EXEGETICAL AND EXPOSITORY SECTION.

THE END OF THE WORLD.

BY PROF. JOHN ALFRED FAULKNER, D.D., DREW THEOLOGICAL SEMINARY, MADISON, N. J.

The only passage of Scripture which speaks explicitly and at length of the end of the world is 2 Peter iii. 3–13.

"Knowing this first that 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 the fathers fell asleep all things continue as they were from the beginning of creation."

Jerusalem had been destroyed, the second generation of believers had passed off the stage, and yet Christ had not come:

"For this they willingly forget that there were heavens from of old, and an earth compacted out of water and amidst water, by the Word of God; by which means the world that then was, being overflowed with water, perished. But the heavens that now are, and the earth, by the same word have been stored up for fire, being reserved against the day of judgment and destruction of ungodly men."

The destruction of the earth by fire occurs in connection with the final judgment.

"But forget not this one thing, beloved, that one day is with the Lord as a thousand years, and a thousand years as one day."

God does not reckon time as we. Do not be impatient, therefore, but wait God's time.

"The Lord is not slack concerning His promises as some men count slackness; but is long-suffering to you-ward, not willing that any should perish, but that all should come to repentance."

The reason for the delay in God's plan is to give all men an opportunity of repentance. The end shall not come till every man has heard the message of the Gospel. But some time the clock of doom will strike.

"But the day of the Lord will come as a thief."

It will come unheralded, with awful suddenness:

"In the which the heavens shall pass away with a crashing roar."

The heavens are either the starry heavens or the contents of our atmosphere.

"And the elements [the constituent substances of which the world is composed] being burned shall be dissolved, and the earth and the things that are in it shall be burned up. Seeing that these things are thus all to be dissolved, what manner of persons ought ye to be in all holy living and godliness, looking for, and earnestly desiring, the coming of the day of God, by reason of which the heavens being on fire shall be dissolved, and the elements shall fiercely burn up? But, according to his promises [as in Isa. lxv. 17; lxvi. 22; xxx. 25; cf. Rev. xx. 1] we look for a new heavens and a new earth wherein dwelleth righteousness."

This is the only explicit statement in the Bible of the final destruction of the earth by fire. The Old Testament gives hints in that direction:

"And all the hosts of heaven shall be dissolved (or molder away), and the heavens shall be rolled together as a scroll; and all their host shall fade away, as the leaf fades from off the vine or as a fading leaf from the fig-tree" (Isa. xxxiv. 4). "Lift up your eyes to the heavens, and look upon the earth beneath; for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner; but my salvation shall be forever, and my righteousness shall not be abolished" (II. 6).

Job anticipates the time when the heavens shall be no more (xiv. 13). There are also intimations in the New Testament.

"Till heaven and earth shall pass away one jot or one tittle shall in no wise pass away from the law, till all things be accomplished" (Matt. v. 18). "Heaven and earth shall pass away, but my words shall not pass away" (xxiv. 35). "Yet once more will I make to tremble not the earth only, but the heaven. And this word, yet once more, signifies the removing of those things that are shaken, as of things that have been made, that those things that are not shaken may remain" (Heb. xii. 26, 27; see also 1 Thess. iv. 14-18; 2 Thess. i. 6-10).

There are those who see in this teaching of 2 Peter concerning the destruction of all things an evidence of the spuriousness of the epistle. Mayerhoff and Neander say that this teaching is
not in harmony with the practical, simple mind of Peter, nor with the New Testament development of doctrine. But this is going too far. Peter loves to dwell on the last things, and the idea is not, as I have shown, foreign to other parts of Scripture.


But I can not think that these divines have made good their interpretation. If the apostle had said that this age, αἰων, was to pass away in fire, we might think that he was speaking figuratively of the passing of the Old Dispensation. But he compares the future destruction by fire to the past destruction by water. One was historical and literal; so will the other be.

Then notice his words: "The heavens that now are, and the earth, by the same word have been stored up for fire." There is no indication of any figurative reference, or of any limitation of the words "heavens and earth" to the Jewish Church. Certainly if he intended to describe the destruction of Jerusalem, he used language in a very misleading way. "The earth and the works therein"—not Jerusalem simply—"shall be burned up." I must therefore hold with Huther, Frommüller, Weiss ("Bibl. Theol. of New Testament," ii., 245-247), Briggs (Presb. Rev., viii., 750-753), De Wette, Wiesinger, Alford, Beet ("Last Things," 11-102), Lumby, Stevens ("Theol. of the New Testament," 333), and other scholars who can not be accused of dogmatic bias, that the natural sense of the words of 2 Peter is the true sense, and that they do teach that all earthly things shall come to an end in fire. The only way to get rid of the teaching of the book is to deny its inspiration or its right to a place in the canon.

There is to be a new heavens and a new earth. This world is to be fitted up as the abode of God's saints, not permanently or as their only home, but for a time at least, and as one of the many mansions of our Father's house. This earth, the scene of our Lord's redemption, is not to pass away entirely, but is to be renovated for yet more glorious uses.

It is interesting to inquire what science has to say on the fate of the earth.

Our solar system was once a vaporous nebula, and it has been the contraction of this mist of worlds under the influence of the enormous mutual gravitation of its particles which explains the present state of this system. What does this contraction mean? The loss of heat. Says Mr. John Fiske:

"As concentration goes on, heat is incessantly generated and incessantly dissipated. How long this process is to endure depends chiefly on the size of the contracting mass, as small bodies radiate heat much faster than larger ones. The moon seems already thoroughly refrigerated, while Jupiter and Saturn are very much hotter than the earth, as is shown by the tremendous atmospheric phenomena which occur on their surfaces. The sun, again, generates heat so rapidly owing to his great energy of contraction, and loses it so slowly owing to its great size, that his surface is always in a state of incandescence."

The sun, therefore, will continue to
give heat for ages to come. But its doom is sure. It will at length "grow black and cold," and all life in our system of worlds will disappear. But, continues Mr. Fisk:

"Long before this consummation, however, life will probably have become extinct through the refrigeration of each of the planets into a state like the present state of the moon, in which the atmosphere and oceans have disappeared from the surface."

Thus we seem to reach a conclusion just opposite of that stated by St. Peter. But wait. As soon as our planet and the other worlds of our system have reached a solid state by a loss of heat through their own contraction, they will inevitably be drawn into the sun.

"This friction is almost infinitely little, yet it has a wellnigh infinite length of time to work in, and during all this wellnigh infinite length of time it is slowly eating up the momentum of the planets and diminishing their ability to maintain their distances from the sun. Hence in course of time the planets will fall into the sun, one after another, so that the solar system will end, as it began, by consisting of a single mass of matter." But this impact will develop an inconceivable quantity of heat. "Now heat, when not allowed to radiate, or when generated faster than it can be radiated, is transformed into motion of expansion. Hence the shock of sun and planet would at once result in the vaporization of both bodies; and there can be no doubt that by the time the sun has absorbed the outermost of his attendant planets, he will have resumed something like his original nebulous condition. He will have been dilated into a huge mass of vapor, and will have become fit for a new process of contraction and for a new production of life-bearing planets."

These are daring scientific speculations. They commend themselves as valid inductions from known facts to Professors Tait and Balfour Stewart, the authors of that great book, "The Unseen Universe," published anonymously by Macmillan in 1875. Others are not inclined to accept all their reasoning. But even these acknowledge that our present earth is doomed. Thus Prof. John Fiske, whom I have already quoted above, says:

"All that we are really entitled to hold, as the outcome of sound speculation, is the conception of innumerable systems of worlds concentrating out of nebulous masses, and then rushing together and dissolving into similar masses, as bubbles unite and break up, now here, now there, in their play on the surface of a pool, and to this tremendous series of events we can assign neither a beginning nor an end" ("The Unseen World and Other Essays," p. 19).

A like position is taken by an eminent geologist in The Edinburgh Review, January, 1870. He says:

"It is absolutely certain that all planetary matter is inevitably gravitating toward the sun, which will be the bourne of our system. "As surely," eloquently writes Sir William Thomson, "as the weights of a clock run down to their lowest position, from which they can never rise again unless fresh energy is communicated to them from some source not yet exhausted, so surely must planet after planet creep in, age by age, toward the sun"; not one can escape its fiery end. In like manner the satellites of the planets must inevitably fall into their respective planets.

"As, then, it has been proved by geology that our earth had a fiery beginning, so it is shown, by an appeal to the law of gravitation, that it will have a fiery end. . . . The earth passed from the incandescent into the habitable state, and will have the individuality annihilated by falling into the sun, and the same fate will ultimately overtake the sun if it be true that it also is revolving round some enormously distant center of attraction."

In order to get the opinion of an eminent scientist of our own church, I wrote to Prof. William North Rice, of Wesleyan University, who kindly communicated as follows. His judgment may be taken as representing that of the very latest and highest scientific authorities. He says:

"I think all scientific men would agree in the general statement that our earth, as a place habitable for vegetable and animal life, must come to an end. The extreme uniformitarianism that saw in the earth no indication either of beginning or end is as dead as the other extreme doctrine of catastrophism. A planet, or a planetary system, has a cycle of life, and must come to an end at its allotted time, as truly as any individual plant or animal. . . . It is certain that the conditions that make our earth or any particular planet a fit abode for life are only temporary.

"It is not so certain in what way the his-
tory of our earth as an abode of living things will come to an end. The earth is a cooling globe, and has been a cooling globe through all geological history. Animal and vegetable life became possible only when its refrigeration had progressed to a certain degree. The present form of the nebular theory, which conceives the sun and planets to have been derived from a swarm of meteors, would teach that the central mass or sun must increase in temperature up to a certain maximum and then cool. Whether the sun has passed that state of maximum temperature or not is uncertain; but it must eventually begin to cool, if it has not already begun. When the cooling of the sun has proceeded to a certain degree, the surface of our earth will, of course, be too cold for animal or vegetable life. Our earth then will freeze to death, so to speak, unless in the mean time some other catastrophe intervenes. Some astronomers have speculated on the existence of an interplanetary medium which slightly resists the movements of the planets. There is yet no certain proof of such a resisting medium. Yet some lines of reasoning render the existence of such a medium somewhat probable. If there is such a resisting medium, the movements of the planets in their orbits must be retarded; and any progressive retardation of a planet's movement of revolution must, I suppose, eventually result in drawing it into the sun. This would render possible a termination of the life of the globe by heat instead of cold.

