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SERMONIC.

WILL GOD DWELL WITH MEN?

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But will God in very deed dwell with men on the earth?—2 Chron. vi: 18.

THE human soul in its better moments longs for the knowledge and friendship of God; and to many a heart the question comes as it did to Solomon: "Will God in very deed dwell with men on the earth?" Will He come to *my* heart; shall I know Him in His presence and in the fullness of His power? There are times of prosperity, of health, with friends around us, with our usual wants supplied, when we think little of God, and the soul does not feel so much that there is need of Him. But to every one of us there has come, or will come, moments of anxiety, moments of sorrow, moments when we shall feel that there is no human friend that can supply for us that which we need. There will come a time when the soul is about to quit its abode in this earthly tabernacle and to go out alone into eternity; and then, when all human help is felt to fail, the soul cries out for God. Will He come near; will He befriend and be with us in those moments? The Psalmist de-

scribes this longing for God, as like the thirst experienced in a dry land, where no water is, the unsatisfied, the constant, parching feeling of thirst; so the soul cries out for God, even for the living God.

I do not suppose that, in this question asked by Solomon, he had any doubt. It is put in a form to impress itself: "Will God in very deed" dwell with men on the earth; will He so dwell that we shall know of His presence? The question appears to have been answered by his own soul, for immediately he asks that God will look with favor on the enterprise of opening that temple, and be with the people, and with confidence he asks for the abiding presence of God with them. So that I understand the question to have its own answer, and that answer to be: "God will indeed, most assuredly, dwell with men on the earth."

The circumstances under which the words were spoken are full of interest. The temple had been built—a temple which had occupied more than seven years in building, on which had been expended millions of money, which was one of the finest edifices ever reared on earth. In the quaint language of the

[The first several sermons are reported in full; the remainder are given in condensed form. Every care is taken to make these reports correct; yet our readers must not forget that it would be unfair to hold a speaker responsible for what may appear in a condensation, made by another, of his discourse.]

old translation, Solomon is made to say that it was "exceedingly magnificent." In all his glory, in all his vast conceptions, the temple was one of the grandest and greatest; and around it gathered the joy, the faith and hope and love of the people. That temple had been finished; its appointments were all made; the Ark of the Covenant had been carried from Mount Zion across into the temple. And when finished, there came down on the temple a cloud of glory. We can scarcely fancy what that was: there was some darkness, some glory, something which indicated the divine presence, the divine acceptance of the offering. The priests could not minister in the temple because of that glory: and yet, with that glory abiding around it, on the platform made for the purpose, Solomon led the devotions of the people, and kneeling down spread out his hands before God and made the wonderful prayer of which these words are a part. There were before him and about him indications of the divine presence. His own heart felt a wonderful joy, and a spiritual influence. There was no question but that God was there. The people could behold a cloud of glory; and though there was no special form, yet there was an indication of God's approval. And then the answer that followed was wonderful. The sacrifices had been placed on the altar, and when Solomon had finished his prayer, there came down from heaven, in the sight of the people, fire which consumed the sacrifices, and the whole vast assembly bowed themselves and cried out, "The Lord is good; his mercy endureth forever." They joined in one of the great Psalms of jubilee which had been prepared to be sung; they adored God as they recognized His presence, and the answer was given. God indeed dwelt in that temple and among men.

And see the effect on Solomon's own heart, and on that vast assembly. It is said that the king and all the people offered sacrifices before God. Think of the millions already spent in the erection of the temple! All is finished, but *now* they offered sacrifices. And think

of the extent of those sacrifices. Solomon made *his* offering of 22,000 oxen and 120,000 sheep! Suppose each ox were estimated at \$20, and you have \$440,000. And 120,000 sheep: estimate each one at two dollars and you have \$240,000. So that you have in Solomon's own offering, at a low estimate, nearly three-quarters of a million of dollars. And it was not for the house, for that was finished: nor for the appointments, for they were all made: but an expression of gratitude to God. And did the offering impair his resources? Was he exhausted by such an offering? He became the richest man, probably, on earth; he made silver, it is said, to be like the stones of the ground in Jerusalem. God poured in upon him riches, and after he had offered to God so abundantly out of what God gave him, God poured back into his treasure almost more than man could compute. It is thus that God deals with men on earth in His government, in His providences, in His gracious care over those who put their trust in Him and do His will.

It is not only by such an answer, which had something of the visible in it, and such immediate results, that we see the presence of God in His providence; but in the whole history of revelation we have answers to this question, "Will God in very deed dwell with men on the earth?" The Incarnation of Christ, His coming to be with men, was the greatest answer. He came to dwell upon our earth, to be a man among men. He should be called Emanuel, it was said, which is, being interpreted, "God with us," God about us, God around us. And how beautifully was God revealed in Christ! He came with all the attributes of divinity, came with all the powers of the Godhead, and yet identified Himself so with man as to be beside the lowliest, to throw no awe over the poorest! He came not vested as a monarch, though all things were made by Him and for Him, but He came as a babe in the manger, for whom there was no room in the inn; He came to be among the poorest of the

poor, the lowliest of the lowly. "No room in the inn!" An exile into Egypt, the reputed son of a poor carpenter, working for His daily bread, He came to identify himself with humanity in all its forms of weakness and sorrow, that He might take humanity and raise it up with Him to the very throne of God. He came to be with us, to be of us. We can never explain, with human reason simply, the Incarnation. It was a great fact; not a question of philosophy, not a problem to be solved by human reason. It was "God made flesh." He came and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father." But how He addressed Himself to all our necessities; how He joined Himself to the whole human family; the little children He took in His arms and blessed. He started humanity on its course of love and joy. He was present at the marriage feast in Cana of Galilee to add His blessing to human hope. He was in the abodes of sickness and of sorrow everywhere. It was not for the one widow of Nana that He raised that son, but to show all widows, everywhere, the sympathizing heart of their Father and Savior. It was not for the sisters at Bethany alone that He raised up Lazarus, that He wept tears at the tomb, but for all sisters in sorrow, that they might feel He was a Brother, and that the sympathy of the great heart of the God-man was with the suffering and the sorrowful. And so everywhere He had a look of pity and love, touching those sick with all manner of diseases, and healing them. He passed through all forms of suffering,—reproach, agony, torture, death,—that He might show us that He had sympathy with man in all his conditions. And then, when He had gotten to the bottom of the tomb where we shall be, after lying until the third morning, He gathered round Himself His own power as God, and He brake the bonds of the tomb, threw off the habiliments of death, rose and went forth, and sends back word to the sons of men everywhere: "I am He that was dead, and am alive again; and behold,

I live forevermore." God did dwell with men on earth.

Solomon was overwhelmed with the thought: "The heaven of heavens cannot contain Thee; how much less this house which I have built!" Yet God somehow comes and dwells among men. We seem to know something more to-day of the extent of the universe than was known in ancient times, but after all it is but "the heaven of heavens." The whole immensity of space cannot contain Jehovah; He is infinite, unlimited. The whole domain of time cannot confine Him; He is eternal: "From everlasting to everlasting thou art God." And yet, with all His omnipotence and with all His omnipresence, and with all His infinite and eternal attributes, He comes and dwells among men; and not with men only, but with you and with me. We sometimes fail to see fully, fail to be benefited fully, by this declaration, because we talk of God with man as if in the vastness of the millions of men we lost sight of the individual. It is with us as individuals He comes, God with *us*, God with *you*, with *me*, in our homes, in our families, by morning, noon and night. God in very deed comes and dwells with men on earth, just as Christ dwelt, and Christ loved, and Christ sympathized: He reveals to us the Father. And the answer seems to be when our hearts cry out like Philip's, "Show us the Father and it sufficeth us," we hear Jesus say: "Hast thou been so long time with me, Philip, and yet hast thou not known me? He that seeth me seeth the Father also." The heart of God is seen in the heart of Christ; the affection of the great Father is manifested in the love of Christ.

But then again there is an answer that was given, not only on the manifestation of Christ, but on that great day of Pentecost, in the gift of the Holy Spirit. After Christ had gone from the earth, the disciples in their sorrow would have thought that their hope had all been gone had not Christ said, "It is expedient for you that I go away; for if I go not away, the Comforter will not come. I go to prepare a place for you, and I

will come again and receive you unto myself." And so there came the promise of the Father. And it seems to me as though the Shekinah that dwelt in the temple, that had been under the wings of the cherubim, moved over that assembly of those disciples of Christ as they met, as I suppose, not very far from that holy place, and a spirit came as with the sound of a rushing wind, and as the Shekinah, the cloud of fire, it came over and then rested on the heads of the disciples and the company, and then it disappeared; I suppose, went from the heads down into the hearts, there to abide. God comes to dwell with men forever, and His dwelling place is your heart and mine.

But the question arises, How can we know that God dwells with men? I answer, we may have knowledge of various grades and in various ways. We may know, as a matter of reason, the divine presence: as for instance, the design that is in the world, what we can perceive in wisdom and knowledge. We can know God by the material things which He has revealed, and we learn of His wisdom and Godhead through what we can see of the works of His hands. That is a matter of reason. Just as when I see a house I know there must have been a builder; when I examine the vast parts of this earth and what I know of these heavens, I know there must have been a maker. And as I see evidences about and around me, as I look into a drop of water and find it is full of animate being, when I look into a leaf of the tiniest moss that just covers a rock and find it has branches, and in those branches there is an order of animate beings, I find that life is everywhere, and God, as the Author of life, is everywhere, and He is conducting all things. The very succession of life, coming every moment, and changing, brings to me the thought of the abiding presence of a divine power and worker all around me. If there were no changes, I might doubt; but the changes are perpetual. And yet law is eternal, and in the midst of the multifarious changes there is the mark of a designing mind, one who

cares for all; and I know and I reason there is a God around me and about me.

Then again, I know Him from what I find in His Word of the fulfillment of prophecy. When I find that thousands of years ago certain things were foretold, and I find them coming to pass around me, then I have the assurance that He who foretold and holds all things in His hand, is bringing to pass His own Word; and as I live to-day and look at the changes among the nations, the vast events through which we have passed in our own history as a people; when I look at other nations, especially in the East, and see the changes occurring, and all opening up the fulfillment of God's Word, I feel, I know, that God is in the world, ruling and reigning, and that He is coming whose right it is to reign.

But after all this there is more. If I look in the material world about me and find wisdom and design; if I look in the rise and fall of kings and find that a governor must evidently be present carrying out His own great plans, still it seems not to me as if that hand touched me; and the question comes: "Can God be with me?" And this brings us to notice the spiritual presence of God. The time was when God manifested Himself by the external, in the answer of fire, as when Elijah gathered the priests of Baal together, and in the dust they in vain called for their god, the sun, to consume the sacrifice, and after waiting until the evening hour of sacrifice, Elijah called and fire answered. There was a visible presence, just as in the temple there was a visible presence. But after Christ Himself came, that visible presence ceased as He left the earth. It was then a Comforter to come to the hearts of men, to be with and to dwell in them. To reason on the subject for a moment: Is it possible for God to make Himself known to men? May I know, inwardly, the presence of God? He seems to answer, as if to our thought: "He that formed the eye, can he not see?" Did He not make all the laws of light, so that images might come? He that gave us the power to see, can He not see?

Can He that formed the ear, that gave the power of sound, of vibration, and of a sound wave answering back to this vibration, can He not hear? If man is endowed with power to see and hear, does not God understand all these things, and does He not make His impress on man? And so the spiritual power that God gives us comes to us from the fact, that God is a spirit, and God, being a spirit, can touch our spirits. If we are so formed that we can understand the love of man, may we not understand the love of God? If God so made us that we can appreciate that which is outside of and around us, may we not, if God so wills it, appreciate His presence?

Now the manifestation of God is something which is to be known to the individual only. "How is it," said one of the disciples, "that thou wilt manifest thyself unto us and not unto the world?" If it were an external manifestation, all could see it and hear it; but whenever Christ manifests Himself, it is so that the person understands it, though the one nearest him may not; it is a spiritual manifestation. There is nothing external, but He that formed the heart of man can make an impression on that heart of man. And so when the soul longs for God, when there is this thirst for God, when the very heart is burdened and the whole frame seems agonized for God, there comes into the human heart a sweet, satisfying calm. As the thirsty man is relieved of thirst when the precious water is given, so the soul of man, that thirsts after God, is satisfied. When that peace comes, when that love of the heart springs up, the soul may know that God is there, and there comes a holy peace and love and joy, which we recognize as God's own presence, unknown to others, but known to us. Was there a burden? It is gone. Was there a hope? There is now a fulfillment. Was there an anxiety? There is now a calm. And the soul, without any external manifestation, cries out, "Abba, Father! my Lord and my God!" It is a communion that nothing else can give, that no one else can understand;

but as there is in the heart of man that which answers to the heart of man, so there is in the heart of man that which responds to the love of God, and God touching that human heart by His Holy Spirit gives a consciousness and an assurance of the adoption of sons, and we are the children of God by faith in Christ Jesus. Thus he comes to the human soul, it may be on a bed of sickness, it may be on the cross where the thief is executed, it may be in a dungeon, or it may be in the closet or in the church; external circumstances are nothing. God is everywhere; under all circumstances He can speak to the human soul, and there comes to the heart a sweet calm that seems to say, "Peace; be still." The waves have been rolling; the ship has been tossing; the dangers have been imminent; but there comes the voice that says to the consciousness, "It is I; be not afraid;" and leaning on Him we can walk on the waters and fear not the billows.

Now God is with us in this testimony within, but that is to be tried by something outward also. If man obeys every impulse, gives rein to every fancy, he may imagine, as some enthusiasts do, that God gives him specific directions with regard to his duty, and specific revelations with regard to what shall be. Now we are taught to *try* every spirit, whether it is of God, and we have a sure Word given us; and if they speak not according to that Word there is no truth in them. We are not to claim as the voice of God anything that is not assured to us in this blessed Word. But when God tells us our sin is forgiven, and grants us a sense of the adoption of sons, we turn to this blessed volume and find that this is just the charter of our religious inheritance. We *are* the sons of God by faith in Jesus Christ. What God assures us we are to accept; beyond it, nothing more. Would that God would manifest Himself to every heart here to-day as He doth not to the world, and may you, each and every one, feel that God is your Father and that you are His children in Jesus Christ, and may you have the spirit,

bearing witness to your spirit that you are born from above. So God will dwell in your hearts by faith, and you shall know and feel that you are His children.

God dwelling with us is marked in various ways. He who has God dwelling with him and God's Spirit in Him, will manifest externally the Spirit of God. "He that dwelleth in love dwelleth in God and God in him." There must be outwardly working the Spirit of God manifesting itself as dwelling in us. We never know what kind of a tree it is unless we see the external marks. There must be the peculiar leaf, or the flora, or the fruitage. We know the nature of the tree by these manifestations. So it is that a man may claim to be of God and yet bear no fruits. He has no right to that appellation. If a man loves God he loves his brother: "If he love not his brother whom he hath seen, how can he love God whom he hath not seen?" "Hereby know we that we have the spirit of truth." He who is touched with that Holy Spirit will love all men. Hatred will be suppressed; he will have a heart to love even his enemies; he will pray, as Christ prayed: "Forgive them, for they know not what they do." And we are brought to forgive all men as we expect to be forgiven, and to show our love by trying to do good in every possible way to all men. Then we become the children of God, who sends his rain upon the just and the unjust.

We recognize God oftentimes in what we term special providences—the special care which He exercises over us. I know when I speak of a special providence there may be some who at once revert to the fact of universal and immutable law, and say: "How can there be any special providences? Will God check the mountain that is about to fall, because I pass by? Will He close the heavens when I ask Him, though there may be millions panting for rain? May I expect the laws of nature to be changed for me?" I do not so understand the special providence of God. There is in this immutability of natural law a spiritual influence that is over and above and

beyond all that law. The mountain may tremble; its fall is not suspended because I go by; but just before I come and the mountain is about to fall, I may be led to think of gathering some beautiful flower, or turning aside to see some peculiar formation of rock, and I stop to examine, and the mountain falls. No violation of law, and yet I am saved. I am saved because God touches my heart, because the Spirit of God communicates to the heart of man. There is no conflict here, there need be none thought of. God may touch me and give me thoughts that shall save me from danger, shall guide me in the midst of peril, and shall bring me out safely by His will, without any violation and without any change whatever of natural law; and in the midst of these laws, working in the heavens above and in the earth beneath, God guides me just as a father might lead a little boy in the midst of all the intricacies of the machinery in a large factory, going around this machine and that, hurrying up a little, staying a little, guiding in the midst of the most devious way. God takes me by the hand and leads me in the midst of all, and though surrounded and confronted with perils, God's hand guides me safely through by an influence simply on this heart of mine. And yet I may not be conscious of this influence. He leads me simply because He has me in His heart; He is dwelling with me; who knows all things and governs all things, and He knows how to guide me safely. Let enemies rage, let persecutions come, let trials multiply about me; when I look at the providence of God I say, "All things shall work together for good to those who love God." Put them in prison, bind them with manacles; it will only be an opportunity for the angels of God to come at midnight and take the manacles off. Let the man that trusts in God feel that, though he shall be cast with the three Hebrew children into the fiery furnace, there shall be a fourth one seen with them in the likeness of the Son of man. What a thing it is to have God indissolubly joined to us:

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"Lo, I am with you always," in fire, in prosperity, and in adversity.

