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THE HOMILETIC REVIEW

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REVIEW SECTION

I.—THE MODERN CRITICAL VIEW OF THE BOOK OF DANIEL.

BY CAMDEN M. COBERN, PH.D., D.D., CHICAGO, ILL.

FROM THE CRITIC'S POINT OF VIEW.

As this article is to be brief, it can hope to indicate only an outline of the reasons why modern critical scholars find themselves unable to accept the old view that the Book of Daniel which we possess is a book of history and prophecy written 570–530 B.C. by an exilic prophet. * * * * These reasons may in brief be outlined thus: there is no extant evidence whatever that the book originated in the sixth century before Christ, but clear proof to the contrary; while there are several independent converging lines of evidence which indicate the Maccabean era as that in which the book arose.

I. There is no existing proof that the Daniel book which we possess originated in the sixth century B.C.; but there is strong evidence against this hypothesis.

Of course, some one might say that the book claims to be written by Daniel, therefore no other evidence is necessary; but such a remark certainly would not show a very high order of logical discrimination. That would be to argue as the Mohammedans do in regard to the Koran and the Mormons in regard to the golden plates. To bring in any

supposed claim made by the book itself would be to beg the question; but it is suggestive that even so conservative and accurate an authority as Delitzsch long ago pointed out that there is no direct claim in the book itself that Daniel is the writer. If the book is indeed an apocalypse, as is admitted now by most Bible scholars, it would be only natural to speak under the name of the hero. This was merely the employment of a well-known literary form common to antiquity. It involved no deception necessarily. This was the "apocalypse of Daniel," and Daniel would naturally speak in the first person altho not the writer.*

Even if some explicit claim of the Book of Daniel should be allowed to prove that certain paragraphs embedded in it came from an exilic prophet, it

*So the "Revelation" is truthfully called the "apocalypse of Jesus Christ," and Jesus frequently speaks in the first person, altho He was not the penman, and no evangelical scholar of to-day would think of basing an argument that either Jesus or John the Apostle wrote the book simply or chiefly upon the use of the "I" or the descriptive personification.

ative truth, and the sooner this negative truth is fully appreciated, that there exists such an "impassable gulf" between the old evangelical and the modern critical view of the Scriptures, and that these differences are based chiefly on a difference of standpoints with reference to the Scriptures, the better is the

way prepared for clear thought on this all-important subject. The matter involves the formal principle of the Reformation, the sole authority of the Word of God for the Church of Jesus Christ. The Church can sacrifice her faith in the divine character of the Scriptures only at the cost of her own heart's blood.

SERMONIC SECTION

REPRESENTATIVE SERMONS

KNOWING AND DOING: JOY AND POWER.*

By PROF. HENRY VAN DYKE, D.D., LL.D.,
PRINCETON, N. J.

If ye know these things, happy are ye if ye do them.—John xiii. 17.

I WANT to speak to you to-day about the religion of Christ in its relation to happiness. This is only one of the aspects of Christianity. But it is not necessary that every sermon should embrace a complete system of theology. The preacher takes the whole heavens of astronomy for granted, while he shapes his course by a single star.

In the wish for happiness, all men are strangely alike. In their views of it and in their ways of seeking it, they are singularly different. If we acknowledge Christ as our Master and Lord, there are two questions that we must ask of Him: First, is it right to wish to be happy? Second, What are the chief conditions on which the fulfilment of that wish depends?

I. IS IT RIGHT TO WISH TO BE HAPPY?

1. The desire for happiness is natural. It is the law of life itself, that every being seeks and strives toward the perfection of its kind, and a true harmony with its environment.

Every drop of sap in the tree flows toward foliage and fruit. Every drop of blood in the bird beats toward flight and song. In a conscious being this movement toward perfection must take a conscious form. This conscious form is happiness, the satisfaction of the vital impulse, the rhythm of the inward life—the melody of a heart that has found its keynote. To say that all men long for this is

simply to confess that all men are human, and that their thoughts and feelings are an essential part of their life. Virtue means a complete manhood. Holiness is wholeness. In desiring to realize the true aim of our being, we find the wish for happiness implanted in the very heart of that desire.