"The sum of the matter, then, is about this: Our earth is like a man afflicted with more than one incurable disease. We know that he will die, but we are in doubt which of his diseases will kill him first."

PASTORAL SECTION.

THE PRAYER-MEETING SERVICE.


December 1–7.—A Pattern Church.

Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene and Manaen, which had been brought up with Herod the tetrarch, and Saul.—Acts xiii. 1.

The Scripture hereabouts gives us admirable example of a pattern church—of what a church ought to be.

A. This church at Antioch was a broadly inclusive church (ver. 1).

It was a church not cut up into cliques and social sets. Probably the reason why Simeon was called "Niger" was because he was black. Yet we find him held in the most fraternal fellowship with Manaen who had had even a royal bringing up. The noble spirit of a broadly inclusive Christian brotherhood clasped each and all.

B. This church at Antioch was a church full of service about itself (ver. 2). "As they ministered to the Lord." Ministered here means were doing service. Each was willing to take up and do his share of service. Here is a scrap I came on well worth noting:

"It is often said that corporations have no souls. But if there is any corporation that ought to act as tho it had a soul it is the Church of Christ. And yet how often do we find that church records, communicant-rolls, financial accounts, annual reports, etc., are so loose in their statistical basis, as well as in manner of presentation, as to be culpably deceptive. Business corporations would soon go down under such unsystematic and indefinite methods. The ablest and most honorable business men often fail to realize the church's responsibility as a public teacher through the example of its business methods. Scoffers naturally increase their scoffing when they see how careless church corporations sometimes are in the spending of the church's money, accepting contract building work as well done which is really ill done, and thus displaying a general indifference to the requirement of rigorous honor at all hands. Morally the church ought to be the model institution."

C. This Church at Antioch was a praying-church (ver. 3). "And when they had fasted and prayed."

This church did not forget that its light for direction and its strength for service came by means of prayer.
an unselfishly outreaching church. Though Barnabas and Saul were its most influential and efficient members, this church did not grudge the sparing of them for special pioneering endeavor (vs. 1–3). What wonder that this church at Antioch was a greatly prosperous one!

December 8–14.—Bad Bewitchment.

O foolish Galatians, who did bewitch you, before whose eyes Jesus Christ was openly set forth crucified.—Gal. iii. 1.

“Bewitch”—the reference is by way of illustration only, without at all indorsing the superstition, to the popular credulity of the time, that there were those who had a kind of serpent-power, who were able to cast an evil, subjugating eye on others, thus bewitching them to their own bad wills and purposes.

“Before whose eyes Jesus Christ was openly set forth crucified”—“Posted up,” “openly set forth” may be rendered, on the authority of some great scholars. The reference is to the placarding of all public notices or imperial proclamations on the walls of towns, so that everybody might see and read, and nobody could mistake. Such had been the sort of preaching the apostle had heralded among these Galatians. He had as evidently held up Christ crucified among them as the street placards made evident the decrees of the Roman emperor. And under this placarding preaching of the apostle, these Galatians had accepted this crucified Christ as their Savior, had submitted to Him as their Lord, had trusted in Him only for their salvation.

“O foolish Galatians”—Galatians without steady and reflecting reason. I am sure there is a veiled reference here to the peculiar characteristic of these Galatians. They were not naturally steady and determined. They turned swiftly and easily from one thing to another. They are the Celts of the Scripture. Their descendants are the changeful French.

These Galatians had received the apostle rapturously; esteemed him as an angel from God; had been willing to pluck out their own eyes for him; had, as earnestly, accepted his Gospel of Christ crucified.

But only three years had sped; Judaizers had appeared among them. And their doctrine, of Christ plus exact submission to the Mosaic ritual necessary to salvation, these Galatians had as swiftly and enthusiastically accepted.

This then is the Bad Bewitchment, allowing the gaze to get, for any reason whatever, distracted from the crucified, atoning, saving Christ.

And this Bad Bewitchment of distraction from Christ, against which the great apostle so strenuously contended among these Galatians, is a bewitchment which casts still its evil spell in these days of ours.

A. Sacramentarianism distracts from Christ, and still exercises its evil spell. Christ does not say, Him that cometh to Sacraments, but him that cometh to Me, I will in no wise cast out.

B. Any sort of teaching which centers salvation any other where than in the crucified Christ distracts from Him, is a bad bewitchment. Attend to some words of the Master—John iii. 16–18; John vi. 28–29; John vi. 37; John x. 28. Attend to some words of inspired apostles—Acts iv. 12; Acts x. 43; Rom. iii. 22–26; 1 Tim. ii. 5–6. And such Scriptures might be indefinitely multiplied. Their steady insistence is that Jesus Christ is the only Savior.

C. Doubtful pleasures distract from Christ and cast multitudinously their evil spell. Dean Farrar well says:

“I am no rigid precisian, no hard, stern, uncompromising Puritan, in my views of the way in which Sunday should be hallowed; I would have it always a glad and natural day, as well as a sacred day. But this I say: Show me two young men, of whom one is regularly seen in his place in church on Sunday, and tries to make of the service a real time of prayer and praise, and the other spends the whole day in reading newspapers, in riding immense distances on his bicycle, refreshing himself at public houses by the way, and not interrupting by one serious
word the frivolities of idlest if not even of unhallowed talk, poured forth "in one weak, washy, everlasting flood"; then I know which of the two is the safer, and which of the two will go to rest at night the more happy, and at peace with God and with his own soul."

Whatever method, teaching, pleasure in the least distracts from Christ is a bad and dangerous bewitchment.

**December 15–21.—Heart-Helps.**

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

The world was weary; it had tried to help itself and failed. The best acknowledged it.

Said Socrates to his pupil Alcibiades: "Unless it please God to send us some one from Him to instruct us, do not hope ever to succeed in reforming the morals of men; the best course we can take is to wait patiently; we must wait till some one comes."

Said Tacitus: "What torments us is not the tempest, but the nausea."

Cried Pliny: "Give me needed consolation great and strong of which I have never heard or read; all that I have heard or read comes back to my memory, but my sorrow is too great."

Confessed Seneca: "No man is able to clear himself; let some one give him a hand."

The religions of the world had failed. Heathen worship was awful degradation and licentiousness. Jewish worship was petty punctiliousness and despair.

The morals of the world had failed. Horace wails: "The age of our fathers, worse than that of our grandfathers, has produced us who are yet baser, and who are doomed to give birth to a still more degraded offspring." Or read the apostle's fearful portraiture of the morals of the time (Rom. i. 28–32).

In another way the time was noteworthy. It was a time of peace. The Roman empire with iron hand had forced the jostling nations into quiet. Even as Milton sings—

*No war, or battle sound
Was heard the world around;
The hooked chariot stood
Undefiled with hostile blood;
The trumpet spake not to the armed throng;
The kings sat still with awful eye,
As if they surely knew their sovran Lord was by."

It was a time too of travel and intercourse. Thirty-two great roads, starting from the Roman Forum, rayed forth to the remotest rims of the vast empire. And great ships also peacefully sailed the sea.

It was a time too of a universal language. In the Greek language all sorts of men could meet and understand each other.

It was a time which the Scripture calls the fulness of the times—mighty sin, mighty despair, mighty peace, mighty ways of intercourse along which news could travel; mighty and supreme language, in which to all sorts and conditions of men the Good News of God, if it ever came, could be said forth.

And just at this time the Good News did come. Man's extremity is God's opportunity. Out of heaven fell the message of a Savior.

Heart-helps from the news of the Incarnation is our thought.

**Heart-Help the First.**—The particularity of God's fulfilment of His promise: "For unto you is born this day in the City of David." Seven hundred years before there had been uttered a dim prophecy that Bethlehem in Judea—the city of David—should be the place of Messiah's advent (Micah v. 2). Precisely there Messiah was born. And decree of Roman Emperor for census, and therefore forced journey from Nazareth of the virgin mother, are made to contribute to the exact fulfilment of the promise. What Heart-Help in such a fact. Generalize from God's particularity in keeping this promise to His particularity in keeping all. It is right and wise to do it.

**Heart-Help the Second.**—There is salvation for us: "Unto you is born a
Pastoral Section.

Savior.” We are so stupid in our sin we do not think there is much danger in it. But estimate the danger by the divine sacrifice (John i. 1, 14; Phil. ii. 6–8). And the salvation by such a Savior is sufficient and efficient. Sin is awful danger, but from sin there is salvation.

Heart-Help the Third.—There is a gracious and mighty leader for us: “Is born a Savior who is Christ, the Lord.” His loving and omnipotent leadership can not meet defeat.

Tho our plight seem to us as sad and evil as was the time in which Christ came, as He was fitted and mighty for that time is He fitted and conquering for our own.

DECEMBER 22–28.—OUR GREAT BROTHER.

For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren.—Heb. ii. 11.

First. Attempt to get conception of how great He is who is not ashamed to so identify Himself with us as to call us brethren, and so become Himself great Brother with ourselves.

Turn to the first chapter of this Epistle to the Hebrews. That chapter is a most wonderful and shining statement of the essential and super-eminent greatness of Him who is not ashamed to call us brethren.

1. He who is not ashamed to call us brethren, and so is great Brother with ourselves, is better, higher, more glorious than any angel (Heb. i. 4-5). We think angels strong, bright, beautiful, great beings—and we think rightly. Yet the utmost glory of the highest and brightest angel is but as the flash of a glowworm in the blaze of the sun compared with the glory of our great Brother. For the glory of angels is only that of creature and messenger; His glory is that of essential Sonship to the infinite heavenly Father.

2. He who is not ashamed to call us brethren, and so is great Brother with ourselves, is the effulgence of God’s glory (Heb. i. 3). Just as the sun is effulgent, abundantly flooding forth his light, so Christ pours forth upon the world the light of God’s glory. If you want to know how glorious God is in love, in righteousness, in tender care, in gentle approachability, all the radiance of it all streams upon the world from Christ.

3. He who is not ashamed to call us brethren, and so is great Brother with ourselves, is the very image of God’s substance (Heb. i. 3). Here is a seal; there is something engraved on it. You press the seal upon the wax, and you have in the wax the very image of the seal. So in Christ you have the very image, the exact representation of God’s essential being. If you would know who God is, behold Christ and you know exactly who God is.