God in very deed dwells with man. Angels are waiting; said Jesus, "If I were to ask, I should have twelve legions of angels." And it seems to me that just outside this something that surrounds us and keeps us from seeing, the angels by legions are waiting. Is it visionary? No, for this blessed volume tells me the angels of the Lord camp round about them that fear Him; not only come to visit, but come to camp around them. Invisible wings are hovering near us, invisible intelligences are all around us; they bear us in their hands, lest we should dash our foot against a stone. So I say the providence of God is certain. But oh, how unwilling we sometimes are to interpret those providences. We can interpret them very easily, if they are helping us onward in our own selected course, but if they are on the other side, we do not estimate them so readily as providences. And yet what we call the affliction may be the greatest advantage; what we deem the misfortune may be the greatest benefaction; for God only can see the end from the beginning. The punishment which a mother may give to the child may be for its greatest benefit, and though for the moment it is distasteful, in after life it may be felt, that what the mother did was caused by her abounding love and superior knowledge. God watches over us more than a mother. His dwelling place is around us and in us; and why should it be thought strange that God should touch our hearts? It seems to me as though in the progress of the world, as man is learning more and more, God gives him lessons on this very subject. Man is acted on in every part of his nature by the unseen. For instance, why is it, if he steps just off the edge of a platform, he finds himself injured? He steps off the roof of a house, and he will be dashed to pieces. What is it? A strange something you call gravitation, that holds him to the earth. This earth, the moon, the planets, we know, are so held; and yet no man ever saw the chain that binds the

earth to the sun. If God binds every particle of matter in my body to the sun, the great center a hundred millions of miles away, can He not bind my spirit to Himself? If the sun attracts every particle of matter in my frame, may not God attract me? If the very unthinking, unfeeling matter a thousand miles down in the center of this earth is held and bound to the other great bodies of the universe, is it unlikely that the great Spirit might draw my spirit toward Him? Is there anything unreasonable?

Then again, I go to the sea. I put my family on board the vessel. I am not at all disturbed; I know there may be storms; but the ship is staunch, and then the pilot knows where he is going. He is not going on rocks; the ocean has been sounded. He is not going to the wrong port; there is a needle in the compass that guides him. And what is that needle? A little piece of steel, that has no thought and no power of any kind, but it has been touched with a magnet, and now it turns northward. And relying on that which no man has ever seen, it sends its company safely across the sea. What is that power? It is invisible. We may not explain it, and yet it does bind and control matter. And if God can touch a piece of steel that can neither see nor feel nor think, and it responds to the influence, may He not touch my mind, my soul, my thought, by His Holy Spirit, and make it respond to His will? Is there anything unreasonable in it?

And then again, I cannot explain it, but yonder in the sun there seems to be an explosion of gas, or a strange combustion somehow. We have only noticed it, apparently, lately, but when one occurs every one acquainted with the telegraph knows that every one in the telegraph office feels it. Every magnetic needle feels the power of that combustion of gas yonder in the sun. Who can explain it? We do not feel it nor see it. We learn afterward that there was one, but every one watching the needle finds it trembling and quivering under an influence yonder in the sun. Can a needle be made to feel a

quivering yonder in the sun, though a hundred million miles away, and would it be strange for my soul to quiver under the influence of the soul of God, who holds and sustains all things, and who has promised to speak to me, and who loved me so much as to give His own son to die for me? God verily is ready to dwell with men on earth. He loves them and guides them, and your heart and mine may quiver under divine influence. Has it not been so? Do not you and I know that sometimes we have been strangely under the eye of the judgment seat and the throne of God? Have we not been startled at the idea of being ushered into eternity? Who can explain the strange feeling we have in our hearts, and the strange thoughts that come? Who can explain the thoughts that come to childhood, and the questions it asks, which we are incompetent often to answer? Who suggested these thoughts? Who gave them this power to think and act, and what is it but the Eternal Mind acting on their mind? The great God teaches the little children to think and to feel; it is because He dwells with men and takes up His abode with them.

Again, what are the effects that are to follow from our recognizing God as dwelling with man? You have erected this church; you have done it because you believe in God. The Christian creed says, "I believe in God, the Father Almighty," and this church responds to and is an outgrowth of your creed. You believe in God, you show your faith by planting this church. You believe in Christ, the Eternal Son of the Father, who is to reign and govern all things, and you believe that He is to be here to touch the hearts of the sons of men. Now as one of the matters in connection with this, I believe that God as much sends people to hear me preach as He ever sent me to preach. I believe that the heart is touched at home before it starts, that God comes with the hearer here and prepares his heart for hearing, and the only hope I have of doing any good by preaching is, that God may give me some word to answer

a query already started in the heart before it comes here. He puts the heart in a frame of mind to hear something which He gives me power to utter. He gives it power to vibrate, He gives me power to hear it. There are correspondences everywhere, and the God who ordained the pulpit, and calls the ministry, ordains the church and calls the workers. He gave you this bright and beautiful morning, He gave you a desire to come to this church to see and to hear, and it was all that He might lead you to Himself. He is around us, and about us, nay more, within us; in Him we live and move and have our being. If our eyes could be opened, if we could just see what is around us, and how He is guarding us, and how He is on our pathways, it would seem as if we were very close to the throne of God.

It is not only an individual influence God is exercising, but He gives power to His Church. God comes and dwells in His Church, and there is the hope of its success. It is a spiritual power, and yet it works in various ways, mentally, socially and spiritually, but it is God working and leading to the same grand results. God is working in His Church for the salvation of the world, and you have erected this church, that you may reach some of the people in this part of the city, you are here to give more strength to the hope of God's elect, and there may be hundreds who shall come bowing at this altar, finding that peace that passeth all knowledge, and shall go from this place to be the children of God, and to work for the advancement of His kingdom. Oh! that this church may realize always the presence of God.

I believe God works externally to open up the way for the Church, socially and financially. When Christ sent out His disciples into the world to preach the Gospel to every creature, it would have been very natural to say, "That nation is opposed to Christianity; that island is not accessible to it." But what did Jesus say? "All power is given unto me in heaven and in earth"—that power

meaning rightful authority — I have power over all men. Europe is mine, Africa is mine, Asia and Australia are mine; I am King and Lawgiver of them all. Go; I own every foot of soil in all of them. All these are mine; go, preach the Gospel.

At first difficulty threatened. Have you noticed how, gradually, just as the church was able to send, God has opened doors? Look over the earth to-day. There was no possibility, when we were young, of entering certain countries, but how God is unlocking them! How commerce and science and the arts are opening the way for Christianity, and the Christian people are spreading into all lands. The very islands are now looking for the kingdom of God. God is working outside just as He is working inside of His Church. Outside, He throws a door open in Corea; inside He touches a man who says, "Open that mission and I will give you a thousand dollars." Another man says, "Open that mission and I will give you two thousand dollars." And so elsewhere, God is raising up men, and they come forward and give of their thousands or hundreds, as the case may be, and a church rises. It is God working in the Church. He has given them power to get wealth. There has not a dollar been made in all these cities that God did not give man power and wisdom to earn, that it might be in some way for the advancement of His Church. God is working in the minds of the people, and how strangely He is raising up men to accomplish great works, how He has endowed universities and colleges and hospitals, and laid schemes for the advancement of humanity. Man thinks he is doing it himself. It is God working in him both to will and to do of his good pleasure, and it is God dwelling in the minds of men. So that we come back and say, God in very deed dwells with men on the earth. When I think of it I feel a little as Solomon did, when he said, "The heaven of heavens cannot contain thee; how much less this house which I have built!" Why, look at this earth; it is a little speck in the

universe. I do not suppose a human eye on yon distant planet could see it; and there are planets and families that we have not yet found, and we have a great many relations we do not know of. They are scattered all over the universe. Some day we shall know them, but not now. Take a map of the earth, say two or three feet in diameter, and the point of a pin upon it would about fix the place of New York. Only a pin-point and a little more represents the place of New York on that globe, and think of the millions of human souls there, and every one of them under the care of God! For every one of them Christ died. He gave His life a ransom for us, that He might take away the handwriting that was against us. There was a denunciation under the law, but Christ came under the law that He might take away that handwriting that was against us. And that same Jesus, who gave Himself to dwell among men, is here in spirit to-day. I do not know whose heart He is touching this morning. There are young men here whom He is calling in the voice of their consciences to give themselves to Him. There are young women whom He is calling to give themselves to His service. He is touching the hearts of all these people. Though I see no fire to consume the sacrifice, I know that He is here and that He is touching our hearts. Oh, that He may incline us more and more to do His holy will and may this church thus opened this morning be a place of spiritual power! I long to see the conversion of souls. Oh, you whom God has endowed with more than usual influence and power among men, come and consecrate yourselves as examples of the highest type of piety among the sons of men!

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"ALTHOUGH a little wound upon the finger is very curable, yet the smallest prick upon the heart is mortal; so is a design and purpose of the smallest disobedience, in its formality as malicious and destructive, as in its matter it was pardonable and excusable." — JEREMY TAYLOR.

CHRIST ALL IN ALL.

By SAMUEL P. SPRECHER, D.D., OF SAN FRANCISCO, AT THE INSTALLATION OF REV. J. C. EASTMAN OVER THE LARKIN STREET CHURCH, DECEMBER 2, 1883.

Christ is all and in all.—Col. iii: 11.

It would be an accurate definition of Christianity to say that it is simply Christ. The person of Jesus Christ comprehends all there is of it, and without this person, there is nothing left that is distinctively Christian. In this respect Christianity is distinguished from all other religions. Other religions may be entirely separated from the founder or teachers who originated or put them into shape, and yet lose nothing that is essential to them. We may understand and practice Brahmanism without knowledge of or reference to the person, life, or character of Manu. We may understand and practice Buddhism without any knowledge of the life or character of the Prince Siddhartha. Not so with Christianity. It is altogether personal. It can in no wise be separated from the person of Jesus Christ. We may take any feature of Brahmanism and introduce it into the religious system of the Buddhist and it is the same thing still, conveys the same impression, acts with the same force. But when we take any feature of Christianity and separate it from the person of Christ we find that it does not act with the same force, it seems scarcely to be the same truth, it has lost its peculiar force and character. In short, we find that Christianity is not a system or philosophy at all, but simply a Person. To understand it that Person must be kept constantly before the mind, to have any experience of it that living Person must become an abiding presence from whom we receive comfort and inspiration as from "a friend that sticketh closer than a brother."

I. Christ is the all and in all of *Christian morality*. Christianity has exhibited a wonderful reformatory power, elevating and purifying the character and conduct of men. Where all other relig-

ions have failed, this has succeeded. Skeptics even admit and admire the effect of Christianity in regenerating human society. It is conceded that it succeeds here as no other religion ever has. And this moral power is not owing to any new truth of morals which it has given to the world. Jesus Christ did not proclaim many new moral precepts. It is justly claimed that His moral system is original, because originality may be displayed in the new form and power given to truth; as well as in its first announcement. It would be absurd to deny the claim of originality to an inventor who gives us a new machine. Simply because the materials of which it is constructed were known before. The materials are not the machine. So it is absurd to say that the moral system of Jesus is not original, simply because its several precepts may be found scattered among the nations up and down the ages.

But what we mean to say is, that the peculiar power which has made the Christian morality so effective—which makes every word of it like a coal of fire kindling new life in human hearts—is not even in any new statement of moral truth. That power is in the living person of Jesus. It is His person that has made the truth so effective. Embodied in Him, the truth is seen and felt and loved as it never was before. In Christian morality, the order is that we first become acquainted with the living person of Jesus, and then "the truth as it is in Jesus" is understood as it never was in abstract precept. And we first come to love the living person of Jesus, and then we love purity, and gentleness, and chastity, and humility, and sincerity, and every element of His character, who is to us "the chief among ten thousand and altogether lovely." We see a beauty in these qualities which we never saw before, and love them with an enthusiasm we never felt before. On the same principle we sometimes come to love even the faults of those who are peculiarly dear to us. The moral system of Jesus, even now, cannot be successfully taught

apart from His person. His precepts seem to lose the peculiar effect which they have upon human hearts when presented in Him. They are no longer the same words of power. That living Person must be kept in the front of all Christian teaching, if it is to manifest even the peculiar moral force of Christianity. When the sun has set, the mountains and plains and rivers and lakes of the landscape may be before us still and visible, but the glory and inspiration of the scene are gone. So when the person of Jesus is removed from His moral system, its precepts and maxims are all there still; but the peculiar charm and power which they had upon our hearts are gone.

II. Christ is the all in all of *Christian philanthropy*. Such self-sacrifice, such devotion, such activity in philanthropic enterprise, as has been developed in the history of Christianity, the world never saw before, and sees not now, except where Christianity prevails. Read the history of Christian missionary and charitable effort—how they have traveled the deserts, and climbed the mountains, and sailed the oceans; endured the heat of the tropics and the frosts of the poles; labored in hospitals and languished in prisons, counting not their lives dear unto them that they might succor and save men. Then search for the secret inspiration of this Christian activity, and you will find it in the confession of the apostle, "The love of Christ constraineth us." It is the inspiration of love for Him and, on His account, for His continuing work on earth, which lifts the Christian into pre-eminence over all others in this respect. Other motives there are to philanthropic effort, and Christians feel them as much as other people. They are sensible of the beauty of self-sacrifice for others—the fine sentiment of humanity—the fellow-feeling for a brother—the grandeur of heroic effort to save men from sin and suffering. But the grand inspiration of Christian activity is enthusiastic attachment to that personal Savior who is believed to be living still and at the head of the sacra-

mental host, fighting the powers of darkness, bringing to pass His kingdom on earth; whose eye is upon us as we carry on the work He began; who points the way to every deed of mercy, and calls to every work of charity; who is working with us and in us. A child will work wonders under the approving eye of father or mother, whose love is the inspiration of his life. A sense of duty, even, will not so inspire him. The soldier will fight marvelously under the eye of his beloved chieftain. A Highland chief fell on the battlefield pierced by a dozen balls. His clan, thinking he was slain, began to waver; raising himself upon his elbow as he lay upon the brow of the hill, he called, "My children, I am not dead, I am looking upon you." That cry turned defeat into victory. And the Christian's belief that the eye of his ever-living Savior is upon him is enough always to turn defeat into victory. Other motives fail, this never. At the bloody battle of Troy Henry IV. of France said to his troops, "My children, when you lose sight of your colors rally to my white plume. You will always find it in the way to glory." So when every other motive fails the Christian, when the flag of sentiment has gone down, and the flag of duty, and the flag of humanity, still he rallies round that Savior, whom he follows "as seeing Him who is invisible." The inspiration of Christian service is enthusiastic devotion to an invisible leader. In this belief rests the Christian's else unheard-of energy and self-sacrifice for men. Shear away the locks of this faith and he would be as other men. In the strongholds of liberalism or heterodoxy, the complaint is now freely made that, in respect of practical Christian work, charities, missions, etc., the career of the "liberal" churches has been a failure, compared with that of the orthodox churches; that to do good to men one must work in the orthodox ranks. The explanation of this fact is found in the truth we have been presenting. The *esprit de corps* of the Christian army is bound up in the faith

that there is an ever-living and present Captain at their head.

III. Christ is the all in all of *Christian comfort and consolation*. A great change has come over this "groaning and travailing creation" since Jesus Christ came into the world. A peace that passes all understanding keeps the minds and hearts of millions. "They are troubled on every side, yet not distressed; they are perplexed but not in despair; persecuted but not forsaken; cast down but not destroyed." Now if you will search for the secret of this immortal peace of the Christian life, you will find it in the consciousness of the personal love and sympathy of Jesus Christ.

It is not in any new philosophy of suffering or philosophical way of looking at suffering; it is not even in Paul's reflections about the discipline of suffering: "These light afflictions, which are but for a moment, work out for us an exceeding, even an eternal weight of glory." "Though our outward man perish, yet our inward man is renewed day by day." Go to a Christian in affliction, and talk even this excellent philosophy to him, and no peculiar response answers your effort. You have not yet spoken the magic word, the

"Name that calms his fears,
And bids his sorrows cease."

