We must bear in mind first

of all that in these ancient peoples, in contrast with our modern Western nations, the community is of more importance than the state. In other words, social bonds are of more weight and stress among them than political associations. Kinsfolk, social customs, and, above all, religious beliefs and practises, are the great binding elements of society. It is easy to perceive that when such ties as these are broken, upon a national scale, it is almost impossible to reunite them. The only possibility of reunion, or of national survival under adverse circumstances, is afforded when the strongest of these principles of association—namely, the religious sentiment—is so profound and intense as to overcome the tendencies to separation. Such was preeminently the case with ancient Israel, whose history in ancient Egypt has already furnished us with evidence of the unique character of its religion. As it there survived the hardships and miseries of slavery and the strain and pressure of a superior civilization, so in its later exile in Babylon it was held together by its religious memories and obligations.

Now the task which the kings of Assyria set themselves to perform was to bring the numerous communities of western Asia into confirmed subjection. Prolonged and strenuous efforts had hitherto failed to do more than effect a temporary subjugation of a portion of the world; and the ambitious monarchy itself seemed on the eve of abdicating forever its pretensions to sovereignty. The decisive movement effected by Tiglath-Pileser went beyond a mere civil and military administration of the lands which he subdued. He made it his business to carry away to distant regions the inhabitants of countries which offered stubborn and prolonged resistance. This device was not new. But hitherto it had not been employed as a matter of fundamental state policy and regular procedure. Our text gives the first instance of the application of the system in any form to the land of Israel. But henceforth, by weaving together the statements of the biblical writers and those of the Assyrian annalists, we can trace the successive steps through which, by virtue of this principle, one section after another of Israelitish and Judaic territory was bereft of its leading inhabitants.

Henceforth a new factor was added to political, social, and religious forces of Israel's national life. Henceforth a new possibility entered into the calculations of politicians; a new dread into the forebodings of the patriot; and a new prevision into the outlook of the prophet. As the great subverter of the nations went on irresistibly "removing the boundaries of the peoples" (Isa. x. 13), the thought of deportation and exile became even more familiar to serious minds in Israel and colored and molded all the subsequent literature. As we read the annals of the later Assyrian kings, we perceive that the fate of Israel, its gradual dismemberment, its removal, or dispersion, are but commonplace instances of the working of a gigantic system, mere incidents in a long-drawn-out process. But they are lifted out of the reign of historical commonplace by the universal significance of Israel's special struggle, its far-reaching, or, rather, its eternal spiritual issues. How, above all, the prophets of Israel interwove them into the fabric of their discourse, no open-eyed reader can fail to observe. Let me close the present very general reference by remarking that while the annals of Tiglath-Pileser himself make mention of the very transactions recorded in our text, the whole movement of which they form a part was in the mind of a keen and watchful prophet of Israel more than twenty years before: "Israel shall surely be led captive out of his land" (Amos vii. 17); "I will cause you to go into captivity beyond Damascus, saith Jehovah" (Amos v. 27).

SERMONIC SECTION.

REPRESENTATIVE SERMONS.

THE WORTH OF PERSONALITY.*

By PRESIDENT CHARLES F. THWING,
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Follow Me.—John i. 43.

It is the beginning. Christ is doing His first work, calling His first disciples, speaking His first command. That command might fittingly have been based upon hope, prophetic of the sublime future; that command might fittingly have been based upon general truth, intimating how many were the meanings and relations of that realm in which He was Master; but that command was simple and absolute: "Follow Me!" That command grew out of the significance of His own personality. For the personality of the Christ is the most significant. His work you may call miraculous; His words may be described as such as never man spake; but more wonderful than work, more unique than speech, is His personality. Son of Man, He stands as the type of humanity; Son of God, He emerges as the revelation of the Godhead. To John He appears as the Lamb of God; to those meeting Him, He seems worthy of being addressed as Master. His first command, as His last, was: "Follow Me!"

My topic, therefore, is "The Worth of Personality." A general topic, I know, but as we go on together I hope it may become sufficiently specific.

Personality is what one is. Personality is one's entire being. Personality is reason and feeling and conscience and will. Personality stands apart from its attributes; it is distinct from activ-

* Baccalaureate sermon preached before the graduating classes of Adelbert College and of the College for Women of Western Reserve University, Cleveland, Ohio, Sunday evening, June 14, 1896.

ities and from the results of activity. Its strength is the strength of its elements. Its strength is the strength of reason. Its power consists in the mighty grasp on truth. Its might is the might of the sense of reality. Its strength is the strength of the heart. Great lovers are great personalities. Great personalities are great lovers or great haters. Its might is the might of the conscience, the insight into moral relations, the impulse to do the right and to avoid the wrong, the approval of the right done, the remorse for wrong committed. Insight, impulse, approval are mighty in a great personality. Its strength is the strength of the will. Given a choice large, strong, persistent, and a personality one has, strong, large, lasting. Justice, temperance, courage, reverence, are its marks. Such is what I call personality.

Personality is the greatest power in life and in being. On general grounds one would expect that personality would be a great power in life and in being. For personality represents the splendid and magnificent crown of all the creative, preservative, and developing processes. It stands last in the period of Genesis; it gives name to all the preceding creations. It represents God in the earth.

We discuss communism and socialism and other methods for the improvement of society. The need of discussion and reflection we deeply feel. The woes of society are terrible. But at once we lay down the great truth that no new system of sociology, that no new social birth shall rob us of the supreme advantage, the crown of the struggles of a thousand years, the infinite worth of personality. For these thousands of years, through processes conscious and unconscious, nature has

been trying to make men individuals, persons, and to make men individuals, persons of the highest type, of the richest fulness. Let us not be willing to undo her work or to render its continued doing more difficult.

The power of personality receives special illustration in the life which humanity attributes to nature. Nature seems willing to adopt a personal relation to us. The places and conditions where we have lived, suffered, rejoiced, become a part of ourselves. The grounds, the buildings of the colleges are to-day quite unlike what they were when you, to whom I speak, entered. The mason and the carpenter and the landscape gardener may or may not have plied their vocation: the stone and the timber may or may not be the same that they were four years ago, but the ground and the buildings are quite different to you from what they then were. There, over yonder in the park, you walked one afternoon, and, with nature as a witness, you pledged yourself to brave doings and nobler living; here is the room in which you sat when a revelation of capacity in yourself, for which you had been blindly hoping, was made magnificently and gloriously clear; in yonder hall is the room in which you suffered the keenest pang of your life, or within which burst upon you the deepest and most exultant joy. That park, that room, are no longer stone or timber, but rather they are become filled with the personality of your being, made sacred, made vital, by your own personal experiences. Always, everywhere, nature becomes something different because man has wrought, or suffered, or rejoiced. We fill our Gettysburg acres with monuments to the men who dared and died, and we visit the Lake Country, not because of "mighty Helvellyn," of Grasmere or Windermere, but because Wordsworth here sung, because Coleridge here mused, and Harriet Martineau here wrote, and the Arnolds here had a home. Personality enriches nature and nature gives herself back to

man as much riches as she has been able to receive from his personality.

But the hour presses upon us the very definite question of method. How is one to develop a worthy personality in himself?

I. Personality is developed through personality. Association with one who is a great personality develops personality.

Socrates left no writings, he left a Plato; Christ left no writings, he left a Saint John. Like makes like. We are closing the nineteenth century. It has been a great century. Call over the roll of its great men: in law and jurisprudence, Marshall and Jay and David Dudley Field; in government, Lincoln; in romance, Hawthorne and Cooper; in poetry, Lowell and Longfellow; in preaching, Brooks and Beecher; in statesmanship, Webster; in finance, Gallatin and Chase; in history, Prescott and Parkman and Motley and Bancroft; in science, Agassiz and Gray and Henry and Dana; in diplomacy, the Adamses and Jefferson; in architecture, Richardson; in painting, Hunt and Copley and Inness; in journalism, Greeley; in reformation, Garrison and his associates; and abroad it is the century of Bismarck and Cavour and Gladstone, of Wordsworth and Tennyson, of Darwin and of Spencer. And these are great personalities. Beneath and before and above the artist, the statesman, and the scholar, is the man. Great personalities make great personalities. The power of one personality in leading to the best life is simply magnificent. The two men who have most deeply moved modern Oxford are Benjamin Jowett and T. H. Green. Greater scholars than either there have been, but not greater personalities. The regard for the one has become a cult, and the worship of the other almost a religion. The American college is a power in scholarship; it establishes great libraries; it equips noble laboratories; it enrolls great scholars. But the American college is also a power in forming

great personalities. It, therefore, must have great personalities as its members. If one were obliged to choose between, on the one hand, the great scholar and the small personality, and, on the other hand, between the great personality and the mean scholar, of course the decision would be in favor of the great man. But this narrowness of choice is seldom or never imposed. For, of course, great personality tends to create a great scholar, and great scholarship tends to create a great personality. And one does find—*circumspice*—great scholarship united with great personality, and large personality enriched and ennobled by great scholarship. In the galaxy of American college men, one delights to recall such names as those of Longfellow, and Lowell, and Woolsey, and McCosh, and Dana, and Whitney, and Agassiz, and Gray—men in whom are joined together broad and high and noble learning, with sweetness of life and purity of heart; in whom fine and firm mental health is united with sound scholarship and with a faith devout, and all in a manner that is divine! The teachings of the college you have largely forgotten; the teachers you will never forget. The teachings have had their influence, but the great personalities have had a greater influence. Like makes like.

Yet an influence as strong and vital as the personality of the teacher is embodied in the personality of the students. No companionship is so close, no friendship so lasting, as are the companionships, the friendships of the college. The equality of circumstances, the pursuit of similar aims, the control of like duties, the doing of common tasks, the likeness of all conditions, make the personalities of college life constant and mighty. College is a gathering together of men for the sake of blessing each other and of being blessed. Call the college not a monastery, where monks dwell alone in cells; call it rather a convent where students gather together in happy companionship. Happy that college that is en-

riched from year to year by throngs of noble youth flocking to its halls in order to be with each other! Fruitful in results as well as happy in memory are those years in which you have thought, felt, spoken, and lived with those whom you call classmates!

As I have been speaking I have not forgotten that in Him, the Incomparable One, are embodied the forces for the supreme helpfulness in the forming of a mighty personality. The words He spoke represent the profoundest utterances upon the profoundest subjects. His *memorabilia* make up the great books. Association with Him in thought and feeling, cooperation with Him in service, tend to make a great personality. His point of view was the truth. His heart was attuned to love. As one is with the Christ, one finds himself true to truth, loving of love, and also true to love and loving of truth. As one looks upon Him he sees the divine man made human. No desertion, no denial, no betrayal, no crucifixion, can cause Him to lose foothold of the solid ground of love and of truth. The great personality of the Christ makes a great personality.

II. As a second power in forming personality I name the book.

In this creative process the book has tremendous power. Books that are written by great personalities, books that deal with great personalities, tend to make great personalities. Some months ago, I asked certain members of one of the classes to write out for me the names of the three books which have had the strongest influence in the formation of their characters. As I run over the list these are among the titles: "David Copperfield," "The Man Without a Country," "Life of Lincoln," "Longfellow's Poems," "Ben Hur," "Uncle Tom's Cabin," Shakespeare, "The House of Seven Gables," "Pilgrim's Progress," "The Newcomes," "Evangeline," "Imitation of Christ," "Philosophy of the Plan of Salvation," "Life of Webster," "Les Miserables," "Tale of Two Cities," "Sesame and

Lilies," "Ivanhoe," "Romola," and "Robinson Crusoe." On the whole, these are great books. They are personal books, and they represent, they embody, great characters. In mature life books should control, guide, and inspire. One should put himself under the power of those books which are worthy to control, guide, and arouse. The books that you will read in the future will probably be few in number, but let them be great in personality. I care not of what type they may be, of philosophy, of history, of biography, of poetry, but of whatever sort, let them be vital, be vital! Let each book be the life-blood of a master spirit! Of that blood drink and make yourself a master spirit!

The greatest of books is the greatest because it is from the greatest of beings. It is the Book of God. The power of the Book is not based upon its being a book of science, or a book of history, or a book of poetry, but the power of the Book lies in this, that it is the Book of God, and is given to man. Sometimes we fear lest the Bible has lost its power over society. We cry: "The critics are tearing out its pages!" But let us remember that the Bible is not primarily a book of history. The Bible is first a book about God as well as a book from God. I, for one, rejoice in the work of the critic. Even if this work does give us a little smaller Bible, it gives us a Bible yet more divine. We may well spare the Song of Solomon, only provided that we have the Song of the Lamb. We can well lose the genealogies, only provided we secure a divine life more vital and more personal to our being. The Bible has its chief worth in giving us God. Let it be used as God's book. Let it become a power of divine personality in the development of personality.

The fine arts ought to create a great and fine personality. The ministry of melody and harmony in time, the ministry of beauty in space, embodied in painting or in sculpture is holy; and

yet neither music nor painting nor sculpture seems to make great characters. Of course the reason is that the music is not great, nor the painting great; yet a reason more fundamental may be that the fine arts are designed to give pleasure. What is designed to give pleasure has a motive less moving than what is designed to create greatness and power. As Schiller says, "Life is serious, art is joyous." Other things are mightier than pleasure. Right is mightier, duty is mightier. Yet every one may well put before himself the end of making the fine arts so strong and so fine that the pleasure they bestow shall become akin to the very peace of God. It is not without significance that the language of heaven is referred to as music and song. A great work it would be for you to aid in making the fine arts of worthy power in the development of the worthiest personality.

III. My third suggestion as to the method for forming a worthy personality refers more to condition than to method.

In the development of the greatest personality power largely comes from certain conditions. These conditions relate to the attitude which the personality holds to humanity. They relate to the point of view which you will occupy in looking at men and men's affairs. This attitude, which is best fitted to develop a great personality, let me at once say, is the attitude of truth, of duty, and of love. If you stand at the point of truth, and if your attitude as you view humanity is one of truthfulness, you will find that your own being will become great in its truthfulness. Accustom yourself to see truth clearly, largely, proportionately. Accustom yourself to feel truth profoundly. Accustom yourself to choose truth mightily. The man of truth is the man of power. The false man is the weak man. The man of truth is the brave man. The false man is the coward. The man of truth is the leader; the false man is the straggler and the de-

serter. Truth magnifies the man searching for, finding, holding, expressing it! The false minimizes the man that treasures it! It is significant that God is called Omniscience and the Devil the Father of Lies. Moreover, no one knows the limitations for our knowing truth as he who knows truth the most clearly. Therefore, let me say, in the formation of personality take your station by the side of duty. For its own sake, for the sake of results, do what you ought. Let the majesty of "I ought" inspire without oppressing. As says the great Amiel: "Keep close to duty. Never mind the future if only you have peace of conscience. Be what you ought to be; the rest is God's affair. Supposing that there were no good and holy God, nothing but universal being, the law of the all, duty would still be the key of the enigma, the pole-star of a wandering humanity." Duty considered, duty willed, duty done, will make one God-like. Yet there is another attitude, as important as the attitude of truth and of duty, for the development of great personality. It is the attitude described in the word "love." Be a great lover, be a great lover! If you will, look out upon humanity as a ship sailing from the harbor on a summer's morning, mirth abounding, music filling the air, yet love humanity and be happy in its happiness. If you will, look out upon humanity as a ship whose crew are absorbed in their purpose, be that purpose a quest of any form of power or of pleasure, yet love it. If you will, look out upon humanity as a ship whose crew are drunken men—drunken in and because of peril—yet love it, rescue it, if you can. If you will, look out upon humanity as a ship there on the lake, beating itself against the crags and tearing itself to pieces by the waves—yet love it, love it, save it, love it! Never, never, never, stand on the sands and curse the happy, despising the blessed, and hardened against the lost. Be rich or be poor yourself, but love the rich and the

poor; triumph or fail yourself, but love those who succeed and those who fail; be sad or be glad yourself, but love both the glad and the sad. Form college settlements or do not form college settlements; be a missionary or do not be a missionary, but ever and everywhere be a lover! The occupying of such a point of truth and duty and love will make you a personality, which shall be like a cathedral, strong with the strength of buttressed principles, beautiful with the memory of holy deeds, and, seen from afar, as the symbol of the presence of God.

One man there is above all others who filled those opportunities of looking at life in truth, duty, and with love. His life also illustrates much else than I have been trying to say. Jesus Christ is the supreme personality. He is the Son of Man. Some have called Him a Teacher, but more majestic than His teachings; some have called Him a Miracle-Worker, but more wonderful than His miracles; some have called Him a poet, but more inspiring than His poetry was His personality. He spoke the truth; He said: "I am the Truth." He spoke of life; He called Himself Life; His great disciple declared that His life was Light. His commandment was "Love;" and He was Himself its supreme embodiment. He spoke of law, and His declaration was that He was the Law's fulfilment. The authority for His work was "Verily, verily, I say;" His assurance of safety was "It is I;" His ground of hope for the lost man was, "To-day shalt thou be with Me;" His first command and His last was, "Follow thou Me."

In this growth of personality you are to learn that centurial virtue—patience. You can build a house out of stone in a summer, but to form the stone endless centuries are needed. Learn not simply to labor, learn also to wait. Make your own the words of the poet who died in Cleveland less than ten years ago:

"Haste! Haste! O laggard, leave thy drowsy dreams!

Cram all thy brain with knowledge; clutch and cram!

The earth is wide, the universe is vast—
Thou hast infinity to learn—O haste!

Haste not, haste not, my soul. Infinity?
Thou hast eternity to learn it in.
Thy boundless lesson through the endless
years

Hath boundless leisure. Run not like a
slave—

Sit like a king, and see the ranks of worlds
Wheel in their cycles onward to thy feet."

Members of the graduating classes :—
Your college course is ended. The last lecture is heard, the last book is read. The lectures and the books seem to play a conspicuous part in the college course, but a part yet more conspicuous is personality. For the lecture and the book are simply designed to develop the student into the noblest and strongest and highest character. Behind book and lecture is the teacher. For the book, the lecture, the library, the laboratory, the college cares not except as a means of enriching the personality of the student. For these privileges of blessing and of being blessed in these happy years, through our common personalities, we all now rejoice together. The college now seems to take upon itself a personality, fine and gracious and noble. Upon you she lifts her hands in blessing. She would, as she blesses you, say, with a change of phrase, as said Hector of his son: "O God, grant that these, my children, may do good and bear noble rule. May their mother be glad at heart." The college would also make as her own benediction the blessing of the Hebrew saint and say to you: "The Lord bless you and keep you; the Lord make His face to shine upon you, and be gracious unto you; the Lord lift up His countenance upon you, and give you peace." These blessings shall be yours as you heed the command of the Christ, "Follow Me."

"THE SONG OF SONGS" means the supreme song, the very best song of the kind ever known or ever sung.—
Joseph Parker.

"JESUS SINNERS DOTH RECEIVE."

BY PASTOR ADOLF STÖCKER, D.D.
[LUTHERAN], COURT PREACHER IN
BERLIN.*

And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples. And when the Pharisees saw it, they said unto his disciples, Why eateth your master with publicans and sinners?—Matt. ix. 10, 11.

THE gospel lesson for to-day tells us how one of the twelve was called to his office and work. This is the apostle Matthew. In the tenth chapter of this gospel he is called an apostle, while in the ninth he is still a publican. So quickly can the Lord transform a despised sinner into a leading worker in His kingdom. Indeed, the gospel doth create a new world, a new order of life, new hearts. It is a wine that must also be poured into new bottles; a new dress which changes the poor culprit into a glorious son of God. The Son of God has come from heaven. The natural supposition would be that He, the Holy One, would seek His companions among the most pious and the purest; that He, the Most High, would naturally associate with the most mighty of the people. And yet how differently He acted! The Lord of the kingdom of heaven takes as His counsellors the lowly of the land; He calls the uncultured and assigns to them His most important offices; He honors humble fishermen with His closest friendship; sinners that have been saved rejoice in their deliverance and invite their former associates to festivities, and Jesus takes part in these and is not ashamed to be called their brother. In this way a wonderful joy and a blessed departure from all that was

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traditional has made its appearance on earth, a change of which the natural man could never dream. Peter has committed a terrible sin against his Master. Yet the Lord does not, as he has repented with bitter tears, deprive him of his leading position among the disciples, but again reinstates him in a most solemn manner. He who in the world has been guilty of a great crime is branded with a mark on his brow that can never be removed. He who has once sworn falsely, as did Peter, is never again regarded in the world as honest. But in the kingdom of God poor sinners who have heartily repented are esteemed much higher than those who are just in their own conceit and will not repent.

Now we ask, Why is this no longer the case in modern Christianity? Sinners and culprits, even if they have departed from their former evil ways, are still regarded as outlaws. The appointment of a man, who at one time was notorious for his wickedness but has experienced a change of heart, to an office in the church is an impossibility in our day and date in our country. I have seen in England that a man who had been an inmate of a penitentiary but had become a genuine Christian was permitted to address a public assembly. In Germany this would never be allowed. Such a man would be called a hypocrite as long as he lived. But at least true Christians should make it an object to raise up their fallen brethren and to acknowledge them as brethren in Christ. But in this regard Christians do not do their duty. This shows us again how far we have departed from the true liberty and glory of the children of God. How many sinners would repent if they were sure Christians would receive them with love and pity, and, still better, with joy! How much more thoroughly Christianity would be a living power if the spirit and method of the Lord Jesus Christ in this respect would fill our hearts and lives! And this is a lesson which Christians must again try

to learn. This must again become a factor and a force in the Christian activity of the day. Let us learn from our Master, and in the words of the famous old German hymn, say:

"Jesus sinners doth receive!"

I. This is a word of comfort for the sinner.

II. This is a word of reproof for the self-righteous.

III. This is a word of blessedness for all mankind.

I. Our Lord is on His way from Capernaum to the Sea of Genesareth. He is walking along the great Syrian highway of traffic which was used by many travelers. No doubt He had often passed over this road and had seen Levi sit at his collector's booth. But this was a special hour, in which the decisive moment for time and eternity had come for the publican. Probably the Lord had spoken to him on previous occasions, for it is not at all probable that the publican, on the very first time when he was addressed, should have left his position and office and money. Possibly the conviction of the glory of the Lord Jesus Christ had secretly filled his heart for a long time already, and now he has attained the stage of certainty in his faith. We, too, have such experiences, that we are called long and often by the word of the Lord and do not heed this call particularly; only then, when the decisive hour has come, do we become the outspoken disciples of Christ. Just try to remember, dear Christian, how often you heard of the Gospel of Christ before you really gave Him your heart. In school and in church, from your parents and from other Christians, you heard the message that there is a Savior. But the Word of God had seemingly had no effect on you. Only, then, when certain things happened to you, whether joyful or sorrowful, did you awaken out of your sleep. Then you heard the cry: "Follow Me!" Only then did Christ personally become a factor and living force in our hearts.

It is true that our Catechism says: "The Holy Ghost has called me through the gospel." But not at all times when the gospel is preached do we listen to this call. The Holy Spirit must first prepare our hearts and get them ready for the understanding of the ways of God. Abraham was called and at once followed this call, altho house and home, relatives and friends, were left behind. He did not heed this voice because he hoped for gain.

Thus, too, Matthew, in the pleasure found in his work, could have chosen to remain there where the money was. But this he did not do, for this is the great hour that has brought him salvation. Money does not keep him back; mammon-worship does not lead him astray and prevent him from seeking what is eternal. Rather could his sin and disgraceful occupation have kept him back from following the Master's call. But these, too, do not stand between him and his Redeemer. He who is earnestly seeking his salvation and in contrite heart is filled with faith and trust in God, need not be ashamed of his sins; these are only monuments of the mighty, saving grace of God. In this light Levi regards his own life, and therefore he follows the call of Jesus. What now awaits him he does not know, but the Lord who has called him will also give him strength to deny himself, to despise the world and take up his cross. For such a word out of the mouth of the Son of God is not merely a word of command which requires of us the strength to carry it out. Such a word contains also the power of God to make such a command a reality and a truth. No one needs to despair that it will be too hard for him to tear himself loose from the arts of the world and to follow Christ. Jesus will help you as He helped Matthew. Only try to do His will faithfully and He will surely be at your side.

"And he arose and followed Him." See what a simple matter conversion really is. Matthew does not look back, but puts his hand to the plow and goes

forward in his work. It is remarkable how little he says of his conversion. In spite of his humble calling he must have been a man of powerful mind; otherwise he would not have been able to compile the Sermon on the Mount nor have edited the Parables of Christ as he did. But to this he devoted no thought. In a few short words the story of his conversion is told. How different this is with many others, who speak loud and long of their many spiritual experiences! And altho St. Paul twice tells the story of his conversion, this need not be done by everybody or at all times. Only give your heart to the Lord; to men you need not say much of your wonderful secret joy of conversion. Work rather, as did Matthew, and your actions will speak louder than your words.

II. It is almost something in the nature of a surprise to see that Matthew celebrated his conversion by festivities. It would seem more natural that when a man bids adieu to the world and its delights, he would proceed to his secret chamber and thank God on his knees, and not invite his friends to a feast. But yet the father of the prodigal son celebrated the return of his wayward child by killing the fatted calf, and it certainly is something commendable to invite poor and lost sinners into one's house for the purpose of showing them Jesus and the new life that emanates from Him. It is especially something grand when the Savior Himself takes part in such a feast and eats with the sinner.

An English popular speaker once declared that Jesus preaches to the rich, but eats with the poor, but that His servants nowadays do the very opposite. Matthew's idea is of a different kind. It is not his purpose to despise his associate of former and wicked days and to refuse to recognize them, but he proposes to take an impressive method. Here they sit together, light and darkness, heaven and earth; a strange and mixed society. The world would declare them to be miserable creatures.

How is it possible to sit together with such a mongrel crowd? This would be the judgment of the self-righteous, and they would appeal to the inspired Word, in which he is commended who refuses to sit with the mockers. These were not the thoughts of Jesus. He declares that everything which the Father has given Him comes to Him and these He will in no wise cast out.

I am convinced that Matthew purposed to show his colleagues what kind of a man this Savior was. Not for the purpose of eating and drinking, not really for social intercourse, had they been invited. No; they were to learn who Jesus was and, too, how deep was His love. They were to discover that there was something higher and better for man than tribute, and tax, and silver, and gold. Many of those who were invited will be grateful to all eternity to Matthew who enabled them to become acquainted with Christ in this hour.

And for us, too, it would now be a blessed thing if the chasm between the poor and the rich, between the sinners and the righteous were not so deep. But to all Pharisees every effort to bridge over this chasm is of course an offense. They ask with indignation, why the Master sits at table with the publicans and sinners. They know this very well, only they are unwilling to recognize the great truth that Christ is sanctified love. And yet with all this they are cowards and dare not approach the Lord directly. Yet He, the searcher of hearts, knows their thoughts and answers them with divine openness. Not the strong stand in need of a physician's care, but only the sick. Ironically He compliments them, but it is in this spirit that He calls them the strong. On another occasion He cries out His wo over them in the presence of all the people, and declares that these publicans and sinners will inherit the kingdom of God rather than they.

For there are two kinds of strong people. One kind are really such, but they say nothing about it, but declare

with St. Paul, that when they are weak then they are strong. Another class pretend to be strong and healthy. These are the spiritual consumptives, who up to the very hour of death imagine that they are in the vigor of health. Oh, what a dangerous state of the soul! A man who imagines that he does not need a Savior is not for that reason whole. In fact he has within him the seed and germ of death. Whosoever does not believe this is blind to his own best interests. This is the punishment of self-righteousness.

III. But our Lord does not tire of expressing His concern even for self-righteous people. He here teaches the Pharisees a lesson which in its way suits all manners and conditions of men. "I desire mercy, not sacrifice."

These words were directed of old by God to His people. The Pharisees delighted in sacrifice, but not in mercy; and this is only too often an outward appearance of service and is worthless in the sight of God. They condemn others as often as they go into the temple to pray, but upon themselves they do not pass judgment. We, too, will not indeed place a low estimate upon sacrifice and public service; it is a great misfortune when a people becomes unchurchly; it becomes unchristian and immoral. We should love our beautiful services, and gladly hear the Word and partake of the Holy Supper with their gifts of grace. But all these dangers should make us humble; then public services should fill our hearts with love to God and our neighbor.

Just imagine that you know of a certain man who is a diligent church-goer, and it turns out that he treats the poor uncharitably and his family cruelly, and trains his children in sin. In such a case we can have but little respect for his Christianity, and must hold in higher esteem those who do not go into the house of God quite so often but by their lives demonstrate that the Spirit of God is in them. The first class, who are spiritually conceited, look with contempt upon those beneath them, and

yet possibly the humbler man is their superior in the sight of God! This it is that the Lord aims to teach them when He says, "But go ye and learn what this meaneth." From Him we are to learn, for His is personified mercy.