4. He who is not ashamed to call us brethren, and so is great Brother with ourselves, is He through whom God made the world (Heb. i. 2). He is instrumentally Creator.

5. He who is not ashamed to call us brethren, and so is great Brother with ourselves, is He who sustains and is the providence of the world (Heb. i. 3). “And upholding all things by the word of his power.” Nothing could be, or remain, or come to fruition and result were it not for the providential power of Christ.

6. He who is not ashamed to call us brethren, and so is great Brother with ourselves, is heir of all things (Heb. i. 2).

7. He who is our great Brother has made purification of sins (Heb. i. 3).

8. He who is our great Brother is infinitely holy (Heb. i. 9).

9. He who is our great Brother is infinitely exalted (Heb. i. 3).

10. He who is our great Brother is to be worshiped (Heb. i. 6).

11. He who is our great Brother is ruler over an everlasting kingdom (Heb. i. 8).

How inconceivably great is our great Brother!

Second. Consider how our great Brother owns His brotherhood with

Third. Consider how really our great Brother is brother with ourselves. He and ourselves are “all of one,” as our Scripture puts it.

1. He is really our Brother by birth and a sharing of nature. This is the meaning of the joy of the Christmas-time. That Babe whom the shepherds saw lying there within that manger was not the phantom of a babe; but was a babe as veritably flesh and blood as any babe ever born amid Judean hills. And out of that Babe, as really flesh and blood as were you or I when our mothers first fondled us, developed a life as intrinsically human as is your life and mine a human one. It is possible for even reverence to do damage here, and make us feel that that birth and entrance into our nature to have been a kind of celestial flimsiness, and not an earthly fact as real as the fact of our own birth.

2. He is really our Brother by experience (Heb. ii. 18; iv. 15–16).

Learn—How foolish to go hunting after further revelations. Christ being who He is—such inconceivably great, Deific One—inhabited in our nature, must necessarily be the final revelation (Heb. i. 1).

How surely able is this Great Brother to save us.

How real prayer must be into such a Brother’s heart.

How gladly should we accept such Brotherhood.

How, since He has so given Himself to us, should we give ourselves to Him.

DECEMBER 29–31—JANUARY 1–4.—OUR PERSONAL TREASURE.

For what is your life?—James iv. 14.

St. James partially answers his question—it is even a vapor.

Yet tho your life be such, it is your

instemably precious personal treasure for many reasons.

A. Because the longest life is but a scant one after all.

"Where time is scant it must be well spent. What would be thought of a man who, going to the World’s Fair, should have said, ‘Let us eat and drink, for we have only two days here’? Surely the reasoning would be the other way, ‘We have only two days here, therefore eating and drinking must take up less of our time and attention.’ How foolish is the philosophy which says, ‘Let us eat and drink, for to-morrow we die!’ If the stay in this life is brief, then the great things of life, not the lesser ones, will be all-absorbing. Would we, if we had but a day in Rome, see the slums and forget St. Peter’s? Neither will we, if ‘brief time is here our portion,’ see the temporal and worldly alone, and forget the eternal and the heavenly. Because we are here but a short time, we will make it a good time."

B. Because in this world this is your only life; you can never return to live over a misspent life. If we had a half dozen, or four, or even two lives in this world, we might better afford to miss with one of them. But to miss with the only one we have is a missing terrible.

C. Because this life of ours is, in this world, the only material out of which to manufacture character. That is what we are all doing in this life of ours—manufacturing character. When Dr. Weir Mitchell’s story of “Hugh Wynne” was publishing in The Century Magazine, there was a picture in it which greatly affected me—that of Benedict Arnold walking the streets of London with everybody scorning him, save his wife. So a man may be assaulted by a great temptation and yielding to it give to his character a shape and sort of disaster irretrievable. Awfully sad when a man has manufactured out of the material of his life character like that! But a man is manufacturing character out of this treasure of his life by the way in which he meets and masters, or meets and yields to, the lesser trials and temptations which he must inevitably encounter. I once read the story of a man who had slain a tiger but was almost killed by a lot of ants.
You have finished the tiger, but are the ants getting the better of you?

D. Because, tho this life of ours can pass but once through this world, it must pass into another.

E. Because, this one life of ours may come to an eternal loss. It can not come to an extinction of being, but it may come to an extinction of well-being. It may even in this world. Take an extreme case:

"Some years ago," says the Rev. W. Hays Aitken, "I was talking to some navvies in Cornwall, who lived in shameful conditions. They lived in shanties, which held about forty men each, and every shanty was a public-house.

"A Bible-woman there told me of some of her experiences. Accosting one of the navvies on the track one day, she saw by his manner and speech that he had seen better days. She said to him: 'You are a gentleman.' ‘Yes,’ he said, ‘and I can see you are a lady.’

“He went on to say: 'I am an Eton boy and an Oxford man. I was a Sanskrit scholar, one of the best of my time. If you were to give me a piece of paper, I could write Sanskrit by the yard. I had splendid prospects, but I ruined myself with drink. I have no friends left, and now I am in hell. I drink myself to sleep, and every morning I wake up in hell.'

Can such a life possibly turn into one of well-being in the other world, continuing in this in such fashion?

What are you doing with this life of yours which, tho but a vapor, is so inestimably precious? The old year closes; the New Year begins. What are you doing with your scant, one, character-forming, immortal life, which the danger of the loss of well-being threatens?

"One of the largest stones ever quarried until recently in this country was the monolith for the General Worth monument erected in New York. This shaft weighed one hundred and seventy-five tons when quarried. After it was all ready for erection, having been quarried at an enormous expense, it was found to contain a slight defect, and the contractors were obliged to furnish another. How sad the tragedy when a human character has passed through all the workshops of life, and it is at last thrown aside because of defects which have been overlooked amid the dusty and noisy experiences of this world’s quarry. Let us be careful that there is nothing covered up that will humiliate us in the blazing light of judgment day."

And forgiveness, help, perfectness, are in Christ!

PRAYER-MEETING TOPICS FOR 1902.

BY WAYLAND HOYT, D.D., PHILADELPHIA, PA.

JANUARY 5–11.
A Thought for the New Year—Habits and their Forming. Revelation xxii. 11.

JANUARY 12–18.

JANUARY 19–25.

JANUARY 26–31; FEBRUARY 1.
Making the Most of this Present Life. Luke vi. 38.

FEBRUARY 2–8.
A Triumphant Church. Acts iv. 32.

FEBRUARY 9–15.
Road-Making for Success. (Abraham Lincoln.) Isaiah lix. 10.

FEBRUARY 16–22.
The Call to the Reason. (George Washington.) Isaiah i. 18.

FEBRUARY 23–28; MARCH 1.

MARCH 2–8.
The Act Beneficent. Acts xii. 5.

MARCH 9–15.

MARCH 16–22.
Essential Truths. Acts x. 34.

MARCH 23–29.
The Great Consolation. (Good Friday.) Acts iii. 13.

MARCH 30–31; APRIL 1–5.
The Resurrection—a Troublesome Fact for Doubters and Deniers. (Easter.) Acts iv. 1, 2.

APRIL 6–12.
The Future Life in the Light of the Resurrection. 2 Timothy i. 10.

APRIL 13–19.

APRIL 20–26.
How a Life was Changed. Romans i. 16.

APRIL 27–30; MAY 1–8.
The Throne-Room of the Soul. Revelation xxii. 17.
"Is the South Dealing Wisely with the Negro Question?"

UNDER the above question, John Smith, in the September issue of The Homiletic Review, refers to the Southern white man's "political trickery," and to his neglect to educate the negro, "leaving him in ignorance." The race problem is indeed most complex.

PREACHERS EXCHANGING VIEWS.

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

It presents difficulties that require great statesmanship properly to adjust. There is an element of demagogy in our political life, but that is not all of it. There is an intelligent, honest, patriotic majority. The most able and capable men, whose life and property are native to the South, conscientiously advocate a franchise reform. We see no other way of realizing the best so-
social, civic, and religious conditions for both white and black. We feel that no other people can possibly understand our attitude. We expect to be misunderstood, but the present movement will result in a more satisfactory political condition.

We do not understand that the right to vote is guaranteed by the federal Constitution. So far as we know, the States enact their laws by which to govern the ballot. There is everywhere a citizenship that enjoys liberty of life and protection of rights, and yet is not enfranchised. The end we seek is an educational qualification. Ultimately it may be both educational and property qualification applying to all.

And this leads me to remark that it is entirely erroneous to suppose that the South has left the negro "in ignorance." So far as my information goes, there is not a State in our Southland that fails to give to the negro his pro rata of the public-school fund. Hundreds of thousands of dollars are expended this way annually. The negro pays but a minimum of tax. The white man for thirty years has paid nearly all the tax, but the negro has shared impartially in the educational return. This will be the more impressive when it is remembered that in the "black belt"—the southern part of the cotton- and rice-growing States—there are from five to ten times as many blacks as whites. In that section the white man pays not less than eighty per cent. of the tax, while he gets only about fifteen per cent. of the public-school fund.

We are willing to own our faults and share the opprobrium of our evils, but we hope to be fairly and intelligently understood. We are honestly struggling to a better civic and personal relation of the races.

ANNISTON, ALA.

S. E. WASSON.

---

SERMON SERIES.

I enclose a series of Sunday-morning sermons that have awakened a deep interest among my people of the Lutheran Church, and have been listened to by ever-increasing audiences. They may prove a means of suggestion to others.

November 4.—"The Basis of Character" (Prov. xxiii. 27).
November 11.—"The Revelation of Character" (Luke xii. 2 and Matt. vii. 20).
November 18.—"Force in Character" (1 Kings xix. 13 and Phil. iii. 13).
November 25.—"Tracings of Character" (Matt. xxii. 20 and Gal. vi. 17).
December 2.—"The Eloquence of Character" (Acts iv. 13).
December 9.—"Life's Weights" (Heb. xii. 1).
December 16.—"Unconscious Weakness" (Judges xvi. 20).
December 23.—"Now" (Luke xiii. 27).
December 30.—" Redeeming the Time" (Ephes. v. 16).