Now what does Christ say in regard to this natural human wish? Does He say that it is an illusion? Does He condemn and deny it? Would He have accepted Goethe's definition: "religion is renunciation"?

Surely such a notion is far from the spirit of Jesus. There is nothing of the hardness of Stoicism, the coldness of Buddhism, in Christ's Gospel. It is humane, sympathetic, consoling. Unrest and weariness, the fever of passion and the chill of despair, soul solitude and heart trouble, are the very things that He comes to cure. He begins His great discourse with a series of beatitudes. "Blessed" is the word. "Happy" is the meaning. Nine times He rings the changes on that word, like a silver bell sounding from the campanile of His fair temple on the mountainside, calling all who long for happiness to come to Him and find rest for their souls.

Christ never asks us to give up merely for the sake of giving up, but always in order to win something better. He comes not to destroy but to fulfil—to fill full—to replenish life with true, inward, lasting riches. His Gospel is a message of satisfaction, of attainment, of felicity. Its voice is not a sigh, but a song. Its final word is a benediction, a good saying. "These things have I spoken unto you that my joy might remain in you, and that your joy might be full."

If we accept His teaching we must believe that men are not wrong in wishing for joy, but wrong in their way of seeking it. Earthly happiness—pleasure that belongs to the

* A sermon preached by the Princeton professor, May 21, 1903, at Los Angeles, Cal., as retiring Moderator of the Presbyterian General Assembly.

senses and perishes with them—is a dream and a delusion. But happiness on earth, spiritual joy, blossoming here, fruiting hereafter, is a reality.

Christ's Secrets of Happiness.—If we come to Christ for this kind of happiness, He tells us four great secrets in regard to it.

1. It is inward and not outward; and so it does not depend on what we have, but on what we are.

2. It is not to be found by direct seeking, but by setting our faces toward the things from which it flows; and so we must climb the mount if we would see the vision, we must tune the instrument if we would hear the music.

3. It is not solitary but social; and so we can never have it without sharing it.

4. It is the result of God's will for us and not of our wills for ourselves; and so we can find it only by giving ourselves up in submission and obedience, to the control of God.

"For this is peace—to lose the lonely note
Of self in love's celestial-ordered strain;
And this is joy—to find oneself again,
In Him whose harmonies forever float
Through all the spheres of song, below, above—
For God is music, even as God is love."

This is the divine doctrine of happiness as Christ taught it by His life and with His lips. If we want to put it into a single phrase, I know not where we shall find a more perfect utterance than in the words which our church has taught us in childhood—words so strong, so noble, so cheerful that they summon the heart of manhood like marching music: "Man's chief end is to glorify God and to enjoy him forever."

Happiness a Christian Duty.—Yes, my brethren, let us accept without reserve, this teaching of our divine Lord and Master in regard to the possibility and the duty of happiness. It is an essential element of His Gospel. The man who is not glad to be a Christian is not the right kind of a Christian. The first thing that commended the church of Jesus to the weary and disheartened world in the early years of her triumph was her power to make her children happy, happy in the midst of afflictions, happy in release from the burden of guilt, happy in the sense of divine Fatherhood and human brotherhood, happy in Christ's victory over sin and death, happy in the assurance of an endless life. At midnight in the prison, Paul and Silas sang praises, and the other prisoners heard them.

The lateral force of joy, that was the power of the Church.

"'Poor world,' she cried, 'so deep accurst,
Thou runn'st from pole to pole
To seek a draft to slake thy thirst—
Go seek it in thy soul.'"

"Tears washed the trouble from her face.
She changed into a child.
'Mid weeds and wrecks she stood—a place
Of ruin—but she smiled."

Much has the Church lost of that pristine and powerful joy. The furnace of the world has withered and hardened her. She has become anxious and troubled about many things. She has sought earthly honors, earthly powers. Richer she is than ever before, and probably better organized, and perhaps more intelligent, more learned—but not more happy. The one note that is most often missing in Christian life, in Christian service, is the note of spontaneous joy.