But speak to him now of the personal love and sympathy of Jesus. Say, It is given to you, my brother, to drink of the cup of Christ, to suffer with Him, and in thy suffering He is with thee. "In all thy affliction he is afflicted, and the angel of his presence shall go with thee." Show him, in the dark valley he is treading, the bloody footprints of his Redeemer, going on before. Tell him that "every thorn that tears our feet his temples pierced before." Show him, that there is with him, in the fiery furnace, the form of one like unto the Son of God, and indeed the flames will not kindle upon him. Polycarp, amid the flames of the stake, exclaims, "I thank thee, O Father of our Lord Jesus Christ, that thou hast thought me worthy this day to drink of the cup of my Redeemer." Anything that brought

him more consciously into communion and sympathy with his Savior was welcome, though it were even the flames of the stake.

This is the peculiar secret of Christian consolation in trouble, this assurance of the personal presence and sympathy of Jesus—the consciousness that we are one with Him, encompassed in His almighty friendship, united to Him, partakers of His life, and having part in His work. "I can do all things," says the apostle, "through Christ, which strengtheneth me." "Leaning upon the arm of his beloved, he walks through the wilderness of this world," and even in the dark valley and shadow of death, his comfort is his faith in the personal presence of Christ. His faith in immortality rests upon his belief that He liveth who was dead, and is alive forevermore, and hath the keys of death and of hell; and that, "because he lives we shall live also"; that "together with his dead body we shall arise"; that "they that sleep in him will God bring with him." The joy which he anticipates beyond, is the joy of meeting Him. He is willing to be absent from the body to be more visibly "present with the Lord." His desire to depart is, that he may be "with Christ." "Whom have I in heaven but thee, and there is none that I desire on earth beside thee?"

IV. Christ is all in all of the *Christian plan of salvation*. From the beginning men have been devising plans of salvation. The fact of sin is too patent to be denied, and the sense of condemnation therefore is practically universal. Many have been the answers returned to the question, "How shall a man be just with God?" One proposes a course of conduct which he tells us will find favor with God. A corrupt church proposes sacraments, and penances, etc. Christianity alone presents a personal Savior. It does not propose to save, through church or ritual or philosophy or good works, but through a Person. Paul says, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed

to him against that day." "He is made unto us wisdom and righteousness and sanctification and redemption." The penitent thief prays, "Lord, remember me when thou comest into thy kingdom," and instantly the personal Savior answers, "To-day thou shalt be with me in Paradise." "Him that cometh unto me, I will in nowise cast out." "If any man thirst, let him come unto me and drink." "Come unto me all ye that labor and are heavy laden, and I will give you rest." "The Son of Man has come to seek and to save that which was lost." "I, if I be lifted up, will draw all men unto me." "There is none other name given under heaven among men whereby we must be saved."

When Prof. Hope of Princeton College was dying, he began to repeat the lines of that familiar hymn:

"A weak, worthless, helpless worm,
On Thy kind arms I fall."

There his breath failed him, and his wife, who stood at his bedside, finished the remaining lines as they are in most of our hymn books:

"Be Thou my strength, my righteousness,
My Savior, and my all."

When with his latest breath he said, "Don't say Savior, say *Jesus*." Now Savior and Jesus mean the same, with this difference, that Jesus is the man's name, His personal name. So the Christian trusts to the person of Jesus for salvation—not to His teachings, but to His person; not to His precepts, but to Himself.

Let us learn from this subject the folly of that cant, so prevalent in community, about retaining for the benefit of mankind the practical influence of Christianity, when men shall have ceased their constant reference to the ever-living person and presence of Jesus, when they shall have lost the belief that they hold personal communion with Him. What peculiar power of Christianity in *any respect* can be retained, when the person of Christ is lost sight of? Even the moral influence of Christianity, and its philanthropic spirit, and its comforting power, disappear just in proportion as the person of Christ is

made to recede behind any teaching, however excellent, even His own, when they are held up in place of His person.

Let us learn, also, that to be a Christian is to be in relations of *personal communion with Jesus Christ*—that the object of all preaching is to bring men into such relations. That the Bible itself is to be held up to men only as a telescope through which they may see Christ; that all its precious truths are only as "lamps unto our feet" to light our way to Christ; that churches, or creeds, and preachers and teachers, are worse than nothing at all, unless they present to us

JESUS CHRIST AS ALL IN ALL.

THE DISCIPLINE OF THE SOUL.

By REV. R. P. HIBBARD, IN NEW ENGLAND CONGREGATIONAL CHURCH, BROOKLYN.

For our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.—2 Cor. iv:17.

INTRO: Note the *contrasts* presented in the text. Affliction is offset by glory; *light affliction* gives place to a *weight of glory*; that which is but for a *moment*, is contrasted with that which is *eternal*. And even "eternal weight of glory" is intensified by "far more exceeding," which Alford translates "in a surpassing, and still more surpassing manner." One might infer that Paul was a stranger to life's afflictions, and trials, and disappointments, when he speaks of them as "light," and "but for a moment." And yet we know it was otherwise. The record of what he endured and suffered almost surpasses belief; but his faith in and devotion to Christ so lifted him up that they seemed as nothing; while his near and fixed view of the eternal glory made them appear but a moment in contrast. Let us look at the ground or reasons of the apostle's assertion.

1. It is only by comparison that we are able to get a just conception of our experience. Not by looking at the trial itself, but by comparing it with something to which it is related, shall we be able rightly to judge. And just here we often make great mistakes. We look at and dwell upon the trial, the sorrow, the

loss, the suffering, till it shuts out all things else, and fills the soul with gloom, if not despair. Now to correct this we must bring in some other reality to offset these things. Contrast, for instance, our trials with our blessings; our sorrows with our joys; our pains with our pleasures; our disappointments with our eternal hopes, and how "light" indeed do they appear!

2. Contrast the "affliction" suffered by the Christian here, with the inflictions sure to be visited upon the impenitent hereafter. All through Christ's teachings there is an undertone of terrible truths. His anathemas upon those who persistently reject Him, though uttered with infinite compassion, make us tremble at the depth of their meaning. His tears over Jerusalem afford a vivid picture of Christ's conception of the misery of the finally impenitent. In the presence of the "indignation and wrath, tribulation and anguish," that is sure to overtake the wicked, there is no earthly trial experienced by the believer worthy of consideration.

3. The element of *duration* should enter into our comparison. Even Paul felt the force of this consideration. "If in this life only we have hope in Christ, we are of all men most miserable." Seventy years contrasted with eternity! It is less than a breath contrasted with the whole of life! Less than a drop of water compared with the waters of all earth's oceans! Literally "affliction," measured by time, is "not worthy to be compared with the glory" which is to be everlasting.

4. Present "affliction" is directly related to the glory to follow. The one is in a measure the outcome of the other. Pain is hard to bear, but it brings relief. Sowing in tears causes reaping with rejoicing. The damps and fogs of spring give bloom and freshness to summer. The trials of faith are the processes of spiritual growth and glory. On the contrary all the trials and losses, and chastisements of those who resist the grace of God, tend to confirm them in their ways, and thus enhance their final misery.

CONCLUSION.—1. How perfectly adapted is the Gospel of Christ to comfort and cheer believers in any and every earthly trial and affliction. Nothing else will do it. Philosophy has been tried, but its utter impotence has been shown millions of times. The promises the world holds out to us in the day of sunshine and gladness, are found to be but mockery in the day of gloom and disappointment. "Miserable comforters are ye all!" has been the bitter experience of man in every age and in every condition of life. But oh, "the glorious Gospel of the blessed God," how many hearts has it cheered in darkness! How many lives has it comforted under bereavement and sorrow! How many souls has it lifted up and borne aloft as on angel wings! How many death-chambers has it made a scene of supernal glory and triumphant rejoicing!

2. We see clearly the duty of constantly "looking at eternal things." The early disciples had the habit of looking straight on over death and the grave into eternity; heaven was kept in near and constant view; this world, this life, was not allowed for a moment to come in between the soul and its Savior—between the cross and the crown—between the suffering and the glory to be revealed in them at Christ's appearing. And so must we do, if we would share in Paul's experience. The steady contemplation of heaven as a divine and near and blessed reality, will abate our estimate of earth's joys and sorrows, make all present ills seem light and momentary, and assimilate our spirits to the grander scenes and realities which await us just over the river.

THE MIRACULOUS DRAFT OF FISHES.

By CANON DUCKWORTH, IN WESTMINSTER ABBEY, LONDON.

And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men.—Luke v: 10.

WHAT was the design of this miracle? It had a two-fold object. It was intended to produce an immediate effect upon their minds, to deepen their faith

in a Master who had called them, and to set forth His power, faithfulness and love. But still more, it was intended to take effect in the future; it was emphatically a prophetic miracle; it was to yield inexhaustible comfort again and again amid the heavy cares and discouraging tasks of the years to come, when the Gospel net had been finally put into their hands and they had become "fishers of men." How many a time when the net has been cast and drawn to shore by weary arms and found empty—how many a time the memory of this scene has revived the sinking hearts of workers for Christ? Through what long nights the Church has again and again toiled! There have been periods in its history when its real work seemed not to be advancing, but going back, or when it has seemed just to hold its own by the patient labors of the faithful few. The great triumphs of the Gospel of Christ have often been like the miraculous draught—overpowering surprises after periods of stagnation. As we look back over the history of the Church we see how true to this homely type it has been from first to last. Age after age the net has been cast and drawn empty, or almost empty, to shore; one generation after another has passed without an event which could be called a Gospel victory, and then, in the very crisis of despair, there has come an ingathering so wonderful that the very nets have given way and the ships have threatened to sink. The success has been perilous from its very magnitude and the suddenness of its demand upon the strength and skill of those who had to reap it. Many a time the lonely witness for Christ in the midst of heathen darkness, where the voice of human sympathy could rarely reach him, has quickened his flagging faith and courage by the remembrance of the wondrous draught, has girded himself anew to his exhausting task, and held on bravely through the night in sure and certain hope of a capture for Christ which others would live to see if he did not.

The history of missions is full of illustration. In our own day it has been verified again and again in our Indian empire and in New Zealand, most notably by that wondrous ingathering in Southern India which succeeded the Madras famine.

The *condition of success* in spiritual things is steady patience and dauntless faith. It is to the *toiler* that Christ comes. Peter was to translate into spiritual language all that belonged to his old fisherman's life. David was trained for his kingly rule by his simple shepherd life. Christ took the fishermen at the moment when their own sagacity and skill had failed them, and when they had abandoned their efforts for the time as useless. He did this deliberately to show them that the main-spring of endeavor in their future work was to be, not confidence in their own foresight or machinery, but faith in Him. Peter spoke of the barren results of the night's work: "Nevertheless at thy word I will put down the net." And so when our Lord said, "Ere long thou shalt catch men," Peter would understand the condition upon which the promise was made, viz., faith in Christ, a full persuasion that he could not catch men by any craft of his own. The lesson was again forcibly impressed upon him on the day of Pentecost. Peter was a fisherman then, and Christ was present in the power of the newly-descended Spirit, and three thousand souls were caught.

The promise of Christ belongs to all to whom, in whatever capacity or under whatever circumstances, the charge comes to be "fishers of men." Much of the work to be done for Christ is not official work; it is not committed to a profession or a class, but every man and woman whom Christ has redeemed is—must be—in virtue of his call, a "fisher of men"; for no sooner does any one resign himself to the will of Christ, and say, "At thy command I will do this or do that," than Christ says to him, "Fear not; from henceforth thou shalt catch men." This is the prerogative of all honest obedience, of

loyal devotion—that it has a capturing power. Thank God for the lessons of this most encouraging of miracles! To all of us it seems to say, "It is never too late; the night may pass away; the time of opportunity and promise; the stars of hope may fade one by one into the light of the coming day, and yet, even then, the long-delayed success may be at hand which overpays all labor and more than makes up for all defeat." In due time we shall reap, if we faint not. Christ stands, as He stood of old, upon the shore, and His loving eye is upon each one of us, and in the thought of that watchful presence there is strength and peace for the wearied toiler on life's sea.

MARTIN LUTHER.

By R. S. STORRS, D.D. [CONGREGATIONAL], IN THE CHURCH OF THE PILGRIMS, BROOKLYN.

A man shall be as a hiding place, etc.—
Isa. xxxii: 2.

Nothing is more fascinating to us in the study of the past, nothing is more instructive to us who are seeking a high impulse for present duty, than to trace the work given individuals to do in the development of the kingdom of God on the earth. Not for their praise and renown do we recount their deeds; for they have passed to other spheres, where our opinion of them is of no interest; but that we may recognize the grace and guidance of God in the way their minds were set, and their work was wrought.

We are briefly to consider Luther, what he was, or what God made him to be, and what he did, or what God did through him. He was born Nov. 10, 1483, old style. His opportunity at that time was a vast and bright one, though in our cursory thought we may misinterpret this and not fully appreciate the elements that opposed him. For some time there had been a rising tendency in Church and State toward a freer, purer government. It began to be felt in France, and in England as well. The roots were to be found in the

past. John Tauler, the early "friends of God," as they were called along the Rhine, and others, exemplified this tendency in their lives. The immoralities of the monastery, the folly and audacity of many of the priesthood, and the gross character of some who occupied the Papal chair, were indisputable. Alexander VI., Borgia, was a monster of sin; Julius II., ambitious, warlike, wholly secular in spirit; Leo X., a careless, cultured man of the world, fond of art, society and epicurean delights, and anxious to advance the interests of his family, the Medicean. The nascent reformation he belittled as "some quarrel among the monks," and patronizingly spoke of "Brother Luther, a man of parts." The completion of St. Peter's needed large appropriations. Tetzel's sale of indulgences was one form of revenue, and this abuse intensified the tendency alluded to, toward a purer religious life.

The art of printing, the discovery of America and other events, aided to exalt and expand European thought. Yet Luther, with this open door set before him, had many adversaries. The Papal power had kings and armies, courts and universities, for its servants. It was a power as ubiquitous as the atmosphere. John Huss had been burned. The council of Basel had been dissolved and lived only in ignominious remembrance. The old hierarchy was strong as ever. Charles V., of Germany, showed in himself the Spanish temper as related to the Romish See. To face Rome was like the attempt to face the ocean in its fury, or the tornado in its wrath. It demanded incredible daring to oppose a power so vast, so haughty, so cruel, and so universal. Still there *was* an opportunity.

Now the man, Luther, the miner's son, showed no signal, conspicuous power as yet, but he had marked characteristics. He possessed vast common sense, a clear sagacity in the judgment of political events. When war looked imminent in Germany, he quietly said, "There is to be no war." In critical times he seemed to see, with almost

prophetic ken, the way before him. He was also a man of poetic spirit, though, as Coleridge says, it wrought in action rather than in words. "He acted poems." He wrote hymns, however, that were sung before battles, as well as in the solemn service of the sanctuary, songs that are heard to-day with most impressive effect. He was a man of rugged, stirring eloquence—that which belonged to great conviction. "The gravel, and the gold, ran together," in the stream of his speech, and he was not anxious to hide the one, or to expose the other. He had an immense capacity for work. He knew the Hebrew and the Greek, and of course the Latin; and his translation of the Scriptures, a gigantic toil, he accomplished without apparent weariness at the time. Interesting and fruitful discoveries in natural science were made by him.

He was a typical German, fond of music, of entertainments, games, gardening, flowers, and of children, genial and humorous. He was affectionate and thoughtful of those in youth and humble life. "When I preach I sink myself deep down. I regard neither doctors nor magistrates, of whom I have above forty in this church, but I have an eye to the multitude of young people, children and servants, of whom there are more than two thousand. I preach to these. Will not the rest hear me? The door stands open to them. They may be gone!"

When his little Madeleine, aged fourteen, was buried, he wept and sobbed most passionately and wished, himself, to die. The epitaph he prepared was most tenderly pathetic. Luther was devout in prayer and self-examination. His expressions of sinfulness seem exaggerated to us. He was not surpassed in this by the mystics. His courage never failed. Compare him with the elegant Erasmus, a better classical scholar and keener wit; possessed of the same convictions, yet parting from Luther at a certain juncture. We see Luther's courage when he nailed up his theses, when he burned the Pope's bull, and when he was brought before

the Diet of Worms. The family coat-of-arms—a hammer lying on a block of granite—was significant of his speech, a hammer, indeed, to break down abuses, and of his spirit which had the strength of granite.

The intensity of his religious convictions was commanding. "The just shall live by faith." On this rock he stood. This was the test of the Church, whether it was to stand or fall. It vivified all his thought. Luther put all his personality into his work. His utter unreserve was the secret of his success. His tone was often defiant, and he said that he never spoke better than when angry; but his voice was also heard in calming disputes, and in reconciling differences, as well. God allowed the defects in his character to remain, perhaps, that he might not become the Pope of Protestantism. It requires no microscope to detect his blemishes. They are manifest. He was of the people. He shared their belief in ghosts and witches. His temper was sturdy and plebian, and his language unrefined, according to our tastes; but his life-work has elicited the commendation alike of Protestant and intelligent Catholic. Michelet, a Roman Catholic, introducing his "Life of Luther," expresses his debt of gratitude to this "liberator of modern thought for the immense benefit of this intellectual enfranchisement."