W. F. WHITTEKER.

ANCRAM, N. Y.

---

SOCIAL SECTION.

RELIGIOUS AND SOCIAL THOUGHT AND MOVEMENT AT THE BEGINNING OF THE TWENTIETH CENTURY.

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

I. RELIGIOUS THOUGHT AND MOVEMENT.

Why Pews are Empty.

This living question was the subject of a recent conference in Boston, conducted by Rev. George L. McNutt, who was also the principal speaker. Pastors from different denominations took part in the discussion, which covered an extensive field of observation. Only a summary of the main points can here be given.

That many pews are empty was de-
declared to be so patent as to require no proof. Dr. Bates stated that three years ago the statistics of church attendance in Boston were taken during two Sundays in June, morning and evening. At the same time the men who met in association halls were counted. The result was so discouraging that it has never been published. It was found that to one man in church there were fifteen men in other meetings.

Certain classes may rent and occupy pews, but the common people, the masses are absent. How can this fact be explained?

The question was treated as the problem of Protestant churches. The Catholic Church was declared to be thoroughly democratic in its worship. Several speakers stated that in this church there are no class distinctions at religious services, that the rich and the poor are equally welcome and receive the same treatment. The Catholic Church consequently has the people and is often crowded, while Protestant churches are empty. It is not unusual for more people to attend a single Catholic church on Sunday than are found in dozens of Protestant churches.

The pastor may be to blame. Perhaps the sermon fails to interest. The air in many churches becomes so bad as to be unfit to breathe. The acoustic properties are often defective. The Protestant service is based on hearing, not on seeing. But the most striking thing in the discussion was the fact that the character and spirit of the church were held to be chiefly responsible for the empty pews.

The working man may not be able to rent a pew for himself and family, and will not accept the seat of charity. The display of fashion makes him painfully conscious of his poverty, in the very place where all worldly distinctions should be subordinated to divine worship. The aristocratic air is offensive. Whether right or wrong, he feels that he is not welcome and that the reception given him implies that he belongs to an inferior order of men.

Striking evidence was given that in some churches they are not wanted; but this is not true of all churches. The mechanic and laborer will not attend a church in which the class spirit is dominant. Perhaps they are inclined to blame all churches for what applies only to the aristocratic and fashionable ones. Men prefer the lodge, the labor union, and other associations, where they meet on the basis of equality. The democracy of the saloon was pronounced one of its attractions.

Often working men are so wearied by the week's toil that they are not in a condition to listen to a sermon. They prefer the open air or rest with their family at home.

Many women with young children are kept away from church. Frequently they are the most devout members. It was suggested that there might be a kindergarten in a suitable room of the church building, with a trained teacher, during divine service. The children would thus have the best care while the mothers were at church.

Other methods were suggested for filling the pews. There should be more congregational singing, which is becoming a lost art in many places. The people lose interest in a service in which they take no part.

Most emphasis was, however, placed on the need of a change in the character of the church. If the lodge becomes a substitute for the church, it is because men there find the brotherly love which the church has lost. Instead of the spirit of worldly exclusiveness, we need to cultivate the Christian brotherhood with its great inclusiveness. The deep compassion and infinite tenderness of Christ are as irresistible now as of old; and the church which is an embodiment and revelation of these will soon fill its empty pews.

Preach to the needs of the people as Jesus did. What pleases the preacher may not touch the people; hence he must study their wants and adapt himself to them.
The charge is made that there are large regions where the church has no great idea, no overwhelming mission, and that it stands before men as but another worldly class institution. A minister stated lately that in some regions the church wholly neglects the most needy classes. When asked, How can these classes be saved? he answered: "Shut up the churches." Then, he thought, some means might be found to do what the church was instituted for and is supposed to do, but fails to do.

In order to fill the pews it was stated at conference that the church must again make the demands of the most needy its first and supreme calling. It must return to the simplicity, the earnestness, the heartiness, the brotherliness, of the early church. When the church becomes truly the house of God, when Christ enters and the worldly class spirit is driven out, when sympathy and love reign, the people will find what they need and will crowd the pews.

Rev. McNutt has lived the past two years as a working man with working men in Indiana, Illinois, Ohio, Pennsylvania, Maryland, and New York. The treatment he and his family received from churches during this time shook the long-cherished purpose of his son to enter the ministry. One instance among many was related by Rev. McNutt, at the above conference. One Sunday morning he went to church in his best clothes, but they were those of a working man. As he entered the choir was singing, "Jesus, Savior, pilot me." Seeing that there were but few persons in the gallery, he resolved to go there. "But the usher stopped me and piloted me out of the church." The clothes of a working man, however neat and clean, were not the wedding garment required by that church.

Fruit and Seed.

The soul has reasons which reason can not fathom. How eagerly it responds to appeals to deep experiences which no philosophy can explain but in which the very soul expresses itself. The Bible is full of such appeals and the most popular of books. Here is the key to the influence of sermons like those of Spurgeon, to the popularity of "Pilgrim's Progress," and of "The Imitation of Christ," of which three thousand editions are said to be extant.

Devotion is the paradise where the heart meets and talks with God. It is loving communion of the child with the Father. Tholuck once said that Calvinistic Scotch and American divines speak to God as if He were very remote. They address Him as "awful, omnipotent, eternal, unapproachable." He added: "We Germans have a more childlike faith and say 'Dear God, dear heavenly Father.'" This near and intimate approach to God as Father he thought a requirement of that perfect love which casts out all fear.

The subject of worship is receiving earnest attention. The soul of worship may be lost amid an excessive devotion to forms. There is a point in connection with worship in the sanctuary which should be seriously weighed. Is there not a tendency to make man rather than God the supreme concern? What will attract and please men is diligently sought, and frequently it looks as if the devotional exercises are directed chiefly to them. Hence the prominence of the esthetic rather than the deeply spiritual element. There is a performance rather than a going out of the heart after God. When eloquent prayers are addressed to the congregation it is time to question whether worship has not become anthropological rather than divine.

There is yearning of soul now for what is highest as truly as on the part of prophets and psalmists of old. It is offended when its hunger and thirst for God are met by efforts at entertainment or even amusement. The spirit is fed
by the spiritual. Some preachers have the gift of reading the Bible into the soul. Of Rev. Thomas Binney it is said:

"When he reads the Scripture it is as if he were reading its deep and spiritual meaning as well as pronouncing its sublime and beautiful words. He is not reading in a monotone; he is imparting to Scripture what he himself, by the help of God's grace and his own experience, has come to know as its sense and import. You never think of elocution; you do not dream of lessons from the stage; it is such reading as deep feeling and a good understanding can alone impart."

Shall actors take part in conducting divine services? In England an "Actors' Church Union" has been organized. Its purpose is to unite the actors who are members of the Church of England and show that the profession is not contrary to religion. Some months ago the Bishop of Rochester, who is promoting the Union, entertained the members at breakfast. One of the actors suggested that it might be well if occasionally the clergy would ask an actor to read the lessons in church. Mrs. Brown-Potter, an actress, recently gave recitals in a provincial church, and it was thought that there are actors who might be requested to read the lessons in Westminster Abbey.

A Canadian preacher writes about the intellectual needs of the pulpit, thinking that they are great and that by their removal a revival of pulpit power and of church life may be expected. The lack of deep insight, of comprehensive grasp, of virile thought, and of an earnest grappling with the profound realities of Scripture and of the human heart is unquestionably one of the greatest needs of many a preacher. No plea is here made for a cold intellectualism. The living truth needed requires the living thinker. The profound things of God appeal to the reason as well as to the heart, and the great religious problems demand the deepest philosophy. The absence of men from the religious services is certainly in part due to the fact that the pulpit too often fails to meet their doubts, to solve their problems, and to create higher intellectual aspiration as well as to move the heart. The mission of the pulpit as an educator must not be lost sight of.

A pastor wisely urges the importance of meeting the demands of the cultured classes on the part of the church. It is not enough, he thinks, to consider the neglect of the church by men of culture; the other side also deserves attention: the neglect of men of culture by the church. It has been a boast of Christianity that it appeals to men of all classes, the most intellectual as well as the illiterate. In many places it is a problem how thinkers and professors, philosophers and scientists can be brought into hearty sympathy and cooperation with the church. If they are hostile or even indifferent to religion the less learned are apt to get the impression that Christianity is unable to stand the severest tests of intellect and scholarship. However absorbing the attention required by the masses, we can not afford to ignore the religious needs and claims of the scholar and the thinker.

Great thoughts are wanted. Were there in this world a university which makes the imparting of information subordinate to the training of thinkers, it would give to the world of our times wealth where it is now poverty-stricken. We need men to think the thoughts of God and teach others to think them likewise. A philosopher says: "Are there great moral thoughts which rise above selfish interests, which so unite men as to give them the greatest might, the highest nobility, the most exalted morality, and are able to transform mortal men into sons of God?" That such thoughts are lacking is the general complaint of students of the times. Indeed, we are tempted to ask whether society wants them, is able to appreciate them, and would welcome them if offered. News that interests without exciting thought, unmeaning sensations,
and things that pass away are the passion, not great thoughts.

II SOCIAL THOUGHT AND MOVEMENT.

Thoughts for Thinkers.

Christianity is the friend of labor. In labor it not merely includes manual toil, but every useful employment of mind and body. It is Christianity which has uprooted slavery, and by teaching the worth of man as man and endowing man with freedom, it has stamped as barbarous the heathen civilization of Greece and Rome which was based on slavery. If by Oriental example and a perversion of Christian teaching an ascetic life was for a while deemed superior to a life of labor, it was only a passing aberration. The toil involved in making Christianity the religion of the world is itself enough to dignify labor. And everyone knows that the future conquests of Christianity involve the greatest and most persistent labor. God's law of progress rests on labor, and manual laborers are right in claiming Christian sympathy for their toil, but they are mistaken when they regard themselves as the only laborers.

In its relation to labor Christianity not only rises above the perverted views of the Middle Ages, but also above the old classic lands. Plato and Aristotle refused to recognize as citizens artisans and traders. And they expressed the most enlightened opinion of their times. Augustus is said to have condemned a senator to death because he degraded his rank by having an interest in a factory!