Too Many Depressing Christians.—Christians are not as much calmer, steadier, and more cheerful than other people as they ought to be. Some Christians are among the most depressing and worrful people in the world—the most difficult to live with. And some, indeed, have adopted a theory of spiritual ethics which puts a special value upon unhappiness. The morbid spirit which mistrusts every joyful feeling, and depreciates every cheerful virtue, and looks askance upon every happy life as if there must be something wrong about it, is a departure from the beauty of Christ's teaching to follow the dark-browed philosophy of the Orient.

The religion of Jesus tells us that cheerful piety is the best piety. There is something finer than to do right against inclination, and that is to have an inclination to do right. There is something nobler than reluctant obedience, and that is joyful obedience. The rank of virtue is not measured by its disagreeableness, but by its sweetness to the heart that loves it. The real test of character is joy. For what you rejoice in, that you love. And what you love, that you are like.

Interested Benevolence the Ideal.—I confess frankly that I have no admiration for the phrase, "disinterested benevolence," to describe the mainspring of Christian morals. I do not find it in the New Testament; neither the word, nor the thing. Interested benevolence is what I find there.

To do good to others is to make life inter-

esting and find peace for our souls. To glorify God is to enjoy Him. That was the spirit of the first Christians. Was not St. Paul a happier man than Herod? Did not St. Peter have more joy of his life than Nero? It is said of the first disciples that they "did eat their meat with gladness and singleness of heart." Not till that pristine gladness of life returns will the Church regain her early charm for the souls of men. Every great revival of Christian power—like those which came in the time of St. Francis of Assisi, in the time of John Wesley—has been marked and heralded by a revival of Christian joy.

If we want our Church to be mighty in power to win men, to be a source of light in the darkness, a fountain of life in the wilderness, we must remember and renew, in the spirit of Christ, the relation of religion to human happiness.

II. WHAT, THEN, ARE THE CONDITIONS UPON WHICH TRUE HAPPINESS DEPENDS?

Christ tells us in the text, "If ye know these things, happy are ye if ye do them."

This is the blessing with a double "if." "If ye know"—this is the knowledge which Christ gives to faith. "If ye do"—this is the obedience which faith gives to Christ. Knowing and doing—these are the twin pillars, Jachin and Boaz, on which the house of happiness is built. The harmony of faith and life—this is the secret of inward joy and vital power.

You remember when these words were spoken. Christ had knelt to wash the disciples' feet. Peter, in penitence and self-reproach, had hesitated to permit this lowly service of love. But Christ answered by revealing the meaning of His act as a symbol of the cleansing of the soul from sin. He reminded the disciples of what they knew by faith, that He was their Savior and their Lord. By deed and word, He called up before them the great spiritual truths which had given new meaning to their life. He summoned them to live according to their knowledge, to act upon the things which He had taught them.

I am sure that His words sweep out beyond that quiet, upper room, beyond that beautiful incident, to embrace the whole spiritual life. I am sure that He is revealing to us the secret of joy and power which lies at the very heart of His Gospel, when He says, "If ye

know these things, happy are ye if ye do them."

1. *Knowledge is Necessary to Happiness.*

"If ye know"—there is, then, a certain kind of knowledge without which we can not be happy. There are questions arising in human nature which demand an answer. If the answer is denied, we can not help being disappointed, restless, and sad. This is the price we have to pay for being rational creatures. If we were mere plants or animals, we might go on living through our appointed years in complete indifference to the origin and meaning of our existence. But within us as human beings there is something that cries out and rebels against such a blind life. Man is born to ask what things mean. He is possessed with the idea that there is a significance in the world beyond that which meets his senses.