In view of this grand, imperial life, which the power of God set in motion, and the providence of God directed in the accomplishment of its unique mission, how great the responsibility resting upon us, to extend the blessings of that inheritance which we possess! As you enter German churches you will sometimes see a bust of Luther at one end of the building, bearing the legend, "The word of God is not bound," and that of Melancthon—whom Luther loved as he did no other man—at the other end, bearing the inscription, "All in love." It is for us to unite them both, light and love, in their fructifying and illuminating power. It is also our privilege to turn from human personages,

however high, alert, athletic—from poet, scholar, philosopher or reformer—with adoring worship to Him of serene and godlike majesty—once a peasant at Nazareth, now exalted above every name, the “Light of the World,” the true “hiding place and covert,” the “GREAT ROCK” in a weary land!

A SPEECH AND A SONG.

BY CHARLES F. DEEMS, D. D., IN THE
CHURCH OF THE STRANGERS, NEW YORK.

The Lord spake unto Moses and Aaron.—
Exodus vi: 13.

THE whole history of redemption is included between this passage in the text and “the song of Moses and the Lamb” (Rev. xii: 3). God speaks to man. Man sings to God. In the beginning Jehovah waited in patience and silence. There was a time when He did not speak. We are now familiar with the sublimest truths, and do not realize that there was a time when they were unrevealed. The veriest child possesses truths to-day that would have kept Plato awake a week. When God’s voice was heard breaking the silence of a past eternity He declares His godhead, “*I am*,” and everything declared the truth of His revelation. Man cannot find out God unless He speaks to him. He cannot evolve this knowledge out of social instinct. No ladder of ours can stretch over the chasm that angels cannot bridge. “Jehovah spake;” what grandeur of speech! Were we sure that at the stroke of twelve to-night God would speak to Brooklyn and New York, how attent to that one sentence would we be! No one would sleep. God *does* speak.

One way by which He speaks is by typical men. Doers and talkers, like Moses and Aaron, are the choice ones of the race. They are indeed wretched, who never do anything worth mentioning, never say anything worth remembering. It is worth a hundred years of pain and poverty to say a word that the world will not let die. I would even take a hundred and fifty years of rheumatism for the privilege of making such an

immortal utterance. God is a talker. “Nothing but a talker,” we say, but intelligent speech is to be honored, though mere babbling is vain.

It is in the line of moral law, and human salvation, that this talk of God is found. He is holy and true, and so must show His holiness in His law. He shows law in Moses, and priestly relations in Aaron. These typical men are like the lofty supports of the Brooklyn bridge. The high piers of injunctive law are seen here. When Christ appears, then comes a song. Men talk in prose, and praise in song. Culture rounds life into rhythmic song, the upshot of a manly development. “The song of Moses and the Lamb,” of Moses, who slew the Egyptian, and bearded Pharaoh in his palace; the hard, reserved, solitary man, whom Michael Angelo so fashioned in marble as to awe men who look at the august figure; Moses who stood on Sinai, mid thunder and earthquake. It is the song of Moses and of law, as well as of grace, that they sing in heaven. Heaven is not given up to sensuous delights. Its joys are not those of a ballroom or revel, nor is life here a “go as you please” walk; but here and there a rhythmic obedience to law is indispensable. Musical harmonies observe their law; otherwise all would be jargon. So in all other relations.

“The song of Moses and the Lamb.” There is love as well as law. Love comes out of law. A true, round, rapid, regnant Christian character has its impulse here in law and love—twin brothers. Christ reigns by right of law, and by the power of love. We must learn this song now, or never sing it. Christ died for us, and if we love Him we shall keep His commandments, and thus illustrate the love of law and the law of love.

“THE preacher in the pulpit, and the pastor out of it, and the minister of Christ everywhere, should be the living personification of the whole contents of the inspired volume.”—
Dr. Samuel H. Cox.

MIRACLE AT THE BEAUTIFUL GATE.

By REV. THOMAS KELLY, IN THE M. E. CHURCH, CHESTER, PA.

Now Peter and John went up together into the temple at the hour of prayer, etc.—Acts iii: 1-11.

Pentecostal power among the people makes a full temple.

I. THE COMPANIONS. — "Peter and John"—Zeal and devotion, very opposites in temperament and character.

1. Their destination, "the temple." We should suspect any inspiration that would prompt us to slight the means of grace. Apostolic practice is safe.

2. Their harmony—"went up together." Nothing like Pentecostal power to unite and harmonize opposite temperaments.

3. Their devotion—"at the hour of prayer." Pentecostal fire of yesterday never does away with the necessity of "the hour of prayer" to-day. Times of revival must be followed by zeal and devotion, or the ingathering will amount to little. Full nets may cause a sinking ship, if Jesus is not on board.

4. Their poverty—"Silver and gold have I none." Then a child of God may be poor—have no bank account. The power that *lifts and heals a crippled world*, is not to be found in men's pocket-books.

Their power—"Rise up and walk." That is the power which the Church needs, and for which the world *fastens its eyes upon her*.

II. THE CRIPPLE—"Lame from his mother's womb."

1. His location—"At the gate of the temple." He appeared to know the philosophy of benevolence.

The kindest and most sympathetic people in the world are praying people. The great bulk of the money raised for benevolent purposes, and all our charitable institutions, come from those who go "up to the temple at the hour of prayer."

2. His attitude—"Laid at the gate." One of the most helpless of men. He could use neither cane nor crutches.

"His feet and ankle-bones" were utterly unmanageable and weak.

3. His business—"To ask alms." The persons who are obeying the first table of the law are the most likely to keep the second. We are told "there were at Jerusalem Jews, devout men, from every nation under heaven," and multitudes thronged the temple.

4. His cure—It was (a) instantaneous,—"immediately his feet," (b) complete—"walked and leaped."

5. His gratitude,— "Praising God." God's cures inspire God's praise.

III. THE CROWD—"All the people."

1. Their evidence.—"Saw him."

2. Their recognition—"Knew him."

3. Their emotions. — "Wonder and amazement." Lessons. (1) Let us imitate Peter and John in our appreciation of the means of grace. (2) Like them try to be punctual "at the hour." (3) Pentecostal blessings of yesterday cannot supply our need of God's blessing to-day. (4) It is the duty of the unconverted to *fasten his eyes* upon spiritual matters—to yield to good influences—to allow himself to be "carried daily to the gate" of right feeling and conduct by the sympathy and example of others. (5) Though our eyes may be fastened on the servant, the *Master only can heal*.

THE FIRST MIRACLE: THE KEYNOTE OF THE GOSPEL DISPENSATION.

By P. S. HENSON, D. D. [BAPTIST], CHICAGO.

This beginning of miracles did Jesus in Canaan, of Galilee, and manifested forth his glory.—John ii: 11.

Jesus wrought miracles for two reasons: To authenticate His divinity, and to show, by His treatment of material maladies, his way of dealing with spiritual maladies. This miracle is first for a reason: It sounds the keynote of Christ's ministry.

I. *It was wrought at a wedding.*

This denotes the difference between John's ministry and Christ's ministry, between the Old Dispensation, of Law, and the New, of Love. The former be-

gan with the terrors of Sinai; the latter with the star of Bethlehem, and the song of the angels. Moses' first miracle was to change water into blood; Christ's to change water into wine at a marriage-feast.

II. *Not wrought until all supplies were exhausted.*

So the Gospel did not come to the world until all human means, the resources of culture and of philosophy, were proven vain. So Christ does not come to the sinner until he feels his supreme need of Him.

III. *The employment of Human Agencies.*

What man can do, man must do.

IV. *Giving the best at the last.*

The world gives its best first. God's grace grows through all eternity. The man of the world looks longingly backward to his boyhood. The Christian looks longingly forward. The death-bed of the righteous is the happiest spot on earth. Not that God removes sorrow from His children. Grief is not sin. But He sanctifies the sorrow, and makes it a source of joy.

GREAT AND PRECIOUS PROMISES.

By REV. C. L. WRIGHT, IN CENTRAL [CHRISTIAN] CHURCH, PHILADELPHIA.

Exceeding great and precious promises.—
2 Peter 1: 4.

INTRODUCTION.—God has already bestowed exceeding great and precious gifts. He does more; He stipulates to do still greater things. He stipulates with worms of the dust.

I. THE PROMISES.—1. For present and future. Pardon, help, guidance, com-

fort, bread, answer to prayer, resurrection, heaven.

2. *Great*, because of origin—alone from God; because of relation—soul, eternity, etc.

3. *Precious*, because of cost.

4. Exceeding great and precious—we'll never know how precious and wonderful till all are fulfilled, and we see face to face.

II. THE PROMISER.—1. *His character*—Titus 1: 2; Rom. 11: 29; 1 Pet. 1: 23-25; Matt. xxiv: 25; Heb. xiii: 8.

2. *His sureties*.—Heb. vi: 11-19; Eph. 1: 13, 14; 2 Cor. 1: 21, 22; and the resurrection of Christ as the "first fruits" and pledge of the harvest.

3. *His reputation as a covenant keeper*.—How has He kept His promises in the past? Adam, Noah, Abraham, etc. O, that His enemy would "write a book" and cite a single instance in which God has been slack concerning His promise!

III. THE PARTIES TO THE PROMISES.—1. All yea and amen in Christ—2 Cor. 1: 20.

2. None come to the Father but by Him—Eph. 1: 12-18; Col. 1: 13-23. See figures—vine, sheepfold, the way, the truth, and the life.

3. All promises *conditional*, as was the serpent in wilderness: must *look* in order to live. Jesus is the bread of life; but one must *eat* to live—must *drink* of the water of life or perish.

CONCLUSION.

No promise out of Christ. To despise or neglect Him is to despise the covenant of grace and mercy. But enter into covenant relations with Him, and all things are yours, and ye are Christ's, and Christ is God's.

THE INTERNATIONAL SUNDAY-SCHOOL SERVICE.

Paul's Second Missionary Journey.

(Lesson February 3, 1884.)

By JOHN PEDDIE, D.D., FIFTH BAPTIST CHURCH, PHILADELPHIA.

Come over into Macedonia and help us.
—Acts xvi: 9.

Four centuries before "the vision" of our text, Alexander the Great arose in Macedonia. The ambition of this

warrior was to weld by the sword all nations into one vast empire with common laws and language, issuing from a central throne. He built better than he knew. By diffusion of the language in which the Gospel of God's grace was first given to man, he helped to fill the world faster with the knowledge of "the wonderful words of life."

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ander. Contrast their methods. By the side of the hero of battles we behold such legions gathered as no earthly power could resist; but by the daring herald of the cross, there are only two or three disciples, who have joined him on his mission to go over the Mediterranean and capture the nations of Europe for their Lord. Paul might have rested on what he had done east of the sea: But the toils of all great souls are to be measured, not by what they accomplish, but by that to which they aspire. Like Alexander, the apostle could not be satisfied while there was another world to be won. On the eve of our largest success, we should only pause to plan and pray for the widening work of the morrow.

The true vision of manhood beholds souls on every shore beckoning for the Gospel. Religion is closely related to the deepest wants of the race. It is not an intrusion into human history. The Bible's immortality is found in the fact that it is a responsive book.

"When Thou saidst, seek ye My face,

My heart said, Thy face, Lord, will I seek."

We listened one summer eve to the firing of cannon by the side of a lovely lake. In a few seconds the loud reports were taken up and repeated by the mountain ranges on the opposite side. And the divine commands sounded forth from the eternal shores, are re-echoed by the everlasting hills of human thought and feeling. When Christ stands before an immortal spirit, He is only come to claim His own. And when God speaks to the soul and we hear from it no responsive sigh, it has become one dull, dead, earthly level, with no elevation on it to catch and hold the quickening breath divine.

The message God bids us bear, man beseeches us to bring. This higher vision of humanity brought Jesus from the skies. He ever looked on men in the light of spiritual need. The sight of crowds moved Him to compassion, and the view of cities filled His eyes with tears. Man has been seen from other standpoints. The oppressor regards him as a minion to be slaughtered

in battle, or taxed to the utmost to support his throne. Politicians view him only as a unit to be counted in the party vote upon election day. Before and since Paul's time, men have stood on the borders of their own country, and through different eyes cast longing looks to lands beyond the sea. We are told that wise men once went westward, led on by thoughts of worship. But it is another star than that which rules the empire of the spirit which through all the ages has been guiding humanity toward the setting sun. The apostle found that commerce had outrun Christianity, and gotten before him to the coasts of Europe. The great manufactories of Asia were represented then in every mart of Greece and Rome. Even feeble women, following their fortunes, had braved the billows, and like Lydia of Thyatira, at Philippi, were carrying on a prosperous trade far away from home. What is all this but the history of to-day? 'Tis the money-getting, and not the missionary-giving spirit, that underlies the great movements, immigration and enterprises of the age. Christian merchants look on their customers as beings to put money into their purse. How seldom do they think of them as immortal souls, facing the grave questions of sin, God, the grave and eternal destiny!

This higher vision of manhood, uttering its cry for help, would lead the Church to larger and nobler efforts on places she is disposed to desert. Wherever men are crowded together, there is a field for religion to play her divinely part. Where a corner store can flourish on the lower wants, near by a church or mission station should stand to meet man's highest needs. Paul knew that, if in populous Philippi Lydia found a market for her purple and fine linen, THERE was large room to offer to naked souls the robes of Jesus' righteousness, every thread of which is dyed in the crimson of the cross. When foreigners flee from over the sea to this land of ours, we must not fold up the banner of salvation and bear it away from a locality, because it has become a Ger-

man, an Italian, or a Jewish colony. It was a man Paul beheld on the coast of Macedonia. MAN is a larger and grander word than nation. Christianity knows no creed, class or country. Our mission is from the Son of Man to the sons of men, of every kindred, tribe and people.

Macedonia and all nations, seen and read in manhood's brighter light, stood then, as now, crying for the Gospel. The majestic sweep of Christianity over the Western world shows that the Apostle's vision was not the "baseless fabric of a dream," that vanishes away.

It is this higher vision of manhood which has written the best pages in the history of the Church, when it fired her heart to give the Gospel in largest measures to men. Look into the records of the Catholic church. Whose radiant tracks are these that, like rainbows on the face of a beclouded sky, shine on the bosom of her dark ages of persecution? Those of her matchless missionaries, like Xavier to the Indies, and others to Canada and the wild woods of the West, who subdued hearts more savage than the beasts with the sweet story of the cross. So have the Careys, the Judsons and the Duffs blessed the name of Protestantism, and saved it from running in the narrow ruts of bigotry, and sent it speeding in the grooves of love and consecration all around the globe. The hours of our lives that will set our names in the highest heavens will be they in which we plan and execute our noblest purposes to preach the Gospel in "*the regions beyond.*"

The Conversion of Lydia.

(Lesson February 10, 1884.)

By JOHN POTTS, D.D., MONTREAL, CAN.

Acts xvi: 11-24.

THE study of these verses carries us back to two very important events—one being the introduction of Christianity into Europe, and the other the founding of a Christian church in the city of Philippi. Lydia was the first Christian convert in Europe, and the first member of the church planted by Paul, at Philippi.

Very much of the character of a

church depends upon the faith and conduct manifested by those who constituted its earliest members. From the epistle subsequently sent to the Philippian church, we may safely gather that its members were worthy of the Christian name. With but one of that church have we to do at present.

I. The conversion of Lydia.

How much is involved in her conversion is an interesting question. Think of what conversion is: what it introduces to: what it qualifies for. The influence of Lydia's conversion is still alive and working for good. It is living in heaven, in the glorified woman, whose heart the Lord opened; and doubtless in many others saved through this historic record. It is still living upon earth, in those who have been blessed as they read or heard the artless story of her conversion.

1. What Lydia was morally. It is said of her before her Christian conversion that she worshipped God, feared God, bowed before and prayed unto God, and not to idols. If not a Jewess by birth, she was a proselyte, and identified herself with the Jewish worshippers in Philippi. She somewhat resembled Cornelius, the centurion, who was a devout and prayerful man before the visit of Peter to his house. Lydia is like many in our day who are not converted, and yet fear and pray unto God. They attend the house of God. They are not wicked in the grosser sense, not opposed to religion in the way of direct antagonism, and yet are destitute of its safety and blessedness.

2. Where this woman was converted. A quiet Sabbath morning scene opens before our vision. There is something beautiful in the sacred stillness of the Sabbath. On the bank of a river not far from Philippi, might have been seen a company of devout women gathered to worship the God of their fathers. That morning a few strangers found their way to the place where prayer was wont to be made. One of them was Paul, the apostle. He had a message from God for them. In the company was one who felt a strange interest in

the simple service of that day. It was the birth-day of her soul; the beginning of her spiritual life. How suited is the Sabbath service to such glorious work, and how common it ought to be!