In the Roman Catholic Church the most eminent prelates from the Pope down show a personal interest in the welfare of the working classes. The example they thus set tells on the entire body of the clergy and also on the laity. Cardinal Vaughan lately visited a branch of the Catholic Social Union in London, which is devoted to the social improvement of working girls. At the close of the exercises he said that the value of such clubs for working girls could not be over-estimated. "They were by that means educated, and instead of being rough and coarse and dirty, they became refined and tidy." He hoped that all working girls would avail themselves of the means offered them by such clubs to improve themselves physically and morally.

Quietly, almost imperceptibly, some of the most beneficial movements in society are inaugurated and developed. But a few generations back it was difficult to get nurses for the sick who were educated, trained, and of good character. An English physician wrote that "no respectable person would undertake so disagreeable an office." A London paper says: "Perhaps the best evidence of the distaste of respectable women for the work is to be found in the fact that when Sir Edward Fry in 1847 invited women to be trained as nurses in Hosler Hospital there was not a single response." Now a different spirit reigns, no doubt largely due to the efforts and example of Florence Nightingale. Queen Victoria took an interest in the subject, and what are called the "Queen's nurses" receive a minimum training of two years in hospital and six months in district work. A thousand nurses in London attend the poor sick in their homes. In Germany the development of this department has been still more extensive. Many thousand deaconesses are trained for nursing at home and abroad, in the family, in hospitals, and in institutions for defective children. They come largely from the educated classes, such as the families of preachers and the nobility.

The work which was so recently regarded as degrading and was undertaken for mercenary reasons is now viewed as one of the noblest callings.

The above helps us to solve an im-
portant problem. The change in intellectual views in the progress of the ages is universally admitted; but is there likewise a change in feeling and taste? Buckle claims, for instance, that there is hardly a perceptible change in moral feeling. This is a false and pernicious doctrine. Just as the feeling of degradation attributed to the office of nurse has been changed to that of a noble calling, so many similar changes are evident in history, changes which affect moral feeling as well as moral action. These changes pertain to the conduct of war, to slavery, to the punishment of criminals, to the treatment of the insane, and to the consideration of the laboring classes. The esteem in which idlers were once held is now being concentrated on the workers and all who toil for the benefit of humanity. Military life is losing much of its former glory, just as hermit life has lost its former reputation of supreme sanctity.

There are many signs that the yearning of Christ for the poor, the neglected, the outcast, the abandoned, is finding a response in Christian hearts. The divine compassion in it contrasts strikingly with the vulgar love of vulgar display. There is the prophecy of a general trend in the change respecting nurses.

Whatever diversity may exist respecting the means of elevating the masses, that it ought to be made the special mission of the Church to undertake the task is a growing conviction among Christians. The “Christian Social Union” of the Church of England has become a power in the movement. It consists largely of the clergy, but also has influential laymen in its membership. The Economic Review, its official organ, has won a favorable place in literature. In the universities the Union has gained much power. The general character of the organization may be inferred from the following statement: “The theologian of the Union, and its official chief, is a prelate of saintly character and wide reputation, the Bishop of Durham. The prophet is one of the most eloquent of English preachers, Canon Scott Holland; the philosopher, the most independent of English divines, Mr. Charles Gore, of ‘Lux Mundi’ fame; the missionaries are a host of young clerics.”

QUESTIONS.*

How Can I Win Men to the Church by Showing Them the Direct and Intimate Relation between Religion and the Solution of the Social Problem?

The question comes from the distant West. The letter accompanying it reveals a condition common in the West and not uncommon in the East. The writer lives in a town of 3,000 people, with five Protestant churches. “In these five churches there can not be found all told a dozen men who are interested in the spiritual side of church work.” He hopes that an answer to the above question may aid him. “I believe that the religion of Jesus Christ ought to mean as much to manhood as to womanhood, but it does not, at least not in this Western community.” Similar conditions are reported from other Western States.

Make a specialty of the relation of Christianity to the social problem. Let it be the theme of lectures and sermons. Talk with men on the subject, get their views, let them suggest remedies, and thus awaken their interest. Show the application and helpfulness of religion in respect to business, to labor, and the common, daily affairs of life. You have the women in the church. Organize them, as recently suggested in these columns, for social study and social work. Men abstract religion from business and labor; we must show them the inclusiveness of religion, must preach and practise religious extension.

A letter just received from Rev. R. C. Miller, Providence, R. I., will help...
to answer the question. He has organized a men's class, which meets immediately after morning service, for the purpose of studying social, economic, and religious subjects. It already numbers twenty-five, and is likely soon to be doubled in size. Specialists will in some cases address the class. These are the subjects for November and December:

The Relation of Poverty to Piety.
Public Charity, its Use and Abuse.
The Problem of Social Discontent.
What makes a Prosperous Nation.
Competition or Cooperation, Which?
The Christian Aspect of the Social Problem.
War or Arbitration, Which?
Why does the Church attract so few Men?
Can the Trusts be Trusted?

The men who discuss these subjects will become interested in them and study them, and, what is not less important, the pastor, who has charge of the class, will learn the views of the men.

What Effect will the Assassination of McKinley Have on the Social Problem?
People have been aroused respecting the danger of anarchism. If one fanatic could do such a deed, what can a thousand madmen do? All reasonable men see that if society is to be saved the class war ought to be ended. More than ever the momentous problem is: Evolution or Revolution?

The violent discussion which followed the murder revealed intensity of passion and great embitterment. Capital and labor seem to have been driven farther apart and less likely to understand each other than heretofore. The agitations of working men to improve their condition are denounced as if savoring of extreme socialism and destructive anarchism. It is to be feared that this has made the situation worse and the hope of a peaceful solution more remote. The passion excited has not promoted a calm and impartial study of the actual condition and the needed remedies. The freedom of speech has been assailed, and it is not surprising if in some labor circles the impression has been made that the working man is expected to bear his burdens without uttering any complaint or striving to better his condition.

LIVING ISSUES FOR PULPIT TREATMENT.

Social Regeneration of the Country.
As sheep not having a shepherd.—Mark vi. 34.

For more than a quarter of a century, since Arnold Toynbee began his epoch-making University Settlement work in London, efforts at social betterment have been active in the cities. But the country field is practically as neglected as ever. The Census of 1900 shows that more than 50,000,000 of our people yet live outside of cities of over 8,000 population. It is a safe estimate that fully 35,000,000 of these are "enjoying" the isolated life of the farm. With young people by the million leaving the country for the attractions of city life, with farmers' wives getting crazy through loneliness, has not the time come to carry some of the advantages of social life back to the farms?

The city dweller takes his choice of a score of attractions, social or intellectual, every night in the year. The farmer must drive for miles, often over a wretched road and in the darkness, and usually his only meeting-place is the country store, and his only companions are those whose life runs in the same dreary round as his own. The Church frowns upon such amusements for the young as dancing and card-playing, but provides few counter-attractions save an occasional social. The intellectual life of the community is supplied by the ministers (sometimes), by the newspapers, and in more favored localities by the library. The reading circle and the lecture are almost
unknown. The higher ministry of the arts in music and painting is practically a sealed book. The very homes of the people are usually without comforts that are held a prime necessity of even the poorest city tenement—having poor light, poor heat, poor sanitation, poor everything.

To state the difficulties is at the same time to indicate the remedies. The Settlement worker finds many of these same elements of isolation in the crowded tenements of the city, and sets about intelligently and earnestly to cure them. His success is attested by the rapidly growing numbers of these institutions. Now comes the demand to extend the Settlement idea into the country. It is not that some Carnegie or Helen Gould shall spend thousands of dollars in putting up Settlement buildings for the people. The need today is for consecrated missionaries of social regeneration who, living with the people, shall help them to the self-solution of country neighborhood problems. The farmer of America is no pauper. He can pay for everything that is worth having, and will resent the first suggestion of patronizing charity. The impulse of the movement must come from without, but the seed will fall upon a field ripe for harvest.

A thousand things are possible to the earnest missionary. Suppose he were to organize a traveling reading-room that would bring the best magazines and papers to the family at little cost. Suppose he were to arrange a lecture-course with home talent, upon topics vital to the community. He might ask the physician to tell how to improve sanitation and to care for health, the teacher to discuss problems of local education, the preacher to air some hobby for which his pulpit gives small opening, the merchant and the farmer to discuss questions of local economics, such as good roads or home markets. He might become a sympathetic and helpful center in encouraging harmless sports among the young people, such as tennis, golf, or baseball in summer, and sleighing, skating, and coasting in winter. He might arrange an exhibit of the latest home appliances suited to the wants of the community, not forgetting a model country kitchen. But why extend the list?

This social leadership might not require the importing of new blood. Country communities are generally rich in brain and prodigal of manhood and womanhood. In many localities the leaders are already at hand. Such a movement might begin from the churches. Perhaps here is the very force to revivify the admittedly waning interest in religious life in rural districts. Why should not the minister take up this broader social work? Why not an institutional church in the country? Some such social movement is surely coming, and the wise minister will use it rather than permit it to become a force counter to church work.

The above outline is presented in the hope that it will touch many responsive chords. If there are preachers or others who see the needs of social regeneration in country districts and have suggestions or criticisms to offer, or experiments to relate, they are invited to communicate with the editor of this department, whose experience in the country parish and in city methods of social betterment has resulted in the conclusions here set forth.

Crime Increasing among the Young.

The land is full of bloody crimes.—Ezek. vii. 23.

The effect of home training and local environment upon crime is well illustrated by some facts recently issued by the Indiana Board of State Charities with reference to 500 inmates of the reformatory at Jeffersonville. These are young men between the ages of 16 and 30 years who have been convicted of crime and are there serving sentences. Of the 500 there were 66 unable to read or write; 251 others, or over 50 per cent. of the total, had not
reached the fourth grade in the public schools, while only 26 had succeeded in entering the high-school. This showing is not due to lack of schools in Indiana, for that State surpasses every other in the Union in the average daily attendance at common schools in proportion to school population, while, with only three-fifths as large a population her high-schools exceed in number those of Illinois.

It was found that 286 of the criminals, or 57 per cent., had never attended Sunday-school, and but one of the 500 had belonged to the Y. M. C. A. A significant fact was that 406, or 81 per cent., confessed to have no trade, and 252, or more than 50 per cent., were unemployed at the time the crime was committed. As to personal habits, 312 admitted using liquor, 374 smoked cigarettes, and 30 more—404 in all—used tobacco in some form. The significance of these various facts needs no comment.