John Fiske has brought out this fact very clearly in his last book, "Through Nature to God." He shows that in the morning twilight of existence, "the human soul vaguely reached forth toward something akin to itself, not in the realm of fleeting phenomena, but in the Eternal Presence beyond." He argues by the analogy of evolution, which always presupposes a real relation between the life and the environment to which it adjusts itself, that this forthreaching and unfolding of the soul implies "the everlasting reality of religion."

The argument is good. But the point which concerns us now is simply this: The forthreaching, questioning soul can never be satisfied, if it touches only a dead-wall in the darkness, if its seeking meets with the reply, "You do not know, and you never can know, and you must not try to know." This is agnosticism. It is only another way of spelling *unhappiness*.

"Since Christianity is not true," wrote Ernest Renan, "nothing interests me, or appears worthy of my attention." That is the logical result of losing the knowledge of spiritual things—a life without real interest, without deep worth, a life with a broken spring. But suppose Renan is mistaken. Suppose Christianity is true. Why, then, the first thing that makes it precious is that it answers our questions and tells us what we must know in order to be happy.

Doctrinal Teaching Necessary.—Christianity is a revealing religion, a teaching religion, a

religion which conveys to the inquiring spirit certain positive solutions of the problems of life. It is not silent, nor ambiguous, nor incomprehensible in its utterance. It replies to our questions with a knowledge which, tho limited, is definite and sufficient. It tells us that this "order of nature, which constitutes the world's experience, is only one portion of the total universe." That the ruler of both worlds, seen and unseen, is God, a Spirit and the Father of our spirits. That He is not distant from us nor indifferent to us, but has given His eternal Son Jesus Christ to be our Savior. That His Spirit is ever present with us to help us in our conflicts with evil, in our efforts toward goodness. That He is making all things work together for good to them that love Him. That through the sacrifice of Christ, every one who will may obtain the forgiveness of sins and everlasting peace. That through the resurrection of Christ all who love Him and their fellow men shall obtain the victory over death and live forever.

Now these are doctrines. And it is just because Christianity contains such doctrines that it satisfies the need of man.

"The first and most essential condition of true happiness," writes Prof. Carl Hilty, the eminent Swiss jurist in his recent book called "Happiness," "is a firm faith in the moral order of the world. What is the happy life? It is a life of conscious harmony with this divine order of the world, a sense, that is to say, of God's companionship. And wherein is the profoundest unhappiness? It is in the sense of remoteness from God, issuing into incurable restlessness of heart, and finally into incapacity to make one's life fruitful or effective."

Agnosticism a Practical Impossibility.—What shall we say, then, of the proposal to adapt Christianity to the needs of the world to-day by eliminating or ignoring its characteristic doctrines? You might as well propose to fit a ship for service by taking out its compass and its charts and cutting off its rudder. Make Christianity silent in regard to these great questions of spiritual existence, and you destroy its power to satisfy the heart. What would the life of Christ mean if these deep truths on which He rested and from which He drew His strength were uncertain or illusory? It would be the most pathetic, haunting, heart-breaking of all phantoms.

What consoling, cheering power would be left in the world of Jesus if His doctrine

were blotted out and His precept left to stand alone? Try the experiment, if it may be done without irreverence. Read His familiar discourses in the shadow of agnosticism:

"Blessed are the pure in spirit, for theirs is a hopeless poverty. Blessed are the pure in heart, for they know not what they shall see. Blessed are ye when men shall revile you and persecute you, for ye have no promise of a heavenly reward.

"Enter into thy closet, and when thou hast shut thy door keep silence, for there is none to hear thy voice in secret. Take no thought for the morrow, for thou canst not tell whether there is One who careth for thee.

"God is unknown, and they that worship him must worship him in ignorance and doubt. No man hath ascended up into heaven, neither hath any man come down from heaven, for the Son of Man hath never been in heaven. That which is born of the flesh is flesh, and that which is born of the spirit is a dream. Man shall not live by bread alone, neither shall he look for any word from the mouth of God. I proceeded forth and came from darkness; I came of myself, I know not who sent me. My sheep know my voice and I know them and they follow me, but I can not give unto them eternal life, for they shall perish and death shall pluck them out of my hand. Let not your heart be troubled; ye believe not in God, ye need not believe in me. Keep my commandments, and I will not pray for you, and ye shall abide without a Comforter. In the world ye shall have tribulation, but be of good cheer, for ye know not whether there is a world to come. I came forth from darkness into the world, and again I leave the world and return to darkness. Peace I leave with you. If ye loved me, ye would rejoice because I said, I go into darkness, and where I am there shall ye be also."