3. How this woman was converted. Here is the description, and it is exquisitely beautiful: "Whose heart the Lord opened, that she attended to the things which were spoken of Paul." There appear in this case of conversion the agency of the Holy Spirit, and the instrumentality of gospel truth, the Lord opening the heart, not by the forces of Almighty Power, but by the gentle pressure of heavenly influence. God still seeks to open hearts for the saving reception of the word of life. Lydia did not resist the gracious operations of the Lord. The preached work had a good deal to do in the work of introducing this woman into the kingdom of God. It is not difficult to imagine the theme of Paul's address upon that memorable occasion. Judging from his discourses, as preserved in this book, we are safe in concluding that Jesus the Christ, Jesus the long-promised Messiah, Jesus in His atoning work, Jesus as the great subject of the Old Testament, Jesus as the only and the all-sufficient Saviour, would be His message to the company met for prayer that Sabbath day. Such is the history of Lydia's conversion, as preserved for our instruction and encouragement.

The lessons of her conversion, as compared with that of the jailer, are profitable for us to learn. We learn that there is diversity of operation in the work of the Spirit. To one the Spirit comes with the noiseless gentleness of the coming light of the morning. There is no extraordinary excitement. There is no convulsive agony. There is no pallor of deep despair. The light of the Spirit shines, and it is received, and the soul enters into the bright sunshine of the divine favor. While, to another, the Spirit comes like a mighty rushing wind, in a very tornado of conviction. We see this diversity in this chapter.

We learn that conversions may differ in form and surroundings, and yet be

genuine. How different the conversions of Lydia and the jailer, in their experience and attendant circumstances, while the one was just as genuine as the other! Should we not learn that in our Sabbath services we may expect conversions? There may be conversions elsewhere; there should be conversions in all our Sabbath services. In the two historic conversions of this chapter, we see the effect upon the families in leading those of each household to the knowledge of salvation.

II. *The incident of the damsel possessed with a spirit of divination.* How the scene changes as we look upon the female slave, under the power of the avarice of her masters, and controlled by the spirit of evil! Paul saw that she was under the diabolical tyranny of an evil spirit. He knew the superstitious influence exerted by this person, and that while her testimony was true, it was prompted by base motives. Paul, seeing the injury that might accrue to the cause of God by the approval of such a person, demonstrated the supernatural power of Christianity, and the supremacy of the Lord Christ, by commanding the evil spirit in the name of Jesus to come out of the damsel.

The record is that he came out of her the same hour.

III. *The arrest and imprisonment of Paul and Silas.*

The attack upon Paul and Silas was under the leadership and at the instigation of the masters, the joint owners of the slave, who had been dispossessed of the evil spirit. What a picture is here presented of the fury of the multitude, and the fiery opposition of the magistrates. The men, who sought to help and bless the people of Philippi, were publicly beaten and unmercifully imprisoned. The cause of God was not hindered, but rather helped by the furious persecution of the mob and the magistrates. The imprisonment resulted in the noble testimony concerning Paul and Silas, singing praises unto God at midnight, and in the hearing of the prisoners. It also resulted in the conversion of the governor of the pris-

on, and the introduction of his household into the church of Christ.

The Conversion of the Jailer.

(Lesson February 17, 1884.)

By B. M. PALMER, D. D., FIRST PRESBYTERIAN CHURCH, NEW ORLEANS.

And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.—Acts xvi: 31.

AMONG the passages of Scripture which explicitly declare the necessity of faith in the sinner's salvation, the text has the advantage of being a direct application of the principle in a concrete case. Christianity then, both in doctrine and practice, has but one answer to those who ask the jailer's question. Yet this is not the answer which human philosophy would have returned. It would never have dreamed of proposing to redeem a soul from guilt through the obedience of another.

I. *Why then in a scheme of grace is faith announced as the sole term of salvation?* The reply is that salvation includes deliverance from the punishment of sin, from its dominion, from its defilement, and finally from its being.

1. The first step therefore is pardon. But law can make no provision for this, without annulling its own authority. Even grace can only offer pardon to the sinner upon the full reparation to infinite justice through the expiatory sufferings and death of Christ, as his substitute under the law. Thus, pardon has been already procured, and needs only to be accepted. Hence the necessity of faith, or trust, in Him who has lifted the sentence under which we were condemned.

But a criminal may be exempted from punishment, who is not restored to favor; and the sinner cannot be accepted before God, unless invested with a righteousness that shall entitle him to this privilege. This too has been procured through the obedience of our Head. Nothing remains but to appropriate and make it our own, through the faith which becomes thus the sole and necessary term of salvation.

2. So far, the legal relations of the sinner only are changed: the next step is the renovation of his nature. The principle of sin must be broken within him, so that he may be delivered from the dominion of sin no less than from its guilt. This is accomplished in the New Birth, imparting spiritual life, and implanting the principle of holiness whereby the sinner becomes "a new creature" in Christ Jesus. From this flows our progressive sanctification, just as the line is generated from a moving point, in which the power of sin is daily weakened in the soul. In all this however Christ only fulfils the office of a king, "subduing us to himself" by the renewing power of the Holy Spirit. Hence again the necessity of faith in Him by whom the salvation, within as well as without us, has been wrought.

3. The salvation is not complete whilst a trace of sin remains. Its last stain must be removed, and its very being must be destroyed. This occurs at death, when we are perfectly transformed into the image of our Lord and are translated into the presence of His glory forever. But only those share in this blessedness of the Redeemer who are united to Him by a faith which "receives and rests upon him alone for salvation as he is offered in the gospel."

Faith, and faith alone, is thus the indispensable condition of salvation from sin; whether this be viewed with reference to guilt, or its dominion, or its defilement, or its presence and being.

II. *What now is this faith, which is the instrument of our salvation?*

1. It is a grace wrought within us by the Holy Ghost, a divine principle implanted in the new birth, the first sign of the spiritual life which has been infused. The sinner's constant mistake consists in spinning this faith out of his own reason, instead of receiving it as a gift from God.

2. The exercise of this faith is our own act; and it draws upon the whole contents of our being, bringing every faculty of the soul into play—and is the precise point at which the entire agency and responsibility of the creature are

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recognized in the matter of salvation.

3. Faith always includes repentance. They are the two poles of the same truth. Motion to a place always necessitates motion from a place. Faith is the movement of the soul to Christ, under the drawing of the Spirit; repentance is the co-ordinate movement of the soul away from its own sins. The measure of the one is the measure of the other.

4. Faith is the conveyance of the soul to Jesus Christ, and is the human measure of His atonement. The divine measure is the law which it has "magnified;" but the human measure is the faith which embraces it.

5. Faith is the bond, on the part of the creature, by which he is united with Christ, and made "partaker of the divine nature." It is therefore the root of all true obedience and comfort in God's service. It can never lead to the "filthy antinomianism," which says, "Let us continue in sin that grace may abound."

Conclusion.—The goodness of God in reducing the sinner's salvation to a single issue. It has always been His way. Under the first covenant, whilst the law covered man's entire nature, the temptation was restricted to one form, and Adam's obedience was subjected to a single test. So the sinner is shut up to a single issue. He has only to accept the salvation freely offered in the Gospel. Is it possible to conceive any offer more moderate, more simple, more reasonable, more easy than this? How much is the sin of rejecting this salvation aggravated by this fact?

The Thessalonians and Bereans.

(Lesson February 24.)

By "CLERICUS" [PRESBYTERIAN], BROOKLYN.*

These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched

*Dr. J. H. Vincent, who engaged to furnish the sermon on this lesson, found it impossible to do so and a clergyman who prefers to be known as "Clericus," has consented to take his place.—ED.

the Scriptures daily, whether these things were so.—Acts xvii: 11.

THESSALONICA was a maritime city of Macedonia, situated on the Thermaic Gulf (now the Gulf of Salonica), and rose into importance with the decay of Greek nationality. It shared with Corinth and Ephesus the commerce of the Levant. It was therefore an invaluable centre for the spread of Christianity; and the apostle to the Gentiles evinced great sagacity in seizing upon such strong and influential centres of trade and commerce to plant the Cross and infuse the leaven of the New Faith. Paul, in company with Silas and Timothy, visited the city during his second missionary tour. He found here many Jews—for, the world over and in all ages, they have been a *trading* race—and a synagogue, which was the first scene of his labors. He spent considerable time in this place making two, if not three visits, and gathering a large and flourishing Christian church, to which two of his epistles were addressed. It is still a city of commercial importance, with a population of 80,000 souls. Its numerous existing mosques, some of them very celebrated, were once Christian churches.

BEREA was also a large city in Macedonia, thirty-five miles west of Thessalonica, on the slope of the Olympian mountain range, "beautiful for situation"—commanding a fine view of the plain of the Axios and Haliacmon.* It was a fitting temporary retreat for Paul and his companions, after their narrow escape from the rage of the Jews of Thessalonica. But instead of rest and quiet, they went straightway into the synagogue of the Jews and boldly proclaimed the Word of God, and with marked success. "But when the Jews of Thessalonica" heard of it, "they came thither likewise, stirring up and troubling the multitude." It was deemed prudent that Paul should re-

*The site of this ancient city is occupied by the modern town of *Beria*, with a population of 10,000 souls. An American missionary, Rev. E. M. Dood, of Bloomfield, N. J., has spent a long life here in the service of the A. B. C. F. M.

tire to the sea, on his way to Athens; but Silas and Timothy remained.

We are now prepared to consider the text intelligently—the contrast in the conduct of these early converts—and some of the lessons taught by it.

The Bereans were more noble than the Thessalonians, for the reason that "they received the Word with all readiness of mind, examining the Scriptures daily whether these things were so." But justice requires that we *discriminate* here. For the Thessalonian Epistles clearly show that Paul did a glorious work in that wealthy maritime city; that his "manner of entering in," and the bitter persecution which Jewish bigots stirred up against him, "moved by jealousy," did not in the end hinder the good work; that they "had received the word, in much affliction, with joy of the Holy Ghost; so that ye were examples to all that believe. * * * From you sounded out the word of the Lord, not only in Macedonia and Achaia, but also in every place your faith to Godward is spread abroad." The fact is, the converts were chiefly *Gentiles*: "Ye turned to God from *idols* to serve the living and true God." The opposition and persecution came from the *Jewish* element in the city, whose national prejudices and unbelief arrayed them against the Gospel and turned them into violent persecutors, even as Paul himself had once been. It was this class, represented by the emissaries sent to Berea, who "stirred up and troubled the multitudes" pressing into the kingdom there, that we are to contrast with the Berean converts.

WHAT WERE THE ATTITUDE AND TRAITS OF CHARACTER IN THE BEREANS, NOTED AND COMMENDED BY THE SPIRIT OF INSPIRATION?

"They received the word with all readiness of mind." 1. They were not led away or prejudiced by the clamor of these Jews who came from Thessalonica to stir up opposition and seduce the people, in this inland, quiet city. Doubtless these agitators, and zealots of the Jewish faith and traditions, had marvellous stories to tell of Paul, and

his work in and flight from their city; and hesitated not to use deception and lying to gain their end. But these fair-minded Bereans, even the Jewish element which was attached to the synagogue, nobly resolved to *hear Paul and judge for themselves*. Hence they *flocked* into the synagogue when he appeared, and gave respectful attention to his message. A noble trait, and one not always and everywhere exemplified in Christian communities!

2. They not only *listened attentively* to Paul's preaching, but "they received the word with *all readiness of mind*." They put themselves in the attitude of recipients; they opened their hearts to its moral and spiritual influences, while the new revelation dawned on their minds, probably for the first time. For they had, for the most part, served "idols"; but the message which now came to them from "the living and true God"—a message of love, of mercy, of pardon for sin, and justification through the blood of the Christ, just shed on Calvary—thrilled their hearts with the power of a *new life*, as well as a *new doctrine*; and they heartily received it, and joyfully yielded themselves to its control; in a word, were "made willing in the day of God's power." Blessed attitude for a hearer of the Gospel! This "preparation of the heart" to receive the Word, is an essential condition of profitable hearing. Alas, how little is there of it on the part of the mass of our church-goers! They rush into God's sanctuary, as they go to their daily business, or to a place of entertainment, without forethought or special meditation, or heart exercises, and so listen mechanically to the Word, and then go away, it may be, wondering that they have not been interested in the preacher and that his message has made so little impression upon them! What a revolution in preaching and hearing would there be—what new and blessed power would the Word of God have on the Church itself, and on the multitudes of the unconverted who enter the gates of Zion—if the example of these early converts from idolatry

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were generally followed, "in that they received the word with all readiness of mind!"

3. "*Examining the Scriptures* daily, whether these things were so." Not only did these "noble" Christian men and women ("of men, not a few, and Greek women of honorable estate," who "believed,") hear Paul for themselves, and judge with all fairness of his preaching; but they did more: they deemed the matter of such present and eternal moment to them individually, as to lead them to look into it; to inquire and investigate and search after the truth, that they might ascertain "whether these things were so." (a) "To the law and the testimony." They did not accept hearsay testimony, either from the lips of Paul or of his enemies and traducers. They went to the original sources of light and authority. (b) They resorted to the *Scriptures*, and to them alone, to guide their minds on a subject so solemn and important as the soul's salvation. They did not dispute or reason, but simply sought to know the will of God as revealed in the Old Testament *Scriptures*; for they had not the New. They tested even Paul's teaching by the true and sole authoritative standard, viz., God's own inspired and written word. (c) They did this "*daily*,"

not once for all, not occasionally. Their faith, their religion, entered into their daily life, and they made the *Scriptures* their constant study and guide. Thus they were made *intelligent* Christians, and were able "to give a reason for the hope that was in them." They became "rooted and grounded" in Christian doctrine, and so could not be easily "shaken" or "moved." Hence they became "living epistles," shining "en-samples" of the new faith which they had espoused. And this "noble" type of early Christianity, formed in the midst of Jewish hostility, and idolatrous superstition and worship, has come down through the ages as a memorial and testimony, precious, inspiring, glorious.

Among the lessons taught us by this portion of Scripture we specify only three. 1. Much may be learned by the Church at large *from the spirit and conduct of regenerated souls at the time of their "espousals."* 2. It is all desirable to bring the Church (and the world also) *back to this sensible and primitive method of testing the doctrines and claims of our religious teachers.* 3. The "*daily*" habit of reading and searching the *Scriptures*, for light and guidance from God in all life's affairs, cannot be too frequently and earnestly urged, in the family, in the pulpit, and in the sanctuary.

PRAYER-MEETING SERVICE.

* By J. M. SHERWOOD, D.D.

FEBRUARY 6. — *Missionary Service.*
HINDRANCES TO THE CONVERSION OF ALL NATIONS. (ISA. lix: 1-2.)

WHAT ARE THE CHIEF HINDRANCES? A clear and just conception of the facts of the case is essential to an intelligent prosecution of the missionary work of the Church. The Master who calls her to this arduous service, does not disguise in the least the tremendous obstacles and difficulties which she must inevitably encounter. And He would have us "sit down and count the cost" — look the matter squarely in the face, as a business man would look at a business enterprise — and adapt the means and agencies to the actual condition of

things. "The romance of missions," has happily passed away, and the Church is settling down to earnest work, along various lines of action, and through agencies and channels shaped and adapted to the various fields and kinds of work embraced in the undertaking; thoroughly convinced that the conversion of the world to Christ is not to be brought about by simple zeal or enthusiasm, or by miracle, but by *hard, earnest, persistent work*, wisely and systematically done, in faith and prayer.

Among the Hindrances which we regard as most serious and everywhere felt, are these: 1. *The lack of deep, earnest sympathy with Christ on the part of His*

people. Look at His mission, life, death, and reign in heaven, and contrast the spirit and life and purpose of the great mass of His disciples! Put His spirit into the millions on earth who profess His name, even as it possessed the early disciples, and a single generation would work out the millenium!

2. *An evil heart of unbelief.* In spite of the promises; in spite of the signal triumphs of Christianity in apostolic times; in spite of the wonderful success of modern missions, the mass of disciples to-day have *no faith in the missionary enterprise.* The world regards it as visionary, fanatical—money, health, lives, sacrificed for naught; and millions to-day calling themselves “Christians,” have actually no truer conception. They look at it as a human enterprise. They fail to see that God, Christ, the Holy Spirit, prophecy, promise, and providence are all in it and behind it, and hence failure is impossible.

3. *The unconsecrated wealth of the Church.* It deadens piety, promotes a worldly spirit, eats out spiritual life, hangs as a dead weight. It is a curse and not a blessing. It bids fair to “swamp” the Church. Look at the Moravian church!