Europe is discovering that crime is increasing there far more rapidly among the young than among adults. At the fifth Congress of Criminal Anthropology, recently held in Amsterdam, the startling fact was brought out that there are six times as many murders committed by young men between the ages of 16 and 20 as by adults between 30 and 35. The cause is charged to the increase of alcoholism. Put beside this fact the other that in the United States 39,872 persons died at the hands of homicides in the five years ended in 1900 and America's problem will gain new significance. No European country, except Italy, approaches this record of slaughter in proportion to population. The home, the church, the school, must shoulder the responsibility for bettering these conditions.

MISCELLANEOUS SECTION.

A CAMPAIGN OF EDUCATION IN SOUL-WINNING.

By D. S. Gregory, D.D., LL.D.

In the November issue of The Homiletic Review the writer attempted briefly to answer the question, “Why Does the Forward Movement Halt?” The answer was, in short, that the churches have largely lost the Christian point of view, which is that of seeking and winning souls for Christ with the aim of bringing all the world into submission and obedience to Him.

If the answer given be the true one—and we think that few who have any adequate conception of the spiritual condition of the churches will be inclined to question its correctness—then the thing in order is a campaign of education in soul-seeking and soul-winning to bring the churches back to the Christian point of view. This has been made necessary by the widely recognized loss of the art of soul-seeking and of the grace of soul-winning. Hence the subject of the present paper.

There are two universals involved in the question: all the inhabitants of the world, and all the members of the churches.

Nothing narrower than the whole world of souls is recognized by the commission under which the churches have been given their mission: “Go ye into all the world, and preach the Gospel to every creature.”

Equally plain is Christ's requirement that the entire membership shall devote themselves to this task. Let there be no doubt on this point. The Apostle Paul, in that wonderful twelfth chapter of First Corinthians, in setting forth the organic structure and divine endowment of the Church, makes it abundantly clear. For the body of Christ, including all its members, there are “diversities of gifts” (charismata) bestowed by “the same Spirit” (1 Cor. xii. 4). These gifts are the graces and
endowments of individuals, in and by which the Spirit indwelling in them manifests Himself. But while this is true of the body as a whole, the apostle goes on to emphasize the gifts and responsibilities of the individual member: "But [while what has been said of the whole is true] the manifestation of the Spirit [in the graces, ministries, and powers bestowed] is given to every man [i.e., to each individual] for the profit [i.e., with a view to the profit or edification of the whole body]."

It is this second universal that indicates way of profiting, or the law of progress, in the building up of the Church of Christ: every man with his special gift (charism), always in his place, and always using his gift for the work of the Master in giving the Gospel to a lost world.

And this gift of the Spirit, this Christian charism, is to be recognized, not as a thing to be bestowed in the future, but as a present endowment and possession; it is not "shall be given," but "is given."

Paul's teaching to Timothy shows clearly that there is possibility, and even danger, of leaving this gift unrecognized and of letting it become obscured and almost annihilated. So he wrote to Timothy (1 Tim. iv. 14): "Neglect not the gift [charism, the supernatural endowment] that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery." And again he wrote to Timothy (2 Tim. i. 6), while reminding him of his pious ancestry and godly nurture: "Wherefore I put thee in remembrance that thou stir up the gift [charism] of God, which is in thee by prophecy, with the putting on of my hands."

The Greek verb translated "to stir up" contains a most marvelous picture of the grace of God in a Christian soul, as a spark smoldering and almost dying out. The word is composed of three roots, signifying up, life, and fire; and "to stir up" is to fan the smoldering spark or ember of grace, covered with the ashes of sin and worldliness, into a living flame of zeal and energy.

Are not the present depressed spirituality and barrenness of the churches the fruits of the neglect and resulting dormancy of the gift bestowed upon each and every individual Christian by the Spirit of God for the profit of the Church, the body of Christ, through the seeking and winning of lost souls? If so, the campaign of education must begin with a reaffirmation of Paul's solemn warning against the danger and sin of longer neglecting this precious and sacred gift—already a present possession in the soul—and his urgent exhortation to fan the dying spark of grace into a live coal, a living flame of consuming zeal.

The practical question to be answered is, How shall this "stirring up" be brought about?

I. There must first be laid, in the minds of preacher and people, an intelligent and rational foundation for the rousing of Christendom, by giving them an adequate and Scriptural view of the situation and of the responsibilities involved.

1st. There is the sinner's desperate condition, lost and hastening to eternal ruin.

The first thing is to bring preacher and people back to the Bible view on this subject. All the adequate and certain spiritual knowledge we have of God's view of sin comes through the Bible. Faith in this Bible teaching has been shaken by the introduction of all sorts of human speculations in the place of the Word of God, and unbelief abounds. It is high time to return to the Bible law—the law of the universe against all transgression—"sin when it is finished bringeth forth death." Aside from the Gospel there is not one whisper of a single sinner's escape from the penalty of even a single transgression, in all the universe. In the Bible the heinousness of sin is mightily emphasized, as being against an infinitely good and holy God, against God's love, especially as manifested in the atoning
sacrifice of Christ, against the clearest light of revelation that could possibly be given to lost men.

So it has come about that in the Bible human imagination and human language are exhausted in the effort to give some approximate conception of the condition of the lost sinner. No words can adequately express the baseness of sin and its hatefulness in God's sight, its tremendous power and awful bondage, its penalty of irremediable and eternal ruin. And let it be noted that the profoundest and most far-reaching utterances ever heard concerning this dreadful curse of sin are those of Jesus Christ Himself.

All this being so, it is certainly an anomalous thing that so many pulpits are silent concerning sin in the subtle forms in which it ensnares the Christian, and that the public prayers so often—we had almost said so uniformly—fail to recognize and confess sin, and to crave forgiveness for it. And certain it is that this condition of things does not promise much for unsaved sinners; for there is no message borne to them that can awaken a sense of need for salvation. But whatever else may be true, there can be no “stirring up” of the gift that is in the Christian without a return to God's view of sin and its consequences, and to the putting of a mighty and fiery emphasis on the Bible doctrine of the sinner's lost and desperate condition in sin.

Can any preacher preach, can any member testify, of these truths of sin and the lost soul, who has not been first prepared for it by having passed through in his own experience profound conviction of his own sin and lost estate? That question bears in it most serious implications.

2d. There is the message of the glorious power and efficacy of the salvation provided for the rescue of the sinner.

The order is, first the lost sinner, then the great salvation. Without due appreciation of the one, there can never be any proper conception of the other. A return to the preaching and witness-
service and rescue. Its language is not "Enjoy salvation and rest in it"; but, "Take up the cross, go." The Word of God rolls the burden of the world's sin and woe upon us. It makes the rescue-work of seeking and winning souls tremendously urgent, the one Christian business in this world. It is full of warnings against the blinding, blighting power of worldliness and commercialism, the destructive power of self-indulgence, the damning power of selfishness. We pass this way but once with our unsaved friends and neighbors, with the thousand millions of the unsaved of our generation, and we are moving on to an inevitable meeting with them at the judgment!

Ah! the concern for their souls that should take possession of us, and bring us into sympathy with the weeping Redeemer, and fan the slumbering spark in us into a glowing, mighty flame that shall drive every Christian to persistent and prevailing intercession for the perishing, and to efficacious prayer for the help of the Divine Spirit in winning them for Christ! That would prepare Christendom for the two universals involved in Christ's present call: All Christians for the immediate rescue of all the lost world.

II. Preachers and members—the universal Church—thus prepared, must get right down to the intelligent, systematic, and constant doing of the work of soul-seeking and soul-winning.

There may be heresies enough of the head, but the arch-heresy just here is in failing to act up to the knowledge possessed. What is supremely and imperatively demanded is that every Christian shall do what Christ requires, do it at once, and keep on doing it.

A thousand subterfuges and excuses avail for putting off the duty. The cross is heavy. Social and public engagements stand in the way. The church machinery will do it. Wait for the traveling evangelist. In the end nothing is done; souls perish unwarned, and the nation and the world remain unevangelized. Perhaps the worst thing of all is the fatal facility in putting conscience to sleep by public resolutions and promises and consecrations that mean nothing and that have almost destroyed the sense of responsibility. Who has not known a gathering of ministers and laymen to get excited and "consecrate" themselves for immediate entrance upon personal work, and then to go away and do—nothing? The man who said, "I go, sir," and went not, is the very type and pattern of it all. Is there anything that can startle individual professors, the churches, and church societies out of this heartless shirking and cruel hypocrisy? The cry of fire that threatens property or life puts all minor matters and interests out of mind and leads to quick action for rescue; but the certainty of eternal death, threatening and perhaps imminent, awakens no response in the vast majority of professed Christians, and is not suffered to interfere with their most petty and pitiful avocations, or to call them off from their criminal self-indulgences. Has the average professor one thought of doing anything for souls? Members are admitted to the church on a credible profession of their faith in Christ; but is such a profession credible? When the heathen in Korea come to unite with the church, the missionaries ask them: "What are you doing for the salvation of your friends and neighbors?" If nothing, the response is: "You are not ready yet. A Christian is a worker for souls." That is the secret of the marvelous movement, reminding of Pentecost, now on in Korea. Has not the time come to apply in our so-called Christian lands this practical test of credibility of profession? That is the word of Christ to every one who professes to believe on Him: "What are you doing to show your faith?" He as Jesus, the Divine Atoner for sin, never saves any man from the guilt and curse of sin who does not enter upon his service and live a life of obedience to Him as Lord. The worldly, idle, fruitless professor.
is a blot on Christianity, and should somehow be made to feel it before he passes on to the judgment-bar.

Nothing short of an overwhelming conviction that seeking and winning souls is the only Christian business, and that it is dreadfully urgent, can change the present conditions and transform the churches into living churches through and through. That will prepare them to make their messages and their testimony direct and personal, so as to shut up lost men to the one life-and-death issue.

If it be asked how we are to go about the work of stirring up the divine gift within us, and of bringing Christians universally to the work of witnessing and of winning souls for Christ, the answer is simple, involving no difficulties or complexities beyond the grasp of the plainest Christian. It begins with the preacher and proceeds until it takes every Christian into the work.