Through His grace even the grossest of sinners can be pardoned and the most terrible offender secure pardon. He is the best physician of those who really feel their sore distress and who are most anxious to be made whole. It is the glory of the gospel that the Lord will bless equally and without distinction all conditions of men. He offers Himself to all, and those who feel their sins most keenly are the very ones who most eagerly grasp the proffered hand of relief from Christ. Therefore it is that St. Paul can declare that it is a truthful saying that Jesus came into the world to save sinners, of whom he was chief. So far is the true Christian free from the desire of despising others that he rather sits most severely in judgment upon himself, but esteems others highly as his brethren and loves to help the needy and is most anxious to succor the sinners, and is most diligent in seeking those who are lost. Examine yourself, Christian hearer, if you can ever say of yourself, "To-day I am holy." This you can not do, and therefore you must every day feel the consciousness for your weakness. But on that account you need not despair, even should you see that you are full of faults and weaknesses. The Lord who changed a publican into an apostle can also make a true child of God out of you. And just therein lies the greatness of your Savior and in Him the assurance of your salvation. Amen!

EXAMPLES of notable converts are worth recording, that the goodness of God may be magnified, and others may be encouraged. . . . A man, though living in the most hardened condition (Pharisaism), may nevertheless be converted. Rank, office, and fear often stand in the way of conversion; but happy they who value more the salvation of their souls, and overcome those hindrances.—*Starke, on John iii.*

THE ESSENCE OF PRAYER.*

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*If we ask anything according to his will,
he heareth us.*—1 John v. 14.

HEARING presupposes at least two things: sound and an ear. As in this passage the Scriptures elsewhere speak of the Deity as if He were possessed of form and physical organism, and refer for the sources of His knowledge to the senses—those channels through which impressions are made on human minds. It is manifest, however, on the slightest reflection, that such passages do not, and can not, admit a literal interpretation. . . . The text is not intended to teach the materiality of God, nor that He possesses physical organism, nor that any channels or media are necessary to impressions on the divine mind. The true explanation of such language in the Scriptures is to be found, not in the essential nature of God, but in ourselves. It is an accommodation to human apprehension—a resort to the only possible means through which we can form any conception and acquire any knowledge of the inscrutable Deity. All our ideas of Him are necessarily inadequate, merely approximative and comparative. . . .

Indeed, the only way in which our thought can, in any degree, approach the unapproachable Deity is by investing Him with form and materiality and the higher human faculties. . . .

Since hearing, as used in the text, does not imply sound, it follows inevitably that asking does not necessitate the use of the vocal organs. In the sense of this passage a petition may enter the ear of God, tho not the slightest sound be uttered. Even the dumb have access to the mercy-seat.

Prayer being independent of sound, neither the volume, the pitch, the tone, the articulation, nor the modulation of

* A sermon delivered before the late session of the East Texas Conference, at Nacogdoches, December 18, 1892.

voice can be an essential element of it. . . .

Precisely similar arguments in regard to the attitudes of the body will show that they do not enter into the essence of prayer. The principle is universal that outward expression in no form can catch the ear and secure the favor of God. In a word, bowing the knee and pronouncing words do not constitute prayer. .

I. We come then to ask, What is Prayer?

Prayer is the importunity of the soul; and comprehends several elements that ought to be specified: Earnest desire, a sense of dependence, a proper motive, and undoubting faith.

First, there must be a real and earnest desire. As prayer in its outward form is the expression of a desire, in so far as the desire is not real, the so-called prayer is mere pretense. And yet it is not uncommon to utter requests, the full import of which is not realized, and for which the desire is feeble, if there be any actual desire at all. This is indicated by the stately and stereotyped form which is not the vehicle of earnestness and intensity of feeling. Most of us can recall occasions when we have hurried through petitions for the highest gifts at the disposal of God, that we might attend to some ordinary or even trifling secular interest.

No wonder such so-called prayers are not answered. They lack an indispensable element of true prayer. To believing prayer even there is an offer of only "whatsoever things ye desire."

Then again, there is a nominal asking for objects which a subtle and, it may be, unacknowledged self-sufficiency feels to be within the compass of our own powers. Because a gracious God enables us to understand and perform some of the conditions on which certain benefits are secured to us, we are wont to claim them as our own production, and feel that He has no agency in their bestowment. . . . A sense of dependence is an indispensable element of availing prayer.

But it is possible to desire an object and feel dependence for it, and yet ask for it without a proper motive. It is right to ask for all legitimate possessions, but if it be for unholy ends, merely to gratify an inordinate greed, to pamper pride, or to indulge an improper ambition, then "ye ask and receive not, because ye ask amiss, that ye may consume it upon your lusts." . . .

Finally, there must be faith, without which it is impossible to please God. Divested of all technicalities, it is the confidence of a little child asking bread of his mother, and extending the hand to receive it along with the request.

If the soul really be pleading in the sense described, the outward expression may be in any form, or there may be no outward expression; it may be by the voice, or there may be no sound; it may be in any language, or in no language; it may be in mellow, musical tones, or they may be discordant and harsh; it may be in finished flowing diction, or in stammering, incoherent speech. Whether it be by a sigh, or a tear, or a groan, or tremulousness of frame, or silence, prayer is the key that opens the treasury of the skies, and God places it in our hands and bids us unlock and satisfy our longings.

Montgomery beautifully sets forth the real essence of prayer in his hymn, beginning: . . .

"Prayer is the soul's sincere desire,
Uttered, or unexpressed;
The motion of a hidden fire
That trembles in the breast."

It may be asked if prayer is a thing distinct from these, then why kneel and use words? . . .

The custom may be defended on the ground that words and attitudes are our natural and usual modes of communication one with another, and to abandon them in our efforts to communicate with the Deity would be to put restraint upon, and do violence to, a spontaneous impulse. It is a plain dictate of nature.

Besides this, thought is essential to prayer, and words are instruments for conducting, as well as expressing, our thoughts. In remarking on thought as an element of prayer, Coleridge, one of the acutest thinkers of modern times, declares that "an hour spent in earnest prayer, struggling with and seeking the mastery over some secret, bosom sin, will do more to awaken reflection and quicken thought than a year spent in the schools without this." The slightest reflection will convince every thoughtful person that the very nature of the exercise lifts the thought to the loftiest range, bringing into contemplation God, the nature of His government; man, his relation to God, his danger, his duty, responsibility, and the possibilities of his being.

Finally, there is an intimate and philosophical connection between our thoughts and feelings, and the expression of them; the latter reacting on the former, and powerfully intensifying them. To express a wish is to increase it. Fears communicated and talked about, grow to alarm. Animosity recounted, swell to bitterness. If you begin to enumerate the virtues of a friend and to express your admiration, he grows in your estimation until language fails to furnish adequate description of his excellences. If one is approached with arguments before his opinions have been expressed, he is open to conviction, and may be led to this conclusion or that; but let him once declare his views, and they are so confirmed by this fact that he is immovable, and wise men cease to reason with him. It has been said that one may repeat a falsehood till he really persuades himself that it is truth.

Thus, by the reactive power of expression, prayers uttered in words tend to lift the soul into an attitude which is a blessing in itself, and at the same time the condition on which other blessings are suspended.

The Scriptures distinctly favor audible prayers: "The righteous cry and the Lord heareth" (Ps. xxxiv. 17).

"I cried unto the Lord with my voice; with my voice unto the Lord did I make my supplication" (Ps. cxlii. 1). "Evening and morning and at noon will I pray, and cry aloud; and he shall hear my voice" (Ps. lv. 17). Mark the distinction made by the Psalmist in this passage, the same upon which we have been insisting—to pray is one thing, and to cry aloud another, yet the two are so related that the one aids the other.

No doubt secret devotion may be greatly assisted by audible petition. The reecho of one's own voice, falling upon the stillness of the soul, may assist one to realize the divine presence and enter into holy communion.

While the voice is not the essence of prayer, even large volume of voice is not to be indiscriminately condemned as an accompaniment of it; for, with not a few, the volume of voice measures the intensity of feeling, an element essential to the nature of prayer.

As little would we discourage correctness and even elegance of expression in our prayers, especially in those that are to lead the devotions of a congregation; for while God is pleased to accept the humblest offering, we ought to present to Him the best we can command.

So far as the outward expression is to be considered, perhaps the best practical rule to be followed is naturalness, that simplicity and directness which accompany sincerity and earnestness.

While the posture of the body is not of the very essence of prayer, the Scriptures commend certain attitudes harmonizing with this devotional exercise. The two attitudes that seem to be recognized as usual, if not distinctly approved, are standing and kneeling. The first is expressive of respect and reverence, as when one arises to welcome a guest, or to do honor to a superior, proprieties recognized in polite and refined society. To retain one's seat in such cases is accounted uncivil and rude.

The kneeling posture is strongly expressive of humility and ill-desert, and indicates need and importunity. It is more expressive even than any words we can use. The prostrate form of an offender reveals without a word his confession and importunity, and speaks direct to the heart.

It was fitting that Methodism, described as "Christianity in earnest," should accredit its intensity by selecting this most expressive attitude for its posture of devotion. It stands on the highest Scriptural example and authority. Solomon kneeled at the dedication of the temple; Elijah, when fire descended and consumed his sacrifice; Paul, with the elders of the church at Ephesus; Peter, when Dorcas was restored to life; and Christ in the agony and prayer in Gethsemane.

The Methodist heart responds to the sentiment of the devotional Psalmist: "Let us kneel before the Lord our Maker."

The point to be guarded is that we do not rest in the bare form, whatever it may be. Forms are valuable only as they bear us beyond the form, into the reality of prayer-soul prostration and pleading.

II. We come now to consider the import of the expression, "He heareth us."

The natural impression made on the mind of the hearer is, that He grants our request; and yet that is not said, only "He heareth us." This is the language of an artist, one who knew exactly the force of the terms he was using. The very form of expression was intended to denote the certainty and promptness with which God responds to every genuine petition. To be convinced of this we have only to examine the context following, "And if we know that He hear us, whatsoever we ask, we know that we have the petitions that we desired of Him."

As if he had said, there is no separating a prayer from its answer. With God to hear is to answer.

But the promise is not absolute; it is

subject to one important limitation: "according to His will."

It is worth while to consider the import and force of this limitation.

First, let it be observed that it is not another form of affirmation that "the will of God is the necessity of things."

If our prayers were simply an adjustment of ourselves to a predetermined order of events, fixed before the foundation of the world, subject to no modification, and to be materially affected by no conditions whatsoever, then the text would be a virtual affirmation that prayer is wholly nugatory and totally without potency. In the very face of this view, the Scriptures most positively affirm, "Ye have not because ye ask not" (James. iv. 2). There are benefits of divine gift that are bestowed or not bestowed as we ask or do not ask for them.

The doctrine that "the will of God is the necessity of things" is utterly opposed to the whole genius and philosophy of prayer, as well as to many express teachings of Scripture. It may be well to note a few of these:

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Here Christ declares expressly that every one who does the will of His Father shall enter the kingdom of heaven. Now, if the will of God necessitates all events, each act of each individual proceeds from His will, and hence all must be saved. But the first clause of the passage declares that not all men shall be saved, not even all those who say, Lord, Lord. So that the terms of this passage are irreconcilable, if this doctrine be admitted. It makes Christ flatly contradict Himself, and hence must be discarded.

Again, when our Lord teaches His disciples how to pray, He prescribes this petition, "Thy will be done in earth, as it is in heaven." If the will of God is necessarily done, if all men on earth incited by every devil in hell can not hinder its being done, then our

Lord was trifling with His disciples when He taught them to pray that it might be done. But He says expressly that the difference between earth and heaven is precisely in this: that in the one the will of God is done, while in the other it is not done. So that this doctrine contradicts Christ, as well as makes Him contradict Himself.

One more passage must suffice: "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law" (1 John iii. 4). An inspired definition of sin makes it an infraction of the law. None can question that the law of God expresses the will of God. So that the presence of sin in the world is a perpetual contradiction of this heresy of the ages, alike degrading to man and dishonoring to God.

The real end of this limitation is not to make prayer a nullity, but the rather to make it always and certainly productive of blessing, being shielded by the wisdom and grace of sovereignty. God has never engaged to hear prayer in a sense that puts the government of the universe out of His hands. Were the course of events subject to the caprice or fancy of fallible men, then chaos and ruin would be the result. The pious would be exposed to the consequences of their own errors, and thus would bring upon themselves curses instead of blessings. The pious mother would hardly give her consent to release her child from earthly bonds, and so would link its existence perpetually to this lower world. Our ignorance of our real interests is so frequent and so great that we would be constantly liable to ask for the very things we ought not to have.

This restriction is a shield from our own folly, and gives the guarantee of infinite wisdom that our prayers shall never bring curses upon our heads. There are many things in regard to which the will of God has never been revealed, and for which we must not ask absolutely, but on the condition

that God wills it. It is impossible that any human being can know with certainty that it is best for a particular individual to remain longer on the earth; hence the lives of our friends are to be asked for, but always with the nevertheless, "Not as I will, but as thou wilt."

The bearing of this principle on the modern faith-cure is manifest, and needs only to be mentioned.

By this limitation prayer is a consecrated channel down which blessings descend, curses never. If Infinite Wisdom sees best not to bestow in kind what we desire, it proposes to withhold it, and grant in its stead what is better for us. Thus when Paul prayed for the removal of "the thorn in the flesh," it was not removed; yet his prayer was answered in the assurance, "My grace is sufficient for thee."

While there are many things in regard to which the will of God has not been revealed, and for which we can ask only in this modified sense, there are many in regard to which His will is known, and for which we may ask without qualification.

In this class are included all spiritual benefits: there is no real want of the human soul, which it is not the revealed will of God to supply. Hear the Holy Scriptures: "Him hath God exalted with his right hand to be a Prince and a Savior, for to give repentance to Israel, and forgiveness of sins." Again, "The Lord is not willing that any should perish, but that all should come to repentance." (2 Peter iii. 9). Is it power to repent that you desire and have not? Call upon God for it, for it is His will that you should repent, and "It is God that worketh in you to will."

There are not a few vainly waiting for a divine influence, irresistible and unsolicited, that shall sweep them into the kingdom of heaven, when in reality their only chance is to seek repentance "bitterly with tears." Repentance is a legitimate object of prayer, which none can ever secure except by prayer,

but which prayer can certainly command.

Is the lack of faith the burden that oppresses your soul? Remember that unbelief is a great offense against God, and that faith on the part of all must be His will, and the text becomes a direct and powerful plea. And having secured faith by prayer, you hold the key to all the treasures of God's grace, and need deny yourself no spiritual gift.

To sum up all blessings in one word, is it salvation you would have? Hear it, all the ends of the earth: "God will have all men to be saved." "This is the will of God, even your sanctification." Whatever sanctification and salvation include, and they embrace all that any human soul can require, they are at the command of prayer. Prayer then is omnipotent for real spiritual blessings, and for that end sweeps the whole field of infinite resources.

No wonder God has declared, "Mine house shall be called an house of prayer for all people." Why then are those meetings specifically for prayer neglected by so many professing Christians? It is because they do not believe the doctrine of the text. Practical infidelity in the church explains the non-attendance at the prayer-meeting.

What munificence it would be accounted in an earthly prince to say to his subjects, "Make known your request and it shall be granted to the limit of my resources!" Yet this would be as nothing in comparison with what God has done. His resources are exhaustless; and yet He says, "Ask and ye shall receive."

The truth of the text once admitted, we need no further explanation of the leanness of the church and the general destitution of the world. The real lack of the world is the lack of prayer.

When we all come to stand before the great white throne, it will only be necessary to write above it the words of the text, and each can read for himself the secret of every lack that shall be found in him. Perhaps the bitterest

ingredient in the cup of ruin will be the consciousness that it was needless, that it was self-wrought, or, even more deplorable still, was the result of pure neglect.

THE TRANSFIGURATION OF SELF-SACRIFICE.*

BY GEORGE WILLIAM DOUGLAS, D.D.
[EPISCOPAL], NEW HAVEN, CONN.

I heard a voice speaking unto me, Saul, Saul. . . . It is hard for thee to kick against the pricks.—Acts xxvi. 14.

I am now ready to be offered.—2 Timothy iv. 6.

THESE two texts were separate utterances of a sinful man—of one and the same man—who, throughout a long life, tried to enter into the mind of Jesus Christ our Lord. That is to say, these two texts have to do with the life of a typical Christian, of one whose course on earth was like what yours and mine should be. One verse refers to the beginning of his life, the other to its close. Between these two periods the outward circumstances of the apostle's life have not so greatly changed; but there has been a revolution in the man's own soul. His inner attitude toward the outward circumstances is different. When St. Paul's life was beginning, as when it was ending, he found himself obliged to do what crossed his natural will, and the only way for him to get on was to sacrifice his will. . . .

Have we not here the heart of true religion? A plain example of the practical effect of Christian faith upon the human soul? First, we have the downright fact of the whole life of man—the inevitable law of sacrifice; and secondly, we see what the faith and love of Jesus Christ enable a man to do with that law.

Men and brethren, you entered Trinity College to get ready to live the life of true men in this world. . . . Whatever else betides, a deal of self-sacrifice

* Baccalaureate sermon at Trinity College, Hartford, Conn.

is bound to be demanded of every one of us, if we are to be anything, or to accomplish anything at all. I wish, to-night, to show you how in Jesus Christ self-sacrifice is transfigured, and becomes the path whereby we are ushered into the very life of God Most High. . . .

Most men have special talents, a definite bent, for business or for study, for literature or for politics, for medicine or the law. Yet to devote themselves to that one thing with all the force of their natural intent is but to realize more keenly how strong are the prison bars of circumstance. The world was not fashioned for their need only, but for the needs of all mankind. . . . The universal law of sacrifice appears to them a law of universal failure, and God appears to mock. They will not discern the parable of Saul, the son of Kish, who went out in search of his asses and found a kingdom. What can enable them to understand the parable? . . .

It was a heavenly vision; it was Christ that met Saul of Tarsus and changed him into Paul the Apostle. It was the secret of Jesus that changed, not the man's circumstances, but his inner will. Henceforth the world around him was the same world—still the same dangers and difficulties; the same temptations from wicked men; the same narrow views and wrong conclusions of brethren that were on his side; fightings without and fears within. He could not avoid now, any more than before, the necessity of sacrifice.

No, that which was changed by his conversion was the apostle's point of view, on the one hand, and on the other hand the purpose of his will. God's highest wish for the human soul was perceived to be not so much exterior achievement as inward character. Character, that is the achievement of the human soul; the only thing that ever really belongs to it; which it can wring from any circumstances, and possess, and take away.

And the peculiar way in which Jesus Christ promotes this achievement of character on the part of the human soul is twofold.

First, Christ insists that the power of thorough and conscious self-sacrifice is not only the essential characteristic of man as man, but furthermore that it is the beginning in man of what makes man one with God; that self-sacrifice is essentially God-like.

Secondly, Christ gives us grace to imitate His self-sacrifice ourselves. It is on the first of these points that I wish briefly to dwell this evening.

It is the marvelous revelation of Jesus Christ to man, that self-sacrifice is God-like; that sacrifice is the general law of this whole world for the very reason that it is God's world and that its laws are the expression of God's Being. If God is our eternal Father, then God's own Being is one eternal act of self-devotion to His creatures. The devotion of Jesus Christ to us is but a phase of the whole devotion of God to us. And when we, His creatures, by the stress of circumstances are compelled to sacrifice ourselves, we are in reality being compelled up toward the very life of God; we are being told, as the men with the talents were told in the parable, "Enter thou into the joy of thy Lord," find thy joy in that which is God's joy. Self-sacrifice is companionship with God.

This indeed was in a far-off way suggested even in the Old Testament. Do you remember the story of Hezekiah's great temple service of sacrifice? and do you remember the verse with which it ends? . . . Self-devotion is the very note of love, and God is Love.

And this, which the Old Testament suggested, the incarnate Christ made plain. The Son of God came among men as He that serveth. The world of those days was partitioned into two unequal divisions, and sharp and sheer was the barrier that parted them: those who slaved, and those who lorded it over slaves. . . . Jesus Christ declared: "I am among you as he that

serveth." He elected to be as one of these; and when He declared further, "I and my Father are one," He made it vivid to the hearts and minds of men that the life of this world's workers is more in line with God's life than the life of idlers is; that even the very God is self-devoted. . . .

My brothers, that is why the Christian church dwells so on the Bible-history of Jesus. It is an awful thought, and yet it may be to each of us an inspiring and consoling thought, that when with our fingers we turn the pages of the Gospels, our minds, our hearts, our wills are in very contact with the will, the mind, the heart of Him who made us, in Whom we live and have our being. Just as when you and I speak face to face, it is mind speaking to mind, soul addressing soul, personality touching personality, so in and through the recorded life and utterances of Jesus Christ, the mind and heart of God are opened to us. This is the miracle of the New Testament; that in either one of those four gospels, no longer, the whole of it, than two or three chapters of an ordinary modern biography, there stands out to us, marvelous but clear, the very character of God—of God-made man. The mystery of Him is no whit altered, but the power of the fact is felt. It is a foretaste of the beatific vision; the light of the knowledge of the glory of God in the face of Jesus Christ. And the paradox of that history is, that while no other personality was ever so vital and so vigorous, while no other human mind or human will has made such an impression on the world as Christ's did, none was ever so "ready to be sacrificed."

I wish I could speak to the soul of the most selfish person present here today. I wish that I could bring him to Jesus and leave him there to enter into the joy of his Lord. . . .

Is there any one so blind of soul and narrow in his experience as not to perceive that even earthly love, which is the best and most human thing in man—that even earthly love makes sacrifice

a joy—transfuses and transforms the same burdens that other men are bearing bitterly, unwillingly, and renders them welcome burdens? That common earthly fact is a reflection of the divine, eternal fact of God's own character, in whose image we are made. And Jesus, our Savior, came to open our eyes to the diviner meaning of the common fact. And believe me, if we imitate Him we shall be more and more ushered into the only light that can solve our problems, whether of the mind or of the heart, or of the will—the light of practical religion, the practice of the presence of God, which is the transfiguration of self-sacrifice.

THE CALL FOR UNSELFISH EDUCATED MEN.

BACCALAUREATE SERMON BY PRESIDENT TIMOTHY DWIGHT, D.D., LL.D. [CONGREGATIONAL], AT YALE UNIVERSITY.

Freely ye have received, freely give.—
Matthew x. 8.

No age in the world's history has called with a louder voice for unselfish giving than that which is just opening before the educated young men of today. No richer reward has ever been offered than that which awaits those who answer the call.

1. You are to answer it by being always, and showing that you are, what the university, if it has done for you its true work, has made you in yourself. As a genuine son of the university, it has made you a man of reality, not of pretense; a man of character, not of show; a man who believes in manhood and desires it, rather than in what may be added to it, but is apart from it; a man to whom the internal is more than the external, and whose thought is that above all other life is the life of the soul.

I believe that there is nothing more needed in this showy, luxurious, place-hunting, fame-seeking, money-getting generation than the giving forth from

educated men of such a vision of genuine inward living as the one thing and the best thing in the world. The man in himself—that is what the divine summons calls you to be.

2. You are to be workmen, if you are to live the life for which you are preparing here, and your work is to be for others, or your preparation has before it no worthy end. Your profession or business may be what it will—so it be fitting for a son of a Christian university—but whatever it may be, your effort must be helpful to individual men and to the mass of men, if you answer the call as you pass from the receiving to the giving time.

Great questions are already arising, and will, in coming years of your activity, arise, the decision of which will be of deepest significance to the lives of men in a country like ours—some of them relating to society and some, of even greater moment, to individual living—and must be determined and settled by the mass of the people. The danger for the mass lies in their own ignorance, or half-ignorance, or half-knowledge, and the blindness which may lead them to trust in selfish or deceitful guides. The influence of educated men who are not selfish is the need of the hour and of the generation. Whoever else may deceive or go astray, you must not deceive. Whoever else may be thoughtless of his influence, you must be thoughtful.

Talents Put at Usury.*

Thou oughtest therefore to have put my money to the exchangers: and then at my coming, I should have received my own with usury.—Matt. xxv. 27.

POWER of any kind attains its true development by varying and multiplying its forms and applications. This is a law of moral and spiritual life as truly as of natural science or of business. The main theme of Scripture is God's development of humanity into His own moral image.

* Baccalaureate sermon at Rutgers College by the Rev. Dr. Marvin R. Vincent.

REPRESENTATIVE FORCE OF THE EDUCATED MAN IN SOCIETY.

BACCALAUREATE SERMON BY PRESIDENT WILLIAM J. TUCKER, D.D., LL.D. [CONGREGATIONAL], OF DARTMOUTH COLLEGE, HANOVER, N. H.

In that day, saith the Lord of hosts, will I take thee, and will make thee as a signet.—Haggai ii. 23.

1. THE representative force of an educated man in society may show itself in the power to interpret the social forces.

How many forces have been waiting and are still waiting for the true interpreter. And if for any reason he comes among men singly or in groups what a glory he imparts to his age. Such a glory the interpreters within the realm of the sciences have brought to our age.

Suppose the interpreter is trying to explain the secret of modern civilization. The first phenomenon which arrests his attention is the strange migration of people toward centers. He marks the singular fact that the social instinct which brings so many lives into outward proximity does not mean unity, cooperation, or fellowship. Out of this massing of humanity there comes up perpetually from the under side the cry from the fierce struggle for existence, and from the upper side the noise of the tumult from the equally fierce competition for gain.

At first the remedy seems easy. Let the rich share with the poor, let the strong carry the weak. Charity undertakes the task and quickly shows splendid results. A vast machinery of philanthropic effort covers the lands, capable of reaching all want, all ignorance, all suffering, and all minor forms of crime.

Still the problem remains. The modern city is not mastered. Charity remains with him the motive, but the end which he now begins to see a far off is not charity, but justice. Facts which had been ignored are considered.

Even principles which had been assumed are questioned and challenged to show why their application fails to satisfy their intention. The search leads him on nearer to the idea of justice, the one and only solvent of modern civilization.

2. I pass to a much wider expression of this force, namely, the power to represent, taken in the more literal sense; that is the power to stand for those principles or facts which, having been made known, will fail unless they are maintained and defended.

Moral courage rests altogether upon the sense of values. Men fight for what they know the worth of and believe in, and therefore dare not betray. The courage which is at this hour fighting for the national honor and which has won its first political victory, is the courage of men who have read history to effect, who have studied values, and measured the danger to liberty of a debased currency. They will not cheapen those values which they know are as essential to the rights of the many as to the rights of the few. They know that the final penalty of cheapening is not the lessening of the rich man's riches; it is the loss of the poor man's living, his comforts, his health, his life.

It is the office of the educated man, whose heart is given to the cause of political freedom and of popular rights, to stand unmoved in time of public discontent, and maintain at any personal cost the saving principles to which liberty has been intrusted. It is for him to represent what the people need, not what they clamor for.

3. The representative force of an educated man in society may show itself in another and more permanent form, the power to establish.

Here the supreme quality is faith. To bring out the force which would otherwise remain concealed or unused requires insight. To stand for principles which would otherwise fail of application requires courage. To establish principles and force, to give

them the advantage of time, to build them into institutions, to anticipate and provide for their extension and freedom—this requires faith.

An educated man, if he has not been utterly indifferent, has learned at least to distinguish between the transient and the permanent. The most transient thing in the universe, reckoning now on any scale, is the aimless, frivolous, wasted life of a human being. Man is the only spendthrift. An educated man, of any moral insight whatever, has seen all this. Something of this conclusion has come to him in his studies; more will come to him on reflection. And in so far as this sense of the proper man becomes an impulse, it leads him to put his own work into things which abide. He learns to act with a forethought which is based on faith.

THE SILENCE OF CHRIST.

By R. S. STORRS, D.D., LL.D. [CONGREGATIONAL], BROOKLYN, JANUARY 12, 1895.

He opened not His mouth.—Is. liii. 7.
Jesus yet answered nothing; so that Pilate marvelled.—Mark xv. 5.

CHRIST before Pilate, who had behind him the power of the Roman Empire, and the noise of the unreasoning mob outside, was silent. This silence was a marvel to Pilate. It was not the silence of despair or of scorn or of intense anger. It signified—

1. The consciousness of divine power, of divine dignity.

2. A comprehension of the moral inability of those about Him to comprehend the spiritual motives that prompted Him.

3. A reluctance to add to the guilt of Pilate and the Jews by adding to their light.

4. That He knew that His hour had come. Like the tolling of a great bell of doom, was His often-repeated "Not yet;" but now at last the hour had struck.

Christ's work was "finished." Then the Holy Spirit began its silent work.

Christ will not come visibly to convert the world. I no more expect this personal coming of Christ than I look to see angels come from heaven to push the earth on faster in its orbit. Christ is silent in the great crises of the church.

When the Day of Judgment comes Christ will come, but not till then. In all ages holy people expected the per-

sonal coming of Christ. As Cardinal Newman said, the Fathers thought that they saw the fires of the judgment through the cracks of empires.

Above revolutions and wars, the crash of empires, the dangers that beset the church, Christ, enthroned in tranquillity, is silent—silent in the certainty that His work was completed, and that the gathering of its full results are certain under the guidance of the Holy Spirit.

HINTS AT THE MEANING OF TEXTS.