These three hindrances are sufficient for our purpose. We do not take into account *outward* hindrances—the condition of the heathen world, the vast extent of the work, almost exceeding the power to estimate it, the hostile forces arrayed against Christianity, or the untold treasures, the army of missionaries, and the world of educational and civilizing agencies demanded—because *these are as nothing* in comparison. The power, the means, the resources, the success, will not be wanting when God’s Church is ready for the work?

FEBRUARY 13.—THE PRAYER OF FAITH.
(James v: 15-16.)

FEBRUARY 20. — THE NATURE AND EFFICACY OF TRUE PRAYER.

(Matt. vii: 7. Luke xi: 9. John xi: 22.)

This subject is too large a one to be profitably covered by a single service, and so we propose to devote two successive weeks to it, securing thereby

both a fuller and a more connected view of one of the most radical and important themes that can occupy the thoughts and exercise the hearts of God’s people. The two branches of the subject are also so intimately related that we gain by considering them in connection.

1. *Prayer is simply a request preferred to God in the name of Christ.* It may be put into formal language and audibly expressed; or it may be the mute utterance of the heart. The form, the condition, the circumstances, are not material. God looks at the heart, and if that go out in the request, it is prayer, and He will hear and answer it.

2. *Faith is an essential element of true prayer.* “He that cometh to God must believe that he is, and that he is a rewarder of them that seek after him.” “Without faith it is impossible to be well-pleasing unto him.” All God’s “promises are yea and amen in Christ Jesus,” His moral perfections, and His promises, are so many *pledges* that He will keep covenant with His people in this matter. “An evil heart of unbelief,” will shut His ears, and excite His anger. To pray as a matter of ceremony; to pray and not have faith that God will make good His own word, is dreadful business! It is making “God a liar!”

3. *All true prayer is sure to be answered.* It cannot be otherwise and God maintain His veracity. He has unequivocally and unalterably committed Himself to this course. A proper request, offered in faith, is as sure of an answer as the rising of to-morrow’s sun is sure. God will answer in His own way, in His own time, by His own chosen methods (and who would have it otherwise?); but answer He *will*, at the moment, or in after life; in time or in eternity; directly in form or in spirit. Prayer once offered by a sanctified heart, in humble faith, and the answer is as certain to follow as if the event had already passed into history. “Seek and ye shall find; knock and it shall be opened:” “the prayer of faith shall save him.”

4. *God answers prayer in the way of means.* The age of miracles is past, but "supernatural answers to prayer" is the glorious inheritance of the Church to the end of time. But an agency or event is not miraculous because "supernatural." God does not dispense with means in the kingdom of grace any more than in the kingdom of the physical. His interposition sometimes may seem to be so direct and signal that we fail to trace the connection between the physical and the spiritual—between the blessing and the instrumental agency or process. But it is there nevertheless. We are in danger just now of drifting into a false view on this point. Dr. McCosh states the case admirably: "God commonly answers prayer by natural means appointed for this purpose from the very beginning, when He gave to mind and matter their laws, and arranged the objects with these laws for the accomplishment of His wise and beneficent ends, for the encouragement of virtue and the discouragement of vice, and, among others, to provide an answer to the acceptable petitions of His people. God, in answer to prayer, may restore the patient by an original strength of constitution, or by the well-timed application of a remedy. The believer is in need of a blessing, and he asks it; and he finds that the God who created the need and prompted the prayer has provided the means of granting what he needs."

FEBRUARY 27. — GOD'S METHOD OF DEALING WITH HIS PEOPLE. (Zech. xiii: 9.)

The wisdom, sovereignty, and power of the Supreme Ruler are nowhere more clearly and impressively set forth and illustrated, than in the fundamental methods which mark His government of mankind. What these methods or principles are, it is not difficult to determine from Scripture and Providence. And the choice of methods and the disclosure of them are made for the purposes of instruction and moral discipline.

Among these methods are the following:

1. *Agencies wholly inadequate, seemingly, to accomplish purposes so grand and infinite.*

2. *Instruments, "weak" and "foolish" in themselves, chosen to "confound things that are mighty" the wisdom, philosophy, pride, and wealth, of the world.* The simple "story of the Cross," from the lips of unlettered men, to revolutionize and convert this sin-cursed race and restore it to the image of God!

3. God's method is one to *compel faith*—the whole structure of the Supernatural rests on faith. (a) It is true in regard to the *Scriptures*. From Genesis to Revelation, we "see as through a glass, darkly." God gives light enough to discern duty, but not to satisfy a thousand anxieties. We must believe, trust, patiently wait, or perish. (b) *Providence* is a book full of painful mysteries. We cannot break the seals and interpret. Darkness that may be felt encompasses our path here. We are shut up to faith.

4. The Divine method is the method of *severe discipline*. By the way of the Cross to the Crown! Fellowship in suffering the condition of joint heirship in glory. "Whom he loves he rebukes and chastens."

5. God's method is one of *slow growth and development*. Light, grace, prosperity, favor, discipline, as we can bear it. As in nature: "first the blade, then the ear, then the full corn in the ear."

6. God's method of dealing has respect to that *system of rewards and punishments* which forms a part of His moral government. Sin and misery, virtue and happiness, obedience and reward, are so conjoined in this life, that no man can mistake the will of God, or reasonably doubt that the law of eternal rectitude is bound ultimately to prevail.

7. Occasionally by "*terrible acts of righteousness*," God reveals Himself to the nations, "that all the earth may know there is a God in Israel."

HOMILETIC STUDIES IN THE BOOK OF HEBREWS.

By REV. D. C. HUGHES.

GENERAL TOPIC: THE PATRIARCHAL PERIOD.

Text: Hebrews xi: 21, 22.

SPECIAL TOPIC: JACOB AND JOSEPH.

Introduction. Though the details of the life of each believer named in this chapter are rich with instructive lessons, our rapid view of the whole necessitates the treatment of but a few of the salient points in each case.

I. JACOB.

1. *His two acts of faith.* (V. 21.)

(1.) The bestowal of the patriarchal blessing upon both the sons of Joseph. This raised them to the dignity of an equal footing with the sons of Jacob himself, and hence entitled them to an equal share in the land of promise. A knowledge of the divine will, in respect to these two sons of Joseph, was necessary in order to make this change—a knowledge which implied that the patriarch was now under the divine guidance, and that his faith in the fulfillment of the divine purposes was clear and strong.

The prophetic spirit which accompanied the bestowal of the patriarchal blessing was another marked evidence of Jacob's faith.

At the advanced age of one hundred and forty-seven years, bowed and infirm, he is able to draw a graphic outline of the character and future destiny of his remote descendants. With a clear spiritual vision, he notes the *impulsiveness* of Reuben and of his tribe; the *cruelty* of Simeon and Levi; the *lion-like supremacy* of Judah; the *causing* of Dan; the *location* of Zebulun, "at the haven of the sea;" the *strength* of Issachar; Gad's exposure to the enemy's invasion, having chosen his inheritance on the east of Jordan; the *fatness* of Asher, thus referring to the productive districts by the Mediterranean, from Carmel to the Phœnician boundary; the *gazelle-like fleetness* of Naphtali, and the double inheritance given to Joseph in the two tribes of Ephraim and Manasseh. These

features are so clearly borne out by the history of those tribes, that Knobel and other rationalistic interpreters have sought to cast a doubt upon the genuineness of this narrative on the very ground of its prophetic accuracy!

(2.) Jacob's second act of faith is his "worshipping, leaning upon the top of his staff." Though mentioned by the apostle as subsequent to the blessing of the sons of Joseph, it would seem to have preceded it according to Gen. xlvii: 31. Here occurs an interesting question of biblical criticism. The Septuagint version, followed by the apostle, renders the Hebrew by the word "staff," while in our version it is rendered "bed." It is simply a question of Hebrew vowel-pointing, which was not introduced until after the fifth century of our era. Before the introduction of vowel-points, either rendering could have been made, according to the judgment of the interpreter, inasmuch as both words were precisely alike without the vowel-points. The Alexandrian scholars, who rendered the Old Testament Hebrew into Greek nearly three hundred years before Christ, read the Hebrew word *mat-teh*, rod or staff, with which agree the Syriac and the Italian. There is also a conflict between the respective translations of this verse in the Douay and Protestant versions. The former renders it: "By faith Jacob blessed each of the sons of Joseph, and adored the top of his rod;" the following note being appended: "The apostle here follows the ancient Greek Bible of the seventy interpreters (which translates in this manner: Gen. ch. xlv: 31), and alleges this fact of Jacob, in paying a relative honor and veneration to the top of the rod or sceptre of Joseph, as to a figure of Christ's sceptre and kingdom, as an instance and argument of his faith. But some translators, who are no friends to this relative honor, have corrupted the text by translating it, *he worshipped, leaning upon the top of his staff*; as if this circumstance of leaning

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upon his staff were any argument of Jacob's faith, or worthy being thus particularly taken notice of by the Holy Ghost."—"Holy Bible:" Pub. with the approbation of the Most Reverend John Hughes, D.D., Archbishop of New York: 1853. According to the Greek version published by Dr. Scholz, a Roman Catholic Professor of Sacred Literature at Bonn, and also according to the text of the Septuagint version, an exact and literal rendering would be: "And (Jacob) worshipped upon the top of his staff." To follow the Donay translation is to omit unwarrantably the important Greek preposition, and thus wilfully change the construction of the sentence, and impute to the aged patriarch an act unworthy of his faith, and to the passage, a signification which the apostle never intended.

After this digression, it is only necessary further to remark that the spirit of worship to which the apostle here refers, as an evidence of the reality of the faith of the patriarch, touchingly suggests one of the most essential features of genuine, Scriptural faith, namely: a devout reverence for the true God.

II. JOSEPH. (V. 22.)

1. *His two acts of faith.*

(1.) Concerning the deliverance of his people from the land of Egypt. "By faith Joseph * * * * made mention of the departure (lit. exodus) of the children of Israel." The word rendered "made mention" literally means, "he reminded" them. This is the sense in which it should here be taken; for he, doubtless, refers to the promise of God to Abraham (Gen. xv: 13), that after his seed should be a stranger in a land not theirs, and should serve them, and should be afflicted for four hundred years, * * * "AND AFTERWARDS they shall come out with great substance." Believing with implicit faith this divine promise made to his illustrious ancestor, Joseph, in his last days, gave evidence of his confidence in God's word; which confidence had characterized him from his early youth, and which enabled him to main-

tain the integrity of his religious life in severe temptations and in all the stages of his eventful career.

(2.) Concerning the ultimate burial of his body in the land of Canaan. To use the pertinent words of quaint Matthew Henry: "Now Joseph gave this order, not that he thought his being buried in Egypt would either prejudice his soul or prevent the resurrection of his body (as some of the Rabbis fancied), but to testify (a) that though he had lived and died in Egypt, yet he did not live and die an Egyptian, but an Israelite; (b) that he preferred as significant burial in Canaan to a magnificent one in Egypt, * * * ; (c) to assure them that God would be with them in Egypt, and deliver them out of it in his own time and way."—HENRY, *in loc.*

MISQUOTED SCRIPTURES.

No. XV.

BY TALBOT W. CHAMBERS, D.D.

1. IN Gen. xxxvii: 35 Jacob is reported as saying, "I will go down into the grave unto my son mourning." A more correct version is, "I will go down to my son mourning into Sheol." This is the first of the sixty-five instances in which the proper name *Sheol* occurs in the Old Testament. It is a precise equivalent of the Greek *Hades*, which is found ten times in the New Testament. The word never means *grave*, for which the Hebrew has a term uniformly used to denote the earthly receptacle of a dead body, but always the place of departed spirits, whether good or evil. It thus distinctly conveyed the idea of the soul's existence after death. The patriarch's conceptions of this unseen world were doubtless dim and vague, but he expected to meet Joseph there, and his use of the word is quite inconsistent with the notion that death is the extinction of the whole man.

2. In the painful narrative given in the thirty-eighth chapter of Genesis, a certain locality is described as "an open place" (verse 14), and "openly" (verse 21), but it is generally agreed that the original is more definite, and means in

the first instance "in the gate of Enayim," "and in the second "at Enayim." The term rendered "harlot" in verses 21 and 22, is not the same as the one so rendered in verse 15, but very different. It means a woman dedicated to impure heathen worship. The custom indicated by this term was prevalent among many of the ancient heathen, and still survives in modern India, where it is not uncommon for parents to train a daughter in song and dance, and take her to a temple with the distinct understanding that while there her person shall be at the service of the priests. A distinguished missionary tells me that to have a daughter so employed is deemed an honor, and that a girl, after spending years in the temple, may return to her home and be respectably married.

3. In Genesis xxxix:6 we read of Joseph, that he "was a goodly person and well-favored." The original is literally, "fair of form, and fair of appearance," meaning doubtless that both in his figure and his countenance he was attractive. The mention of his personal charms is not idle, but helps to account for the keen and insidious temptation to which he was subjected, and which he overcame with such pious simplicity and heroic fortitude.

4. In Genesis xl: 16, 17, we read of "white baskets," in one of which "was all manner of bakemeats" for Pharaoh, a statement that is rather confusing. The first phrase, according to the ancient versions, should be "baskets of white (i. e. fine) bread," the color of the baskets being of much less importance than that of their contents. The other phrase contains no reference to *meat*, in the modern sense of that word, but simply means, "all manner of food for Pharaoh, the work of the baker." The point of the statement is that the symbol of the chief of the bakers' doom was drawn from his occupation, just as the symbol of the chief butler's restoration was from his.

5. In Jacob's invocation upon Joseph's

children (xlviii: 15), he speaks of the Most High, as "the God who fed me all my life long unto this day." The verb here is very inadequately rendered. The Lord had done a great deal more for the patriarch than provide him with food. The true sense is, "who hath been my shepherd," a vivid and suggestive image often found in the Scripture. See Ps. xxiii: 1, where the Hebrew is the same as here, with the addition of the suffix of the first person. To act as a shepherd to any one is to furnish him food, guide him in his way, defend him from all foes, in short do for him everything that he cannot do for himself. The change suggested here has been made with great propriety and beauty in the Revised New Testament in Rev. vii: 17, where we read, "The Lamb which is in the midst of the throne shall be their Shepherd."

AUTHORSHIP OF THE EPISTLE TO THE HEBREWS.

No. III.

By G. W. SAMSON, D.D.

DELITZSCH, of the German speculative school, and Canon Farrar, of the English Broad church, are quoted, perhaps too confidently, as throwing just doubt on the authorship of the Epistle to the Hebrews. Half a century ago, Hug, the most masterly scholar of the German Catholic church, and Stuart, the equally masterly leader of the American School in biblical criticism, independently of each other, spent years of exhaustive research as to the Epistle to the Hebrews; and from common and convincing testimonies met every objection, and established by unquestionable historic testimony its authorship by Paul. In this day, when speculative doubt is so fostered, and when historic writers are treated as if they too were but speculators, a glance at the unbroken and demonstrative chain of testimonies, as traced by logical minds in each important era of Christian history, claims impartial review.

It is found that in the Oriental church, including all Asia and Greece, the lands where the New Testament

*As it is given in the margin of the authorized version.

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records were read in their original language, no suggestion of doubt as to the Epistle ever arose. In the Roman church the strongest confirmation was given in the first century; in the second century the ambition of rival leaders led to speculative objections; those have reappeared in different ages; they found chief voice in the Jesuit order after the Council of Trent; and have been most fully replied to by its now revered scholars. In the Alexandrine, the third and intermediate school, amid all the rivalries of the Eastern and Western churches, these objections were first met and were fully replied to by the men best qualified to be impartial.

The chief testimony as to the Epistle to the Hebrews is that of Peter (2d Pet. iii: 15, 16), in which three classes of testimonials are apparent. First, Peter addressed the "diaspora;" the term used in the Greek translation of the Old Testament, by John (vii: 35), by James (i: 1), by Peter (1 Pet. i: 1), and by Josephus, to designate the Jews scattered among the Gentiles. Peter indicates a special letter of Paul's addressed to them; and that letter was distinct from his other Epistles, and could have been only this to the Hebrews. Second, the *subject* of that letter was a *special* one; showing that "the long-suffering of the Lord is salvation." A careful examination of the Greek original will show that there are in verse 15, seven special words, used by Peter in Paul's significations. Chief among these are "hegeomai," account; "soteria," salvation; and especially, "makrothumia," long-mindedness; used in the *moral* sense only by special writers in the later ages; peculiar to Paul, and apparently borrowed from him by Peter. This *subject* is specially the theme of the Epistle to the Hebrews (ii: 1-4; iv: 1; vi: 9-12; ix: 14, and xi: 3-38.) Third, this Epistle, with others, was copied, distributed and "wrested," apparently in this age of the apostles themselves.