1st. The preacher must conduct all his own personal work for the one end of winning and saving souls.

Any forward and upward movement must begin with him. If the minister goes out of the business of soul-seeking, the people will go out of it forthwith. And he can lead them—such is our poor, weak human nature—into indifference and inactivity a thousandfold more easily than into any advanced movement. Hence the necessity for a wise, consecrated, alert, progressive ministry to take the initiative and lead in all good and holy enterprises.

Every preacher should use the pulpit for this one supreme end always. If he is what he should be, and is doing what he ought to do, there will be in his audiences people who need salvation; and he should feel, as Charles H. Spurgeon expressed it, that he is making a fatal failure if he preaches a sermon that has nothing in it to direct inquiring and needy souls in the way of life.

But the duties of the pulpit may be the least important of his duties. It is all-important that he should make pro-

vision for garnering any fruits that may come of his pulpit utterances and pleadings. The preacher should be always looking for such fruits. To change to another Scriptural figure, if the net is not drawn the fish will escape even after they have been partially enclosed in its meshes. Drawing the net thus becomes one of the constant tasks of the man of God.

There are as many ways of doing this as there are churches and individuals. But there are some simple and obvious methods. It may perhaps best be done in some cases by an after-meeting to which inquirers are invited immediately, while the influence of an urgent gospel message is still on them. Or it may be done by an invitation to meet and confer with the preacher personally in his home or study. Or it may be by an offer to meet and confer in their own homes with any who may desire it. Or it may be by the offer of helpful literature that shall follow up the truth and urge the inquiring to a decision. Other ways almost innumerable will suggest themselves to the alert preacher with the divine gift, the charism of the Spirit, aflame in him. In doing all this the man will find himself following Paul in “becoming all things to all men,” if by any means he may save some. The essential matter is that in some way it be done.

One of the wisest and most effective ways of conserving the results of his saving messages is by personal, pastoral visitation, following up his sermon in the homes of his people. How few have any conception of the value and power of such after-ministrations—not mere social and jovial calls—in the homes of the people! We commend to all such the stirring message of Dr. Watson (“Ian Maclaren”) on “Clinical Theology” and pastoral duties, printed elsewhere. The words are worth their weight in gold. The return to such visitation, conducted for the ends of the Master in the seeking of souls, would, we are confident, drive from the pulpit the dull, prosing, esthetical
stuff that comes from a long week of
droning, dawdling, and drowsing in
what professes to be "study," and
give new thought and power and ef-
f ectiveness to the man who now "rattles
about" in the pulpit that he ought to
"fill." Is not the old method—now
once more new—worth trying?

2d. But the personal work of the
preacher is a small part only of what
Christ has sent him to do. He has
been sent to be the leader of all the
church leaders, and the director and ad-
ministrator of all the church agencies.

He should undoubtedly take all the
church officers and leaders along with
him in his work of seeking and winning
souls. Planning with them for that,
praying with them over that, sending
them out systematically into the local
field to do that, is one of his first duties.
They should be sent to look for cases of
religious interest, and should report
them to the pastor. They are to learn
about those on the outside who may
be reached by the preacher personally.
The pastor's note-book will soon be full
of such cases, and, if he be a true serv-
ant of the Master, his heart and his
prayers be full of them as well, and he
can not forget their need and danger
until he sees them safe in the kingdom.

The preacher should go further and
lead and direct all his church societies
in the seeking of souls. The pastor, at
the opening of the twentieth century,
holds a remarkable vantage-ground
in this respect in having so many
agencies organized and just at his hand
ready for use. It has not always been
so, tho many have doubtless long felt
the need of such agencies and have
been conscious of their inability to ac-
complish the work to which they are
called, without their aid.

The writer of this paper, while a
pastor, was oppressed with a sense of
this need, long years before the origin
of the Endeavor Society and before the
Young Men's Christian Association had
become such a power for good, and
was led to organize such societies in two
large city parishes over which he pre-
sided. He was recently invited to at-
tend the third-of-a-century anniversary
of one of these societies, still in vigorous
life along the old lines. Among the
members and workers in the other so-
ciety were Hon. John Woodruff, one of
the grandest Christian men New
England ever produced, and father
of the present lieutenant-governor of
New York; Rev. Dr. John Chandler,
of the Madura Mission in India; Rev.
Dr. Edward Hume, of Bombay, so well
known in connection with India Famine-
Relief, and Rev. Dr. Robert Hume, the
leading missionary of the American
Board in India. It would be difficult
to estimate the debt the pastor owed to
these young and earnest helpers, and
the influence of the work upon them-

That experience has prepared the writ-
er to appreciate the worth of the new
agencies, and to commend them to every
pastor for use to the uttermost in seek-
ing and winning souls. Ordinarily it
will be his fault if they fail to be fac-
tors for immense good. They should
be availed of to their full capacity, in
covering the needs of the local field and
in reaching out into the waste-places
that are everywhere appealing to the
churches for help and salvation. Cot-
tage prayer-meeting, gatherings for
gospel exhortation and instruction in
halls and "upper chambers," gospel
meetings in school-houses and tents,
gospel work everywhere, should be the
order of the day in directing all the
forces at command, thereby "stirring
up the gift" that is in them.

3d. But the preacher's work is in-
complete if he stop with himself and
his office-bearers and organized agen-
cies. He must draw all the members in-
dividually into the work of soul-winning.

The minister can not do the entire
work of the church, as so many are
trying to do. He can not do it with all
the help the church officers and organ-
izations can furnish. If there are five
hundred members in a church, it will
take the whole five hundred to fulfil the
mission of salvation on which Christ has
sent them. Anything short of that is failure to meet the full responsibilities of the case, and may result in indifference and dearth and judgment. There is many a man and many a woman in any ordinary congregation that can reach and bring to Christ those whom the pastor and office-bearers can not, and a pastor’s most important opening for usefulness in soul-saving often lies in directing these persons in doing what he can not do. More than that, every one, even the weakest and most ignorant, has his “gift”—is not “the manifestation of the Spirit given to every one for the profit” of the church?—which he needs to use, and the church needs to have him use, and Christ sent him to use, in seeking and winning souls. Christ has called even “the weak things” into His kingdom for services that promise mighty results, and the wise and efficient direction of their energies is one of the most sacred trusts committed to the preacher.

The final aim is to compass the universals of the Christian ideal,—to use all the followers of Christ in the task of reaching, and if may be winning for Christ, all the multitudes who are not His.

The method thus sketched is, as was promised, simple. There is nothing new about it, however novel its proposals may sound. It was the method of the Primitive Church. It is the method to which the Church has returned in every age of awakening. It is the method of every live and progressive church. So long as human nature remains the same, and the Gospel the same, it will be the only method for profit and progress.

The vital, practical question, with every one who has any comprehension of the advance to which Christ is calling the church of to-day, is, How are we to come up to this divine ideal? Let the answer be the condensation of all that has been said:

1. Let every one, beginning with the preacher, “stir up the gift that is in him” for this end—fan the smoldering embers into a living flame of zeal for Christ and souls.

2. Let every one, beginning with the man in the pulpit, who should always lead and set the pace, keep aflame, Sundays and week-days, summer and winter, all the time, remembering that there is to be neither cessation nor ending in the campaign for soul-winning until Christ has been crowned “Lord of all.”

SIZE OF THE EARTH AND MAN.


To speak loftily of the insignificance of the earth and man, compared with the universe, has long been held to be a mark of superior wisdom and the voice of high science. It is a cheap kind of cant, long since threadbare. Thus, in a recent meeting of the American Association for the Advancement of Science, it is the conclusion of a presidential address, and we have the trite mention of the earth as but an atom of star-dust, or something of that sort. Sometimes the idea is used as a knock-down. Spencer so employed it against Balfour. Huxley crushed with it a little woman who complained to him that a ritualist bowed to the wrong point of the compass.

In the early part of the nineteenth century, and previously, this subject had fresh and great importance, when astronomical discoveries and computations were revealing the vast extent of the universe; and man’s importance, especially as a subject of divine redemption, seemed to sink to nothingness—so much so that the Scottish lion of eloquence, Thomas Chalmers, was roused to deliver his magnificent astronomical discourses. His argument was that the infinity of the Creator includes a regard to the least as well as the greatest in His creation and is magnified thereby. And his argument might well be illustrated familiarly by the fact that great men, in any department of life,
Size of the Earth and Man.

be great, must take in the smallest minutiae that pertains to their work; indeed, the ability and disposition to do this may almost be said to constitute their greatness, or much of it.

But, now, we take the immensity of the universe as a matter of course. We learned it as children. Yes, it would take about three years to travel to our sun, speeding at forty miles an hour. Yes, it takes thousands of years for light to come to us from the stars, with a velocity of more than eleven million miles a minute. And yes, the stars are innumerable, many at incomputable distances, and all may have attendant planets. We do not doubt it. Nobody of common information would deny it.

But what is the use of looking at earth and man through the small end of a telescope? What is gained by belittling them? The universe itself is belittled by minimizing and contemning any of its components. The smallest insect is great in its complexity and its powers within its range, and great in its marvelous instinct, and often in its works and efforts. Man is great in his conformation, his supremacy, his creations, his unlimited susceptibility of mental development, his moral nature and his spiritual endowment, his immortal hope—yes, he is higher and greater than the material universe which his genius penetrates, measures, and comprehends in its divine laws, and whose Creator he is able to apprehend and whom he images. To despise him is to despise the Universal Reason and the whole creation. It is only a mock wisdom that mocks at him and his planet. That planet itself is vast in its exhaustless variety of physical features and of vegetable and animal life, which science labors to investigate, never reaching an end. As to the mere size of it, contemplate it and then the stars—not reverse the rational process, looking first at the stars and then sniffing at our globe and its sovereign man.

In the light of science itself the notion of making large size a criterion of the exalted rank or the importance of things, is even absurd. The largest crystals are coarse in texture and impure in composition. The Welwitschia of Africa, with enormous seed-leaves two yards long and a yard wide, never gets beyond the seed-leaf stage. The hugest invertebrates are a cuttle-fish and a jelly-fish. The most gigantic mammal is fish-like. The extinct monsters of the prime were reptiles of stupendous size and very small brains. The great superior or outer planets have diameters respectively eleven, nine, and two of them four and a half times that of the earth; but their low density indicates a low stage of development with no exalted life, if any life at all. Abnormal size has even been made a mark of low human rank.