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

HINTS FOR CHILDREN'S SERMONS.

Snares.

Surely in vain is the net spread in the sight of any bird.—Prov. i. 17.

BIRDS are smarter than men in some things. Darius Green's question was, "Birds can fly, and why can't I? . . . Are birds smarter than we be?" According to text, yes, sometimes. Bird hasn't got very big head, not very much brains; but it sits on branch watching you set snare, and says, "I'm not quite so silly as that—In vain," etc.

I. Satan is the fowler, setting snares for men. See two other texts: Job xviii. 8, 10; Jer. v. 26.

II. We should be wary and watchful of snares. Illustrate: Fishing hook and line—children, you know what this is and how it is used. Some fish wary; others not. Some nibble; others greedy; others never come near your hook. So is it with men.

What are some of Satan's snares? Bad company, impure literature. Evil habits—swearing, cigarette-smoking, saloon, gambling.

III. God doesn't want us caught, gives us warning. Once a boy shouted and scared birds away to keep hunter

from shooting them. Listen to God's warning shout—Conscience, Scriptures.

Strange, people will not take warning. Illustrate mouse-trap. Have seen four mice caught in one trap, silly creatures will not take warning. Neither will men.

IV. How avoid snares?

(1) Walk circumspectly.

(2) Call on Jesus. MAYHEW.*

Lessons from the Jug.

OBJECT—AN EARTHEN JUG.

And I went down to the potter's house, and behold, he wrought a work on the wheels.—Jer. xviii. 3.

DESCRIBE the process of jug-making. Draw lessons from the jug.

1. The potter works in the jug. The Lord creates holy desires within us. See Ez. xxxvi. 26, 27.

2. The potter works on the outside of the jug. Jehovah has given us very helpful environments. "The hand of the Lord is upon me."

3. The jug has a handle by which it can be carried into vile places to be put to vile uses, or it can be carried into holy places to be put to noble uses. Our companionships lead us to heaven or to hell.

4. The jug is subjected to the action of fire. "I will try them as gold and silver," etc.

5. The jug was clay; it has become pottery. "God made man's body from the dust of the ground." "This mortal shall put on immortality."

6. The jug has been glazed to make it impervious to water. "I am dead to sin because Christ liveth in me."

ALECK.*

HINTS FOR COMMUNION SERMONS.

Boundless Love of Christ.

May be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ which passeth knowledge.—Eph. iii. 18, 19.

TEXT apparently a paradox: "To know that which passeth knowledge" impossible. Yet we can apprehend, if not comprehend.

I. Depth—intensity of Christ's love. How do we estimate intensity? By what the force overcomes. Storm—by the nature, number of obstacles it encounters, overturns, trees uprooted, boulders carried away. Fire—by difficulty of quenching. Man's purpose—by his perseverance.

So Christ's love by obstacles—scorn, hatred, poverty, suffering, mingling with sin, cross—overcome.

II. Breadth—said that affection if intense must be limited. Narrow the stream it gains strength, let it flow abroad feeble. We love own circle, church, set, intensely.

Christ's love broad as well as intense; no distinctions recognized. Ascend high hill: villages, cities, counties, parishes. Further up—face of land one—no line of division. Christ in heaven sees thus. Or circle: lines through center; at verge separate, yet all pass through center. So all men in Christ's heart.

III. Length—duration to eternity, continuous, unspent, unwearied. Wa-

ters of sea—rays of sun—exhaustible. Trying feature—human affection faulty, is lost or passes, misfortune, faults, rob us. Christ's fails not. Prodigal—more He does more He loves.

IV. Height—Love ever raises, transforms object. Mother's love. Burns' brother Gilbert. Carlyle's wife. Christ gives highest destiny. SCOTUS.*

The King's Table.

While the king sitteth at his table, my spikenard sendeth forth the smell thereof.—Sol. Song i. 12.

THREE things suggested by the text:

I. A regal company at the table—A king's table—Christ our King. The king sits down with members of the royal household. Saints are members of the household of faith. 1 Pet. ii. 9; 2 Sam. ix. 11; 1 Sam. xx. 25-28.

II. A rich feast on the table—A king's table is spread with the best and choicest viands. 1 Kings v. 22-24. Christ has spread the gospel table with the richest provisions. He says: "Come and dine." The Lord's memorial table peculiarly the king's table.

III. A redolence round the table—"My spikenard sendeth forth the smell thereof." Qualities of spikenard—text illustrated by John xii. 2-4. Spikenard represents graces of the Spirit in lively exercise. At the Lord's table, if anywhere, our hearts should be peculiarly agitated. Strange if there should be no gratitude issuing from our hearts, no prayers rising from our souls, no strong feelings of love, no desires for greater nearness and likeness to Christ. So long as Christ sups with us and we with Him, so long will the Christian graces abound and shed forth their perfume.

Notice personal pronoun, *my* spikenard. How are we coming to this King's table?

KONG.*

How fair and how pleasant art thou, O love, for delights.—Sol. Song vii. 6.

HINTS FOR FUNERAL SERMONS.**Death Precious.**

Precious in the sight of the Lord is the death of his saints.—Ps. cxvi. 15.

PRIMARY reference is to sudden, violent, or accidental death. Persecution, martyrdom. Friends horrified, heart-broken. God says, "Precious."

Note the limitation: not all deaths,—only the death of His saints is "precious" in His sight.

Contrast the text with human thought. When would we say was the "precious" time in human existence? Childhood, says one. The marriage altar. Home of luxury. Old age. But God takes us to the darkened chamber, life fleeting, friends weeping, and says, "There is the 'precious' time."

Death is the hour most dreaded by us, because it is winding up of old familiar life, and beginning of new untried world. How comforting to have God say, "Precious." Why precious?

1. Because "Blessed are the dead which die in the Lord" (Rev. xiv: 13). His "blessed" means more than ours.

2. Because release from toil and hardship. Drudgery all over. Freedom, soul-liberty, rest.

3. Because it is time of reward. Salvation by grace. Reward for works.

4. Because time of home-going. Gladness of college vacation. Death sends us "home" from weather-beaten schoolhouse.

6. Because God will then fulfil all His promises. Behold comfort of Christian's death. MAYHEW.*

Eternal Life.

Jesus saith unto her, I am the resurrection, and the life: he that believeth in me, tho he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. Believest thou this?—John xi. 25, 26.

THE sorrow of the funeral hour. Partly caused because it seems to end

man's existence and hope. Longing of the soul for eternal existence.

I. We find this idea of eternal life contrary to our material surroundings.

Plants, animals, even the original rocks, are undergoing change and decay. Man, God's crowning work of creation, is subject to the same law of death and decay.

Revelation proves to us that there is a future. In spite of all that we see and experience this does not end all.

II. It is revealed that this eternal life so much desired is found in Christ.

Many have died in disappointment because they thought to find the source of eternal youth in nature. Christ, not nature, is the source of things eternal.

III. We discover in Christ's words that this Eternal Life begins here. Christ did not say I will be, but I am. Shall never die (ver. 26).

IV. This eternal life is secured by faith in Christ. Not simply a faith (or belief) that He existed, but a faith that accepts Him as Savior and Redeemer. YIRAH.*

HINTS FOR REVIVAL SERMONS.**The Importunate Savior.**

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

THIS verse proof that Christ is unchanged. Like earthly utterances.

I. Christ's attitude of extreme accessibility—at the door. Not only nearness but approachableness. Great and good people too often distant; difficult to approach; isolated; repellent; no familiarity tolerated. Monarchs, statesmen, etc. Christ different. Children, ailing, sorrowful, sinners, none afraid—all welcomed. Christ still thus near us—accessible.

II. Shows Christ's attitude of patience. Standing: posture of patience—of eager anticipation. Read "have been."

(1) Not only now, but long here waiting. Unlistened to, voice stifled yet not wearied. We soon weary doing good if efforts scorned.

(2) Christ treated as patient people usually are. Impatient attended to, they not. So sinners presume on Christ's patience.

III. Attitude of importunity. Knocking. Not only waits but endeavors to draw attention. Sickness, trial, reproaches of conscience—youth, manhood, bereavement, all along life knocking. Importunity means without a harbor; so is Christ when outside soul. Many strokes fell stubborn oak; He entreats repeatedly; like widow.

IV. Attitude of readiness to depart. If standing may at any moment turn and go. Salvation to-day attainable to-morrow unattainable. Sow in spring or no crop. Stone on mountain-side, long there but slips one day. Christ will not always wait. SCOTUS.*

Jesus Knocking at the Door.

Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.— Rev. iii. 20.

As all power in heaven and earth is given to Jesus, he could force the door of the sinner's heart; but He is polite and will not enter until invited.

I. The door of the sinner's heart shut and locked.

1. By natural depravity. Rom. iii. 10-18.

2. By ignorance. Rom. x. 3; Eph. iv. 17, 18.

3. By lack of consideration. Isa. i. 3; Hag. i. 5-7.

4. By love of the world. James iv. 4; 1 John. ii. 15.

5. By wilful hardness of heart. John v. 40; Heb. iii. 7, 8.

6. By want of reasoning. Is. i. 18.

7. By procrastination. Time-lock—convenient season.

II. Jesus knocking. "Behold"—hark, listen.

1. Who knocks? The divine-human Guest and Savior.

2. Where? At your door. "If any man," etc.

3. When? Now. "I . . . knock." His, the accepted time.

4. How? *a.* With His word. "My voice." *b.* Special providences. *c.* With His pierced and bleeding hands.

5. For what purpose. Welcome, reconciliation, and companionship.

6. In what attitude? Standing, may leave and never return. Hymn, "Behold a stranger at the door."

MUSICUS.*

HINTS FOR MISCELLANEOUS SERMONS.

Better! Better!

*Not as the transgression, so also is the free gift.—*Rom. v. 15.

*Where sin abounded, grace did much more abound.—*Rom. v. 20.

Why should any one find fault with Adam and Eve or cast unjust reflections on God because of the fall, since in Christ, "paradise" is much more than "regained"?

I. Better for this life that the Fall occurred.

1. Adam knew nothing of the length, breadth, height, and depth of the love of God to us in Christ.

2. Adam in Eden had no idea of the Savior's dying love.

3. Adam's righteousness was not equal to that of Christ our righteousness.

4. Adam could sin. Christ is able to keep us from falling.

5. Adam could sing the praises of God for creation, we for creation and redemption.

6. Adam was an honored creature of God; we "kings and priests" and "sons."

II. Better for the life to come.

1. Eden his, heaven ours.

2. He could fall, we can not.

3. His a natural, ours a glorified body.

4. His the songs of the birds, ours the oratorio of heaven.

5. He absent from God; we present. Envy Adam no longer. MUSICUS.*

SUGGESTIVE THEMES AND TEXTS.

Texts and Themes of Recent Sermons.

1. Unseen Forces. "Another parable spake he unto them: the kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal, until the whole was leavened."—Matt. xiii. 33. By Rev. James Heaney, Shamokin, Pa.
2. A Plea for Gentleness as a Factor in the Art of Living. "I beseech you, therefore, by the gentleness of Christ."—2 Cor. x. 1. "Let your gentleness be known unto all men"—Phil. iv. 5. By N. D. Hillis, D.D., Chicago, Ill.
3. Christian Stratagem. "And the three companies blew the trumpets, and broke the pitchers, and held the lamps in their left hands, and the trumpets in their right hands to blow withal. And they stood every man in his place round about the camp, and all the host ran, and cried, and fled."—Judges vii. 20, 21. By T. De Witt Talmage, D.D., Washington, D.C.
4. The Divine Alphabet. "I am the Alpha and Omega, the beginning and the end, the first and the last."—Rev. xxii. 13. By Rev. John L. Ray, Ph.D., Brooklyn, N. Y.
5. Lightening Labor's Load; or, Ohio's Saturday Half-Holiday Law. "He shall judge the poor of the people. He shall save the children of the needy, and shall break in pieces the oppressor."—Ps. lxxii. 4. By Rev. Arthur J. Waugh, Cleveland, Ohio.
6. Life's Highest Aim. "I press toward the mark for the prize of the high calling in Christ Jesus."—Phil. iv. 14. By Rev. Walter Calley, Boston, Mass.
7. Value of Temptation. "Brethren, count it all joy when ye fall into divers temptations."—James i. 2. By Rev. H. Clay Peepels, Rochester, N. Y.
8. A Young Woman's Enemies. "Teach the young women to be wise."—Titus ii. 4. By Rev. J. F. Murray, Hazelwood.
9. The Guarantee of the Resurrection. "He is not here, for he is risen, as he said."—Matt. xxviii. 6. By George F. Pentecost, D.D., London, Eng.
10. Universal Brotherhood. "A certain man went down from Jerusalem to Jericho."—Luke x. 30. By J. H. Williams, D.D., Boston, Mass.
11. The Invisible Man. "Who is the image of the invisible God, the first-born of every creature; etc."—Col. i. 15-17. By Bishop Randolph S. Foster, D.D., LL.D., Boston, Mass.
12. Receptivity and Research. "They received the Word with all readiness of mind and searched the Scriptures daily, whether those things were so."—Acts xvii. 11. By Kerr B. Tupper, D.D., Philadelphia, Pa.
13. Liveth, what the Lord saith unto me, that will I speak."—1 Kings xxii. 14.)
2. The Forfeit of Unwatchfulness. ("When ye go ye shall come unto a people secure, and to a large land: for God hath given it into your hands: a place where there is no want of anything that is in the earth. . . . And they smote them with the edge of the sword, and burnt the city with fire."—Judges xviii. 10, 27.)
3. The God of Storm and of Calm. ("He commandeth and raiseth the stormy wind, which lifteth up the waves thereof. . . . He maketh the storm a calm, so that the waves thereof are still."—Psalm cvii. 25, 29.)
4. The Heart's Director and Direction. ("The Lord direct your hearts into the love of God, and into the patient waiting for [lit. patience of] Christ."—2 Thes. iii. 5.)
5. Woman's Supreme Ornament. ("In like manner also that women adorn themselves . . . not with brodered hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works."—1 Tim. ii. 9, 10.)
6. The Betting Evil. ("And Samson said unto them, I will now put forth a riddle unto you; if ye can certainly declare it me within the seven days of the feast, and find it out, then I will give you thirty sheets [marg. shirts], and thirty change of garments; but if ye can not declare it me, then shall ye give me thirty sheets [marg. shirts], and thirty change of garments."—Judges xiv. 12, 13.)
7. Right at the Bar of the Human Conscience. ("Whether it be right in the sight of God to hearken unto you more than unto God, judge ye."—Acts iv. 19.)
8. The Family Trait of the Household of Christ. ("Whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end."—Hebrews iii. 6.)
9. The Test of Perfectness. ("If any man offend not in word, the same is a perfect man, and able also to bridle the whole body."—James iii. 2.)
10. The Divine Check of Precipitate Profession. ("And a certain scribe came, and said unto him, Master, I will follow thee whithersoever thou goest. And Jesus said unto him, The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head."—Matt. viii. 19, 20.)
11. The Secret of Soul Winning. ("Take heed unto thyself, and unto the doctrine; continue in them; for in doing this thou shalt both save thyself, and them that hear thee."—1 Tim. iv. 16.)
12. The Final Cause of Redemption. ("Who gave Himself for us that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works."—Titus ii. 14.)
13. The Quest of the Resurrection Life. ("If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God."—Col. iii. 1.)

Themes for Pulpit Treatment.

1. The Faithful Teacher's Response to the Popular Demand. ("Speak unto us smooth things."—Isa. xxx. "As the Lord

ILLUSTRATION SECTION.

SIDE LIGHTS FROM SCIENCE AND HISTORY.

LIGHT ON SCRIPTURAL TRUTHS
FROM RECENT SCIENCE AND
HISTORY.

BY REV. GEORGE V. REICHEL, A.M.,
PH.D., BROCKPORT, N. Y.

"THERE IS THAT SCATTERETH AND YET INCREASETH" (Proverbs xi. 24).—The death recently of the famous Professor Hellriegel brings to mind one of the notable discoveries made by this great scientific investigator, and which suggests a new thought regarding the Scriptural law of increase. While we all are familiar with the fact that good seed when sown multiplies itself in a marvelous manner, it is not generally known that some kinds of seeds not only multiply themselves, but also actually leave the soil richer than they found it.

A few scientific men, perhaps, have always been aware of this, but it was left to Hellriegel to make the discovery that the enriching material contained large proportions of nitrogen, one of the essential elements of nature. Among the seeds thus mentioned are those of the pea and bean, in fact almost all of the pod-bearing plants.

Applying the law of increase in its spiritual sense to the act of Christian beneficence, we observe, under the suggestion of the enriching seed, that such an act not only brings spiritual increase of means for further similar acts, but also keeps the heart and life in a state of ever-growing richness, which is the best state of readiness, of fitness for the demands of discipleship at all times.

HOW GOD PROVIDES.—No sooner does the world at large begin to feel a need, then we hear of some new development, a discovery, or an invention calculated to meet that need. In this way God provides. For example, in many parts of the world coal is diffi-

cult to get and exceedingly expensive; men are consequently under the necessity of casting about for a proper substitute. This seems to be supplied in a recent invention by a French naval engineer, whose name is d'Humy. It consists of a compressed oil-cake, which remains impervious to climatic changes, gives off neither smoke nor odor of any sort, and is incapable of either explosion or evaporation. This cake when burning gives off a remarkably intense heat, the process leaving but an insignificant amount of ashes. It is said that one ton of these oil-cakes is equal to thirty tons of coal and costs but between five and ten dollars per ton. As yet the invention has been utilized only by ocean steamship companies.

Another instance of gracious provision for a human demand, tho it may hardly be said to amount to a necessity, is seen in the fact that while fruit merchants are lamenting the failure of the Florida orange crops, thus seriously affecting the fruit trade everywhere, we have just received in the market of Chicago the first shipment of oranges from Arizona. *The Arizona Republican* informs the country that their Arizona fruit is better looking and has a finer flavor than the oranges grown near the sea. As yet, the groves cover only 1,200 acres in the famous Salt River Valley, but the crop will be very heavy.

WEALTH AND HAPPINESS.—While it can be nowhere shown in Scripture that the Bible denies man's right to the possession of wealth, it distinctly tells him, in so many words, that a heavy bank account will by no possible means of itself ever insure happiness.

Indeed, Lawrence Irwell says.

"The experience of mankind has been that there is more happiness to be obtained in the pursuit of wealth than by the possession of it. The condition of true happiness is a

mental condition, and in a healthy mind it is to be found rather in hopeful and persistent effort than in placid contentment with surroundings. Pleasure and excitement usually pall after a time; but there is no limit to the pleasure of expectation.

"The pursuit of riches, by honorable means, as a means to an end,—viz., happiness and the power to bestow happiness—is not only a legitimate, but a natural aspiration. Unfortunately, however, many of us appear to regard money and happiness as synonymous terms, and to act as tho the possession of the former would of necessity bring the latter. In the haste to become rich, many of us forget to be just or honest, and as a consequence, when wealth has been acquired, it fails to produce the peace of mind which we call 'contentment.'"

THE STUDY OF ANCIENT COINS.

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

LIGHT ON FORMS OF WORSHIP.—From the many existing coins we may learn under what particular form the divinities were worshiped and how the people conceived of them. It is particularly interesting for biblical students to-day to see the ancient and gross representations of Baal, Ash-toreth, and Diana; for nations once followed their idolatrous worship. We read that even "Solomon went away after Ashtoreth, the goddess of the Sidonians," and here on the coins we have an ancient portrayal of perhaps the very form under which she appeared to the eyes of her followers.

The name of Baal, the chief deity of all the Canaanitish people, occurs frequently in the Old Testament, and of the various conceptions of this god, that of Baal-Peor, the god of the Moabites, is the one to whose idolatrous worship the Israelites apostatized. This god was identical with Chemosh, but worshiped under a different attribute as the god of war, and to him Solomon in his old age, when his wives had turned away his heart to other gods, built a high place on the Mount of Olives, and perhaps on that eminence that tradition points out as the Mount of Offense.

The Greeks called this war-god *'Αρηλ*, and we have his representation on the coins of Areopolis, the Ar of Moab, as he presented himself to the minds of the Moabites, who worshiped him in sacrificial feasts, and at times added to their sacrifices those of children. On the coin this god is represented as "standing on a pillar, a sword in his right hand, lance and shield in the left, with two torches at his side."

Ashtoreth, or the Astarte, was the chief female deity of the Canaanites, and Solomon introduced her heathenish worship also at Jerusalem, and she is frequently referred to in the Old Testament. She is regarded as identical with the Greek Aphrodite and the Roman Venus Genatrix, the goddess of generation. She is described on coins under the image of a young woman wearing a tutulated, or tuft-like head-dress, and clothed in a tunic high in the neck, not reaching lower than the knees, "but sometimes with a long dress, and one knee bare." Numerous coins bear her figure, and as the chief goddess of the Sidonians and the chief local deity of Tyre the Roman coins of that colony bear her effigy, as well as those of Berytus, struck during the reign of various emperors,—some representing her with crescent horns. Hence Milton writes:

"With those in troop came Ashtoreth, whom the Phenicians called Astarte, queen of Heaven, with crescent horns."

Such records of the past give pictures of their religious faiths that can not be gainsaid, and show how great need there was for the prophets of the Lord and a divine revelation to lead the people to a true conception of a pure and spiritual worship of the Supreme Being who is also our Father as well as our God.

SERGIUS PAULUS, THE PROCONSUL.—The historical value of an ancient coin for documentary and contemporary evidence may be aptly illustrated by reference to St. Luke's account, in the

Acts of the Apostles, of Paul's meeting with Sergius Paulus at Paphos. For more than a century of discussion the historical accuracy of the sacred historian was scouted because he calls the ruler at Paphos a proconsul. Many historical critics denied the applicability of that title to the ruler at his time, claiming that he must have been a propretor or procurator appointed by the emperor, instead of being a proconsul appointed by the Senate. They were misled by the geographer Strabo, who placed Cyprus among the imperial provinces, as indeed the Emperor Augustus, about B. C. 30, designated; but, as Dion Cassius states, it was changed five years later to a Senatorial province: hence the Senate made the appointment of the ruler and he was properly designated a

proconsul. All doubt was removed and controversy ended by the discovery of three coins of Cominus Proclus, struck at Cyprus during the reign of Claudius and at the time when Paul visited this island; and on those three contemporary coins we have the identical Greek word that St. Luke employs to designate the office of the Proconsul Sergius Paulus whom he met on this island. Those three coins afforded a remarkable vindication of the historical accuracy of the sacred narrative from unquestioned contemporary evidence.

Since then a mutilated inscription has been found bearing the very name and title of the "governor" whom Paul met at Paphos, viz., "Under Paulus the Proconsul,"—demonstrating Luke's historical accuracy.

HELPS AND HINTS, TEXTUAL AND TOPICAL.

By ARTHUR T. PIERSON, D. D.

"Be Renewed in the Spirit of Your Mind."

EPHES. iv. 23.—This epistle is divisible into two parts; and the turning-point from the doctrinal to the practical is chap. iv. 17: "This I say, therefore," etc.; "That ye henceforth walk," etc.

In the midst of a score of exhortations pertaining to practical holiness, is this: "Be renewed in the spirit of your mind," which touches the very foundation of character. The inmost secret and source of conduct and character is disposition, well expressed by the phrase "spirit of your mind." And we are bidden to be renewed—for manifestly no man can renew himself so radically. Paul, in Rom. xii. 2, teaches the same lesson—there using a stronger word—"be ye transformed [transfigured] by the renewing of your minds." Peter speaks of "the ornament of a meek and quiet spirit," as in God's sight of great price.

So we have presented to us the fact

that it is our duty and privilege to undergo a renewal so radical that it involves the habitual frame of mind and temper—a transfiguration, which makes the beauty of the Lord our God to be upon us—a decoration which is so beautiful that even God Himself delights in it as a priceless ornament.

Consider—

1. That our greatest need in sanctification is an entire renewal of inward temper and disposition.

2. That nothing less will suffice—repression and suppression of the evil within us is only a negative conquest. We need displacement of the evil by the good.

3. That God's Word bids us be content with nothing less than such a radical change of spirit.

4. That it presents examples, abundant and varied, of such immediate transformations, *e. g.*, Peter, James, John, Saul of Tarsus, as seen if we contrast them before and after being filled with the Holy Ghost.

Reason and Faith.

MATT. vi. 22, 23.—God has made us with two eyes, intended to use both so as to see one object. Single vision with double organs—binocular vision—is the perfection of sight. There is a corresponding truth in the spiritual sphere.

For example, we have two faculties for the apprehension and appropriation of spiritual truth: Reason and Faith; the former intellectual, the latter largely intuitive, emotional. Reason asks a reason—why, how, wherefore? Faith accepts testimony and rests upon the person who bears witness.

Now reason and faith often seem in conflict but are not. Reason prepares the way for faith, and then both act jointly. We are not called to exercise blind faith—“*Fides carbonarai*”—but to be ready always to give answer to every man who asks a reason. Blind belief may be credulity.

If God gave the Bible it must bear His signature and seal. And it does. For example, Messianic prophecy, with its three hundred and thirty-three predictions of coming Christ, in the hands of the Jews more than four centuries before Christ came, is one undoubted seal of God, attesting both the Scriptures as inspired and the Christ as divine. Such seals of God are put on the Word that reason may be satisfied when it weighs the evidence.

There are three questions which belong to reason to answer: first, Is this Bible the book of God? second, What does it teach? third, What relation has its teaching to my duty? When these are settled, faith accepts the word as authoritative and no longer stumbles at its mysteries, but rather expects God's thoughts will be above our thoughts. Thus where reason's province ends, faith's begins.

Truth Spherical.

Now, as to truth, it is spherical; and in any sphere only one half is toward us and visible. Yet we do not distrust

the fact that there is another half. So we must learn that we see only half truths, but that the half we do not see is no less real and important.

Let me give two or three illustrations:

1. Body and spirit. In Genesis we read that God made man out of the dust of the ground and breathed into his nostrils the breath of life, and in Ecclesiastes, “then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it.” Here is the only satisfactory explanation of man—of life and death. As John Hunter taught, “Life precedes organization and is the cause of it, not the result of it.” Man is composed of body and spirit, spirit independent of the body and capable of subsisting apart from it, in the image of God's independence and intelligence and immortality. This is the only theory of man which answers all the problems. From all excursions into man's philosophy we return at last to rest only in God's.

2. The temporal and the eternal. Comp. 2 Cor. iv. 16–18. There is a world of matter and a world of mind: one is visible and tangible, the other subtle and comparatively unreal because invisible. How any man with both eyes active can fail to see this unseen realm is hard to understand. Life is a ladder, resting on things grossly material, but as we ascend we leave matter below and get nearer to immaterial yet indisputable verities: we find substances that five senses can test, others that can be tested by only four others by only three, two, one; and analogy would show that if we still ascend we shall find other forms of existence as real, yet entirely beyond sense. As soon as we accept the reality and verity of the unseen, we get out of difficulty. The eternal is not future but present; we are living in two worlds at once—part of us, the inward man, pertains to the Eternal; part of us, the outward man, to the temporal. Here again God's solution is the only

one in which we can rest. Ecclesiastes is meant to teach us that "under the sun" we get only a half-view, vexatious and vain; only he who gets high enough to look above and beyond the sun, can see the "whole of man."

3. Self and others. Here are two other half-truths that constitute one sphere. We must look at both to get God's idea of life and joy and service. Compare xvi. 25; John xii. 24, 25. The temptation is, as self is the half toward us—closest in contact—to live for self, to gather selfish gains, seek selfish pleasure, advantage, advancement. But the Word of God teaches us that the very seeking of self is a loss of the higher self. Gains are for the end of enriching others, whether the gains be in money or culture. He only knows the highest object of riches who uses wealth to enrich others; he alone understands the use of learning who instructs ignorance. The miser and monk have this in common—that a cell is big enough for either. Christ had a holy horror of abiding alone—He would rather die, to bring forth fruit, and we, here to-day, are a part of His first fruits.

Take these three lessons together: Man is body and spirit; belongs to two worlds, the temporal and eternal; and is to live for self only so far as he can also live for others, and what lessons they are to learn and put in practise!

For example, consider their bearing on service. We are not independent of each other. Every man helps or hinders every other man. We all know how much we are affected by our environment. If it be unfavorable we have to resist it, if favorable it assists and uplifts us. Now the highest duty and privilege is to furnish the best possible environment for every other man of the race. This is the simple secret of missions. Missionary is apostle spelled Latinwise, and reverse-ly; both words mean one who is sent. What is our mission? To help create for the rest of our race a set of surroundings favorable to their best good for time and eternity; and so much

more important is the race than the individual that the individual is to be content to lose himself in others—to sink his own pleasure, treasure, and even profit in the larger welfare of the family of man. When this is the actual spirit guiding us we are missionaries, whether in Northfield, Chicago, St. Louis, London, or in Canton, Calcutta or Constantinople. For this God supremely cares—not for the field we are in, but for the manner of men we are and the manner of spirit we are of.