Is it conceivable that any suffering, sorrowing human soul should be comforted and strengthened by such a message as this? Could it possibly be called a Gospel, glad tidings of great joy to all people? And yet what has been omitted here from the words of Christ? Nothing but what men call doctrines—the personality of God, the divinity of Christ, the atonement, the presence and power of the Holy Spirit, the sovereignty of the heavenly Father, the truth of the divine revelation, the reality of the heavenly world, the assurance of immortal life.

But it is just from these doctrines that the teaching of Jesus draws its peculiar power to comfort and inspire. They are the rays of light which disperse the gloom of uncertainty. They are the tones of celestial music which fill the heart of men with good cheer.

Let us never imagine, my brethren, that we can strengthen Christianity by leaving out the great doctrines which have given it joy and power. Faith is not a mere matter of feeling. It is the acceptance of truth, positive, unchanging, revealed truth, in regard to God and the world, Christ and the soul, duty and immortality. The first appeal to faith lies in the clearness and vividness, the simplicity and joy with which this truth is presented. There has not been too much preaching of doctrine in this age. There has been too little. And what there has been, has been too dull and cold and formal, too vague and misty, too wavering and uncertain.

Doctrine Must be Vitalized.—What the world wants and waits for to-day is a strong, true, vital preaching of doctrine. The Church must realize anew the precious value of the truths which Christ has given her. She must not conceal them or cast them away: she must bring them out into the light, press them home upon the minds and hearts of men. She must simplify her statement of them so that men can understand what they mean. She must not be content with repeating them in the language of past centuries; she must translate them into the language of to-day. First-century texts will never wear out because they are inspired. But seventeenth-century sermons have worn out because they are not inspired. Texts from the Word of God, preaching in the words of living men—that is what we need.

We must think about the doctrines of Christianity more earnestly and profoundly. We must renew our Christian evidences, as an army fits itself with new weapons. The old-fashioned form of the "argument from design in nature" has gone out with the old-fashioned books of science which it used. But there is a new and more wonderful proof of God's presence in the world—the argument from moral ends in evolution. Every real advance of science makes the intelligent order of the universe more sublimely clear. Every century of human experience confirms the divine claims and adds to the divine triumphs of Jesus Christ. Social progress has followed to a hair's breadth the lines of His

Gospel; and He lays His hand to-day with heavenly wisdom on the social wants that still trouble us, "the social lies that warp us from the living truth." Christ's view of life and the world is as full of sweet reasonableness now as it was in the first century. Every moral step that man has taken upward has brought a wider, clearer vision of his need of such a religion as that which Christ teaches.

Let not the Church falter and blush for her doctrines. Let her not turn and go down the hill of knowledge to defend her position in the valley of ignorance. Let her go up the hill, welcoming every wider outlook, rejoicing in every new discovery, gathering fresh evidences of the truths which man must believe concerning God, and new motives to the duties which God requires of man.

Emphasis to be Put upon Essentials.—But in doing this we must be careful to put the emphasis of our preaching to-day where it belongs, where Christ puts it, on the doctrines that are most important to human life and happiness. A briefer statement of our creed will be a stronger statement of it. We can afford to let the fine metaphysical distinctions of theology rest for a while and throw all our force on the central, fundamental truths, which give steadiness and courage and cheer to the hearts of men.