The apostle Peter makes it clear (2 Pet. ii: 14, 15), that, during the life of Paul, his several epistles were copied

and distributed generally; so that they were in the hands of even the unlearned and unstable; while, too, they had authority as inspired "Scriptures." Clement, the third bishop of the Roman church, from A.D. 92 to 102, during John's life, wrote his Epistle to the Corinthians, quoting Paul as his authority. Eusebius alludes to his quotations from the Epistle to the Hebrews, and Stuart has ranged, in parallel columns, the original Greek, showing in Clement's epistle seven direct and eleven indirect quotations from the Epistle to the Hebrews. In the year A.D. 140, there came to Rome two marked young men. One was the brilliant Marcion, whose father, a disciple of Polycarp, a pupil of John, was obliged to exclude his son from his church, near Smyrna, because of youthful improprieties; who, exiling himself, sought at Rome admission to the Christian Church, but failing, resolved on opposition to its faith. The same year there came to Rome from Alexandria, a speculative youth named Valentine; and the two found kindred congenialities of mind and heart. Marcion declared that the gospels could not be harmonized; and that Luke's, declared historic, must rule as authoritative. Of the fourteen epistles of Paul, found as authentic in the Greek original and in the Syriac translation, used in Christian churches at that era, he accepted only ten. The objections to the Hebrews, as Hug has shown, were from the first substantially the same: that Paul had not, as in other epistles, prefixed his name to it; that in ii: 1-5, the term "us" is in conflict with his declaration that he personally did not receive his view of gospel truth from the apostles; that in xiii: 18, he seems to have an affiliation with the Palestine Jews; and that the style of thought differs from Paul's in his other epistles. To the first objection, Clement, of Alexandria, in the third, and Eusebius, in the fourth century, quote in reply the statement of Pantenus, the first head of the Alexandrine school; who, at the very time Marcion was suggesting his speculative

doubt at Rome, made this statement, as Clement writes: "As our worthy presbyter has already said, 'Since the Lord himself was sent as the apostle to the Hebrews, Paul, being an apostle to the Gentiles, on account of modesty, does not subscribe himself as the apostle to the Hebrews; both out of reverence for his Lord, and because, being a preacher and an apostle to the Gentiles, by a kind of supererogation he wrote to the Hebrews.'" As to the other objections, they are purely speculative, and the suggestion of individual fancy; and have been replied to fully, as Hug states, in every age when doubt has been revived. Paul was constantly visiting Jerusalem, comparing views with his fellow apostles; he declares that in common they were inspired for their respective work; but he always, as a preacher, sought out the Jews first; and the reasoning of the Epistle to the Hebrews is just what might be expected from him, as men like Grotius and Webster, masters in address to different classes and varied nationalities, have specially observed. The simple allusion to Timothy and to Italy in the close of the epistle (xiii: 23, 24) is a testimony, purely *internal*, as masters in reasoning have in different ages observed, more than outweighing all the internal objections ever suggested.

It would be easy to trace the history of speculative doubt, confined, as Hug painfully notes, almost exclusively, to rivals for preferment in the Roman church; how Jerome, taught by thirty years' residence among Greeks and Syrians in Palestine, was overruled in making up the Latin Vulgate from the imperfect versions made in different parts of the Roman Empire; how the Jesuits, securing, against the scholarship of their own church, the decree of the Council of Trent, A.D. 1546, making the Latin Vulgate (imperfect, as all Roman scholars from Jerome down to Ximenes had declared), to supersede the Greek originals; and how then, obliged to seek support for their position, they employed successively men like Simon, A.D. 1671 to 1695, and Astruc, A.D.

1753, to revive the early speculative doubt, to which men like Bossuet, in the school of the Sorbonne, fully replied; how the German rationalistic school from Bengel took up the Jesuit attempt, as Milman has shown in his Latin Christianity; how now the English Broad Church and a few leaders in the Scotch and American churches, are repeating these speculations, while at the same time they are replied to by men like Huber, Hefele and Dollinger, opposers of the Jesuit triumph in the doctrine of Papal Infallibility, as also by men like Dean Burgon, in the historic Church of England.

Plato relates how Socrates declared that, when a youth, he had all the skeptical doubt as to God and His truth taught in nature, which, in thoughtful minds, are the essential transition from traditional to individual faith; but, he said, he was thankful that he had kept in his own breast his doubts till they were solved; for, to have proclaimed them would have committed him to them, and would have made him a false guide to his countrymen, who needed well-grounded faith, not demoralizing speculation.

A SYMPOSIUM ON EVOLUTION.

IS THE DARWINIAN THEORY OF EVOLUTION RECONCILABLE WITH THE BIBLE? IF SO, WITH WHAT LIMITATIONS?

No. II.

BY JOSEPH T. DURYEA, D.D.

EXPOSITORS are often admonished not to modify their interpretations of Scripture in order to adapt them to current theories in science, which are yet only hypotheses; but to wait until they are directly or indirectly confirmed as truths of science by observation and experiment. The advice is pointed by the homely proverb: "Do not prepare to cross a stream until you get to it!" The counsel is prudent, and, in many cases, wise. And yet there may be some instances in which it does not apply. There have been theories propounded in the past, and for a long time entitled

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to rank only as hypotheses, not reached by induction, nor sustained by the agreement of deductions from them with facts and implications of facts, which, nevertheless, were made probable by induction, and advanced more and more toward certainty by the steady increase of the agreement of deductions from them with known or newly-discovered facts. These theories have involved the negation of that which the Scripture had been understood to affirm, or the affirmation of that which the Scripture seemed to negative. And since the "trend" of investigation was constantly in the line of confirmation, the result has been anticipated. The traveler has not come to the stream, but he has seen signs that there is a stream shortly to be crossed. In such cases, it has been thought well by expositors to re-examine the words of Scripture to find whether those who spoke or wrote them may not have had in their minds such conceptions and judgments as were in harmony with the coming truth, although they did not and could not anticipate and affirm it. If, by a fair interpretation under the laws of language and thought, they could discern in the words fit forms of expression for ideas and predicates in accord with the recent truth, they have set down an alternate over against the received exposition.

And they have done this for two ends. First, that they might relieve their own minds from a growing apprehension that there must be an inevitable conflict between the accepted meaning of Scripture and scientific propositions more and more likely to be proved to be true. As soon as they have gained a point of view from which they could discern the ground of a reconciliation, their minds have come to rest. There can be no other rest for active minds than the repose which comes through the congruity and consistency of the various affirmations they are rationally bound to make. Second, that they might relieve the minds of others from the necessity of doubt. The men of science have preliminary evidence on

which they base hypotheses; and, holding them provisionally, they proceed to develop and verify them; meanwhile they perceive their disagreement with the apparent teaching of the Scripture, and by as much as they affirm judgment as to the probability of the truth of the theories, they, at least, suspend judgment as to the truth of the doctrine of Scripture. And if it relate to essential and vital matters, the suspense of faith is serious, to say nothing of the effect on belief in the rest of Scripture of a doubt in respect of any part of it. For the use of faith is not merely to affirm truth for the satisfaction of the appetite for knowledge, but to work it into the practical convictions and motive forces which determine character and life. And all this is true of those who teach science, and of their pupils, and of the people in so far as interest leads them to listen or read, and learn what scientists know and believe.

It certainly has been good service to these, which the expositor has rendered who has been able to show that there is a possible rendering of Scripture, which is in harmony, on the one hand, with thought that can be consistently attributed to the speaker or writer, and on the other hand, with the theories which have gained the ground of probability, and seem to be moving right on to the ground of certainty.

It is the opinion of very many that the theory of Darwin has been advanced to the stage of strong probability, and that the indications are that the progress of scientific observation and reasoning will confirm it. It is held by many scientific men confidently, by others provisionally, by others with several important modifications. And it is evident that it is received by multitudes of people, who are not able to comprehend the force of the considerations which favor it, any more than they are able to estimate the difficulties in the way of the establishment of it.

The question has been asked, How far is the theory probable, and to what extent does it require us to modify our views of the teaching of the Scriptures,

if we have hitherto interpreted them under our ideas, formed from our acquaintance with the method of nature, as we suppose it to be?

Darwin is a specialist. He favors the comprehensive theory of evolution as expounded by Herbert Spencer. But he attempts to verify it only within his own field of "observation and reflection." He, accordingly, does not try to account for the origin of life. He assumes the existence of a few simple forms, "perhaps only one." He maintains that from the one or the few, by a gradual process of development, all species of plants and animals have been derived, and that from some one of the latter the human race has descended. This process he has outlined. Every form of life tends to grow and produce new forms. The offspring tends to adhere to the type of the parent, and also to vary slightly from it. The tendency is not manifest in every individual, but in some one, or, possibly, in several at the same time. The increase of individuals of every kind is in excess of the provision for life. There ensues a competition for place and sustenance. In this "struggle for existence," those forms which vary in such a manner as to gain advantages by closer adaptation to the conditions of life, survive, multiply, and impart to their offspring their traits; and by the subsequent interbreeding of similar specimens these traits become more and more distinct, until they are sufficiently peculiar to be regarded as the marks of a class or *species*. The "species," however, is not "marked off" by diversity of origin, but of traits. It is not a species, therefore, in the sense of the old naturalists. The interaction of the form in its variations and the conditions of life favoring it and leading it on in the course of its development, is termed "natural selection." In the animal kingdom, natural selection is aided by "sexual selection." The forms which have advantages by variation pair, and perpetuate and intensify the variability, until the variety has advanced to the degree which is regarded as specific.

All along the course of development, it is further maintained, there have been modifications of the conditions of life by geological changes, and accompanying differences of climate, etc., and these have increased the tendency to variation and given new directions to natural selection. And by the movement of the forces of life under the guidance of these laws of nature, which in their combination have become very complex, there has been a steady advance, upon the whole, from lower to higher forms, until at length man has appeared, the last and the highest.

In his "Descent of Man" Darwin attempts to trace the genesis of the mental and moral faculties in man by the method of development. He does not try to explain the beginnings of these as manifested in the lowest forms of animal life. He says: "In what manner the mental powers were first developed in the lowest organisms, is as hopeless an inquiry as how life first originated. These are problems for the distant future, if they are ever to be solved by man." He admits that "there can be no doubt that the difference between the mind of the lowest man and that of the highest animal is immense." But he affirms, "The difference in mind between man and the higher animals, great as it is, is certainly one of degree and not of kind." He has shown the analogy between the powers of animals and some of the powers of man. But he has given no satisfactory account of the rise of the distinctive rational and moral powers in man. Neither has he given a convincing account of the origin of language.

The effort to fill the blank between the powers of the highest animal and the lowest man, is a pure speculation. There can be no observation of facts as *data* for a delineation of the process of development from the one into the other. Use may be made of the facts of mental action observed among the lowest races of man. But Mivart and others have shown that these have not been properly observed. And it is not yet proved that the debased races are

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not degenerate specimens of mankind. The appeal to the fact that the mental powers come into exercise gradually in the individual is without force. As, *e. g.*, when Darwin says: "If it be maintained that certain powers, such as self-consciousness, abstraction, etc., are peculiar to man, it may well be that these are the incidental results of other highly-advanced intellectual faculties; and these, again, are mainly the result of the continued use of a highly-developed language. At what age does the new-born infant possess the power of abstraction, or become self-conscious and reflect on its own existence?"

No one denies the development of the mental powers of the infant. But development in this case is simply the becoming explicit of that which is implicit. The infant is a rational being, at the start. Does the fact that the body of the infant develops into the organism of a complete man, of itself prove the physical evolution of man? Neither does the growth of mind as existing, prove that mind came to exist by evolution.

Such is the theory of Darwin. The ground on which he rests may be deemed to be sufficient to support belief by some. But it cannot be said to be verified. It is true a very distinguished visitor to our country has affirmed that it is as surely demonstrated "as the Copernican theory of the solar system." Yet when Hæckel wished to have it taught for scientific truth in the public schools of Prussia, Virchow withstood him, and declared it could not be honestly done. And as to the essential elements of the hypothesis, there is not now agreement among men equally capable and informed. Wallace differs with Darwin, Mivart with both, Gray with one or the other, and Dawson with all.

Indeed, the nature of the problem and the sources of proof are such as to cause the expectation that the theory will remain for a long period in a very crude state, and dependent on scanty evidence. The process by which nature has come to be what it is was concluded before

observation was possible. And it cannot be repeated by experiment. The nearest approach to a scientific test of any part of it, as set forth in the hypothesis, is in the treatment of "Plants and Animals under Domestication." But artificial selection in order to produce varieties is not natural selection, nor sexual selection according to the terms of the theory. And this has shown only that the limits to variation are not so narrow as had been supposed, and accordingly the concept of species has to be modified. A portion of the reasoning is from analogy, the most difficult of all arguments to manage correctly. Another portion is by inference from inferences depending on inferences; or, as the logicians say, by noting the marks of the marks of the marks. The data are the traces left by the process as it advanced. And by the confession of all, these have been under such conditions as necessitated the obliteration of many of them when or after they were made. It will take time to decipher accurately those which have been found, and to search for those which remain undiscovered.

Although, as we have said, the theory has been favored to a greater or less degree by many scientific men, there is a very respectable number who favor it only in part. Some of them consent to the probability that the "method of nature has been continuous" from the lowest plant to the highest animal, but leave man out of the series as "a being apart." Others include man in so far as he is animal, and suppose that intellect, sensibility and will, and the moral elements in these, constituting together with self-consciousness his personality, came to him by special endowment immediately from the Creator.

It is noticeable that there is less dogmatism on the part of the advocates of the theory than formerly. And it is evident that the temper with which it is considered is more critical. The first enthusiasm accompanying what seemed to be a fresh and important discovery is cooled somewhat, and there is an opportunity for a calmer judgment. And to

a judicial mind, many of the weak places in the argument seem weaker than they once did. Variation in small degrees will not answer. Natural and sexual selection falls short. And the geological changes posited are in need of revision.

There will not be space to enumerate the difficulties which beset the theory. They have been presented ever since the announcement of it, and have recently been pressed by several able critics. Some of them seem to be insuperable. Let any one, for example, try to picture the successive changes by which an animal so different as to structure and mode of propagation was transformed into a mammal, and he will perceive how serious they are. The most important point, however, for our present purpose is this: The hypothesis is a theory of method, and not of causation. It is true, certain causal elements are introduced into the account of the process of evolution, but these are not primary but secondary. They may pertain to the "*causa sine qua non*," but not to the efficient cause. It is true "laws" are affirmed. But we have long ceased to be imposed upon by the phrase "laws of nature." A true cause is an agent. It does something. It may be simple or complex, one force or many forces concurring. A law is an abstraction. It does nothing. It is an intellectual expression of the mode in which a cause operates.

Darwin has no exposition of the cause or causes of evolution. The questions are not answered: What makes life? What makes heredity cleave to the type? What makes variation? What makes organisms plastic to environment? What co-ordinates the series of variations with the changing conditions of life so as to secure progress from lower to higher organisms?

Darwin has not attempted the task of Herbert Spencer, assuming that the worlds, all life, intelligence, sensibility, will, personality, were implicit in simpleatoms of one kind, and one or two forces pulling and pushing, and attempting to show how these, by involu-

tion and evolution, became explicit in the existing universe. It is open to any one to entertain Darwin's theory without assenting to Spencer's. With the latter, accordingly, we have no present concern.

And this brings us to the question: If he shall accept the theory of Darwin, will he be able to reconcile it with the teachings of the Scriptures? Up to a certain point, we think he will; but beyond that we think he will meet with difficulties which certainly seem at present to be insuperable.

1. He will be able to reconcile the theory with all the postulates concerning God assumed in the Scriptures and affirmed by consistent theists. He accepts the theory as an exposition of method. He is free to find in God the efficient cause, and to regard the method as the method of *creation*. To him the energy at the center of all things from the beginning is not the "unknown and unknowable," but that of a personal agent, whose will is the fountain of all forces, whose intelligence, wisdom and skill have been expressed in the method of the genesis and ongoing of the universe. He finds, too, the same grounds for inference to design, purposive adaptation of things to things, in the process of evolution as the elder theists found in the order, arrangement, and fitness of things to things, under the old conception of the mode of creation.

Again, he is at liberty to conceive the agency of God as manifest in one way at the beginning, and in another way subsequently; or he may conceive it to be similar throughout. He can think of God as issuing and sustaining forces limited to definite modes of operation, and so combining them as that they would produce the actual universe; or he can think of God as immanent in the universe, energizing always and everywhere, according to fixed modes from which He will not ordinarily depart.