Regard your spirit as the immortal part, and the unseen world as the highest verity; look on yourself as only a contribution to the race's uplifting and salvation, to be sacrificed for others' good. Selfishness reverses this law and sacrifices others for self. Settle forever the question that wherever God calls, and to whatever, He shall find you obedient. If he guides you by His counsel, the glory will follow even while you obey as well as afterward. Selfishness is the magic skin which shrinks with each indulgence. We grow narrower and more contracted with each gratification that terminates on self. We grow greater, larger, nobler, with every sacrifice accepted for others.

Steps up the Mount.

EPHES i. 12-14.—This epistle is the Alps of the New Testament, and here is the first mountain peak in the range. It is well to note the steps by which we ascend to the summit.

1. Ye heard the Word of Truth, the Gospel of your salvation.

2. "After that" ye believed—"in whom ye trusted."

3. "After that"—ye were sealed with that Holy Spirit of promise which is the earnest of your inheritance.

4. Until the redemption of the purchased possession, unto the praise of His glory.

Here we have four great stages in the ascent, and each presents a double truth; but the whole history of a believing soul is here outlined, from the first

hearing of the message to the final entrance into glory.

It will richly repay us to meditate on these great steps of the upward climb to glory.

1. Ye heard the Word of Truth—the gospel of your salvation. Faith comes by hearing. And the first sign that hearing is to be unto salvation is that the Word of God is felt to be the Truth, and not cunningly devised fables—verities, not speculations to be “bought” at any price but sold at none: and that here alone is the good tidings of salvation. It might be truth and not a gospel of salvation. But the grand thing about it is that it saves the penitent and believing soul. No other religion ever answers the question, “What must I do to be saved?”

2. After hearing comes believing and trusting. We believe a message, we trust a person. No belief is saving un-

til it leads to trust, and trust means a commitment. Abram believed in the Lord (Gen. xv. 6), literally he “amened the Lord.” Amen means “it shall be so,” *i.e.*, when God promised, altho the thing promised was to the last degree humanly impossible, Abram counted God’s promise as good as God’s performance. So, Paul in the shipwreck said to his fellow-passengers, and now “I believe God that it shall be even as it was told me.” He “amened” God as Abram had before him. To believe so that your trust is saving faith.

3. Next comes the sealing of the Spirit. Sealing is an act of attestation—it confirms a document. And here the sealing of the Spirit evidently means God’s attestation of the believer as His own. “Having this seal: the Lord knoweth them that are his.”

ILLUSTRATIONS AND SIMILES.

AGAINST AND FOR.—Everything fights against a man who is not on God’s side; while he who does right, not because it is profitable, but because it is right, who loves the truth, arms himself with God’s power—the universe is on his side.—*F. W. Robertson.*

RELATION OF THE TWO LIVES.—This life is but the cradle of the other. What avail then sickness, time, old age, death—different degrees of a metamorphosis which doubtless has here below only its beginnings.—*Joubert.*

MISSION OF POLITENESS.—Politeness is a kind of anesthetic which envelops the asperities of our character, so that other people be not wounded by them. We should never be without it, even when we contend with the rude.—*Joubert.*

THIS WORLD A SCORPION TO THE WORLDLY.—Wherefore know, that the things of the world and all its delights and pleasures they have seized and possessed, without Me, but with disordinate love of self, and these things are like the scorpion which I showed thee in the beginning, after the figure of the tree, telling thee that it carries gold in front and venom behind, and that the venom was not without the gold, nor the gold without the venom; but that the gold was seen first, and that no one preserved himself from the venom except those who were illuminated by the light of faith.—*Catherine of Siena.*

LOBSTER-MEN.—A lobster (and the same may be seen in the prawn) always faces you, as if ready to maintain his post, and do battle; but when you approach, he gives a flap with his tail, and flies back two or three feet; and so on, again and again, al-

ways showing his assailants a bold front, and always retreating. I have met with many such men.—*Archbishop Whateley.*

TRUTH BY SEEKING.—Truth now must be sought, and that with care and diligence before we find it. Jewels do not use to lie upon the surface of the earth; highways are seldom paved with gold; what is most worth our finding calls for the greatest search.—*Stillingfleet.*

THE HIDDEN POWER.—Behind every new missionary effort there is somewhere a new Pentecost, a grand receptive hour, when heaven opens to send down a fuller measure of grace, and the heart of the church is wonderfully enlarged to take it in. Behind William Carey and the modern missions there were the Wesleys and Whitfields and the great Evangelical revival. Behind the Moravian missions there was that wonderful opening of the heart to the Holy Ghost known—perhaps vulgarly—as German Pietism. Behind even the Jesuit missions there was a strange new revelation, an unsealing of vision given to a few men like Xavier and Loyola, of the entrancing beauty of Jesus. Behind every forward movement there is an inrush of Cross power and of the Holy Ghost, a church throbbing, thrilling, excited, burning with the consciousness of its privileges and the sweets of Jesus’ love! And then from a hundred lips there comes a cry, “Here am I; send me!” and from a thousand lips leaps the song:

“Oh, that the world might taste and see the riches of His grace;
The arms of love which compassed me would all mankind embrace.”

—*J. Gershom Greenough.*

EXEGETICAL AND EXPOSITORY SECTION.

THE SYMBOLISM OF NUMBER THE KEY TO THE APOCALYPSE.

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THE imagery of the Book of Revelations is unique. Its lofty conceptions, its sublime scenes, its surpassing richness in panoramic view, find no parallel in all literature. What is most beautiful in the imagery of Isaiah, Ezekiel, and Daniel is appropriated and interwoven in this grand "mosaic." But the very imagery so clear and intelligible to the Jew, nourished and reared on the symbolism of the tabernacle and temple, would serve but to confuse and to puzzle the Gentile. The very key to open the vista of prophecy to the Jew, only locked the mysteries of the book the more securely against the Gentile. It is even the same to-day. To comprehend its symbolism in relation to the interpretation of the book is largely to comprehend the book. How vast is the domain whence the symbols are taken! Heaven and earth, sea and air, death and hell, furnish their quota. Color, form, and number occupy a large and prominent part in the pictures of the Apocalypse.

In this brief paper attention is called to the symbolic value of number as used in these sublime pictures. Number was the harmony of heaven and earth, the guide of divine and human life, according to the Pythagorean philosophers. It controlled the movements of the heavenly bodies, the laws of music, and the harmony of the spheres.

Egyptians, Greeks, Romans, Assyrians, Hindoos, and Chinese as well as the Hebrews employed number both literally and symbolically. Virgil sang of symbolic number, thus:

"Around his waxen image first I wind
Three woolen fillets of three colors joined,
Thrice bind about his thrice devoted head,
Which round the sacred altar thrice is led;
Unequal numbers please the gods."

Number was extensively used in a symbolic sense by the Jews, as clearly appears in the Old and New Testament, as well as in the Mishna and Gemara. With this use of number the Apostle John was doubtless well acquainted, as appears abundantly in this work. Here number signifies neither quantity nor degrees of quality but distinct ideas. Throughout the entire book invariably the symbolic use is sustained. Thus, one third denotes a good part. So the rabbis taught. "When Rabbi Akiba prayed, wept, rent his garments, put off his shoes, and sat in the dust, the world was struck with a curse, and then the third part of the wheat, the third part of the barley, and the third part of the olives was smitten."

One half indicates something brief, as in delay. Five was a broken ten, three and a half a broken seven, and one half a broken whole. One half occurs but once in the book (viii. 1): "And when he had opened the seventh seal, there was silence in heaven about the space of half an hour." It was the profound silence of great expectation as the seven angels, trumpet in hand, took their places before the throne and prepared to sound. As when, in the solemn court of justice, the jurors take their places prepared to render their verdict of life or death, and a deep hush of silence comes instinctively over an anxious and expectant assembly, so here. The thunders, lightnings, and voices issuing from the throne ceased; harpers ceased their harping; the living creatures and angels united in the all-pervading silence. It was short enough to be complete and yet long enough to open the next scene.

Two occurs sixteen times meaning all, or a sufficient number to perform a definite work. God's two witnesses (xi. 1-10) denote all true witnesses for Christ in all ages and lands until He come again. Not two individuals, as

Moses and Elijah are meant, but all servants of their Lord, who are faithful unto death.

The two horns of the lamb-like beast refer to all perverters of the truth, making up the man of sin. These constitute the power of the Antichrist.

The two olive-trees and candlesticks denote the entire medium of grace—supply for all the Church of God (xi. 4).

The two wings given the woman (xii. 4) denote all the divine assistance she received in her flight from the dragon. On the wings of faith she ascended to her Lord who kept her in safety, and still keeps her in peace under the shadow of His wing.

Three is a divine number pointing to the Trinity, to heaven, and the supernatural. Even pagan nations used it in this sense. Unequal numbers were pleasing to the gods. The power of the gods was indicated by a triplex sign, as the three-forked lightning of Jupiter, the trident of Neptune, and the three-headed dog of Pluto. The Egyptians divided their whole pantheon into groups of three, each triad having a local dominion. Three characterized the gods as immortal, infinite, and divine, in contrast with their worshippers who were mortal, finite, and human. It is similarly employed throughout the Apocalypse.

Four is a world-number. It has been used by both Pagans and Hebrews to denote universality, the entire material world. There are four winds, four elements, four seasons, four quarters of the earth, and four quarters of heaven. It was decidedly the cosmic number. In the Hebrew literature of the Old Testament four pointed directly to the Jewish Church and the revelation of God made therein. Jehovah manifested His glory in the quadrangular plan of both tabernacle and temple, and in the New Testament, in the quadrangular city of gold, the New Jerusalem of this book. Four occurs seventeen times in these pictures, indicating universality. Thus, for ex-

ample, the four winds, four angels, and four quarters of the earth refer to the universality of the judgments coming upon the impenitent and ungodly.

The four living creatures (iv. 6-11) represent all the creation of God from man downward, as far as these creatures are permitted to participate in redemption. They represent before the throne the whole creation—*πασα ἡκτίσις*, which the Apostle Paul assures us earnestly await the manifestation of the sons of God, long for deliverance from the bondage of corruption, travail in pain together until now (Rom. viii. 19-22).

Five occurs but twice, denoting a brief period. The locusts, under their captain, the "fallen star" of the bottomless pit, are permitted to torment men for a definite period.

Six was regarded as a mark of coming doom. Like sin, it failed to reach its mark. Tho coming near seven, the ideal number, it fell short. Eight went beyond the perfect number, indicating a new relationship, a new life—it was therefore symbolical of regeneration and resurrection, Christ rose from the dead on the eighth day, children were to be circumcised on the eighth day; but six meant doom, because it fell as far short of seven as eight went beyond that number.

It was, therefore, to the Jew portentous of approaching doom.

Seven denotes completeness, unity, and universality. In these visions it occurs forty times. We read of seven churches, seven lamps, seven seals, seven horns, seven eyes, seven angels, seven trumpets, seven thunders, seven mountains, the seven last plagues, and the seven spirits of God. Seven combines the divine and the human. It represents the union of four and three—the world and heavenly numbers. The seven churches represent the different characteristics of the one, universal Church of God. The sevenfold plan of this book indicates its unity of purpose, completeness of execution, and vastness of scope. It indicates God revealing Himself for, in, and through His

people—the spiritual communion between the Creator and His Church.

Ten is a world-number.

The Pythagoreans called it "heaven" because it marks the boundary of number. Stars were grouped in clusters of tens, armies were so enrolled, property was reckoned by tens. By ten successive flats the world was made, by ten divisions, beginning with the words, "These are the generations," the book of Genesis is constructed. By the "ten words" of Sinai God spake to the Jews and, through them, to the entire human race. The "ten horns," and "ten diadems" denote world, power, the kingdom of the beast as distinguished from the kingdom of Christ.

Twelve is the church-number. Twelve patriarchs represent the church under the old dispensation, and twelve apostles, the church under the new; these twenty-four elders symbolize the church of God under both dispensations. Twelve occurs frequently in the Old Testament. We read of twelve tribes, twelve pillars, twelve loaves, twelve stones, and twelve sons. This number multiplied by itself and the result by one thousand, the heavenly number, gives the entire ideal family of God's sealed ones, the 144,000 gathered, not from Israel alone, but out of every nation, tribe, kindred, and tongue (vii. 4, 9, 14, 15; xiv. 1-5).

SCHOOL OF BIBLE STUDY.

By D. S. GREGORY, DD., LL.D.

PROPHETS OF THE BABYLONIAN PERIOD.

In the closing years of the independent existence of the Kingdom of Judah—from 640 to 606 B.C.—the Prophets *Nahum, Habakkuk, Zephaniah, and Jeremiah* wrought for such ends as:

(1) To save the Kingdom of Judah, if possible, from impending destruction by the Chaldean or Babylonian Empire.

(2) To prepare the Chosen People for the seventy years of Captivity and Exile with their processes of chastisement, correction, and sifting.

(3) To give direction in the transfer of the sphere of the Chosen People to the wider limits of the Oriental World, to make their religion universal.

The *Written Prophecies* of this period—and especially those of *Jeremiah*—can not be understood without a comprehensive knowledge of *the condition and history of the Jews* and of *their relation to the Gentile races*, especially involved in the great providential movements of the age. It is possible here barely to suggest *some of the important*

features as a guide to investigation and a help to interpretation.

A. *The Moral Condition of the Chosen People.*—This period in the history of Judah followed immediately upon the dark and bloody age of Manasseh and Amon, already briefly characterized in the July number of this REVIEW. It therefore opened with the people sunk in corruption and degradation so awful as to be almost beyond our conception, and which were only intensified by the accession of the child-king, Josiah. This moral condition naturally raised the problem of Theodicy which Habakkuk solved, and darkened all the prophetic pictures of the age.

[Reckoned from the beginning of the reign of Josiah, 640 B.C., to the first deportation of captives by Nebuchadnezzar, 606 B.C.,—from which the seventy years of the Captivity are usually reckoned—the period embraces *thirty-six years only*. The prophetic activity of the period properly extends, however, to the final destruction of Jerusalem by Nebuchadnezzar, 587 B.C., making in all *fifty-three years*. Jeremiah, who stayed behind in Judea with a remnant of the poorer people, under the government of Gedaliah, was carried away by them to Egypt after the

murder of Gedaliah, where he probably continued his prophetic work until about 585 B.C.]

B. *Foreign Environment of the People.*

—In this period Assyria passes away (625 B.C.); Media and Babylon came into prominence; Egypt with a strong dynasty measures military strength with Babylon; Babylon, under Nebuchadnezzar her greatest ruler, becomes the overshadowing empire of the Oriental World.

[In the time of Josiah the foreign relations of Judah were favorable to reform. He had the friendship of Egypt without any entangling alliance. Assyria was tottering to its fall, Nineveh having been destroyed by the allied forces of Media and Babylon in the very middle of the Great Reformation (625 B.C.), the prophecies of Isaiah, Nahum, and Zephaniah being thus fulfilled.

In the period of destruction, under Jehoiachin and Zedekiah, the foreign relations were equally fitted for the work of judgment, the war of Egypt upon Babylon bringing down upon Judah the destroying power of Nebuchadnezzar.]

C. *The Historical Events of the Period.*

—These may be grouped as follows:

I. *The Last Great Reform Struggle*—its success and its failure,—covering the reign of Josiah, 640 to 606 B.C. See 2 Kings xxii., xxiii.; 2 Chron. xxxiv.—xxxv. 6.

[The reign of Josiah included (1) *the work of active reform*, closing with the eighteenth year of his reign, 622 B.C.; (2) *the hopeless struggle* for 13 years (622-609 B.C.) against the corruption of the people and the tide of reaction, closing with the merciful removal of Josiah by death in the battle at Megiddo, in fulfilment of prophecy (2 Kings xxii. 20), from the evils to come. The history of this period needs to be studied thoroughly.]

II. *The Final Destruction and Scattering of Judah* (609-582 B.C.), covering the reigns of *Jehoahaz*, the last king chosen by the people (3 months); of *Jehoiachin*, set up by Egypt (11 years); of *Jehoiachin* (3 months); of *Zedekiah*, made king by Babylon (11 years). See 2 Kings xxiv., xxv. 21; 2 Chron. xxxvi.; Jeremiah xxxix. and lii. The principal events of the period were:

(I.) *The First Capture of Jerusalem*, 606 B.C.

[Nebuchadnezzar, king of Babylon, having defeated Pharaoh-Necho at Carchemish, took Jerusalem, brought Jehoiachin into subjection, seized and carried away various vessels of the Temple, and conducted several noble youths as captives, among whom was *Daniel*, to Babylon.

N. B. This *First Deportation* was the beginning of the *Captivity* of seventy years, already predicted by Jeremiah (Ch. xxxv. 11, 12; xxix. 10.)

(II.) *The Second Capture of Jerusalem* by Nebuchadnezzar, 598 B.C.

[Jehoiachin defiantly burned the warning prophecies of Jeremiah (Jer. xxxvi. 9), and later, encouraged by Egypt, rebelled against Babylon, which led to the *second capture* of Jerusalem by Nebuchadnezzar, the making of Jehoiachin captive, and the setting up of Jehoiachin in his stead.

In the *Second Deportation* Nebuchadnezzar carried away to Babylon the king and the principal men and skilled artisans, leaving only the poorer class behind. All the treasures of the Temple were likewise taken. Among the captives were *Ezekiel*, not yet commissioned as a prophet, and *Shimei*, the grandfather of *Mordecai*. Ezekiel with many of the better class was carried to Chebar, in Mesopotamia, where they were probably employed in excavating the *Nahr Malcha*, or Royal Canal of Nebuchadnezzar.

N. B. That the King of Babylon dealt so leniently with the Jews, was doubtless due to the fact that he had already received the first of the divine revelations recorded in the Book of Daniel.]

(III.) *The Third Capture of Jerusalem* by Nebuchadnezzar, and its *Destruction*, 587 B.C.

[Zedekiah, relying on a covenant with Pharaoh-Hophra, in spite of the warnings of Jeremiah, rebelled in the ninth year of his reign (590 B.C.), when Nebuchadnezzar again besieged Jerusalem, and after a siege of more than two years took and utterly destroyed the city, removing the last of the sacred vessels to Babylon.

N. B. Nebuchadnezzar left a few of the rural population behind to till the land. Over these he made Gedaliah governor, with his residence and a small garrison of Chaldee soldiers at Mizpah. Gedaliah was a good ruler and friendly to Jeremiah, and many fugitives doubtless gathered in the colony. He was, however, assassinated by Ishmael, a Jewish fanatic of the royal family, when he had held his office only two months, and the people, fearing the vengeance of the Chaldees, fled into Egypt taking Jeremiah with them. See 2 Kings xxv. 22-26; Jer. xl.-xliv.]

D. *Preparation for the Future World-Religion.*—The dispersion of the Chosen

People is thus seen to be an essential part in transforming the Jewish religion from its narrow form as the religion of a particular nation to its universal form as the religion for the world. The centers of the dispersion were to be centers for leavening the world with the truths of the Divine Religion.

[1. *Babylon*, the capital and center of trade, learning, and culture, was the center for influencing the Oriental World by the Jews, through its great monarchs, Nebuchadnezzar, Cyrus, Xerxes, Artaxerxes, etc.; by such Jews as Daniel, Ezra, Nehemiah, Mordecai, Esther, etc. 2. *Chebar*, in upper Mesopotamia, as a center for skilled artisans and the common people, was a fit place for reaching and influencing these classes in the Oriental races, and for Ezekiel to train a remnant to return for the work needed in restoring the Temple and Jerusalem. 3. The colony in *Egypt* prepared the way for leavening the Greek and Roman World with the truths of the Divine Religion, when Alexandria became, later in history, the center of Greek learning and philosophy and the scene of the Septuagint translation of the Old-Testament Scriptures.]

The *Prophets of the Babylonian Period*—*Nahum*, *Habakkuk*, *Zephaniah*, *Jeremiah*—represent the struggle of Divine Grace to save Judah from destruction by *Babylon* which was then coming forward to take the place of Assyria as a great Oriental World-Monarchy. The prophetic vision is directed especially to these great monarchies in their relations to the Divine Judgments upon Judah, while at the same time taking in glimpses of restoration and future theocratic glory.

These Prophets were thus peculiarly *Prophets of Judgment*. *Nahum* foretells the destruction of Nineveh, or the Assyrian Empire; *Zephaniah*, of Babylon, or the Chaldean Empire; *Habakkuk*, of Babylon; *Jeremiah*, of all the surrounding Gentile nations.

First Prophet—Nahum.

Nahum was a native of Elkosh (probably in Galilee). His *Burden* (or utterance) concerning *Nineveh* was uttered while Assyria was still at the height of its power (ch. i. 12; ii. 1; iii. 1, 2),

but after it had annihilated Israel (ch. ii. 3) and had also deeply humiliated Judah (ch. i. 9, 11, 12). His mission was to encourage Judah in its deep humiliation and anxious suspense, by predicting the destruction of *Nineveh*, i. e., of Assyria, the worldly power that had overthrown Israel, and by thereby showing the Chosen People that the covenant *Jehovah* was an almighty Protector for them against that power, and a sure refuge in their impending struggle with the rising *Babylon*, the Chaldean World-Monarchy.

The *Burden of Nineveh* is a sublime description of the avenging of the people of *Jehovah*, presenting a most graphic picture of the capture of that great city (625 B.C.) and the destruction of the Empire of which it was the capital. The Book consists of a single Poem of Three Strophes corresponding to its three chapters:

Strophe First. The vision of *Jehovah's* justice manifested in the destruction of His enemies and the deliverance of His Chosen People. Ch. i.

Strophe Second. The vision of the coming siege and the capture of *Nineveh*. Ch. ii.

Strophe Third. A sketch of the crimes of that bloody city as the cause of her inevitable and irremediable destruction in which all nations exult. Ch. iii.

Second Prophet—Habakkuk.

The mission of *Habakkuk* was evidently in an age of great moral corruption, in short, of incredible wickedness, as is shown by the opening of the prophecy (ch. i. 2-4). He apparently refers to the appearing of the Chaldean and the invasion of Judah as a work to come to pass in the "days" of those whom he addresses (ch. i. 5-10), and therefore as being near at hand. The indications would seem to point, as some think, to the time of *Josiah*; or, as others think, to the days of *Jehoiachim*.

The incredible wickedness which the Prophet sees abounding everywhere seems wholly inconsistent with an ever-

lasting, holy, and almighty God upon the throne of the universe (ch. i. 12-14), and raises in his mind the great and ever-recurring *Problem of Theodicy*. This he would solve by recalling to mind the eternity of Jehovah (ch. i. 1), with whom "one day is as a thousand years and a thousand years as one day;" by watching for what Jehovah has to say concerning it, who teaches him clearly that the judgment "tarry" it will not "loiter" (ch. ii. 3), but is only the waiting of the long-suffering mercy of Jehovah; and by remembering that "Jehovah is in His holy temple" (ch. ii. 20). Habakkuk thus furnishes, from a different point of view from that of the Book of Job and in its most general aspect, *The Old Testament Theodicy*, and uses it, in the midst of the awful corruption and under the shadow of impending judgment, to sustain the faith and hope of those who remain faithful to the covenant.

"The *Prophecy of Habakkuk* is clothed in dramatic form,—man questioning and complaining, God answering with threatening." The "*Burden which Habakkuk the Prophet did see*" may be outlined as follows:

Part First. The dramatic announcement, as "just at hand," of the fearful impending judgment on the Theocracy through the Chaldeans, because of the prevalent moral corruption among the Chosen People. Ch. i.

Part Second. The downfall, presented in a fivefold wo, of these arrogant, violent, God-forgetting, and idolatrous Chaldeans. Ch. ii.

Part Third. A prayer, or song, or ode, recording the Prophet's impressions and feelings produced by these two divine revelations when pondered in the light of Jehovah's wonderful doings in the past—in which Habakkuk (1) beseeches Jehovah to mingle mercy with wrath, and then (2) beholds the manifestations of His mighty power visiting destruction upon the Chaldean foes, but bearing joy and salvation to His people. Ch. iii.

Third Prophet—Zephaniah.

From the general and more remote the Prophets of this period pass, in Zephaniah, to the more specific, concrete, and definite. *Zephaniah*, the great-great-grandson of Hezekiah, prophesied in the reign of Josiah. From the notice of the public worship of Jehovah as existing (ch. iii. 4, 5), and the rebuke of the remnant of the Baal-worship and idolatry as existing at the same time (ch. i. 4, 5), in connection with the fact that the destruction of Nineveh is still only impending (ch. ii. 13), it seems to be pretty clear that he prophesied in cooperation with and in support of Josiah, "the last dying glory of the kingdom of David," and sought to give an impulse to *Josiah's Reformation in Judah*, a work enforced by the example and authority of that pious king, but not heartily entered into by the princes and people, who were fast ripening for judgment. See 2 Kings xxii. 14-20.

Zephaniah portrays the dreadful corruption, and predicts the equally terrible judgment in the downfall of Jerusalem; yet promises future restoration. In common with Jeremiah and Ezekiel he takes up utterances of judgment by the older Prophets that had been only in part fulfilled by the Assyrians, and repeats them as now about to find a new and more complete fulfillment at the hands of Babylon.

His prophecy takes in *not only Judah but the World*, since history at this time had reached the point where "the power of the Chaldeans began to rise in such a manner as to threaten danger to all nations." The Book falls into *Three Parts*:

Part First. The Prophet in the name of Jehovah denounces the idolatry and other sins of Judah, and predicts the approaching day of Jehovah's wrath. Ch. i.-ii. 2.

Part Second. He calls all the meek of the earth to repentance, and predicts the approaching day of Jehovah's wrath for all nations as well as for

Judah and Jerusalem. Ch. ii. 3-iii. 3.

Part Third. He promises and predicts the Messianic salvation for the faithful remnant, when the judgment shall pass by and Jehovah "shall make them a praise among all the people of the earth." Ch. iii. 9-20.

Zephaniah was thus a powerful auxiliary to Josiah in the great Reform in religion.

Fourth Prophet—Jeremiah.

Jeremiah, son of Hilkiah, a priest of Anathoth, was the last and greatest prophet of the Babylonian period, as Isaiah had been of the Assyrian period. He was called to the prophetic office when still very young (ch. i. 6), in the thirteenth year of Josiah (627 B.C.), two years before the fall of Nineveh, and about seventy years after the death of Isaiah (ch. i. 2; xxv. 3), at the close of the period of prophetic silence.

He was the contemporary of Habakkuk and Zephaniah, and of Ezekiel and Daniel in the earlier years of their prophetic ministry. He prophesied under the kings Josiah, Jehoiachin, Jehoiachin, and Zedekiah, and, after the destruction of Jerusalem, among the few left behind by Nebuchadnezzar in Judah, and later in Egypt to his countrymen who, contrary to the command of Jehovah, had fled thither,—so that his prophetic activity extended through almost 50 years. But his *written prophecies* closed with the captivity of Judah, in the eleventh year of Zedekiah, which is mentioned (ch. i. 3) as the closing point of his ministry.

His prophecies, therefore, covered the period of the *Death-Struggle of the Kingdom of Judah*, in which that Kingdom was hurrying irresistibly to its final ruin. His name, Jeremiah, signifies "Jehovah throws" (see Ex. xv. 1). That he bore the name as an indication of the character of his mission appears from ch. i. 10, in which the Lord sets his task:

"See, I set thee to-day over the nations and over the kingdoms, to root out and to pull down, to destroy and to throw down, to build and to plant."

The *judging and destructive activity* to be exercised by the prophet as an instrument of God is here placed at the beginning and four appellations devoted to it, while only two are given to his constructive activity. His destructive activity took in not only the Covenant People, but also "all the inhabitants of the earth" (ch. i. 14). He was peculiarly the herald of the destructive judgment by the Chaldeans upon the whole World.

His mission led him to keep constantly before the People the dark picture of the *Babylonish Conquest*, illumined by a few Messianic touches only, and gave him the name of *The Weeping Prophet*. Apparently mild and easily moved, and yet with an unswerving purpose and a rock-ribbed strength underlying all, he has been called *The John of the Old Testament*. As a preacher of repentance and judgment among a perverse and covenant-breaking generation, who had forsaken Jehovah to serve idols, and who were always ready to seek help from the heathen powers rather than from Jehovah, Jeremiah was constantly subjected to cruel persecutions, to murderous assaults, and to imprisonment, from the corrupt priesthood, the false prophets, the apostate kings, Jehoiachin and Zedekiah, through all which nothing but the promised divine protection (ch. i. 18) with which he entered upon his mission, could have carried him in safety.

The prophecies of Jeremiah can not be understood except in the light of the history, providential drift, and prophetic purposes of the successive periods to which they belong. The main features will be found in the broad outline just given.

Regarding the *Central Message of Destruction* recorded in ch. xxv. 11, it may be said that it was a fulfilment of the prophecy in Leviticus xxvi. 34, of the punishment to follow the *Neglect of the Sabbath Year*. By actual calculation this neglect had extended over a period of exactly 490 years, so that Je-

hovah had been robbed of 70 years. This Jehovah was to take in exact Sabbath measure, in the Captivity, from 606 to 536 B.C. This *emphasis upon the 70 years* is peculiar to Jeremiah.