I will not admit that it makes no difference to a man of this age whether or not he believes in the personal God and the divine Christ. If he really believes, it makes all the difference between spiritual strength and spiritual weakness, between optimism and pessimism. I will not admit that it makes no difference to a learned scholar or a simple laborer to-day whether he accepts or ignores the doctrine of the atonement, the doctrine of personal immortality. If he knows that Christ died for him, that there is a future beyond the grave, it makes all the difference between despair and hope, between misery and consolation, between the helpless frailty of a being that is puffed out like a candle and the joyful power of an endless life.

My brethren, we must work and pray for a true revival of Christian doctrine in our age. We must deepen our own hold upon the truths which Christ has taught us. We must preach them more simply, more confidently, more reasonably, more earnestly. We must draw from them the happiness and the help, the comfort and the inspiration, that they

have to give to the souls of men. But most of all we must keep them in close and living touch with the problems of daily duty and experience. For no doctrine, however high, however true, can make men happy until it is translated into life.

2. *Relations of Knowing and Doing.*

Here is the second "if" on which the power of religion to confer happiness depends. "If ye know, happy are ye if ye do these things."

Between the knowing and the doing there is a deep gulf. Into that abyss the happiness of many a man slips and is lost. There is no peace, no real and lasting felicity for a human life until the gulf is closed, and the continent of conduct meets the continent of creed, edge to edge, lip to lip, firmly joined forever.

It is not a blessing to know the things that Christ teaches, and then go on living as if they were false and doubtful. It is a trouble, a torment, a secret misery. To know that God is our Father, and yet to withhold our love and service from Him; to know that Christ died for us, and yet to deny Him and refuse to follow Him; to know that there is an immortal life, and yet to waste and lose our souls in the pursuit of sensual pleasure and such small portion of the world as we may hope to gain—surely that is the deepest of all unhappiness.

Doing Leads to Happier Knowing.—But the right kind of knowing carries in its heart the doing of the truth. And the right kind of doing leads to a fuller and happier knowing. "If any man will do God's will," said Christ, "he shall know of the doctrine." Let a man take the truth of the divine Fatherhood and begin to conform his life to its meaning. Let him give up his anxious worryings, his murmurings, his complainings, and trust himself completely to his Father's care. Let him do his work from day to day as well as he can and leave the results to God. Let him come to his Father every day and confess his faults and ask for help and guidance. Let him try to obey and please God for love's sake. Let him take refuge from the trials and confusions and misunderstandings of the world, from the wrath of man and the strife of tongues, in the secret of His Father's presence. Surely if he learns the truth thus by doing it, he will find happiness.

Or take the doctrine of immortality. Let a man live now in the light of the knowledge that he is to live forever. How it must en-

large and enhance the meaning of his existence, lift him above petty cares and ambitions, and make the things that are worth while precious to his heart. Let him really set his affections on the spiritual side of life, let him endure afflictions patiently because he knows that they are but for a moment; let him think more of the soul than of the body; let him do good to his fellow men in order to make them sharers of his immortal hope; let him purify his love and friendship that they may be fit for the heavenly life. Surely the man who does these things will be happy. It will be with him as with Lazarus, in Robert Browning's poem, "The Epistle of Karshish." Others will look at him with wonder, and say:

"Whence has the man the balm that brightens all,
This grown man eyes the world now like a child?"

Yes, my brethren, this is the sure result of following out the doctrines of Christ in action, of living out the truths that He teaches, a simple life, a childlike life, a happy life. And this also the Church needs to-day, as well as a true revival of doctrine.

Joy Gives Power.—A revival of simplicity, a revival of sincerity, a revival of work; this will restore unto us the joy of salvation. And with the joy of salvation will come a renewal and expansion of power.

The inconsistency of Christians is the stronghold of unbelief. The lack of vital joy in the Church is the chief cause of indifference in the world. The feeble energy, the faltering and reluctant spirit, the weariness in well-doing, with which too many believers go about the business of religion, make other men question the reality and value of Christianity and turn away from it in cool neglect.

The Duty of the Church to Labor in Love.—What, then, is the duty of the Church? What must she do to win the confidence of the world? What is the best way for her to "prove her doctrine all divine"?

First, she must increase her labors in the love of men; second, she must practise the simple life in the trust of God.