It is not to be forgotten that it is an unphilosophical, as well as an unscientific, folly to depreciate earth and man on the score of size. What is size? It is nothing absolute, but purely relative. The author of "The Stars and the Earth" well remarked that if all things were enlarged or diminished a million times, as we conceive increase or diminution, we should not know it if all the changes were in proportion; and so with the acceleration or retarding of time, including our rate of life and thought. So with space as well as size and time. A day is with the Lord as a thousand years, and a thousand years as a day, and the universe as the small dust of the balance. Some philosophers have made space and time but modes of cognition. However this may be, the microscopic world should teach us that there are universes in little as sensibly vast to their inhabitants as ours to us.

But to every one who believes that there is one Name above every other name, one who spake as never man spake, the incarnation or the one complete manifestation of the Divine Spirit, it is enough that the Man divine walked this earth. That is enough to
lift our planet to sublimity above all the stars that shine, and to exalt man, with whom he was identified, to a glory above the stellar heavens. It matters not at all that this comparatively small orb was the scene of incarnation and redemption, for, if there be other sinning worlds, there is no reason whatever against a similar incarnation and redemption in every one of them; and this would be rather to the greater glory of Infinite Love, wherever sin was to be encountered and conquered.

The agnostic address, a part of which is text for the above comments, was made up of commonplace generalities about old superstitions and new science as alike incompetent to solve the mystery of the universe. Its inspiration came evidently from the past influence of Huxley and Tyndall, and especially the British Belfast meeting as long ago as 1874. It says that the average man is somewhere between Huxley and Gladstone, making the former the top and the latter the bottom, plainly suggested by the former's "Gladstone and Genesis," which Huxley's memoirs confess was a squib for political effect. It speaks of Tyndall's Belfast address as now accepted by many, tho he himself afterward sought to palliate or deny its obvious materialism. It indulges in contemptuous cuts at theology and the supernatural.

Why bring in theology, except for ad captandum effect, if science ignores it, and especially in a scientific address before a scientific association? We have heard much of the warfare of theology with science, notwithstanding there is little of it in these days. Now, science goes out of its way to slash theology. Of the past and present warfare of scientific men with themselves there is no special notice taken. A notable instance is suggested by this very Denver meeting of the American Association; there was gratulation over a tablet to be placed in honor of the geologist Ebenezer Emmons (died 1863). It was he who claimed that the Taconic rocks are pre-Potsdam, and his conclusions have been since adopted in part by geologists. But he was controverted bitterly by his confreres in his lifetime, even ignored personally in meetings of this same American Association, and for this reason, it is said, he was broken-hearted in his last years. The "warfare of science" with science needs "new chapters" by Andrew D. White, or by other rakers-up of the old squabbles of human opinion.

The address here noticed should not be passed by without quoting some of its gems, tho none of these are newly mined and are hardly recut: "So far, at any rate, as evil spirits are concerned, they have been completely cast out from the realm of science." Were they ever in science, or were they rather in revelation? "The domain of the supernatural has constantly narrowed." Like Huxley, the speaker reduced the supernatural to demons. What the supernatural is, the speaker might have learned from the Standard Dictionary. Speaking of "the Moki snake-dance, that weird ceremony by which the Pueblo Indian seeks to secure rain in his desert," he says, "and a similar public, and officially approved, ceremony has been observed in the heat-stricken State of Missouri,"—apparently referring to a day of fasting and prayer. And here is a witticism not very novel or original: "We may not approve that sort of 'expansion' which works 'benevolent assimilation' of inferior races by means of a Bible in one hand and a gun in the other." He thinks the railway, etc., "will do more to illumine the dark places of the earth than all the apostles of creeds." He reads of institutions that seek a "good Methodist or a good Presbyterian mathematician." He knew his audience and doubtless had the smiles or applause he sought. All this from a professor in one of our great universities!

A new professor at Chicago University declares that the higher institutions of learning in America are centers of practical atheism. He says all belief
is educated out of the students, who naturally have faith and courage when they enter, but are pessimists in their senior year. He adds that of the graduates who come out many are to be teachers.

EDITORIAL SECTION.

EDITORIAL NOTES.

An Explanation.

Space limitations compelled the editorial hand to cut out a portion of Dr. Wayland Hoyt's treatment of the prayer-meeting topic, "Not Annihilation," on p. 456 of the November issue of THE HOMILETIC REVIEW. In the process the lines were cut out in which the doctor gave due credit for the illustration there used. Dr. Hoyt writes, and we gladly insert the following:

Kindly state in the December number of THE REVIEW that I desire to give fullest recognition of the fact that the germinal idea of that discussion I got from Prof. Henry Drummond's chapter on "Death," in "Natural Law in the Spiritual World." The language is mine, but the suggestion of the thought is his.

Dr. Watson on Pastoral Visitation.

A late number of THE BRITISH WEEKLY reports the address of Dr. John Watson (Ian Maclaren), on "Clinical Theology," recently delivered to the students of the Baptist College, Manchester, England. "Clinical Theology" is the theology that is wrought out in the experience of the minister in dealing with actual cases of sin, suffering, and need in the course of his parish work. Dr. Watson makes a powerful plea for pastoral oversight, some paragraphs of which we print for all preachers and pastors as the very essence of spiritual wisdom. In our judgment they are worth infinitely more than the "Bonnie Brier Bush" and the other novels, with all the "doctrinal theology" the doctor has ever published thrown in:

"It may frankly be admitted that in the case of a large congregation it is laborious and exhausting work, far harder and far more irksome to a student than reading and writing. No man can spend the afternoon going from home to home and dealing in each case with new sorrows and new problems; no man can throw himself into each situation in turn with abandonment of mind and heart, without coming home exhausted both in soul and body. For I am not now speaking of social calls and afternoon tea and miscellaneous gossip and religious twaddle; but I am speaking of the visit which has been expected and arranged, and which a man pays as a minister, and pays for the highest ends, that he may share the burden of the family, and that he may bring the family nearer God. One-fourth of a man's working time may fairly be given to this department of his work, and he will not find it the least profitable when the accounts of his life are made up.

"Wise and faithful visitation binds together the minister and people with ties of friendship that shall not be lightly broken; gives him a knowledge of their life both in its joy and sorrow, in its strength and weakness, which he can not otherwise obtain; affords him opportunities of personal service that will bring him very near to the heart of Christ, will enrich his prayers with a passion of humanity which the study can never inspire, and with a wealth of petitions which otherwise he had never imagined. And this visitation, spoken of often with such contempt as a waste of time and an almost menial service, will illuminate every page of his Bible, will verify the doctrines of the faith, will supply him with living material for sermons, and will correct the extravagances and vagaries of speculative theology. Many an abstract sermon, full of dry-as-dust information and futile arguments, would never be preached if a man knew how his people were living; and many a sermon which has come from the heart as from the very mouth of God has originated as a sick person passes visibly into peace at the magic sound of Jesus's words, or as a house-mother tells the story of her cares and struggles, or an honest, modest, thoughtful man explains why he can not profess the faith of Christ. After all, it is not books, but men, that we require to know, and it is human souls which have been committed to our charge, each soul with its own history, its own conflict, its own hope, its own tragedy. And if, being left to yourself, you neglect in your visitation persons in service or the poor..."
of the people, you will wound the heart of Christ, and be ashamed to meet Him in the day of judgment, who, knowing that He had come from God and was going to God, laid aside His garments, and took a towel and girded Himself, and washed the disciples' feet."

American City Government.

The recent elections have directed public attention to one of the most difficult problems of the times, that of city government. The ousting of the Tammany gang that for four years has ruled Greater New York in the sole interest of public vice and crime and of private greed, as embodied and culminating in Crokerism, has given special gratification to all worthy citizens. It is imperative, however, if the improvement is to be permanent, that the Christian people should give earnest heed to the reactionary influences at work and set about counteracting them.

Foreigners naturally trace the abounding evils to the democracy of our institutions. The London Spectator affirms that "the condition of American cities is at present an opprobrium to liberalism everywhere." According to The Saturday Review, Tammany is the "product of that false sense of equality prevailing in America, according to which the settlement of all sorts of minor offices is put into the hands of electors who care nothing about them." It goes on to say, that "wire-pullers, log-rollers, and bosses, types all as ugly as their names, will flourish in the future as in the past; decent people will be sufficiently shocked at the prevailing extravagance and corruption to demand immediate reformation; but the organization of the Fusionists, as well as Tammany, is constitutionally liable to rapid degeneration."

From the American and Christian point of view the source of evil lies, not in democracy itself, but in the moral quality of the people constituting the democratic community. The only remedy is the regeneration of the people, and the recent successes are a loud call to the churches to apply the remedy which they alone have. They should be intensely in earnest and thoroughly practical in going about and prosecuting their task, lest—in accordance with our past experience—a worse thing come upon us.

OUR BLUE MONDAY CLUB.

[An clergyman admitted to membership who will send us at least one original story a year which will help to dissipate the Monday blues.]A minister who answers to the name of Solomon, on a certain occasion was absent from his pulpit, which was ably filled by a neighboring pastor, who, on rising to address the congregation, read for his text, "Behold a greater than Solomon is here." He noticed a smile resting on the faces of many in the audience, but not until he was homeward bound did the thought flash upon his mind that the pastor of the congregation was named Solomon. Then he understood why the congregation smiled.

 Speakers of churches, reminds me of Dr. Broady, a famous Baptist minister, who was in this country, preparing to be a missionary to his native Sweden. One friend of his was mentioning the Doctor's mission to another, who replied doubtingly, "I don't believe he can do much with those Swedenborgians!"

East Orange, N. J.

William and Annie having returned from their wedding tour, William went into the study to write a sermon for the ensuing Sabbath; after, he had diligently plied his pen for several hours, Annie came in to examine the work. William looked up, and wistfully inquired: "What is it, dearest?" To which Annie, dear soul, replied: "I don't think I would use that text just now." "Why not?" asked the young husband, anxious to get light from whatever source. "Read again the text," replied the tactful wife. Upon which the diligent William read aloud, "I would not live alway." Annie then and there established a certain sort of preeminence over William which he was ever afterward willing to concede.

East Orange, N. J.