Regarding the *Messianic Features* of his prophecies, Hengstenberg ("Christology," vol. ii., p. 370) writes: "In announcing the Messiah from the house of David (ch. xxii. 5; xxx. 9; xxxiii. 15) Jeremiah agrees with the former prophets. The *Messianic features peculiar to him* are the following:

"(1) The announcement of a revelation of God, which by far outshines the former one from above the Ark of the Covenant (ch. iii. 14-17).

"(2) The announcement of a new covenant, distinguished from the former by greater richness in the forgiveness of sins, and the outpouring of the Holy Spirit (ch. xxxi. 31-34).

"(3) The impending realization of the promise of Moses (ch. xxxiii. 14-26)."

(4) The *Universal Reach of Redemption* is also brought out prominently. It is not to be confined to the Jews only, but to be extended to the Gentile world, as appears in the prophecies against foreign nations, e.g., in that against Egypt (ch. xlvi. 26); that against Moab (ch. xlviii. 47); that against Ammon (ch. xlix. 6).

The Prophecies of Jeremiah are arranged according to *subject-matter*, rather than in the order of time. There are *Two Main Divisions*:

Division First. Prophecies and History relating to the Prophet's own Country. Ch. i.-xlv. This embraces:

1st. Longer discourses giving the substance of the individual prophecies that Jeremiah had uttered relating to the *Chaldean act of judgment* impending over Judah for its sins. Ch. i.-xxiv. These prophecies include:

(1) The calling of the Prophet (ch. i.). (2) The rebukes, threatenings, and promises in the time of Josiah (ch. ii.-x.). (3) Those of the time of Jehoiachim and Jehoiachin (ch. xi.-xx).

(4) Those belonging in part to the reign of Zedekiah (ch. xxi.-xxiv.).

2d. Special prophecies of the *overthrow of Jerusalem* and the 70 years' servitude to the Chaldeans, in the reigns of Jehoiachim and Zedekiah,—placed together on account of similarity of contents and object, and introduced by a prophecy of universal judgment on the nations, announced in the fourth year of Jehoiachim. Ch. xxv.-xxix.

3d. *Announcements of salvation*, in reference to the future redemption and glorification of Judah,—belonging to Zedekiah's reign, and combined because of their contents having so much in common. Ch. xxx.-xxxiii.

4th. Special shorter utterances occasioned by *particular occurrences*, of which a particular narrative is given,—belonging to the times of Jehoiachim and Zedekiah. Ch. xxxiv.-xxxix.

5th. *Historical narrative* of what the Prophet did among the remnant left in Judea by the Chaldeans after the destruction of Jerusalem, both before their flight into Egypt and after it; with a word of consolation to Baruch, in the fourth year of Jehoiachim. Ch. xl.-xlv.

Division Second. Prophecies against Foreign Nations. Ch. xlvi.-li. These embrace:

1st. Prophecies occasioned by *Nebuchadnezzar's victory over Pharaoh-Necho* in the fourth year of Jehoiachim. Ch. xlvi.-xlix. 33.

These include: (1) Those against *Egypt* (xlvi.). (2) Those against the *Philistines* (xlvii.). (3) Those against *Moab* (xlviii.). (4) Those against *Ammon* (xlix. 1-6). (5) Those against *Edom* (xlix. 7-22). (6) Those against *Damascus* (xlix. 23-27). (7) Those against *Kedar* and *Hazor* (xlix. 28-33).

2d. Prophecy against *Elam*, in the beginning of the reign of Zedekiah. Ch. xlix. 34-39.

3d. Prophecy against *Babylon*, in the fourth of Zedekiah. Ch. i.-li.

Conclusion. Historical Appendix, containing accounts of the destruction of Jerusalem, etc. Ch. lii.

The *Prophecies of Jeremiah* are thus seen to have been eminently fitted to warn the unbelieving Jews—rulers and people—against the fate impending because of their sins, and to open the future to the faithful remnant who needed encouragement and guidance. The fixing of the duration of the Captivity at 70 years, while showing the judgment to be proportionate to their sin in robbing God of the Sabbath year, gave definite direction and aim to their hopes of deliverance and restoration. They appropriately complete the messages of the *Prophets of the Babylonian Period* in their work of starting the faithful few in their course of trial and preparation for a better and more spiritual work in the future, when Jehovah's time for restoration should come.

The *Struggles of Divine Grace* through the Prophets had thus proved unavailing for both the Kingdoms of Israel and Judah. The *separated Monarchy* in Israel, had apostatized from the relig-

ion of Jehovah and had been destroyed by the *Assyrian Monarchy*. The *Theocratic Monarchy* in Judah had broken covenant with Jehovah both by abandoning His worship for that of the heathen idols, thereby becoming steeped in all heathen corruption, and also by turning to the great heathen monarchies rather than to Jehovah for help and deliverance. It had been given over in judgment to the *Chaldean Monarchy*. The *discipline of the Captivity* was needed, in addition to the efforts of the long line of Prophets, in order to save even a remnant of faithful ones and prepare the way for a new and spiritual development looking toward the *Advent of Messiah*.

[The student will find the special commentaries on the four prophets under consideration of value in his studies. He will need also to study the general commentaries and other works to which he has been referred in previous numbers of THE REVIEW. The Bible itself is, however, the all-important text-book.]

PASTORAL SECTION.

SYMPOSIUM ON THE CHRISTIAN ENDEAVOR MOVEMENT.

III. How the Young People's Society of Christian Endeavor may be Made Most Helpful in Church Work.

By WAYLAND HOYT, D.D.

IF Christian Endeavor hold itself rigorously to its announced aim, I know of no instrument for church work more efficient or better fitted than Christian Endeavor.

What is that aim? The motto of Christian Endeavor concisely states it—"For Christ and the Church."

Consider what this aim excludes.

This aim excludes Christian Endeavor from becoming an end in itself. Steadily this aim forces it into reckoning itself but a means to an end. As the plant lends its whole machinery—rootlet, root, stalk, branch, branchlet,

leaf—to the production of the flower, so Christian Endeavor may never contemplate itself only, but may only and always lend its energies to the furthering and fructifying that for which it alone exists—the cause of Christ and that cause as embodied in the Church of Christ.

The aim of Christian Endeavor also excludes it from thinking of itself as any other than a school for service. That is precisely what it is—a school in which service shall be taught. Therefore its prayer-meeting, in which every member shall take share that such may learn how to and get wonted to taking part in the mid-week church service; therefore its various committees, that work on these may prepare for the best and most intelligent work on church committees; therefore its business-meetings, that action in these may fit for wise and smooth action in

the business-meetings of the church; therefore its consecration meetings, that the members may feel and recognize the grip of a voluntarily assumed religious obligation and may be held true to it; therefore its culture courses, in which the members study and become familiar with the history, doctrines, missionary enterprises, of the special denomination to which their special society belongs, that so they may become convinced and instructed members of their special denomination.

The aim of Christian Endeavor lays also on members of it the stress, that when, if choice ever must be made between attendance on its own meeting and attendance on the Sunday or mid-week services of the church of which it is a part, the choice shall instantly and steadily turn toward the church and its services. The church and its services must be always foremost, Christian Endeavor itself second. To no lessening in interest in or presence at the regular church services may Christian Endeavor ever tend if it keep true to its great aim. Ministry for the church first and to itself only that it may learn how to do a better ministry for the church—that is the only genuine Christian Endeavor ministry.

In view of this it must be easily seen that the aspersion sometimes cast on Christian Endeavor, that it weakens denominational ties and provokes to denominational laxities and disloyalties, is an altogether false aspersion. The church for each member of Christian Endeavor is the church and denomination with which his society is connected. Whatever of delightful and beautiful and loving inter-denominational spiritual fellowship Christian Endeavor encourages—and it does much to graciously encourage it—it never in the least is meant to foster anything other than the truest and most strenuous loyalty to the specific church. In spiritual fellowship Christian Endeavor rejoices, but never in denominational laxity. It demands by its main end that each member of Christian Endeavor be, of

his own church, the most enthusiastic, intelligent, devoted constituent.

Also, to this aim—for Christ and the church—the pledge points and at the same time grips. The whole stringency of the pledge presses this way; refuses to suggest even toward any other way.

If now, in any church, a Christian Endeavor Society is getting to assert for itself a usurping function; if the members of it are making their meeting first; the church mid-week meeting secondary; if, in any church, the society, holding its prayer meeting on Sunday evening previously to the church preaching session, is getting to esteem its own meeting sufficient and permanent, is dodging or refusing to aid the evening preaching service by presence and enthusiastic support,—then, that Christian Endeavor Society is a society derelict, false to its most solemn pledges, untrue to the very meaning of its existence, utterly missing its declared and compelling aim.

I do not deny that this is sometimes the case. I do not deny that it is even too frequently the case. But I declare that any society of such sort and action is not such sort of society because of Christian Endeavor principles, but because it is untrue to Christian Endeavor principles; is setting itself flatly against Christian Endeavor principles; because it is what it is in spite of Christian Endeavor.

Such being the aim and ideal method of Christian Endeavor, the answer to the question, How Christian Endeavor may be made most helpful in church work? is easy.

Christian Endeavor may be made most helpful in church work by insisting that Christian Endeavor be true to its main aim. Here is special place and duty for the pastor. By the Christian Endeavor constitution he is *ex officio* president of everything. He is very unwise if he insist on always and in everything presiding. The use of Christian Endeavor, in its frequent relation of office, is to teach others to preside. Let the pastor let others pre-

side that others may learn how. But the president and the members of committees and the whole machinery of Christian Endeavor is what it is under the pastor. In a society true to its aim and regulating idea, nothing is ever done, especially no new step is ever taken, without the consent and concurrence of the pastor. Let the pastor then, in a quiet but strong way, assert his generally directing function. He shall find the young people easily led and pliable, as a usual thing. Their constitution and the whole method of the society teach them to be. Let the pastor thoroughly but lovingly insist on truth to the society's dominating end on the part of his society. Thus shall he keep the society in right gear with the whole and various church machinery. As most everything else in a church usually does, the successful on-going of his Christian Endeavor Society depends largely on the pastor. Steady adherence to the main end and therefore the tending of all its methods to the furtherance of that end, is then a chief way in which a Christian Endeavor Society may be variously helpful in church work.

For the strengthening and value of the evening Sunday service, a Christian Endeavor Society may be made mightily helpful. In many communities the Sunday-evening service is getting to be a perplexing problem. It ought to be a large and evangelizing service. It ought to be a service set on conquering souls for Jesus Christ. It ought to be a service fervid, pointed, practical. It ought to attract the floating element of church non-attendants. From the edifying of the saints it ought to be, for at least the greater portion of the year, a service turned toward the winning of souls to Jesus Christ.

A Christian Endeavor Society, held steadily to its main end, may be made of enormous use for and in such service. Let there be committees of Christian Endeavor of invitation to such service; let Christian Endeavor distribute cards and notices; let Christian En-

deavor welcome the strangers attendant; let Christian Endeavor have share in the singing; let Christian Endeavor be set at watching for those interested, and personally invite to the after-meeting; let Christian Endeavor see that the pastor gets into personal touch with this one and that. In all these ways, and in other ways similar, Christian Endeavor can be made to bring triumph to the evening service.

I have found Christian Endeavor a great aid in outdoor preaching on summer Sunday afternoons. I have committed the whole arranging of such service to my Christian Endeavor society. They have managed instrument, singing, tract distributing. I have stood among them and preached brief sermons. Then they have followed up the sermon by personal testimony. So together we have brought the Gospel into contact with many who, somehow, would never go inside a church.

Christian Endeavor has proven itself to be a great missionary incitement to the young people. In this direction also Christian Endeavor may be laid hold of. Through the society, members may be trained to systematic and proportionate giving. And by means of regularly recurring meetings devoted to thought and prayer concerning missionary topics, both missionary intelligence and missionary sacrifice and fervor may be generated.

It is a good thing also and often to lay some special new duty on Christian Endeavor. Let the church give its official sanction to such enterprise. Let the Christian Endeavor carry on the enterprise, under the general direction of the church, regularly reporting back to it. I know a Christian Endeavor society which has most successfully taken upon itself the whole pecuniary and teaching burden of a waning mission school, has changed its decay to growth, to spiritual harvesting.

I have found Christian Endeavor very helpful in service for the sick,

visiting them, carrying flowers to them, giving cheer thus to the sick and making them sure they were held in loving and prayerful memory.

The simple fact about it is that, in every way, a society held to its main end, remembering that its prime meaning is service for the church instead of service for itself, may be made helpful in church work. If a pastor but get a genuine society he will find himself enlarged in all efficiency, for he will be surrounded and supported by the best possible sort of willing helpers.

"It is a cure for pessimism," said a fellow-trustee of the United Society of

Christian Endeavor to me, as we sat together on the platform and looked into the bright, earnest, hopeful faces of the gathered thousands of young marshalled soldiers for Jesus Christ, at one of the great International Christian Endeavor Conventions. Yes, it is a cure for pessimism. The Lord's cause is moving on. The next generation of church leaders will be, how immensely, better furnished because of Christian Endeavor. This vast uprising of the young people—they hold a mortgage on the future, and they hold it for Jesus Christ. Let us be glad and thankful.

THE PRAYER-MEETING SERVICE.

BY WAYLAND HOYT, D.D.

AUG. 2-8.—THE REGARDING CHRIST.
But he saith unto them, It is I; be not afraid.—John vi. 20.

This is the exact translation—I am; be not afraid.

Primarily and essentially Christianity is not belief in a creed, or submission to external rites, or devotion to a church, or even acceptance of the inspired record, tho such things follow the essential thing in Christianity. Rather the seed and pith of Christianity is total faith in—entire assent of intellect and limitless consent of heart to—the Person Christ. This is what the Person Christ is steadily saying to us, amid the storms, distresses, problems, disciplines of life, as really as He said it to those buffeted rowers in the pitiless clutch of the howling tempest—I am; be not afraid.

So every disclosure of the Person Christ must be most precious to us, and in this incident Christ stands forth in exquisite disclosure.

First.—Our Christ is He who says, I am the Regarding One. Neither the storm nor the disciples' straining at the oar against it are beyond the Master's notice. In certain moods, to me, the

most shining words in all the Scripture are just these, "And he saw them toiling in rowing." Distressed, the Greek is; panting, breathless with the tremendous toil of attempting to make head against so terrible a tempest. But both storm and toil He saw and noted. And if it ever seem to us that now, ascended and glorified, He has ceased to be the Regarding Christ, see how the epistles to the seven churches are full of statement of particular notice and regard. Rev. ii. 2, 9, 13, 19; iii. 4, 8, 15.

For you, straining at the oar of the daily toil, seeking to make head against some difficulty, caught in the gusts of sorrow, this is His word—I am the Regarding One.

Second.—Our Christ is He who says, I am, sometimes, the Delaying One.

It is three in the morning, and they have been sleepless the night through, and every oar-stroke is an exhausting pain, and the beating storm does not let them crawl an inch ahead, and still there is no help. But He is the Delaying One sometimes—

(a) For a comforting. The Scripture idea of comfort is not to cushion

but to make strong. These disciples were being made strong in obedience by battling with the storm.

(b) For better help of others. What example have these obediently striving disciples been through all the ages.

But, be you sure, tho sometimes, and for wisest reasons, our Christ may be, for a while, the Delaying Christ. He is always the Regarding Christ.

Third.—Our Christ is He who says, I am the Rescuing Christ. The third watch of the night is the weariest watch of all, but then He comes. Sometimes He rescues—

(a) By outward stilling of the waves.

(b) By inward stilling of them by the special impartation of His own peace.

Therefore, be not afraid—

(a) That the tempest shall be too mighty for you.

(b) That the tempest does not have meaning to you.

(c) That in the tempest of death you shall fail to hear this music—I am; be not afraid.

But do your duty, toil on in rowing.

AUG. 9-15.—THE SAFE DEPOSIT.

I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.—2 Tim. i. 12

That is the precise meaning—He is able to keep the deposit I have entrusted unto Him against that day, as tho one had made deposit in safe bank or treasure house.

“Nevertheless I am not ashamed.” One would think the Apostle might be ashamed, downhearted, distrustful, questioning.

(a) He is prisoner in Rome the second time, now in rigorous confinement.

(b) He is almost entirely alone, by some deserted. Ch. iv. 9-11.

(c) He is cold—this aged apostle. Ch. iv. 18.

(d) He is, in the loneliness of his imprisonment, hungry for books and occupation. Ch. iv. 13.

(e) He is set upon by evil plotters. Ch. iv. 14, 15.

(f) He is denied all legal help. Ch. iv. 16, 17.

But he is serene and high-hearted. He has made precious deposit, and he is utterly certain that deposit will be, to the last degree, and against all contingency, safe-guarded.

First. The deposit itself.

(A) We may make deposit in Jesus Christ of the treasure of our personal salvation.

(B) We may make deposit of our personal sanctification in Jesus Christ.

(C) We may make deposit of our children in Jesus Christ. It is thus we should do. We should give them over in consecration to Him.

(D) Let us get comfort from the thought that we have made deposit of the loved who have gone before in Jesus Christ.

(E) Let us make deposit of our own destiny in Jesus Christ.

Second. The safety of the deposit.

(a) Safe, because He is able to guard.

(b) Safe, because He has given proof of His ability to guard (v. 10).

(c) Safe, because we know Him: “For I know whom I have believed.” The Christ of a personal religious experience can not be a Christ untrustworthy. It is the wisdom of life to make such safe deposit.

AUG. 16-22.—HOW A YOUNG MAN MAY FIND THE LIGHT.

If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.—John vii. 17.

Revised Version—“If any man will do His will, he shall know of the teaching.”

Conceive that Jewish audience; Feast of Tabernacles; Jesus teaching in the Temple courts; the auditors marveling. All sorts of notions about Jesus; some said, good man; some, deceiveth the people; some, casteth out demons through Beelzebub; some,

no graduate, how knoweth this fellow, letters having never learned?

There was perplexity there. Christ is kind to perplexity. Christ makes answer to the question. Honest perplexity will ask itself, How may I know? If any man willeth to do His will.

Think a moment.

Will is the power of self-direction. This power of self-direction has large empire.

There are some things which limit will.

(a) Whole realm of involuntary action.

(b) Instincts, nutritive, protective, social.

(c) Habits, to large extent.

(d) Heredity, to large extent.

Yet still here is wide empire for self-direction. This is especially large in the moral sphere.

Now Christ says, toward the will of God, the right, use this power of self-direction.

Mark that present tense—willeth.

(a) Do not think about it.

(b) Do not intend at some time.

(c) Do not desire to will simply.

But act, do it, will—so the light comes.

(A) See how this is illustrated in nature. In the proportion in which man sets his will with nature, he knows nature, triumphs through her.

(B) This is as precisely true in the moral sphere. A personal friend asked Wendell Phillips not long before his death, "Mr. Phillips, did you ever consecrate yourself to God?" "Yes," he answered, "when I was a boy fourteen years of age. In the old church at the North End, I heard Lyman Beecher preach on the theme, 'You belong to God.' And I went home after that service, threw myself on the floor in my room, with locked doors, and prayed, 'O God, I belong to Thee; take what is Thine own. I ask this, that whenever a thing be wrong it may have no power of temptation over me;

whenever a thing be right it may take no courage to do it.'"

Dr. Bushnell—"A kind of leaden aspect overhangs the world. Till, finally, pacing his chamber one day, there comes up suddenly the question, Is there then no truth I do believe? Yes, there is one, now I think of it; there is a distinction of right and wrong I never doubted. Have I then ever taken the principle of right for my law? No, I have not; consciously I have not. Here, then, he says, I will begin. If there is a God, as I sometimes hope there is, and very dimly believe, He is a right God. If I have lost Him in wrong, perhaps I shall find Him in right." And the young Yale tutor drops on his knees, chooses the right, and with what result the world knows.

What we need is not more knowing, but more willing. The young man who sincerely wills toward the will of God, the right, is as certain as destiny to find the light, to know of the teaching.

AUG. 23-29. — DISTINCTIONS AND DESTINIES.

And five of them were wise, and five were foolish.—Matt. xxv. 2.

(A) The virgins are alike in dress, in duty, in purpose. To outward sight they are indistinguishable. They are the virgins waiting on the roadside for the midnight call. They all wear the virgin costume. They all carry the marriage torches. They are all eager to join the same procession. They all profess equally the same thing. Virginity in the Scripture is the frequent symbol of the profession of a pure faith. The whole company of the professors of the religion of the Lord Jesus—it is these for whom the ten virgins stand.

(B) But there is distinction between the virgins. Five were wise, five were foolish. Profession is not necessarily practise. Seeming is not being. They that were foolish took their lamps and took no oil with them. But the wise

took oil in their vessels with their lamps. A little oil even the foolish virgins had. There was some oil in their lamps already. In the darkness of the early evening their lamps gave forth some flame and radiance. But the foolish virgins were without the vessels of oil. They were without reserve supply. They were not through and through religious. And so in the presence of the real emergency the supreme demand, they were wanting.

There is much of little-oil religion about.

(a) There is the little-oil religion of sentiment merely.

(b) There is the little-oil religion of feeling only.

(c) There is the little-oil religion of fear alone.

(d) There is the little-oil religion of partialism—good on Sunday, careless on Monday.

Yes, there is distinction among the virgins. Some are wise and some are foolish. Some profess and only seem. Some profess and their deepest hearts are in chime with what they say. Some have the little oil which furnishes fuel for the moment and then lets the wick fall cold and dead. Others carry the filled vessels of a genuine consecration and devotion.

(C) By and by the crisis strikes.

(D) The crisis discloses the real state—prepared or unprepared. We can not avoid such disclosures. They are part and parcel of life's destiny—now and yonder the seeming fails. And if there be no being behind it, the emptiness, the poverty, the want appears.

(E) When the crisis struck, no help could be derived from others.

(F) It is possible that opportunity for fitting oneself with the prepared life may pass. That certainly occurred in the case of the five foolish virgins, and it must result in our case if we follow their example. "And the door was shut."

Yes, we have our Lord's most solemn word for it—there are distinctions and destinies.

AUG. 30-31. SEPT. 1-5. — A GOOD STANDBY WHEN THE CLOUDS DARKEN. *And it came to pass, when he had made an end of speaking unto Saul, that the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul, etc.*—1 Sam. xviii. 1-4.

"Base envy withers at another's joy,
And hates the excellence it can not reach."

That was Saul's trouble as toward David. Saul could not bear to hear the women shouting, "Saul his thousands, David his ten thousands."

This envy of Saul began to show itself toward David.

(a) In changed aspect. 1 Sam. xviii. 9.

(b) In bursts of moody and even murderous passion. 1 Sam. xviii. 10, 11.

(c) In mean and subtle plots for David's downfall, 1 Sam. xviii. 13.

(e) Indirect insult. 1 Sam. xviii. 18.

(d) By exposing him to great danger.

Surely David's skies have darkened blackly enough. And now against the background of these blackening skies for David, stands out in full relief one of the most exquisite incidents in the whole Scripture, that of the friendship between Jonathan and David.

(a) It was a close friendship. The soul of Jonathan was knit, literally "knotted," with the soul of David.

(b) It was a mutually respecting friendship. David was most strong and beautiful in personal appearance; his victory over Goliath showed his sort. And Jonathan was of most noble nature and was himself shining with the lustre of great deeds like that at Michmash.

(c) It was a religious friendship. In the strength of trust in God, David had smitten Goliath. In the strength of trust in God Jonathan had wrought the deed at Michmash. The two souls flowed together in this mutual religious trust.

(h) It was a generous friendship. No special benefit could come from it to Jonathan. Jonathan recognized the

fact that David was the prophetically anointed king. Yet he is true in friendship.

(e) It was a pledged friendship. 1 Sam. xviii. 4.

(f) It was a friendship for lowering skies. 1 Sam. xix. 1-5.

And what a standby it was amid David's darkening circumstances!

But behold, through the sense of this noble friendship, the friendship of our Lord Jesus Christ for us.

(a) To show His friendship for David Jonathan stripped himself for David's sake. 1 Sam. xviii. 3, 4. So Christ did for us. Phil. ii. 6-8.

(b) Jonathan took David into covenant union with himself. 1 Sam. xviii. 1-3. So Christ does us.

(c) Jonathan helped David at the time of his greatest distress. So Christ does to us. We can always and everywhere depend upon Him in our extremity.

PREACHERS EXCHANGING VIEWS.

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

"Defective Sunday-School Work."

"HUGUENOT" will pardon me for taking exception to his method of correcting some of the defects in modern Sunday-school work. In view of the pulpit work of a pastor, I affirm that he has no right to superintend a Sunday-school, or even to teach a class, if the school precedes the public service. The pastor's business on Sunday is to preach from the pulpit, and not to teach a class in Sunday-school. There is not one man in one hundred who has sufficient vital force and nervous energy to teach a class, and go from the class into the pulpit and do justice to his congregation. A man should be at his very best, physically and mentally, every time he comes before his people to deliver the message God has given him to deliver. For him to pursue any course, however valuable and commendable that course may be in itself, that will disqualify him to the least degree from measuring up to his full powers would be to sin against the people over whom God has placed him. The injunction, "Feed my sheep," is just as important as the one, "Feed my lambs." No one man can do all the work that is required to be done, even in our smallest churches, and do it as it should be done. He may have the men-

tal ability and culture, but not the time and nervous energy.

In writing thus I do not overlook the importance of child nurture. The hope of the coming church is in the primary classes in our Sunday-schools, yet the pastors should not teach these classes. All the work in the school should be delegated to others, and let the pastor be commander-in-chief, but not superintendent. The pastor should feel free to retire to his study after the opening exercises of the school, to be in quiet meditation and communion with God during the hour preceding his public service. He should always go from his knees to the pulpit, and not from a distracting Sunday-school.

What would I do if it were impossible to man the school with efficient and godly helpers? I do not mean ideal officers and teachers, but persons to whose care it is safe to entrust our children. Where this can not be done, I would close the school and have the parents bring their children to the preaching service. I am not sure but that more good would be accomplished in pursuing that course with the average school as it now exists, than to continue our present method of training children. The Sunday-school has come to be regarded too much as "the children's church." At the close of the

school the children go home (or fishing) and their parents (some of them) go to church. The parents and children are not together in the place of worship on the Lord's Day. "The family pew" is a thing of the past, and to my mind there is no greater defect in our present method of church work. When the young people "graduate" from the school, as seven out of ten are sure to do, the church has no hold upon them, because they have not formed the habit of attending public service. Let the pastors do the preaching and the laymen the teaching in our church work.

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Who and Whom.

THE writer lays no claim to being an authority on the requirements of fidelity to best forms of English language, but perhaps he may be allowed modestly to call attention to the frequent habit of even educated men of using the word "who" when the word "whom" should be employed. It is safe to say that many ministers, well educated in general, would be greatly surprised if they were aware how often they misuse the word "who." Only they who have had their attention called to this matter and have pursued a self-critical course in regard to it, have any idea of the frequency with which this mistake is made, even by clergymen. Here are a few examples in which the misuse of the word "who" is seen: "Who are you going to visit?" "Who was he speaking of?" "He was passing along the street one day, when who should he meet but John Smith!" "Who were you talking with when I saw you yesterday?" These examples give some indication of the frequent misuse of the word "who" and show also that the word "whom" should be used instead. If it be retorted that the pointing out of such a defect is too small business to give heed to, the plea is made that ministers are public educators, whether

they profess to educate their hearers or not. Their language, whether correct or incorrect, makes definite impressions upon the minds as well as hearts of their hearers, especially their young hearers.

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A Word to "Perplexed Preacher."

IN an article in THE HOMILETIC REVIEW for January, 1896, bearing the title "What Will Rouse Us?" the writer says, "I am sorely perplexed regarding my duty." It is clear to him from reading the series of leading articles published in THE REVIEW on "The Preacher and the Preaching for the Present Crisis," that "the signs of the times" show "that the church is now fronting a great crisis." He is sadly discouraged by the indifference of some ministers, who do not seem to realize the fact that "the situation is desperate."

It is true that some preachers are indifferent to the situation. It is true that "the situation is desperate." But should a faithful minister of the Gospel therefore get discouraged? The history of the church records innumerable instances of desperate situations. The forces of the world and the devil are always desperate. But we need not fear as to what the last result will be. The gates of hell shall not prevail against the church, for it is built upon a rock, and that rock is Christ. Even in the great crisis which now confronts the church, truth and right will be victorious.

It is also true that the whole church "ought to be roused." There is so much indifference in religious matters. I firmly believe that much of this indifference is due to attending too much to that which "Perplexed Preacher" terms "the mere machinery of the church." When preachers are "so entangled in, so dazed and overpowered by, the mere machinery of the church" that they who should "be apt to teach" (1 Tim. iii. 2) "are not able to see

things spiritual," it is certain that they are losing spiritual power, and that the church is becoming a machine. There is too much machinery in the church, too many men-made devices, too many smart projects to do the work of the church. Religion is becoming something mechanical—a mere matter of routine.