Suppose that a fresh flow of energy, brave, cheerful, joyous, should be poured into all the forms of Christian work. Suppose that foreign missions and home missions should no longer have to plead and beg for support, but that plenty of money should come flowing in to send out every missionary that wants to go, and that plenty of the strongest and best young men should dedicate their lives to the

ministry of Christ, and that every household where His Gospel is believed should find its highest honor and its greatest joy in helping to extend His kingdom.

And then suppose that the Christian life, in its daily manifestation, should come to be marked and known by simplicity and happiness. Suppose that the followers of Jesus should really escape from bondage to the evil spirits of avarice and luxury which infect and torment so much of our complicated, tangled, artificial, modern life. Suppose that instead of increasing their wants and their desires; instead of loading themselves down on life's journey with so many bags and parcels and boxes of superfluous luggage and bric-à-brac, that they are forced to sit down by the roadside and gasp for breath; instead of wearing themselves out in the dusty ways of competition and vain show, or embittering their hearts because they can not succeed in getting into the weary race of wealth and fashion—suppose instead of all this, they should turn to quiet ways, lowly pleasures, pure and simple joys, "plain living and high thinking." Suppose they should truly find and clearly show their happiness in the knowledge that God loves them and Christ died for them and heaven is sure, and so set their hearts free to rejoice in life's common mercies, the light of the sun, the blue of the sky, the splendor of the sea, the peace of the everlasting hills, the song of the birds, the sweetness of flowers, the wholesome savor of good food, the delight of action and motion, the refreshment of sleep, the charm of music, the blessings of human love and friendship—rejoice in all these without fear or misgiving, because they come from God and because Christ has sanctified them all by His presence and touch.

Suppose, I say, that such a revival of the joy of living in Christ and working for Christ should silently sweep over the Church in the twentieth century. What would happen? Great would be the peace of her children. Greater still would be their power.

A Message for the Church Universal.—This is the message which I have to bring to you, my brethren, in this general assembly of the Presbyterian Church. You may wonder that it is not more distinctive, more ecclesiastical, more specially adapted to the peculiarities of our denomination. You may think and say that it is "a message which could just as well be brought to any other Church on any other occasion." With all my heart I hope that this

is true. The things that I care for most in our Church are not those which divide us from other Christians, but those which unite us to them. The things that I love most in Christianity are those things which give it power to save and satisfy, to console and cheer, to inspire and bless human hearts and lives. The thing that I desire most for Presbyterianism is that it should prove its mission and extend its influence in the world by making men happy in the knowing and doing of the things which Christ teaches.

The Church that the twentieth century will hear most gladly and honor most sincerely, will have two marks. It will be the Church that preaches the central truth of Christianity most clearly, strongly, and joyfully. It will be the Church that finds and shows most happiness in living the simple life and doing good in the world. May that Church be ours!

MOSES IN THE BIBLE WESTMINSTER ABBEY.

BY REV. JOHN HENRY JOWETT, M.A. [CONGREGATIONAL], BIRMINGHAM, ENGLAND.

By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season, etc.—Heb. xi. 23-27.

WHEN I turn to this great Epistle to the Hebrews, I feel as tho I were in the inspiring spaces of some great cathedral, as tho I were moving about Westminster Abbey; in fact, I have ventured to call the Epistle to the Hebrews the Westminster Abbey of the Bible. There are some beautiful little side chapels, where a weary soul can bend in quiet and reverent prayer and praise; some most winsome light breaks through quite unexpected windows, as you move about in the august place; again and again you hear the sound of an anthem raising melodious songs of praise to the great God; and you are never allowed to get far away from Calvary and the cross. When I come to Chapter xi. I always feel as tho I were turning into the nave of the great cathedral, and I find it is occupied by monuments which have been erected to commemorate saintly men and women who were distinguished by their faith,—a monument to Abraham, a monument to Isaac and Jacob, a monument to Sarah, one to Rahab. I want to-night to stand before a monument which commemorates an old patriarch statesman, and