But that is not all. Much of the preaching of the day is not at all calculated to make intelligent, vigorous, healthy Christians, strong believers and really efficient workers for Christ and for His cause. There is so much in the pulpit efforts of our day, that merely tickles the fancy, touches the emotions, and arouses the feelings for a little while. The mind is not informed and the heart impressed by the divine truth. When the novelty of the excitement ceases and the feelings and emotions grow cold, the church services, singing, praying, preaching become mechanical, and religious duties are performed in a mechanical, perfunctory manner.

But what is the minister to do in view of the great crisis now fronting the church?

I would say in the first place that if the "mere machinery of the church" has "so entangled," "dazed," and "overpowered" the preacher that he is "not able to see things spiritual," he should lose no time in throwing this "machinery" aside. He must not, he dare not, suffer any kind of church machinery devised by men to hinder him in his work, to which he has been called by the Lord of the church.

Then, in the next place, I would say that the preacher, even when badly "perplexed," must always keep in mind the apostolic injunction, given by divine inspiration, "Preach the Word." There is not enough of this kind of preaching to-day. Many preachers do not give their people the right kind of food. The minister should give the bread of life, and not stones, to the hungry and famishing souls around him.

The gospel is always the power of God unto salvation to every one that believeth. But the whole counsel of God must be preached. Let the ministers of our day have less of "glittering generalities" in their sermons, and give their people more doctrinal preaching, more about Christ and what He did to save us, and less about the achievements of man. Let ministers spend more of their time and talents in applying God's Word, the law and the gospel, and be less engaged in seeing to the "mere machinery of the church."

God's Word never loses its power. If there is anything that can arouse the church, that can awaken Christians out of the torpor of indifference, and get them to act, to work, to labor for the Lord and for His cause, the faithful and persevering preaching of the Word of God, and that alone. To this must be added fervent, trustful, continual prayer to God to bless the labors of His servants, while results must be left to Him who has solemnly declared that His Word shall not return to Him void, but that it shall accomplish what He pleases and prosper in the thing whereto He sent it (Isaiah lv. 11).

W. BALTIMORE, O. P. A. PETER.

Misquotations of Scripture.

WITHOUT denying that there are misquotations, palpable and regrettable, I submit that one must be most careful in imputing them to any speaker or writer. Perhaps your correspondent, Mr. A. L. Hutchinson (*HOMILETIC REVIEW*, July, p. 73), who deploras the frequent misquotation of Hab. ii. 2, alleging an example, forgets that Tenynson's verses on "The Flower" have this line: "He that runs may read."

But aside from that, may we not tolerate a certain freedom of phrase when one quotes in English from a Hebrew or other foreign original? In a thousand cases the *ipsisima verba* are precious, but even in the Bible there is something better. Let us recall a noted rebuke which was substantially this: "You search the writings, as if life eternal were in them; now it is true that they do tell about me, yet in me, not in them, is the life; come unto me." 2 Cor. iii. 6, of course is trite, tho ever apposite. G. W. STEARNS.
MIDDLEBORO, MASS.

SOCIAL SECTION.

THE SOCIAL PROBLEM.

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

Enlarging the Influence of the Church.

It has become a trite saying that Christians live below their privileges; not less true is it that the church fails to use its opportunities. We refer particularly to the evangelical churches which use the English tongue. In many respects they are the most advanced in Christendom, least hampered by state interference, free to develop and express their inherent spirituality, blessed with efficient lay activity and a vigorous congregational life, and able to exert a powerful influence on politics and legislation, on society and on the industries.

In Continental Europe a single Sunday service is apt to be the limit of the influence of the congregation. How different in the United States and Great Britain! In these countries the church is not confined to work exclusively spiritual, but it can enter contiguous departments of thought and allied practical spheres. In many places the church is the most potent social factor. In the country still more than in the city it is the center of thought and of social activity; the sermon, the Sunday-school, the meetings during the week, the various Christian organizations and work, are the living themes of especial interest and the chief topics of conversation. This fact throws great responsibility on the church for the character of the society and the life of the community to which its influence extends. Its power of giving direction to thought and action is beyond estimation.

This is one side. There is another side. The church does not appreciate its power and does not exert its whole influence in the spheres not purely spiritual, but nevertheless spheres

which deeply affect the spiritual life. How much the church depends on education! yet how many churches are in living contact with the schools of the land or of their immediate environment? It is not uncommon for Christian parents and churches to commit the education of their children and members to others, without so much as inquiring about their teachers and instruction. Whence but from Christians and the churches can we expect the ethical and religious elements to come which are needed in education? What the people read helps to mold their character and to determine their Christian life and their relation to the church. Yet the literature is left to each one's choice, bad books circulating as freely as the good. In many places moral and spiritual interests might be promoted if the pastor would advise his people, especially the young, respecting the best literature, and would circulate good books among them. Isolated lectures may be valuable in guiding the intellectual life of the members; but the chief need is systematic instruction on the subject. Not less important is it for the church to give wise direction to recreation and amusement. Organized effort under the leadership of wise Christians may be needed to direct the young so as to save them from the vanities and destructive and degrading influences of frivolous and corrupting amusements. We know a lady who has gained a controlling influence in a community by taking special pains to furnish elevating entertainment for the young.

Just what can be done in these and other respects must, of course, be left to the churches and pastors. So much is evident; in many places where most ought to be expected in these spheres

little or nothing is even attempted. The neglect in this respect is so great that the community suffers from it and the church suffers from it. What is here said is the result of direct inquiry into the actual condition of many of our churches. By falsely limiting themselves, or by culpable neglect of evident duties, the churches now very often exert no influence in spheres where they have unlimited power for good.

For the promotion of the social influence of the church we propose the following to the pastors as topics of investigation :

What is the actual social condition of the congregation? This involves the whole social life of the church. In many instances it will be found that the members are left to seek their social life wherever they can find it, the church doing nothing in this respect. Thus Christians whose associations should be in the church drift into worldly society.

How can the social condition of the congregation be improved? For answering this question the buried social treasures of the New Testament can be used for sermons and lectures. Christians as a family, as a brotherhood, as the kingdom of God on earth, Christian sympathy for the suffering, Christian helpfulness for the needy, the social power of the church, are important themes. A thorough investigation of the social elements in the New Testament is highly recommended. The social life of the church in different ages is also an important theme. The relation of the rich and poor, and of all the various classes to one another, is a fruitful subject.

Education, literature, recreation have been mentioned. In these and other respects there is too much individualism in our churches; that is, each one gets along as best he can, not being helped by the united experience and wisdom of the congregation. We have yet to produce the conviction that in these matters a degree of responsibility

rests upon the church. Not dictation is needed; Christian liberty is to be maintained; but such suggestions and helps are to be given as will enable individual liberty to choose most wisely. The members of the church are individuals, yet these individuals constitute an organism; as now the individuals work for the church, so the whole power of that church as an organism is to be exerted for the benefit of each member and for the social life of the individuals.

The Root of the Difficulty.

THE tragedies revealed by a study of the social situation are both appalling and fascinating. Yet the student who loses himself in the absorbing contemplation of the tragic and pathetic elements fails to accomplish the highest aim of that study. That aim must be the change of the situation so as to relieve suffering, to promote brotherhood, and to put equity and humanity in place of greed and brutality. But if this result is to be attained we must pass from the surface indications to the root of the difficulty.

The radical difficulty consists in the fact that for a long time an effort has been made to reduce man to a machine, to subject him wholly to the mechanical laws of nature, and to make him as helpless in the relentless grip of physical processes as is the stone or the tree or the brute. And so successful has this effort been that to-day, consciously or unconsciously, large numbers treat all human affairs as done for men rather than by them, as an evolution to which they must submit but which they can not direct, and as the working of forces which are as inevitable and as absolute as fate. Evolution, of course, admits of other interpretations, and Darwin, at least in the earlier part of his career, did not hesitate to assign a place to God at the beginning of the process and throughout its development. But many advocates of evolution find no need of God; they dis-

pense with design by attributing to material forces such an adaptation as results in the survival of the fittest, and thus accomplishes through an inherent necessity what was formerly attributed to an intelligent designer.

The results are momentous; a total revolution is wrought in the conception of the universe. The ethical and spiritual factors in man are explained as natural phenomena. A habit is formed which looks on the universe as a cosmic process which may evolve reason but which has no reason at its basis as the source of the whole. The effect on men with strong moral and religious aspirations is well illustrated by the scientist Romanes, the friend of Darwin. For years he labored without religious faith and hope. Not, however, in all cases, as in his, does humanity triumph over the tyranny of materialism and hope become an anchor of the soul.

Sociology has in a large measure been treated as if solely the outcome of biology. Human association and social development are viewed as dependent wholly on the environment. The various stages of evolution are regarded as inevitable. Consistent logic therefore makes the present ills a necessary chain in the process of human development. What is the use of speaking of ethical power if it is not distinct from physical law? Human initiative counts for nothing. The labor market, the law of demand and supply, determine the condition of laborers. Justice is blind, mercy is impotent, sympathy for suffering is mawkish sentimentality, and the relief of the weak is a foolish opposition to the law which drives those unfit to survive against the wall and lets the strong rise by trampling them under foot.

Another result is equally apparent. If there is nothing but an endless natural process, a constant flow which sweeps humanity beyond its past, then no religion, no person, no attainments of former ages, can be a law for our times. We rise on the past stages of

culture, and evolution has lifted us above and beyond them. The prophets, all reformers, the founders of religion, Jesus among them, may have significance for their times, with their environment and their past, but they are not a law for us. If all is but an evolutionary flux, how can there be anything abiding?

For the preacher, the theologian, the Christian student and thinker no need is deeper than to overcome this trend. It degrades man himself, and this degradation is painfully evident in much of the literature of the day. There is not a realm of ethics or religion or society which is not affected by this grading of humanity down to the level of physical force and mechanical processes.

So long as this theory prevails we can look on the social situation with no other feeling than that of pity and despair. Force rules, blind force will determine the result of every contest. But this must be said to the advocates of the theory: All your theorizing and speculation will not solve the labor problem, will not overcome the dissatisfaction of the masses, and can not check revolution and anarchism. The indignant masses are outraged at the very suggestion that many must be at the bottom in order that a few may be on top; that the sufferings of the toilers are the necessary outcome of evolution, that the misery of laborers is the condition of the progress of humanity, and that the grandeur of nations depends on the privileged lords whom multitudes of slaves must serve. The masses protest that the existing wrongs are not inevitable, that society can and ought to change them, that society is responsible and shall be held responsible. If society has no help or refuses to help, then they insist on helping themselves as best they can. Make natural law and brute force ultimate, and what can be expected of those who are driven to desperation?

A great change for the better is in progress. The demands made by the

social problem are arousing society. The very indignation of men at the cruel suggestion that their sufferings are inevitable, when it is felt that society is responsible, is significant. Human nature asserts itself. In political economy the ethical factor is taking its place beside the natural law. Reason as we may about the freedom of the will, we can not ignore the behests of conscience, an *ought* asserts itself, demands are made on individuals and society because they have alternatives and choice. Here is hope; here every Christian knows his place; the very necessities of the situation inspire ethical purpose, and lift men to a realization of powers which can not be subjected to the environment and which will not submit to enslavement under natural law. Men are coming to themselves. Whatever may be said of nature, in themselves they find design and, according to a deliberately chosen purpose, they direct their lives; in themselves they find tendencies toward the spiritual; and they strive to rise above themselves to attain that satisfaction which nature neither contains in itself nor has put within them.

The course for the Christian thinker and worker is clear. The personality must assert itself. Strong characters must prove themselves superior to their surroundings, being a law unto themselves. Not in mere theory, but in actuality the supremacy of conscience and will must be demonstrated. There are mysteries we can not solve; but the Christian can so live as to prove that spirit and morality and spirituality are realities. Human initiative is needed, new beginnings ought to be made, evidences that men need not be determined, but can determine their own course. Instead of making all things unstable, an ever-flowing stream with no resting-place for thought, nothing final, it can be shown that there are great principles which are eternal for reason, for conscience, and for life. Say what you will about the adaptation of thought solely to its environ-

ment, you never can get beyond or away from the golden rule or from the law of love to the neighbor as to self. Human progress as an ever-flowing stream which carries away what it brings and sweeps humanity from all its past moorings, is but an inferior view. The superior and correct view beholds the movement of humanity; but this movement is growth, ages passing away but leaving permanent deposits—and these deposits are the abiding traces of the past and the evidences of actual progress. The tree grows beyond its past; but it thus grows only because it retains as its constituent factors the growth produced by the past.

A single illustration reveals a trend of the most disastrous character. A murderer of great brutality was on trial in Bavaria. An accomplice testified against him, and stated that he had protested that the murder of the victims, a woman and two peasants, was no small matter. The murderer had, however, replied: "Nonsense; you always lay such things to heart and believe that God exists. But there is no God. A man lives, and his life is his spirit. If a man dies his spirit vanishes, and that is the end of him." In his views of God and immortality he was not alone, but one of a class. He declared "that prisoners, who are frequently intelligent persons, had given him instruction in these matters."

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For the Thinker and the Worker.

"The dirt of labor rather than the saffron of indolence."—*Arabic Proven.*

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Gustavus Adolphus said to his officers: "You may win salvation under my command, but hardly riches."

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Money is the body, man the soul. If you would learn which usually gets the control, the body or the soul, behold the multitudes which dance around the golden calf.

"Respect the burden, madam," said Napoleon to an English lady who ordered out of his way some slaves toiling with heavy loads up a hill.

When the kingdom comes from heaven to earth he that serves most will be deemed the greatest and will wear the brightest crown.

Shall godless society with its worldly spirit control the church, or shall the church infuse its Christian spirit into society? The question is momentous, the answer is urgently demanded, and in many places the answer has already been given in favor of worldly society.

The duties and necessities of life first, the esthetics afterward, the display last. Not the cackling, but the laying, hen is valuable. The sweetest song of the parent bird will make the nest happy only after the young ones have been satisfied with worms.

Is not our industrial system founded too much on the exercise of the baser motives, on the development of selfishness, greed, cunning, overreaching one's fellows, while the social instincts, the devotion to truth and right, and the welfare of humanity are disregarded? Successful lying is admitted to be the heart of many an advertisement that brings customers, and the competition that outwits a rival is often of the basest sort. Must this curse rest on our industries? Must free competition distribute "the profits of industry so as to do the minimum of good at the maximum of cost"?

J. G. Hoffmann, the economist, wrote but too truly that our degree of culture is such as very rarely to lead the capitalist to think that laborers have as much right to improve their condition as he himself has. All legal means are used to make profits as high and wages as low as possible. We live in an age which preaches the gospel of cheapness, yet this cheapness may be a

crime. "Nowhere can the governments of enlightened lands avoid the conclusion that no industrial products ought to be cheapened by immoral means." We have yet to learn that much of the social problem is due to the criminality of consumers who insist on cheapness regardless of cost, and who actually rob the honest toiler as truly as does the worst sweater. We refuse to buy of the thief who steals his goods; but is he less a thief who robs the needy toiler of his hard-earned wages? The customers determine the character of merchants, just as the merchants determine the prices of their goods.

The contempt so often manifested by the educated for the ignorant is one of the dark spots in our civilization and more worthy of heathen than of Christians. Not merely what they are but what can be made of the masses is the view which leads to progress. The ethical aspect considers the possibility as well as the actuality. The preacher who does not make the reality of his people the basis for realizing their spiritual possibilities has missed his calling. Jesus preached to the possibilities of men; that is the key to His Gospel and life, that interprets His great power and lasting influence. How hopeless the actuality in which He moved; how glorious the possibilities as proved by the result!

We can not put our hand on the Gospel and raise our eyes to heaven and say that it is the aim of well-regulated industries to prepare the way for some to hoard wealth and revel in luxuries, while others, equally industrious and worthy, are doomed to poverty and wretchedness.

Inequality is pronounced injustice and equality a dream. How would it do to take from inequality its injustice and from equality its dreaminess. No one can complain of an inequality that is just, and all ought to welcome equality so far as rational.

SCHOOL FOR SOCIAL STUDY.

BY J. H. W. STUCKENBERG, D.D.

Socialism.

THE word socialism was introduced about sixty years ago as the opposite of individualism. As individualism has a variety of meanings, it is but natural that this should be the case with the term intended to express its opposite. In connection with the social movements of the day socialism has become one of the most common of words. So vague has its use become in ordinary conversation, in the daily press, and even in books, that it must be defined before the meaning attached to it can be determined. Amid the great variety of meanings it has lost its definiteness. Now every man who investigates social problems is apt to be called a socialist; but he has a right to question the applicability of the term till its definition decides whether it is employed as a compliment or a disgrace.

Sometimes socialism is used as synonymous with the social problem; yet in the latter case we have a problem, and socialism is its proposed solution. Nor is the term, tho designating a movement preeminently practical, always sufficiently distinguished from sociology, which stands for the science of society. The confusion is increased by confounding the term with anarchism and nihilism, and with other revolutionary movements.

Socialism is a general term under which many phases of socialistic tendencies are included. In distinction from the individualistic, egoistic, selfish theories it stands for altruism, for socialization, for the interests of society. In this sense every one who seeks to promote social welfare is a socialist. But as individualism has been employed to designate a theory of the state according to which each individual is to be let alone in his indus-

trial pursuits so long as he does not interfere with the liberties of others, so socialism has been used for the theory that the state should take a more active interest in the industries, especially for the sake of securing justice and better opportunities for the laboring masses. Thus laws against the tyranny of capitalism, against unjust monopolization and wild speculation, laws for the regulation of contracts between employers and laborers, for the protection of women and children in factories, for arbitration in strikes, and for similar purposes, have been called socialistic. Not always in the popular sense, but in its more technical sense, socialism stands opposed to the *laissez-faire* or let-alone theory of government, and advocates such a governmental direction of the industries as shall prevent the subjection of one class by another, and shall remove, so far as this can be done by legislation, the unjust inequalities in social conditions.

There is thus the general term socialism and there are under it socialisms; that is, there are various kinds and degrees of socialization. Often the word is employed for an extreme form of socialization, as when a one-sided emphasis on the social organism loses sight of the individual and deprives the personality of its rights. But this extreme view is neither involved in the word itself nor is it always implied in its use. Therefore Flint's definition of socialism as "any theory of social organization which sacrifices the legitimate liberties of individuals to the will or interests of the community," is to be rejected. It is the same view as that of Held, the German economist, and is a criticism rather than a definition. To some forms of socialism: it applies, but not to all.

Another discrimination will promote clearness. We must distinguish be-

tween a socialistic theory and the means of its realization. The social democrats want to inaugurate the socialistic state; but it has not been demonstrated whether this can be done by peaceable legislative means or whether a violent revolution will be necessary. It is therefore false to charge socialism as in its nature violently revolutionary. The press is apt to confound socialists and anarchists. The anarchist Bakunin was often called a socialist and also designated himself by that name. But while he advocated certain theories of socialization, neither his anarchism nor the ruthless destruction he preached is an inherent element of socialism.

When we pass from the general idea of socialization involved in the term socialism to the various socialisms that exist, we find the different forms very numerous. No special mention need be made of the vague popular notions of social improvement which have neither been subjected to systematic treatment nor have created organizations. Socialism itself is largely economic and *per se* does not establish or destroy religion. Some indeed make their economic socialism their religion, but others give the ethical and spiritual factors a prominent place in their socialistic theories. Communism is an extreme form of socialism in which all things are to be held in common. A species of voluntary religious communism is found in the second chapter of Acts. Various communistic societies in the United States have a religious basis. Christian socialism as used in England and America includes a large variety of views whose point of union is the theory that Christianity gives the principles on which society must be founded in order to be equitable and truly prosperous. Within this general idea there is room for various views respecting the industrial organization of society and the economic function of the state. In Evangelical and in Catholic socialism the emphasis is placed on the principles of Protestantism and of

Catholicism for the solution of the social questions of the day. These religious forms of socialism differ from the others in that they lay peculiar stress on ethics and spirituality, instead of seeking social redemption by means of mere economic and legislative changes.

The attitude of the state toward the industries is among the most important problems of socialism; many in fact make this the most essential question. In all enlightened lands there is a marked tendency from individualism, or from what is known as the Manchester school of political economy, to a socialistic theory which claims greater authority for the state in the control of economic affairs. Whether the trend be toward a more strict supervision over the industries, or toward the direct control of some of them, such as the natural monopolies, or toward the actual ownership, as in the case of railroads, telegraphs, and the like, the aim is always some form of socialization, to put under public direction whatever concerns the public welfare, to socialize what society needs for social prosperity. If to the individual should be left what belongs to the individual, then to society ought to be left what belongs to society. Individual aggrandizement, for personal, selfish ends, through what pertains to society or the public, is rapidly becoming intolerable. It is recognized that society, or its organ, the state, must assume those responsibilities on which its welfare depends and which are abused if left to selfish individuals and greedy, soulless corporations. It thus becomes evident that the state is the sphere with which various socialistic theories are chiefly concerned. The difficult problem is to determine the limit between private rights and public demands, between personal liberty and social authority, between legitimate and illegitimate industrial competition, and between the prerogatives of the individual and the function of the state.

The social democracy makes the state omnipotent in the control of the indus-

tries. The state is made the sole capitalist; it obliges all to labor and assigns to each workman his sphere; and it is the sole arbiter with respect to the disposition of the products of labor. Its theory has become so important that we shall hope to subject it to more elaborate treatment at another time. Anarchism, a social theory which aims at the annihilation of the state itself, must also be deferred.

The socialistic state of the social democracy is by no means the only form of state socialism in existence. Bismarck did his utmost to destroy the social democracy; yet he was called a state socialist and gloried in the name. He held with William I. that the state has many duties with respect to the regulation of the industries within its borders. He recognized it as the function of the state to promote the highest efficiency of the industries, but also to afford legal protection to laborers when they can not protect their own persons and interests. Hence he elaborated and had enacted that elaborate system of state insurance of laborers against accident, sickness, and old age; and when the scheme was denounced as socialistic, he avowed himself a socialist so far as the term implies that by means of legislation the social welfare, particularly of the most needy and the most helpless, is sought to be secured.

In Germany state socialism stands for a movement of great importance, tho little known to the public. Its advocates are chiefly professors of political economy and others of the scholarly class. They emphasize the importance of economic questions in social affairs, but at the same time regard the social problem as largely ethical. They do not want to confound ethics and economics, but seek to bring them into more intimate relation. Much prominence is given to the theory of the state and to the development of this theory. For the sake of its own preservation and welfare, to say nothing of its duty to society, the state is bound to promote the harmony and interests of its

various classes. It must promote social politics, that is, such political action as is based upon a knowledge of the actual social condition and is calculated to meet the demands of that condition. No dogma is made with respect to the exact character and limit of the activity of the state respecting the industries. We are not prepared for such a dogma. The study of each particular situation is to make evident what action is required. As more light is given, new theories may arise. Those who in general terms recognize themselves as state socialists in this sense are by no means agreed among themselves as to the exact function of the state in the industries; they are tentative, still seeking for better theories. But of the duty of the state in the matter they have no doubt. They regard the old selfish individualism as effete and ready for burial. This moderate, rational, ethical, tentative theory of state socialism commends itself especially to students of political science and of economics, and to thinkers who rise above class prejudice and partizanship to the contemplation of society as a totality. There are strong indications that it is the theory to which belongs the future.

In each country the socialistic trend which is most common is apt to determine the popular use of the term socialism. Thus in Germany by socialism is usually meant the social democracy, which has gained such popularity among the masses and has become a power which thus far nothing has been able to check. In the Latin countries the socialism has often been violent and closely allied with anarchism. In England the socialism of the Fabian Society has done much to determine the popular sense of the term. In the United States no special socialistic tendency has become dominant; hence the term is most vague, being used for every effort at social amelioration, for all social legislation by the state, even for the tariff, likewise for populism, for nationalism, and for anarchism.

We can not consider the interesting and important history of socialism. Long before the word was invented theories which it involves had been advocated.

Of the vast literature on the subject the student is referred to the histories of socialism by Laveleye, Roe, Kirkup,

and Ely. The work by Professor Ely on "Socialism and Social Reform" contains a valuable bibliography. The article on socialism in the "Encyclopedia Britannica" gives an excellent general view and also important literature. There is also much of value in current periodical literature.

LIVING ISSUES FOR PULPIT TREATMENT.

Who Own the Nation's Wealth?

The rich ruleth over the poor, and the borrower is servant to the lender.—Prov. xxii. 7.

THE remarkable concentration of wealth into the hands of the few is well illustrated in the figures here given, which are based upon estimates made by Mr. George K. Holmes, in an article which appeared in *Political Science Quarterly* for December, 1893. This estimate appeared, however, be-

fore all the needed data had been collected by the census department. The figures given below are reconstructed upon the plans followed by Mr. Holmes, with the use of the full census data now obtainable.

Of the total wealth of the nation, placed by the census at \$65,037,091,197 in 1890, it is here estimated that 63 billions is in private hands and owned by the families resident in this country. The complete figures are as follows:

FAMILY OWNERSHIP OF THE NATION'S WEALTH—1890.

Based on the early estimates of George K. Holmes, the census expert.

CLASSES OF FAMILIES.	FAMILIES.		WEALTH OWNED.		
	Number.	Per Cent.	Per Family	Total.	Per Cent.
Hiring farms.....	1,624,433	12.80	\$150	\$243,664,950	.39
Hiring homes.....	4,990,302	30.40	500	2,499,651,000	4.03
Owning farms encumbered*.....	706,395	5.56	1,787	1,262,075,791	2.04
Owning homes encumbered*.....	671,129	5.29	1,588	1,032,361,453	1.67
Owning farms free*.....	1,796,567	14.16	2,996	5,333,075,261	8.68
Owning homes free*.....	1,751,492	13.80	3,724	6,522,323,259	10.52
Total.....	11,549,318	91.01	\$1,467	\$15,943,151,714	27.33
Rich families.....	1,136,787	8.96	\$29,080	\$33,056,848,286	53.32
Millionaires.....	4,047	0.03	2,965,159	†12,000,000,000	19.35
Total.....	1,140,834	8.90	\$39,319	\$45,056,848,286	72.67
Aggregate.....	12,690,152	100.00	\$4,886	\$62,000,000,000	100.00

From this it appears that nearly three fourths of the entire private wealth of the nation is in the hands of but 9 per cent. of the families, while at the other end 63 per cent., or nearly two thirds of the families, own but 8 per cent. of the wealth.

* Worth less than \$5,000.

Remedies for Crime.

The wicked walk on every side, when the vilest men are exalted.—Psalm xii. 8.

THE rapid increase of crime in the United States is attracting wide attention, and is recognized as a serious

† Estimated by Mr. Holmes.

menace. Judge I. C. Parker, of the United States district court for the Western District of Arkansas, who has presided over more than one hundred murder trials, considered the subject in the June number of *The North American Review*. The judge said:

"When we go to facts, we find that during the last six years there have been 43,902 homicides in the United States, an average of 7,317 per year. In the same time there have been 723 legal executions and 1,118 lynchings. These startling figures show that crime is rapidly increasing instead of diminishing. In the last year 10,500 persons were killed, or at the rate of 875 per month, whereas in 1890 there were only 4,290, or less than half as many as in 1895. This bloody record shows a fearful increase of the crime which destroys human life. We are all alike anxious for a remedy, but before we can obtain one we must know the cause. We can easily recognize that the greatest evil of any civilized age is confronting us, not only in the shape of crimes committed by individuals, but also of crimes committed by masses of men who are endeavoring by bloody and improper means to seek a remedy—I mean those who band themselves together as mobs to seek protection which they fail to obtain under the forms of law."

Judge Parker further calls attention to the great number of double, treble and quadruple murders that are occurring. He says:

"The death of one person does not now seem to satisfy a fiend's passion for blood, and he gluts his fury on two or more victims. And yet while this carnival of murder is under way the courts sit by serenely as if they are in no respect responsible for it. One case will illustrate. Theodore Durrant was arrested April 14, 1895, for two murders committed in a church in San Francisco. He was tried, convicted, and sentenced to be hung six months ago. But his case was appealed, and consequently stays were granted, and it will probably drag its slow length along for months if not a year yet. Meanwhile the murderer sits serenely in his cell, confident that delays and technicalities will finally save his neck from the halter.

"It is such cases which encourage murderers and make them believe that, however horrible their crimes are, some way will be found to save them from the just penalty. The courts should carefully consider how far they are responsible for this situation and what remedy they can apply. And an active, healthful public opinion should sustain them in any effective steps they may take."

The remedy proposed by Judge Parker is the remodeling of the appellate court system. He would organize courts of criminal appeal made up of picked judges who should pass upon the case as soon as possible, the sole question being the guilt or innocence of the accused. He would brush aside all technicalities to this end. "Let capture be sure," he says, "and punishment certain, and crime is in a measure destroyed."

A Blow at the Federal Spoils System.

*Thou hast clothing, be thou our ruler,
and let this ruin be under thy hand.—*
Isaiah iii. 6.

NEARLY 30,000 government employees were placed under the civil service law by order of President Cleveland on May 6. This raises the number in the classified service from 55,736 to 85,135. With a few minor exceptions, between the extremes of officials whose confirmation is constitutionally required by the Senate, down to unskilled laborers, Government appointments are withdrawn from political influence of the spoils system and selection is made upon merit only. Fourth-class postmasters are the principal class now exempt from the law. The executive civil service, under the new orders, is now divided into five branches: the Department Service, the Custom-House Service, the Post-Office Service, the Government Printing Service, and the Internal Revenue Service. It is the most sweeping order of the kind ever made.

A Church Studies Social Problems.

Wise men lay up knowledge.—Proverbs
x. 14.

THE Plymouth Church (Congregational) in Syracuse, N. Y., for several weeks past has had a class in "Social Problems" conducted by Prof. John K. Commons, of Syracuse University. It meets at the noon hour on Sundays.

MISCELLANEOUS SECTION.

THE PRESENT ASPECT OF THE
CHURCH OF ENGLAND.

BY REV. W. G. SCOON, M.A.,
ROCK FERRY, ENG.

EVERY one will admit the paramount importance of sound doctrine; and, in relation to this matter the Church of England may fairly be pronounced thricefold Protestant by virtue of her liturgy, her articles, and her homilies. Now, what is the meaning of this word Protestant? One of the clearest definitions of Protestantism is furnished by a dignitary of the Church of Rome—the late Cardinal Wiseman—who, writing on the conversion of a Roman Catholic, says:

“He started with the principle that whatever is not in the Bible can not be true in religion, and *that is the principle of Protestantism*. . . . The individual, probably through the ministry of some pious person, became possessed of the Bible, that he could not find in it transubstantiation, or auricular confession, or one word of purgatory, or of venerating images, . . . his priest argues with him that he should shut up the book that is leading him astray; he perseveres, he abandons the communion of the Church of Rome and becomes a Protestant. Now through all this process *the man was a Protestant*.”

It has been most carefully computed that out of a total of some twenty-four thousand clergymen within the Church of England there are upwards of seven thousand who are false to their ordination vows; also, that out of a total of some fourteen thousand three hundred churches, over five thousand are more or less desecrated by the practise and active propagation of false doctrine by those who would have the church as far as possible shorn of her Protestant character, and closely, if not wholly, assimilated to that of Rome.

Controversy on matters of doctrine is to my mind one of the saddest necessities of modern times. I believe

far more in the efficacy of silent example and patient endurance, than in the sounding precepts of all theological creeds combined. But we are living in days when the solemn, vital question as to whether the principles of the Reformation are to be adhered to and upheld or allowed to be substituted by Romish doctrine is absolutely forced upon us. We know very well from the numerous speeches and writings of the Ritualistic and Romanizing leaders within our church, that they scout the very name of the Reformation, and despise the glorious martyrdom of those heroic souls whose blood gave it life and being. Therefore, to all Churchmen who accept and are prepared to stand by the “Protestant reformed religion established by law,” the time has arrived when, by action as well as by word, each one must come forth “to contend for the faith” in defense of the National Church, for her ramparts have already been broken, and the very citadel is threatened. In my last paper* bearing upon the same subject, I was careful to point out the supineness of my countrymen in regard to this matter, and it is therefore not surprising to hear on every side such thoughtless and hackneyed arguments as the following: Why not leave them alone? They are doing no harm! etc. But, might we not with equal reason ask, Why didn't we leave the Spaniards alone in 1588? Why didn't we leave the Fenians alone in 1866? Why do not all European nations at the present day leave the Anarchists alone? One argument is as cogent as the other, for each illegal organization in its method of veiled or open attack upon church, or state, or society, as the case may be, is identical in purpose—defiance of all recognized law and order, with a view of its ultimate upheaval, confusion, and extinction. I have already alluded to the propagation of false doctrine,

* HOMILETIC REVIEW, March, 1894, p. 278.

and, in order to prove that my assertions in regard thereto are not imaginary, but are borne out, sustained, and emphasized by influential Nonconformist bodies in this country, the following resolution passed at a synod of the English Presbyterian Church a few weeks ago in London tells its own tale:

"The synod are most profoundly convinced that the tenets proclaimed by the Anglo-Catholic party in the Church of England in regard to apostolical succession, baptismal regeneration, the real presence of our Savior's actual body and blood in the sacrament of the Lord's Supper, the power of the priests to give absolution, and some other points of doctrine, are not only unscriptural in themselves, but are also most perilous to the souls of men, by drawing them aside from the simplicity of the Gospel of Christ."

It is certainly at the present time a distinctly encouraging sign to see our dissenting brethren at one with evangelical churchmen on these points, and in order to give further evidential proof of the absolutely pure Protestantism of the Church of England the following brief extracts are taken from her articles, viz. : Article 22 says :

"The Romish doctrine concerning purgatory, pardons, worshiping and adoration as well of images as of relics, and also invocation of saints, is a fond thing, vainly invented and grounded upon no warranty of Scripture, but rather repugnant to the Word of God."

Article 28 says :

"Transubstantiation (or the change of the substance of bread and wine) in the Supper of the Lord, can not be proved by holy writ; but is repugnant to the plain words of Scripture, overthroweth the nature of a sacrament, and hath given occasion to many superstitions."

Article 31 says :

"The offering of Christ once made is that perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin, but that alone. Wherefore the sacrifices of masses, in the which it was commonly said that the priest did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous fables and dangerous deceits."

Not only is the church plain in setting forth her principles and her faith,

but the state likewise. The following declaration constitutes a portion of the coronation oath, which, under the "Act of Settlement" and by the law of England, every sovereign at his or her coronation must "make, subscribe, and audibly repeat." Our present well-beloved sovereign, Queen Victoria, at her coronation made oath as follows :

"I, Victoria, do solemnly and sincerely, in the presence of God, profess, testify, and declare that I do believe that in the sacrament of the Lord's Supper, there is not any transubstantiation of the elements of bread and wine into the body and blood of Christ, at or after the consecration thereof, by any person whatsoever; and the invocation or adoration of the Virgin Mary or any other saint, and the sacrifice of the mass, as they are now used in the Church of Rome, are superstitious and idolatrous. And I do solemnly, in the presence of God, profess, testify, and declare that I do make this declaration, and every part thereof, in the plain and ordinary sense of the words read unto me, as they are commonly understood by English Protestants, without any evasion, equivocation, or mental reservation, and without any dispensation already granted me for this purpose by the Pope, or any other authority or person whatsoever, or without any hope of any such dispensation from any person or authority whatsoever, or without thinking that I am or can be acquitted before God or man, or absolved of this declaration or any part thereof, altho the Pope, or any other person, or persons, or power whatsoever, shall dispense with or annul the same or declare that it was null and void from the beginning."

Having clearly established the absolute purity of her Protestantism, it will now very naturally be asked, How comes it that, in spite of such apparently impregnable solid safeguards against popery, nearly one third of the clerical body of the National Church is more or less tainted by the incipient corruption of its blighting touch? The answer to this question hardly needs indication, for, alas, it stands unmistakably before us, bright as light and clear as the noonday sun. It is the influence of the bishops. The Church of England is ruled by two archbishops and thirty-two bishops, yet out of this number those who are earnestly in support of true Protestantism—the faithful teach-

ing of Reformation principles—can be counted on the fingers of one hand. Therefore, in order to supply a fuller answer to our question, we have to get behind the bishops and lay hands on the bishop-makers—the prime minister of the day—as explained in a previous paper.

This brings us at once to the chief transgressor in this matter, and while I approach a venerable, and undoubtedly commanding, figure in contemporary history, I desire to do so with the fullest recognition of high genius and solid learning, which unite in making the name of Mr. Gladstone linked with all that is illustrious and brilliant amid the world-wide galaxy of noble names that stud like starry gems the political and moral firmament of the nineteenth century. But the virtue of generosity is lost, if not tempered with justice, and it is but the verdict of impartial history, when I state that no other English statesman has done so much to blur the clear splendor of Reformation light, and drag his country back to the dungeon-darkness, chains and slavery of Rome, as the author of "Vaticanism" himself. And in this volume, Mr. Gladstone, alluding to the Church of Rome, has the following significant passage :

"My object has been to produce a temper of greater watchfulness, to disturb that lazy way of thought which acknowledges no danger till it thunders at the doors: to warn my countrymen against the velvet paw and smooth and soft exterior of a system which is dangerous to the foundation of civil order."

Yet, notwithstanding all this, a glaring inconsistency which is as incomprehensible as it is amazing, we find in the writer of the above extract the very man who not only raised his destroying hand and overthrew the Protestant Church of Ireland, but actually transferred no less a sum than three hundred and sixty thousand pounds of her funds for the endowment of the popish college of Maynooth! Many more instances showing his

strong sympathy with popery might be cited, but the above, recorded as it is in the statute-book of England, is sufficient to prove my case. To err is human, and in this instance the statesman in question may quite possibly be unconscious of the enormity and far-reaching consequences of his error; he is but one among many of the great ones of the earth who have stumbled in this direction, for idolatry has ever been a noxious narcotic that has for some unexplained reason been allowed to flourish broadcast through the world since the dawn of history.

Herein, then, lies the secret of the undoubted strength of the corrupting influences that underlie the powerful conspiracy which has of late years gradually made its poisonous presence felt within the pale of the Church of England; and when we see instances of prominent clergy, such as the Rev. Charles Gore of "Lux Mundi" fame, declaring that "the heart of any one must beat with excitement and joy at the mere thought of ministering in any way to the reunion of the Anglican Church with the great Apostolic See of Rome," no wonder that Pope Leo XIII., with astute benignity of language, born of burning hope, addresses an encyclical urging the reunion of the churches into one fold under himself as chief shepherd of the flock!

And Rome never changes. I need not now dwell upon the past history of every country in Europe darkened for centuries by her shadow, polluted by her crimes, and saturated by the blood of tens of thousands of innocent victims in satisfaction of her omnivorous greed. A glance at our own doors is sufficient for the purpose of witnessing the blighting effects of her darkened rule. Look at Ireland at the present day, and note the difference between the prosperity of the Protestant north, and the wretchedness and squalor that are the chief characteristics of the south and west, dominated as these last-named districts are by the baneful influence of priestcraft and tyranny,

which seeks to cramp, confine, and rob the soul of its rightful inheritance—the clear, elevating, spiritualizing atmosphere of God-born Protestantism—with a result painful to witness and shocking to contemplate. Again and again, in recent years, when unprincipled political agitators in that country, in violent and ambiguous language incited their audiences to crime, they were invariably supported on the platform by the priests and, whenever—often as a result of these meetings—a murder was committed, the first man—with an effrontery only equaled by its calm hypocrisy—to stand up at his so-called altar and denounce the crime, was the parish priest himself. In the whole history of crime, I know of nothing more startling and significant than the fact that, in face of the huge government reward offered for the apprehension of the Phoenix Park murderers, so long a space of time elapsed before their conviction was secured.

If I am accused of being unduly harsh in denouncing Roman Catholicism, I wish it to be distinctly understood that I entertain not a single particle of ill will toward my Roman Catholic fellow men as Roman Catholics—I am simply raising hand and voice against the monstrous and iniquitous system of which they are the unfortunate dupes and slaves. We are living in extraordinary days when even the majesty of the law is often powerless to cope with the blind passions of men, fostered by extreme toleration, in which security loses its significance and liberty its name. Surely, then, in face of all these perils it is high time that vigorous action be taken gradually, but firmly, to stamp out lawless innovations which if persisted in will most certainly bring about the destruction of the Church of England. This strong policy is, alas, not to be looked for at the hands of the present Archbishop of Canterbury, who, while sympathetic with the Ritualists, is anxious to conciliate the Evangelicals, and, judged by his actions, the good easy man seems more

inclined toward “peace at any price” than “peace with honor.”

To meet the present exigencies we want an earnest, faithful ecclesiastical Cromwell in our midst, a man with clearly defined Protestant principles and iron will—for it is too apt in these days to be forgotten that the Church of England is Protestant, and that she requires Protestant government and Protestant truth proclaimed from every pulpit in the land. This can not be to often repeated or too strongly urged.

The laity have a duty as well as the clergy. We are all familiar with Nelson's famous signal upon a certain great occasion, when the fate of two empires trembled in the balance, until the standard of victory, floating from the conqueror's flagship, denoted that stern duty and devotion had triumphed against tremendous odds. And what is that duty? Stretched across the skyline of a darker century, whose sun had gone down in blood, is a living signal voiced by a greater hero still, whose dying, but thrilling mandate, “Play the man,” has been literally burnt into the blood and bone and nerve and will and soul of Britons, when danger of whatsoever description threatens the peace of their beloved home-land, or thunders round their shores.

Comprehensive freedom has ever been the unwritten law in the Church of England. And rightly so. But even that has limits; and these are not the days to compromise with error and superstition, or make concessions on behalf of “blasphemous fables and dangerous deceits.” What our reformers died to secure is surely a prize, not only worth preserving, but handing down intact to our children and children's children—that priceless heritage of liberty, which has been the safeguard, the blessing, the pride and glory of England; and it is our stern duty to maintain at all costs the benign supremacy of Protestantism, whose destiny amid all its trials and perils is to go forth conquering and to conquer.

**THE PHILOLOGICAL ARGUMENT
FOR IMMORTALITY.**

By R. H. HOWARD, PH.D., D.D.,
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THE most precious and wonderful possession of man, at once the sign and the means of his superiority to the rest of the animal creation, is the gift of articulate speech.

The study of language—its nature, history, and origin—researches into the genealogies, etymologies, and affinities of words—have of late introduced us to some exceedingly interesting and valuable historical results. The light hereby recently shed upon the derivation and connection of races, upon the fact and the degree of relationship of the different divisions of the human family, also upon the deeds and fates of mankind during the ages that precede direct historic record, is every day becoming more and more invaluable.

The study of words, however, has shed light, not only upon that science which investigates the genealogy of nations, but upon questions of a moral and religious character as well. It has served not only to elucidate those great truths of human history which language has been mainly instrumental in establishing, but often to give us a clue to the religious opinions of peoples concerning whom we have but very little, if any, authentic historical information.

Among the questions having a religious bearing and interest, concerning which philosophy has not been without its fruitful suggestions, is the solemn one touching a future life.

Is it not truly a matter of deep significance that scarce a language is known in which there is not a name for soul as distinct, as independent, as much meaning an original and acknowledged entity, as the word body? Nor does it seem to be at all material how rude or undeveloped the language may otherwise be—the Eskimo, the Arab, the New Hollander, the Hottentot—will each concede, we are told that,

however barren in other respects, his dialect is not without words to express his idea of soul as something quite distinct from, and independent of, the body. He may not indeed be able to tell you whence came these words; of the remote period, or distant land, in which his forefathers may have originally coined and first employed them, he may have no conception; he only feels that there is somehow in his nature as deep a need for such utterances as for anything that falls obviously within the world of sense.

Nor can it be regarded as at all derogatory to the force of this argument that the terms thus employed present primarily material images. By a psychological necessity underlying all language, the names of things that are seen are employed to represent things that are unseen. We fall upon objects conceived to be as nearly as possible analogous in their nature to certain ideas which spring up in the mind, and then avail ourselves of the names of these objects to convey or express the idea in hand. Thus, in the present instance, observe that while, to be sure and from sheer necessity, material images are brought forward, yet in every case the most ethereal possible of them are selected to represent the idea to be expressed—whether it be air, or fire, or ether, the image employed always coming just as near apparently as it can to the thought of absolute immateriality. Now, what better than this shows the strong grasp of the mind naturally upon the spiritual idea, or that idea of spirit of which every conception of sense is found thus to be a more or less inadequate representative? How convincing a proof truly of the essentially instinctive character of this belief—that it is an instinct, if you please, of the undeveloped reason—that, in spite of the necessity of appealing to material or sensuous images to represent it, the human mind still clings resolutely and everywhere to the idea of an immaterial nature in man—a something quite separate from, and independent of, that

bodily organization which is evidently to be decomposed at death! Observe that according to unvarying laws of language, original, distinguishing terms, never invented until they are wanted, always indicate a distinct popular belief of some corresponding entity. As stated above, in quite all languages are found terms expressive of soul as an entity—a something that, in the popular imagination, goes forth like the breath—a something that at death becomes disengaged from, and somewhere, somehow, surviving the wreck of matter, continues still to exist quite independent of it. Now, I repeat, may we not, on the basis of these conceded philological facts, logically, consistently, confidently infer an early and universally popular belief in the doctrine of the soul's independent existence after death; of the soul's continued existence in a separate spiritual world as truly real as this world of flesh and blood?

It is, moreover, a fact worthy of notice in this connection, that as far as we are able to trace it in human speech, death is seldom if ever characterized by any term etymologically signifying extinction or cessation of being. Even such terms as might seem the nearest to it, as the Latin *interitus* (*intereo*), denote a passing through, or over, or out of, one state of existence into another rather than absolute end of being. It is a change, an exodus, exit, a transformation, not an extinction. As Longfellow has said: "It is not death, but only a transition."

The early and beautiful fable of Psyche, or the Butterfly—the Greek name for soul—has left its traces everywhere, not less upon the language than upon the mythologies of mankind. Death is only a "yielding up of the spirit," "a giving up of the ghost"—a form of expression by no means peculiar to our Scriptures. Death is an analysis or the separation of two things long and intimately allied. It is an "unclenching," a "laying aside of this garment of flesh"—this "muddy ves-

ture of decay;" a "departure from this house of clay." It is a "going home," a being "gathered to one's fathers;" a "journey to Hades," to the "world unseen"—unseen, yet obviously believed in in spite of sense and all its phenomena. Every tongue has its terms, expressive of the strongly imagined contrast between the abandoned tenement and the winged spiritual inhabitant that has taken its flight to the skies above, or to some far-distant "isles of the blessed," or Garden of Hesperides, or Elysian Fields.

Once more. The phraseology which is employed of the body, after the period of dissolution, will be found to have undergone a remarkable and significant change. The material part is no longer addressed or spoken of by personal epithets. It is no longer he or she, but it. The personal epithets ceasing to be applicable, the impersonal pronoun is used. The former belonging exclusively to the soul may be said to have gone off with it. Socrates is represented as gently reproving his friend and cautioning him not to speak of himself (Socrates) as buried, but of burying his body only—the latter being that alone of which such language could then be properly employed. The rudest savage has the same thought; and this same spiritual instinct in his case distinctly reports itself in the terms of his own barbarous dialect.

Does some one suggest that the application on the part of man of the term *mortal* to himself, would seem to afford an exception to the rule developed above, and to contradict the doctrine of the soul's instinctive belief in its own immortality? Not so. August Nicholas in his "Études Philosophique sur le Christianisme," after having described the natural phenomena of dissolution as they appear in man, in the beast, and in the plant, pertinently asks:

"How comes it that, in the heart of that universal destruction amid which we live, in the sepulcher of our mortal life wherein we

are immured, the idea of our own immortality has penetrated—rather has germinated and flourished? Why is it that no one thinks of attaching this idea to the organic or vital principle of a plant or of a beast, and that every one, almost without hesitation, does attach it to the vital principle, or to that other mortal, we call man? And, then, why is it that, on the other hand, to himself alone man applies the adjective mortal? We never talk about the mortality of brutes. Strange that in a world where all is mortal, man should reserve this qualification for himself, as if all were immortal except himself. May not, however, precisely the reverse of this be true, and because he alone of all God's creatures needs to be reminded that, at least in one respect—as to his body—he, as well as all things else, is mortal, his Maker has put it into his mind instinctively to characterize himself accordingly?"

The distinction made above by M. Nicholas, it seems to me, is as discriminating and profound as it is ingenious. The very presence in man of this instinctive reminder of his mortality—present because needed—becomes itself a witness to the energy and strength of the counter-instinct in him of his immortality.

Finally, it is certainly deserving of consideration that in every language those words representing the idea of soul are generally the most euphonious words in that tongue, as tho truly they had come "wafted to us from some primeval fount of harmony;" or, as tho the very thought associated therewith had an influence in turning it to a higher and sweeter melodiousness. I think, indeed, we might affirm, almost without exception, that there is no language in which the word standing for soul is not both grand and musical. However varied its radical etymology, it is very clear, distinct, sonorous, as tho the very sound were to be symbolical of the primitive clearness and distinctness and positiveness, as well as universality of belief which it represents. As an anonymous writer in one of our periodicals has very aptly said:

"It is liquid and clear, like the English *soul*, or the German *seel*; it is round and full like the French *âme*, or startling like the Saxon *ghost*; it has the musical softness

of the Latin *anima*, or the Greek *psyche*, or *pneuma*; it has the euphonic grandeur of the Hebrew *ruah*, or *neshâmâh*; or it has some grave and sweet word of soothing, yet mournful, melody like the Choctaw *shelombish*."

It is Coleridge, I think, who has said that single words often contain within themselves boundless stores, not only of historic, but of moral and spiritual truth; embody not only important facts of history, but convictions of the moral common-sense of the whole race. As stated at the outset, how interesting the consideration that the very words we use in reference to man's higher nature may be regarded as affording a strong, clear, convincing testimony—

—pointing out an hereafter,
And intimating an eternity to man."

AN UNSETTLED QUESTION IN PULPIT ETHICS.

By REV. G. WINFRED HERVEY, A. M.,
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"MANUAL OF REVIVALS," ETC.

If we would judge righteously of the emergent use of borrowed sermons, we ought to regard it from the standpoint of the well-instructed churchman, "Look not every man on his own things, but every man also on the things of others." It may to-day be well to remember that two books of homilies by unnamed authors were commanded by the Protestant King Edward and Queen Elizabeth to be read and repeated in course by all parsons of the Anglican Church every Sunday and holiday in the year. These excellent homilies thus helped to form the bulwarks of the Protestant Reformation in England. One of them is expressly referred to in the eleventh of the Thirty-Nine Articles as more largely explaining the great doctrine of justification by faith. Another homily, "Against the Peril of Idolatry and the Superfluous Decking of Churches" (book ii., hom. ii.), by far the longest, and among the very best, did incalculable service in the overthrow of

popery in Great Britain. By the dutiful use of these discourses the Anglican clergy formed the habit of reading and the good Christian people the habit of hearing to edification many sermons by authors to them totally unknown.

Among the great authorities on preaching in the Anglican Church Bishop Burnet's "Pastoral Care" stands foremost. The work has passed through many editions in England and was first reprinted in America in 1813. In chapter viii. he makes the following remarks on borrowing sermons:

"Art helps and guides nature, but if one was not born without a flame of eloquence within, art will only spoil him, make him luscious and redundant. To such persons, and indeed to all that are not masters of the body of divinity, and of the Scriptures, I should much rather recommend the using of other men's sermons than the making of any of their own. But in the choice of these great judgment must be used. . . . He ought also to adapt the style of these printed sermons to a common auditory. He may sometimes shorten the explanations that so he may retain all that is practical. He ought to take the best models and try what he can do upon a text handled by them without reading them, and then compare his work with theirs. . . . And by this method, if he will restrain himself for some time and follow it close, he may be able to go without such crutches and to work without patterns; till then, I should advise all to make use of other men's sermons rather than to make any of their own."

From one piece of advice in this connection the bishop intimates that it was, in his time, expected that young preachers would, in general, preach their own sermons. "One must not," says he, "take an author which is too much above himself; for by that, compared with his ordinary conversation, it will but too evidently appear that he can not be the author of his own sermons, and that will make both him and the sermons lose too much of their weight."

Four years before the death of Bishop Burnet, Joseph Addison, in 1711, describes the ideal parish clergyman chosen by the ideal Sir Roger de Coverly. At his first settlement Sir Roger made him a present of all the good ser-

mons printed in the English language and begged of him that every Sunday he would pronounce one of them in the pulpit. One Saturday night, in the presence of Addison, the knight asked his clergyman who preaches to-morrow? The latter replied, "St. Asaph (William Fleetwood) in the morning and Dr. South in the afternoon." He then showed us his list of preachers for the whole year, where I saw with a great deal of pleasure Archbishop Tillotson, Bishop Sanderson, Dr. Barrow, Dr. Calamy, with several living authors.

The next day Addison was so charmed with the parson's delivery, as well as the discourses he pronounced, that he never passed any time more to his satisfaction. They were like compositions of a poet in the mouth of a graceful actor.

"I heartily wish that more of our country clergy would follow this example, and instead of wasting their spirits on compositions of their own, would endeavor after a handsome elocution and all those other talents that are proper to enforce what has been penned by greater masters. This would not only be more easy to themselves, but more edifying to the people."

The borrowing of sermons must have become prevalent when thus recommended by so great and good an author as Addison. *The Spectator* was read by all persons of cultivation. Its circulation was at one time fourteen thousand daily copies and rose occasionally to twenty thousand. When it finished its course as a periodical, its numbers in a collected form became one of the British classics, and as such we need scarcely add, is now read and admired all the world over.

Our next great promoter of this practice was the immortal Paley. Seventy years later than Addison, in 1781, in a sermon addressed to the young clergy, he says:

"I am far from refusing you the benefit of other men's labors. I only require that they be called in not to flatter laziness, but to assist industry. You find yourself unable to furnish a sermon every week. Try to compose one every month. Depend upon it, you

will consult your own satisfaction as well as the edification of your hearers; and that, however inferior your compositions may be to those of others in some respects, they will be better delivered and better received. They will compensate for many defects by a closer application to the ways and manners, the actual thoughts, reasoning, and language, the errors, doubt, prejudices, and vices, the habits, characters, and propensities of your congregation."

We may here remark that Sir Matthew Hale Johnson, the great lexicographer, and Sir Walter Scott composed volumes of sermons, which, it is presumed, were repeated by the rural clergy, to what extent it is not now possible to ascertain.

The custom of using ready-made sermons was, it seems, prevalent in the Kirk of Scotland in the first half of the present century. The late Rev. Charles Pressley, nineteen years assistant of Alexander Jolly, the saintly bishop of Moray, and afterward, for thirty-eight years, rector of St. Peter's, Frasersburgh, used to relate that some of the graduates of Aberdeen disliking pen and book work found a royal road to preaching. They employed without scruple the sermons of Bishops Horne and Jones, of Nayland. Of the Rev. Mr. Cruickshank, we are told that his great quarry for sermons was Romaine.

About the year 1848 an aged clerical friend of Mr. Pressley who had been bred to a secular profession, used to tell with great glee a compliment he received from a farmer of his congregation one Monday morning. He met the farmer on the road, and after the usual greeting, the latter said:

"Yon was a fine sermon you gave us yesterday, Mr. H——." "I'm glad you liked it, John." "Aye, sir, Bishop Horne writes capital sermons. I happened to read that one the Sunday before. You could na preach better sermons than Bishop Horne, sir. I'm aye glad when ye gie ane o' his."

This compliment was paid in good faith, and according to the testimony of Mr. Pressley, some of the Scottish congregations of the olden time disliked rather than preferred a spice of

originality and freshness in their pulpit.*

Passing over to the American church we find but few historical facts on the point in question. It is worthy of notice that Benjamin Franklin, who was an Episcopalian, in one instance declared his individual opinion in the matter. One of the rectors of the church of which he was a member avowedly preached his own sermons. He was followed by a rector who made no pretensions to originality, but selected for the pulpit the best discourses of the old Anglican divines. Franklin expressed his decided preference for the ministrations of the latter.

The oldest bishops of the American church of to-day do not encourage students in the divinity schools who are at work in city missions and poor country parishes to deliver their own preachments, but to read to the people such printed or manuscript sermons as are selected by the bishop or by some clergymen acting on his authority. These students and the deacons and many of the younger clergy in their intercourse with the laity make no secret of reproducing other men's compositions. And some rectors of mature years declare very frankly in favor of the abundant but judicious use of the best homiletical literature; and in their humility they would say substantially to any quizzer, "I give my people the best sermons I can find, and if at any time you hear a little sermon that is wretchedly bad you may be pretty sure that I am its author." It must be owned, however, that there are many rectors (more particularly those who have passed over to the church from the Dissenting sects) who consider it their duty always to compose their pulpit deliverances.

If we look into holy Scripture we discover no light on this doubtful disputation except as inferences or implications. There is, to be sure, one pas-

* "Life of Rev., Alexander Jolly, Bishop of Moray," by Rev. W. Waker, pp. 173, 174. Edinburgh: David Douglas, 1878,

sage which is a sword with two edges and a sharp point; one edge is turned toward those who say that we should not preach other men's productions; the other toward all such as contend that reading is not preaching, while the point pursues the devotees of the "Higher Criticism." It is this: "Moses of old time hath in every city them that preach him, being read in the synagogues every Sabbath Day," Acts xv. 21.

The dust flung into the air at Easter by the Ishmaelites of the daily press, whose hand is against every man and every man's hand is against them, has fallen to the ground. There let it rest.

But oddly enough, some peaceable and well-educated ministers, chiefly of the Dissenting and Nonconformist sects, join the Ishmaelites in their ill-considered censure. Do we need a revival of the old Jedwood court of justice?

Here we must pause, remembering the bright example of Sir Roger. While he was riding to the assizes at a round trot along with two other horsemen, the latter got into a long dispute with each other about fishing. They appealed to him. His prudent opinion was "Much might be said on both sides." This, at least from the point of view of the Episcopal clergy.

EDITORIAL SECTION.

SERMONIC CRITICISM.

Suggestion from the Fourth of July.

THE words of Christ in John viii. 32-36 are certainly very remarkable words. They lay down the basis, and the only basis, for true freedom in every form. Taking as a theme, "Freedom and truth, the liberty of God's children," one has aptly said:

"The chief ideas that meet us here are freedom and truth—freedom as the end to be reached; truth, the eternal truth, as the way in which to attain to it."

After showing that the root of all slavery is in *sin*, he adds:

"Political, religious, social, and individual freedom are all, in their place and measure, most worthy. But true freedom in all these spheres can come in one way only—by the truth, *i. e.*, through Christ."

There follows a suggestive and comprehensive unfolding of the subject, embracing the following particulars:

1. Spiritual freedom comes through the truth. This is Christ's primary reference—freedom from sin in yielding one's self to the will and service of God."

2. Religious freedom comes through the truth—freedom from traditionalism, formalism, and every kind of religious bondage.

3. Political freedom rests on truth—on conformity to divine truth as expressing the principles of righteousness.

4. Social and individual freedom are reared on the same foundation—based on eternal truth, not on schemes of reform, or socialism, or human brotherhood.

All this is true and wholesome, but it is not all the truth of the passage. Its central, final truth is, "If the *Son* therefore shall *make you free*, ye shall be truly free." Truth is important and fundamental, in connection with human freedom, but it is not all. *Christ with His divine power* must be added as its complement, or the truth will be vain.

Taking a single aspect of freedom—the one appropriate to the anniversary of American independence—this overlooked factor may be emphasized. As the American people are inclined to boast of their freedom and to forget its origin and foundation—just as was the case with the Jews in their argument with Christ—the specific aim of the treatment may be made the correction of this error. We would suggest:

Theme.—The relation of Christ, in His truth and in Himself, to national freedom and free institutions.

Proposition.—Bible Christianity, as centering in Christ and His truth, the only adequate basis for our national freedom and free institutions.

I. It may be argued from the elements involved in the problem of the existence and continuance of such institutions.

The problem involved is the securing and reconciliation of individual freedom and government control, in a world in which sin abounds in both the individuals and the rulers—sin as depravity of heart at the fountain, sin as corruption of life in the stream.

Sin is, according to the Apostle, *anomia*, lawlessness, in whatever sphere. Its tendency in the individual is essentially and forever, under pressure of passion and evil, to anarchy—against all law and all authority. The tendency of government under stress of this same depravity is essentially and forever to oppression, tyranny, despotism.

What shall reconcile these discordant, conflicting, mutually destructive elements? The answer here furnished is, *Christ and His truth*, Christianity as a doctrinal truth and as a moral power.

The question resolves itself, in the last analysis, into the question of the prevalence of the right kind and degree of intelligence and of moral principle among the people. Christ and His truth make precisely the provision needed for insuring such intelligence and moral principle, for—

1st. Christ alone, in the truth of the Bible, authoritatively furnishes such a perfect standard of absolute right as is needed to teach all men—ruled and rulers—what is the right conduct in all their relations. Christ alone, therefore, furnishes the foundation for that kind and degree of intelligence without which rational freedom and really free institutions must be impossible.

2d. Christ alone as a spiritual, living power in men—rulers and ruled—regenerating and transforming them, is such a power as is needed for bringing them under the control of these principles of right and to right conduct in all their relations. Personal emancipation from sin and devotion to righteousness through Christ is the germ of all other forms of freedom.

II. It may be argued from the entire course of human history.

Negatively, true freedom has never existed without the foundation of the Bible truth and the divine power of the Christ.

Positively, freedom has always resulted from the prevalence of Christianity as a doctrine and a life.

Inductively the relation of freedom to Christianity would therefore seem to be that of effect to cause.

In fine, if we would be free as a people and continue free, we must be *Christian*,—pervaded and controlled by the truth of Christ through His transforming power. Knowledge of divine truth, intelligence, is not enough. A nation of wicked men, however learned, could never be free.

In this time of prevalent corruption, the supreme duty of the hour for the Christian is that of bringing back the people to the old foundation in Christ and His truth.

Quoting Scripture.

WE have recently heard the advice given to the preacher: "Pack your sermon with quotations from the Bible. That is preaching the Word." The most confusing sermons we have ever heard were constructed on this plan. They left even the most intelligent hearer hopelessly muddled. Nothing calls for greater skill or nicer discrimination than quoting the Scriptures in the sermon, so that arrangement, mode of massing, proper perspective, everything shall tend to make the subject luminous.

On What Shall the Preacher Preach?

"On what interests his people," says one. This is all very well, provided the preacher has a spiritual audience. If he has not, then he will need all the resources of genius to create an interest in elevating and profitable themes. His message is, not the people's preferences or prejudices, but the Word of God.

EDITORIAL NOTES.

The Vacation Question.

THE old catechism question is, "What is the chief end of man?" The latest answer is "To have a good time and a long vacation." It indicates that the old earnestness has somehow largely dropped out of life. Perhaps the rage was never greater for questionable sports and entertainments and fads of all kinds, to say nothing of the bicycle and tennis crazes, etc.

And there seems to be an impression abroad that so far as the "long vacation" is concerned some of the ministry are very much interested in it. We have just heard a complaint from one of our distinguished laymen, that, in his metropolitan district, six churches of various denominations had combined, the six pastors had gone on a ten weeks' vacation, five of the six church edifices had been closed, up and a stranger employed to preach to a union congregation in the one kept open. This may be an extreme case, but anything approaching it is certainly very undesirable.

Such an arrangement usually means a smaller congregation in the open church than each of the six would have had if all had been kept open. It involves a training to absenteeism that never fails to be disastrous, often embracing from four fifths to nine tenths of those in the congregations who remain in the city, and that the portion that most needs to be kept in touch with the church. It involves a suspension of all the individual church activities—the Sunday-school, young people's services, prayer-meetings, etc., all take vacation—in short, all the churches go into a comatose state. Nor is that all. A month or two of time is sometimes lost in getting "good ready" to have the "good time" and the "long vacation;" and when the summer months are over several weeks are needed to get the forces and organiza-

tions in working order again. Indeed, it is the practical disbandment of the church for one quarter or more of the year.

And what good comes of it all? The minister is fortunate if he escapes being demoralized by it. The church is demoralized by it. The people are demoralized by it. Everything comes to a dead standstill when a few rich pew-holders flit to the seashore or to the mountains. The flocks having been duly "fleeced" are turned loose and left shepherdless.

Have the people—especially the plain people—no need for religion and the offices of the church and ministry in hot weather? We recall the experience of a pastor in trying to stick to his post during the summer season. There were six large churches of his denomination in a city of perhaps sixty thousand inhabitants. The other five were not closed, but the pastors were all absent, and there were only Sabbath supplies in their places. As a consequence whatever pastoral work was done in the six churches fell upon the pastor who remained. People died just the same; indeed, more frequently than in the winter time. He had the strain of an average of three funerals a week, and other things to match. He came out of that summer wrecked, tho he had scarcely met a tithe of the needs of the people.

There are multitudes of our laymen, like the one mentioned at the outset, who are satisfied that this "suspension-of-animation" question in the churches is a burning question, calling for the profoundest consideration and the wisest action. Ministers doubtless need a vacation, but our churches must be saved from pastoral neglect and from dearth and death. Ministers, as well as other men, must somehow be taught that "the chief end of man" is not "to secure a large salary and a long vacation."

Freshness in Themes and Treatment.

It has long been the policy of THE HOMILETIC REVIEW to secure the freshest possible discussion of topics of current interest. It largely avoids the publication of matter not prepared for its own pages, and seeks to secure productions from the pens of specialists on timely topics suggested for their treatment. The reader will find an illustration of what we mean in Dr. Cunningham Geikie's article on "Local Aids to Pulpit Realism." Dr. Geikie wrote it at our request immediately after his return from Palestine and with all the physical features of the land vividly in mind. That fits it to be a revelation to many. We have just received by mail an article by Professor Sayce of Oxford, right from Egypt where he spends a large part of every year—in which the subject is "Light on the Pentateuch from Egyptology,"—and which will appear at an early day. This is the general policy of the REVIEW.

Church and State.

It is hardly possible at the present time to emphasize too strongly the necessity in our own country of the complete separation of church and state. That is a vital point in our national organization. The organic union of the two has always been a curse to both. And we can not help regarding any organized movement of the church along purely political lines as fraught with danger to all concerned. The attempt of the state to control the church led to the great persecutions and oppressions of the early centuries. The attempt of the church to control the state organized the Inquisition with all its Satanic engineering. The same courses now would result in like evils.

There is equal reason to emphasize the duty of Christians, not as church-members, but as Christian citizens, not operating through church organizations, which are for spiritual ends, but by civic and national agencies adapted to political ends, to throw themselves

into the work of purifying the corrupt political mass and leavening it with Christian principles. For political ends the "primary" is only less important than the prayer-meeting for spiritual ends; and ministers and leading Christians should take an interest in the former as well as in the latter. We hope to have a discussion soon of this general subject, by some of the ablest writers of the day, and also of its special bearings upon the questions of the minister's duty with regard to the drink question, municipal and civic reforms, etc.

Is There a Legal Limit to False Teaching in Morals?

It is becoming a very grave practical question, How far shall skeptics be permitted to carry teaching that must inevitably undermine morality, individual and public? It is claimed in the name of "freedom of speech," that no limit ought to be set to such utterances, and practically there has been no limit to them. Huxley and Tyndall have been permitted to exploit their crude notions of man as a "voluntary automaton," and the consequent assumption that the criminal is really just as responsible for his actions as the windmill on the hill; and Robert G. Ingersoll, to gain notoriety by proving that suicide is not wrong. We are already far on the way in reaping the harvest of crime of which such men have been sowing the seed. Only a few days since a reckless and notorious forger, having been overtaken by justice, committed suicide in one of our city prisons, leaving behind him a letter stating that he had been reading Mr. Ingersoll's argument and was satisfied that suicide was right and not a crime. Is there no legal limit to such demoralizing teaching?

Society is some day going to wake up to the truth that true freedom consists in "the liberty to do as one pleases so long, and so long only, as it pleases one to do right."

It is also going to wake up to another regulative truth, and that is that man is at liberty, so far as his fellow men and society are concerned, to hold any

opinion, however erroneous, but not at liberty to exploit immoral and incendiary opinions to the moral and social detriment of mankind.

THE QUESTION BOX.

A minister who tithes his income for the Lord's treasury has a salary of \$2,000. During the year there is a shortage in church finances and he contributes \$50 to help make up the deficit, regarding this offering as a benevolence. Is he to reckon this amount as a part of his tithe (\$200) or is he to subtract it from his salary and to give in benevolence a tithe of \$1950?
H. W. L.

Regarding such an offering as benevolence would hardly make it so. The truth is that the man loses \$50, through shortage in the church finances; is it right for him to make "the Lord's treasury" bear all that loss? We should say not. If the man has adopted the tithe system, he should tithe what he really gets, *i. e.*, \$1,950.

There is not, however, the slightest ground for the adoption of the tithe-system under the new dispensation. It is based upon two fatal misapprehensions.

First. That the Old Testament requirement of the Jew for religious objects was a tenth of his income; whereas it was two tenths every year and an additional tenth every third year, and that of his *gross* income. This, besides free-will offerings, and a large part of his time.

Second. That the New Testament has continued or reenacted the tithe-system, which is equally without foundation.

A discussion of this subject will be found in the *HOMILETIC REVIEW* for June, 1895, in the first article in the series on "The Preacher and the Preaching for the Present Crisis," and in "Christ's Trumpet-Call to the Ministry," by Dr. D. S. Gregory, just published by Funk & Wagnalls Company.

What is the best way to deal with the effects of emotional Christianity? I have many persons in my congregation who will not come to the Lord's table because they have not passed through a process of excitement with which they seem to identify true conversion?
J. G. M.

The problem before you is a difficult one, and will require large patience in its solution. You will need to present to your people, in public and in private and in every form, such points as the following:

(1) The truth that the religion of Christ is a rational religion, based on intelligent faith in the teachings of the Word of God.

(2) Conversion is not a matter of emotion at all, but an intelligent turning about in one's course of sin and turning to a course of obedience to Christ. It is a change of the life, inner and outer, in its whole trend.

"Precept upon precept; line upon line; here a little and there a little," is the requirement of the pastor.

I often see the names of Professors Sayce and Cheyne in *THE HOMILETIC REVIEW*. Will you kindly tell me how to pronounce them?

Pronounce Professor Sayce's name as one syllable, exactly as *place*. Pronounce Professor Cheyne's in two syllables, *Cháy-ney*, just as our grandmothers used to pronounce china.

How did the saying originate—"At Rome do as the Romans do?"

It has been credited to St. Augustine, who advised a convert of his day who was doubtful regarding the propriety of some custom observed at home, to do as other people in Rome did.

"There's many a slip 'twixt the cup and the lip"—what was the origin of this?

It is attributed to Ancæus, son of Neptune, who having one day filled a cup with wine, set it down untasted on hearing that a wild boar was ravaging his field, and seizing his spear hurried out to slay the boar. He was himself slain by the boar, so that he never returned to drink the wine.

NOTICES OF BOOKS OF HOMILETIC VALUE.

AMERICAN MEDITATIVE LYRICS. By Theodore W. Hunt, Ph.D., Litt.D., Professor of English in the College of New Jersey. Author of "English Prose and Prose Writers," "Ethical Studies in Old English Authors," etc. New York: E. B. Treat, 1896. Price \$1.

This is a book of charming essays, dedicated to Edmund Clarence Stedman, treating of the meditative feature of American lyric poetry. Professor Hunt, whose name and

writings are familiar to the readers of *THE HOMILETIC REVIEW*, discusses the poets of the older school, Bryant, Emerson, Bayard Taylor, Poe, Harriet Beecher Stowe, Lowell, Holmes, Longfellow, and Whittier. His point of view and the key to his criticism are given by the opening chapter on "The Spiritual Element in Poetry." Long and well as we have known Professor Hunt, his book surpasses our expectation in its spiritual insight and inspiration. Many will be helped by his views. It is high time to em-

phasize not only the fact that "The spiritual world is the background of almost all modern poetry," but also the fact that the highest source of beautiful truth is to be found not in heathen conceptions and thought, but in God's revelation and Christian thought quickened by it. This spiritual element is the glory of our best American poetry. The helpful poets of all ages are the Christian, not the Neo-pagan, least of all the Mephistophelian.

THE LITERARY STUDY OF THE BIBLE. By Richard G. Moulton, M.A. (Cambr.), Ph.D. (Penna.), Professor of Literature in English, University of Chicago. D. C. Heath & Co., Boston. Cloth, pp. xii., 533. Price \$1.50.

This work renders a very valuable and important service in making the leading forms of the literature of the Bible, as they appear in modified English dress, intelligible to English readers. How important the service the author renders us no one can judge until he has studied and mastered the book. We can commend it heartily not only to ministers, but to intelligent laymen also. Our readers will find it an aid in the "School of Bible Study" that is being carried on in the REVIEW.

READINGS FROM THE BIBLE. Selected for Schools and to be read in Unison, under Supervision of the Chicago Woman's Educational Union. Chicago: Scott, Foresman & Co., 1896. Price for schools, 25 cents. Mailing price, 30 cents.

This is a Chicago product. Its compilation was first suggested by the late Prof. David Swing. It is commended by Messrs. W. J. Onahan, John Henry Barrows and C. C. Bonney, and indorsed by infidels and believers, Jews and Gentiles, Roman Catholics and Protestants. This means, of course, that the selection is confined to the ethical teachings of the Bible, and that mainly from the Old Testament; that the supernatural and miraculous facts and features are excluded, as is also the doctrine of salvation by the cross of Christ. It thus gives strangely mutilated fragments of Bible truth—in short, the Bible with its essence, *i. e.* salvation,

left out. It is almost enough to make the Pilgrim Fathers turn in their graves. However, it seems to be the best that can be done; and since it had to be so done, we can commend it as being in its way very well done. It would be well—since the Bible itself, the greatest literary treasure of the world, is excluded from our schools—if these selections from it which, tho so fragmentary, contain infinitely more than all the ethical teachings of the philosophers and sages, could be introduced and used in them all.

THROUGH THE ETERNAL SPIRIT. A Biblical Study on the Holy Ghost. By James Elder Cumming, D.D. Fleming H. Revell Company: Chicago, New York, Toronto. Price \$1.50.

In the preface to this volume of more than three hundred pages, Dr. F. B. Meyer, the successor of Newman Hall in London, says of Cumming "that in the early history of the Keswick convention he came as a critic, but became deeply convinced by the truth specially taught from that platform, and after a period of strong spiritual conflict, passed into an abiding realization of the rest and power of a life hidden with Christ in God." American Christians had a taste of the Keswick teachings at Northfield last summer from Prebendary H. W. Webb-Peplow, in the lectures on "The Victorious Life," recently published, and commended in the July number of THE HOMILETIC REVIEW. This is a book of richer quality and more permanent value than that, it being a careful and systematic study of the Bible doctrine of the Holy Ghost. The author, having brought forward all the passages on this subject in the Old Testament, and then all those in the New Testament, "proceeds, by the inductive process, to the enunciation of the laws and methods of the spiritual work." We think Dr. Meyer does not overstate the matter when he says:

"There is no book on this sublime subject more deeply saturated with the letter and spirit of the Bible than this. It is profound enough for the most thoughtful, yet it is so lucid and interesting as to be understood and enjoyed by the youngest disciple."

HELPFUL DATA IN CURRENT LITERATURE.

THE PRESBYTERIAN AND REFORMED REVIEW for July contains several articles that should command attention. In theology Prof. Henry Collin Minton, of San Francisco, writes of the "Theological Implications of the Synthetic Philosophy," showing the unwarranted assumption running all through Mr. Spencer's thinking and system, while bringing out the theological conclusions that they inevitably carry with them. The writer of the article, like many others, doubtless overestimates both the profundity and the greatness of Mr. Spencer. The late Dr. McCosh was right when he said: "My friend, Hugh Miller, said of an author, that in his argument there was an immense number of *fa'en steeks* (fallen stitches): the language might be applied to Mr. Spencer's philosophy." A careful study of Mr. Spencer's definitions and logical processes can not fail to convince any one competent to make such an examination that he is a practical illustration of logical bankruptcy. Malcolm Guthrie is also right when he declares that the main element of Mr. Spencer's greatness is the imposing bigness of his work. Dr. B. B. Warfield, the successor of the Hodges in Princeton, discusses "The Right of Systematic Theology," vindicating

its right to be and its supreme importance and essential glory. Our well-known friend, Prof. Theodore W. Hunt, has "A Study of Mrs. Browning," in which he triumphantly justifies her claim to a "character such that English womanhood was consecrated by her life," and to an order of ability that we must hold her writings "in high regard as marking the farthest limit yet attained by any British poetess." We are glad to commend this vindication of a most remarkable woman and poet against the aspersions of a horde of infidel or semi-infidel critics who appreciate nothing beyond this-worldliness.

IN THE HARTFORD SEMINARY RECORD, for June and August, Rev. S. A. Barrett answers, with the aid of new facts and figures, the question: "Is the Congregational Ministry Overcrowded?" The article will help to answer the same question in its application to other bodies of Christians. "The Carey Lectures," by Dr. George Leon Walker, of which an outline is given in *The Record*, ought to be published in full. Even the outline wonderfully illumines his general theme of "Phases of Religious Life in New England." Dr. Walker is just the man for the subject.

To Our Patrons.

Our Roll of Honor—The names of several of the editors of the Funk & Wagnalls' "Standard Dictionary" have been recently placed on the rolls of honor of leading Universities.

News comes from Ohio that the University of Wittenberg has just conferred the degree of LL.D. on the editor-in-chief of the "Standard"—the Rev. Isaac K. Funk, D.D., to whom is due the credit of evolving the original plans of the dictionary and much of the persistent energy that carried these plans to completion.

On the managing editor of this vast undertaking, the Rev. Daniel S. Gregory, Princeton College conferred the degree of Doctor of Divinity. Shortly after the completion of his labors on the "Standard Dictionary," the University of Wooster, Ohio, conferred an LL.D. upon him. Dr. Gregory, besides being managing editor of the "Standard Dictionary," was also editor-in-charge of the departments of Theology and Philosophy.

Word has been received from abroad that Dr. F. A. March, of Lafayette College, has been invited to attend the commencement at Oxford University as the guest of Vice-Chancellor McGrath, and will receive the degree of D. C. L. on June 24. Only six persons have ever been honored with both this degree and the Lit. D. from Cambridge, which also has been already conferred upon Professor March. The degrees of Doctor of Civil Law and Doctor of Literature are the highest honors bestowed respectively by Oxford and Cambridge. Professor March, who was the consulting editor of the "Standard Dictionary," and editor of the departments of Spelling and Pronunciation of the same work, will then have these high degrees: LL. D., L. H. D., Lit. D., and D. C. L.

Prof. Simon Newcomb, Ph.D., LL.D., was also selected for a similar distinction by the University of Cambridge. Prof. Newcomb was editor of the departments of Astronomy, Mathematics, and Physics of the "Standard," in conjunction with Prof. Frank H. Bigelow, M.A., of the United States Weather Bureau.

On Rossiter Johnson, Ph.D., associate editor and editor of the department of Literature of the "Standard," the University of Rochester, N. Y., conferred the degree of LL.D. Dr. Johnson's work in literary fields has been so

vast that it is gratifying to note that this degree was bestowed upon him while in the pursuit of his labors on the "Standard."

Ex-Chief of the United States Weather Bureau, Mark W. Harrington, now President of the University of Washington, Seattle, has also recently, been the recipient of the same degree. Dr. Harrington's excellent work for the "Standard" has attracted considerable attention.

Miss Frances E. Willard has the distinction of being the first woman on whom the degree of Doctor of Laws has been conferred. This honor was bestowed upon her by the Ohio Wesleyan University within a few days after the completion of the "Standard Dictionary," on which Miss Willard was engaged as a member of the committee on spelling and pronunciation.

These honors, conferred at the close of the arduous labors performed for the "Standard Dictionary" by these eminent persons, come as fitting acknowledgments of the high degree of excellence attained by them in the performance of their lexicographical labors, as well as their labors in other literary and educational fields.

On an occasion such as this, it is fitting to recall the universal approbation that greeted the "Standard Dictionary" on its publication. Its merits have been proclaimed by the philologists, linguists, and scholars of the entire world. The Right Hon. Justin McCarthy, the famous Irish Historian, declared that the "Standard" was "destined to be a conclusive authority for the English-speaking people for many generations to come." Prof. J. E. Sandys, Lit. D., of Cambridge, proclaimed it "an admirable work that deserves to become famous on both sides of the Atlantic." E. C. Stedman, the poet and critic, called it "the most inclusive and scholarly of recent English dictionaries." To Stanley, the explorer, it was "nearest his idea of a first-class dictionary."

Prof. A. H. Sayce, of Oxford University, pronounced the "Standard" "truly magnificent and certain to supersede all other dictionaries," while Prof. E. J. Phelps, of Yale, asserted that "for general and practical purposes it is the best American dictionary now available."

Julian Hawthorne declared the "Standard" to be "the most practically useful dictionary yet published," and Sir Edwin Arnold characterized it as "a noble piece of work everywhere copious, erudite, and reliable." The Scotch novelist, William Black, described the "Standard" as "admirably comprehensive and exact" — and his American confrere, Charles Dudley Warner, honored it as "a beautiful book fully deserving the approbation given it by scholars and specialists." Edward Everett Hale welcomed the work as "the blessing of his breakfast table," while the eminent English novelist, A. Conan Doyle, and his family found themselves unable to "trip up this dictionary. We have several times been sure that we would, but have always failed."

Prof. Edward Dowden, the renowned literary critic of Dublin University, "had formed high expectations of the dictionary and they are fulfilled. It is a vast storehouse of exact and well-ordered information." The Vice-Chancellor of the University of Bombay, India, Dr. H. M. Birdwood, claimed the "Standard Dictionary" would "prove of great and general value in all English-speaking countries." Prof. William Clark, of Trinity College, Toronto, Canada, compared a good many articles with the corresponding ones in the best dictionaries he possesses and found them, "in almost every case, fuller, clearer, and more satisfactory"; and Dr. Emil J. Trechmann, of the University of Sydney, New South Wales, Australia, declared the "Standard" to be "wonderfully complete and concise, a distinct advance in lexicography." Other equally eminent men and women, whose commendations we have not room enough to repeat, and newspapers galore, have sung the praises of the "Standard Dictionary," which in fact has been hailed with an enthusiasm such as no similar work has ever excited.

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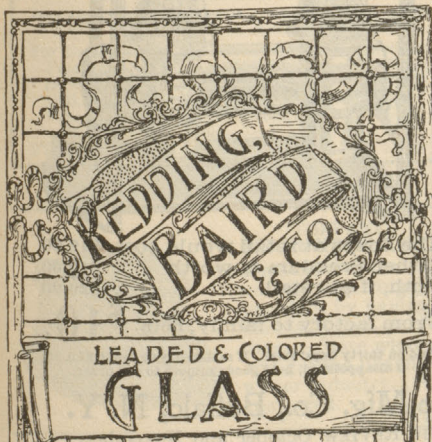
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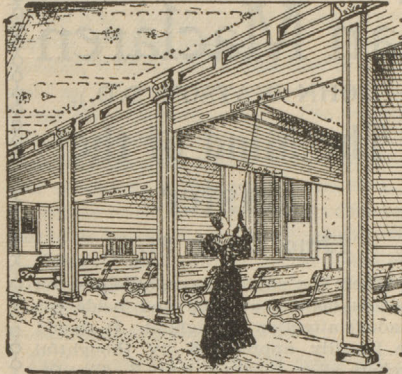
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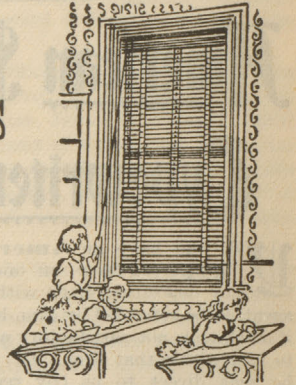
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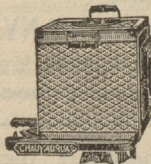
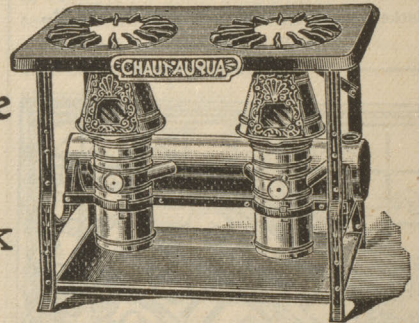
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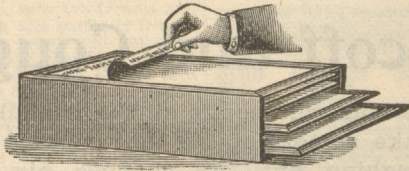
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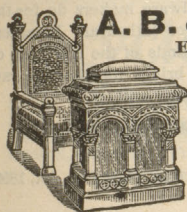
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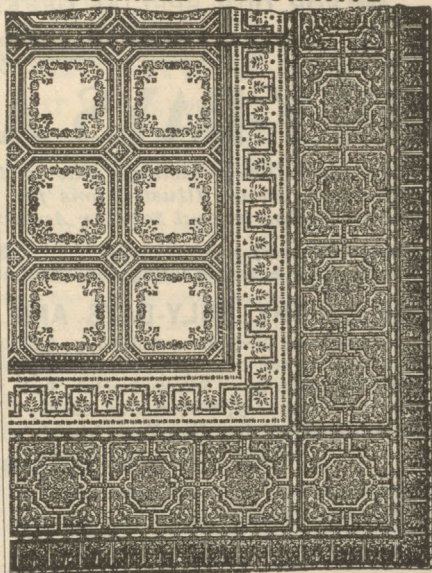
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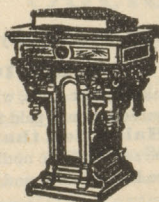
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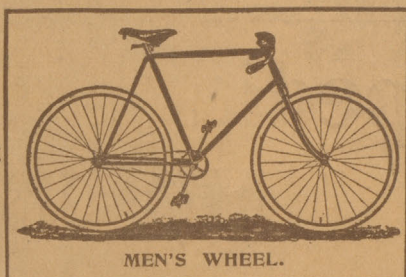
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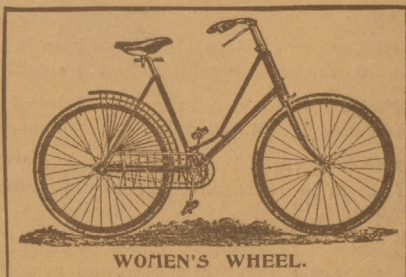


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