Or, once more, he may distinguish between the method of creation and the method of providence, and think of God as introducing forces and limiting their operation by modes, then using

them according to their modes up to a certain point, and at that adding new forces with their proper modes, and so on until the completion of the system of the universe; and then and thereafter working only in and through "second causes," according to their laws. This view is not acceptable to some scientific men, who are jealous for the "simplicity and continuity" of nature; but it is for them to account for nature without it, and this, so far, they have failed to do. It seems to be the most consistent with our present knowledge. The method of the origin of the universe may be conceived as the evolution of whatever is involved up to a point at which all is unfolded, and then the introduction from the creative energy of whatever may have been necessary to another movement; and so on to the end. This theory does not compel us to get life out of matter and force, instinct out of life, and mind out of instinct, and free-will out of necessity.

2. One may accept the theory of the evolution of species and find it to be in agreement with the teaching of Scripture in the introduction to the book of Genesis 1: 1; ii: 3. Of the origin of the universe the theory affirms not the cause, but the method. The fragment of Scripture affirms not the method but the cause. They may pass into each other without collision: they do not need to be "reconciled." Glance at the record: "In the beginning God created the heaven and the earth. * * * And God said, let the earth bring forth grass, the herb yielding seed * * * and the tree yielding fruit. * * * And God said, let the waters bring forth abundantly the moving creature that hath life, and fowl. * * * And God created great whales, and every living creature that moveth, * * * and every winged fowl. * * * And God said, let the earth bring forth the living creature after his kind, cattle and creeping thing, and beast of the earth. * * * And God said, let us make man. * * * So God created man." There is here a continual refer-

ence to causation; there is not a word in reference to the mode of creation, unless we seize upon a few forms of expression, such as this, "Let the earth bring forth;" and these favor the idea of evolution.

3. In the first document, ii: 4; iv: 26, there is an account of the origin of woman, which, if taken literally, cannot, so far as we now see, be set into agreement with the theory. In this it is implied that Adam was the first man. And there was not a woman. According to the theory, the human species came by numerous gradations from a lower species, and when it finally attained its rank, it must have been in many individuals, and these of both sexes. If, as has been suggested, the theory be modified, and it be supposed that from the species of mankind, as yet only the highest among animals and endowed with superior instincts, two individuals were taken, and by a fresh creative act supplied with the elements of a rational and moral nature, and in this manner the "Adamic race" was constituted, this does not remove the difficulty. For the Scripture account implies that the man was alone, and says, "There was not found an help suited to him." It proceeds to refer in a veiled manner to the creation of woman. It may be said that this need not be taken literally. Yet, taken in any way, it certainly implies a special act of creation for woman. It may be said that the whole passage is poetical, and not to be regarded as giving information, but designed for moral effect. But this only shifts the difficulty, for it is taken as literal to some extent elsewhere. In an epistle in the New Testament, there is an allusion to it, and it is made the basis of an exhortation. On the fact that the man was first formed, and afterward the woman, is laid down the precept, that woman is not to assume "authority over man." There must be discovered a principle of interpretation different from that which has been hitherto adopted, before the difficulty here presented can be removed.

4. The strict adherent to the theory

of Darwin cannot reconcile it with the Scripture teaching concerning the primitive state of the first man. It is true, the Scripture does not describe it as the theologians have done. But leaving their extravagant views aside, and keeping to the moderate and sober affirmations of the sacred writers, we cannot bring these into accord with the implications of the theory. They plainly teach that man was created with a moral nature in its integrity; and their conception of morality is not coincident with the idea of an egoistic eudæmonism balanced by an altruistic utilitarianism. It may as well be said at once and for all, to end the matter, that the theory of evolution cannot furnish a principle of ethics which either Scripture or the moral judgment of man will approve. According to the New Testament, God is revealed in Jesus Christ, His life and teachings. And the record runs: "God made man in his own image," and "upright." The ethics of the life and teaching of Jesus Christ are not the ethics of evolution.

Those who modify the theory, and conceive the progenitor of the Adamic race as specially endowed with a true moral nature in its integrity, precisely as others have conceived the first man created by "fiat" to have been endowed, may evade the pressure of the difficulty.

5. It need hardly be said that the strict adherent of the theory of Darwin cannot reconcile it with the Scripture teaching concerning the fall of man. According to it, mankind came gradually into the possession of such moral attributes as they have, and attained by degrees their equipment for complete moral action. If, therefore, man ever fell, he "fell upward." And if, as the theory implies, evolution is ever from the lower to the higher, it is not easy to see how it can provide for universal degeneracy. It cannot be by reversion to the type. For the type is not attained until the individuals rise to the distinction of a species, and then reversion is only that of a variety to the average form.

It may be said that the account of the

fall is allegorical. But this only shifts the difficulty. For in the New Testament some very dogmatic affirmations are based on the narrative of the fall. There is a basis of actual history under the form of the narrative, even if it be largely symbolical, according to the view of the New Testament writers.

Those who modify the theory and suppose the first man of the Adamic race to have been taken up at the end of the process of evolution and endowed and started on his moral career precisely as he would have been according to the common view of creation, may consistently accept all that the Scripture teaches concerning the fall and its consequences.

ON THE STUDY OF LATIN HYMNOLGY.

No. II.

BY REV. SAMUEL W. DUFFIELD.

THE earliest Latin hymn, of which we have knowledge, is the anonymous *Te Deum Laudamus*. It was supposed to be original with Ambrose or Augustine, and has been sometimes assigned to Hilary of Poitiers. The fact appears to be that it comes from an old Greek chant, and that, like the *Magnificat*, the *Benedicite*, and other Latin expressions of praise and worship, it is far older than its present shape.

Hilary (d. 368) was the earliest authentic writer of whom we are aware. When exiled to Phrygia in 356, he composed and sent to his daughter Abra two hymns, one for morning and one for evening. That for the evening is lost, but that for the morning can be found translated in Mrs. Charles' book, and in MacGill. The original is in Daniel, Konigsfeld and March. These morning and evening hymns are very lovely, as we find them in the oldest of the Latin hymn-writers. Hilary, Ambrose, Prudentius, and the men of that age, devoted themselves almost exclusively to worship and praise.

The hymns of *Ambrose* (340-397) are distinguished for a rugged simplicity, and for a fitness to our modern services,

which makes it all the more remarkable that so many of them are still untranslated, and hence unused. Let me advise that the text which is chosen for such a purpose should be that of the olden times, rather than that of the Breviary, which was tinkered and changed in the interest of a so-called "classic" revival. Of these hymns, one of the grandest is the *Deus Creator omnium*, translated by MacGill and Morgan, and by few others, to my knowledge. And yet, this is the hymn which comforted Augustine at the death of his mother. He was inconsolable, until these words arose in his mind. Ambrose wrote many hymns, but we feel confident only of this, and of two others (the *Aeternæ verum* and the *Jam surgit*), which are attested by Augustine; and of the *Veni Redemptor*, attested by St. Celestin. A mass of fully one hundred more is called "Ambrosian," some of them with tolerably good reason, and others with very little ground for their authenticity. To none of these does any story or legend attach itself. Yet to the Ambrosian hymns generally there belongs this very pretty incident: that when the Queen Justina besieged the bishop and his people in the church at Milan, he declined to surrender the edifice to the Arians, and cheered his congregation by preparing these songs of praise. Probably many of them have come down from the earliest times of the church, and in this "Ambrosian" hymnody we have an almost unworked mine of lyrics for religious worship.

Prudentius (348-405), a man who did not begin to write before his fifty-seventh year, gave us his great funereal hymn "*Jam moesta quiesce querela*." Its translation is in *Christ in Song*, and in MacGill's, and Mrs. Charles' works. It has been always a favorite in Germany, where it was introduced about the time of the Reformation. The text is in Daniel, March, Trench and Konigsfeld. This also is a hymn which should be better translated. The poetry of Prudentius is associated with no incident or circumstance in his life, which was obscure and devoid of interest. In his

Cultor Dei memento, he advises that Christians should make the sign of the cross on their foreheads. He wrote a fine set of verses upon the children slain by Herod (*Salvete flores martyrum*), and his morning hymns (*Mes Dei matius*, *Nox et tenebra*, and *Lux ecce surgit aurea*) are among the best. These hymns, by the way, are all of them extracts and fragments from long collections of stanzas.

Fortunatus (530-609) fitly closes the list of these earlier writers. He was a refugee from Italy; a friend of Gregory of Tours; a troubadour and verse-maker about the courts of the kings in Gaul; the friend of Radegunda, the saintly wife of Clotaire; finally the chaplain of her convent, and associated with her and her abbess Agnes. He ended his pleasant career as bishop of Poitiers. His great hymn, the *Verilla regis* (Seale's "The royal standards forward go") has made his name immortal. It was composed in honor of the reception of a piece of the true cross from the Emperor Justinus. Fortunatus was really a poet, not especially spiritually minded, and one who loved good eating and drinking, but yet a man whose *Pango lingua, praelium certaminis*, and *Cruz benedicta nitet*, will live with the best. He is notable as the first to hymn the worship of the Virgin Mary. His *Quem terra pontus aethera*, and his (presumed) *Ave Maris stella*, are the earliest hymns in a line which afterward furnished so many.

HOW CLERGYMEN MAY SECURE HEALTH.

No. II.

By DIO LEWIS, M.D.

IN questions of health, clergymen, like women, seem to think themselves exceptional beings. Neither can quite realize that they are like other people. Ask a thoughtful woman what would be the consequence of ten inches' reduction in the size of the vital organs in a man's body; and what the effect of dressing a man's body so that motion in the region of the great life-organs is reduced more than half; and what the result of so dressing a man's body that free exercise

is impossible, either in the upper or lower extremities. Her opinion would be expressed in the strongest of her characteristic superlatives. At least she would say that such a man must be imperfectly developed, and suffer from cold extremities, short breath, and weak muscles. She would have no difficulty in applying this reasoning to herself, only that she thinks woman is an exceptional being.

Ask a clergyman what he thinks would come to his neighbor, John Jones, the blacksmith, if he were to eat freely, participate as a guest in many rich dinners, spend much time in unventilated meeting-rooms, wear black clothes, and, for exercise, walk about a little, in a quiet, dignified way, and the clergyman would say that John Jones would lose his robust vitality. And he would have no difficulty in applying it to himself, only that he thinks a clergyman is an exceptional man. In truth, John Jones could bear this sort of life better than he; for John is subjected to no special anxiety, while the clergyman is under an incessant strain to maintain his standing and hold his congregation. The pulpit pressure in the present competition, some clergymen have described to me as something fearful. Catholic priests, whose life, physiologically considered, is worse than that of Protestant clergymen, are not subjected to this sharp competition for place and preferment, and enjoy more robust health than their Protestant brethren. The very life which the clergyman would be quick to tell you would spoil John Jones, is much more likely to spoil himself.

With this view of the case, what becomes of the statement in my first paper, that clergymen enjoy ideal opportunities for good physical health? A clergyman's high outlook gives him a nobler conception of the importance of physical vitality than other men are likely to get; and he is so free as to the disposition of his time, that he can organize his life as to exercise, etc., as he pleases. If he thinks that two hours in the morning should be given to vigor-

ous muscle-work, or three hours in the afternoon to brisk walking, with momentary interruptions for cheery words to members of his congregation, he is the only man in the community, with definite occupation, who is free to thus re-cast his daily life. The merchant must be in his store, away from the sun and air; and the lawyer in his office, or in the suffocating atmosphere of the court room. Everybody except the clergyman is bound to some daily routine; but he can regulate his life as seems to him best. Doctors, with all their anxiety and broken rest, find in the habit of cheerful, brave words, a large source of vitality. The reflex influence of this temper has long been recognized by physiologists. The clergyman who starts out in the afternoon to make a dozen calls upon poor people in the outskirts, to whom his coming, with his earnest, loving "God bless you," is like an angel's visit, has even a wider opportunity for the exercise of the habit which does so much for doctors.

The clergyman's greatest temptation is the table. Among his people he receives the warmest welcome. The best, which means the richest food, is prepared for him in great variety. He is helped first, and generously. Nothing but a stout "No" can quiet the importunities of the admiring, loving hostess. In a somewhat broad country and city practice of my profession, and with open eyes as to people's habits, I have learned that clergymen are famous eaters; a habit which grows upon every one with much experience as a petted table guest. A Universalist clergyman of Boston, a famous eater, while attending a convention of that church in a western city, dined with Father Ballow, at a hospitable mansion. He was helped to turkey, and then to chicken-pie. The pie, he pronounced superb; and he would take a very little more. Sister Underwood again loaded his plate. Soon, he would take just the least bit more of that pie. Then he finished a dish of pudding, a piece of mince pie, with cheese, and two cups

of coffee. At this point in the feast Sister Underwood asked if he wouldn't take another piece of the mince pie? The eater looked at the good sister with an injured air, and sighed out: "Sister Underwood, I can't eat everything."

Father Ballou remarked, laughingly, "I thought you could."

The right table for a clergyman with only a little walking for exercise, is exceedingly plain. If, instead of the three meals a day, already suggested, he take but two, he would often find his digestion and brain-work greatly improved. The hours are not especially important. Meat should appear but once, and that at the second meal. The breakfast may be boiled rice or oatmeal, cooked very dry, and eaten with a little butter. You may add Graham-bread and butter, or baked potatoes, and a cup of weak coffee. The dinner may be lean meat, boiled, broiled, or roasted with coarse bread, and either potato or some other vegetable. No dessert. Nothing should be eaten between meals.

The food should always be as dry as possible, and swallowed by the aid of the saliva. It should not be moistened with any other liquid while it is in the mouth. This is very important. If you are troubled with indigestion, it may be necessary, until these symptoms disappear, to introduce no liquid, either while eating, or for an hour or two afterward. Persons suffering from weak digestion will be surprised at the happy influence of dry food. It secures a moderation in quantity, for the eating must be slow; but still better, every particle of the food is brought into contact with the ptyaline of the saliva, and the starchy portions are thus prepared for digestion. This is very important. I have known many instances of obstinate indigestion cured by this simple change in table habits.

If you have eaten twice as much food as you need (a very common habit), and you reduce the quantity even ten per cent., you will suffer from hunger. But if you will be patient, and continue the reduction until you take but half the former quantity, all craving and gone-

ness will disappear. Only excessive eaters are annoyed with stomach troubles. Very temperate eaters hardly know the feeling of hunger.

When you have learned, not how much you can consume, but how much is necessary to run the machine, you have mastered one of the most important lessons of life and one which few persons ever comprehend.

LAY CRITICISM ON THE MINISTRY AND THE METHODS OF CHURCH WORK.

No. I.*

VIEWS OF GENERAL STEWART L. WOODFORD.

THE Protestant churches in our great cities do not seem to me to reach the mass of our city population. The body of the working people seem either to be steadily drawing away from the Protestant churches, or the Protestant churches from them. While I cannot speak accurately as to the cause, the result is undeniable. The Christianity of to-day is far more cultured, more educated, more wealthy, and more fashionable, than the Christianity of the time of Christ; but it certainly does not reach the people as it did then. I mean, of course, in our great cities. As has been often suggested, our churches are getting, each year, to be more and more ethical clubs. Sermons are essays, and our religion has all the surroundings of

*This article, by two well-known laymen of great practical sagacity, will be followed in succeeding numbers by the views of other gentlemen, equally distinguished, on the same subject, among whom are the following: Francis B. Thurber, John Swinton, A. S. Hatch, John Wanmaker, and Dr. Draper.

These views are obtained by personal interviews with the respective gentlemen, and the matter given is either written down by them, or the manuscript is revised by them. Representative business and professional men, of such standing and character in the public estimation, have a right to be heard, and to have their friendly criticisms and suggestions duly considered. We cannot doubt that the ministry will be both interested in and profited by what such sagacious and intelligent laymen think and express as to their preaching and leading modes of church work.—ED. HOM. MONTHLY.

comfort and art. But no man can walk of a Sunday through those parts of New York where the working people live, without realizing that either they have no sympathy with the Protestant churches, or that the Protestant churches have no practical sympathy with them.

As to whether the erection of fine churches has had the effect to separate the rich from the poor, I would remark that architecture, music, and the splendid pomp of the Roman church, never separated that church from the masses. The elaborate mosque of the Mohammedan has never separated that religion from its common people. The same is true of all heathen forms of worship. I do not, therefore, believe that cathedrals, or great church buildings, have any logical part in this separation between the rich and the poor. In fact, the temple built to the Deity ought to be a natural and common meeting-ground for all classes.

I do think that the large salaries paid to some Protestant clergymen have much to do with it. Of course, some of the best paid of the clergy are among the most efficient workers with the poor; but large salaries are paid for intellectual ability, or oratorical excellence. They are not paid because the recipient is a simple preacher and hard worker among the poor. That kind of work which is most effective among the masses is done by the Bible reader, the *colporteur*, and the city missionary, and these men certainly do not get extravagant salaries. The Romish church supports its clergy in Chapter houses, and at an average expense of less than \$1,000 per priest. So that, on the salary of one successful Protestant city clergyman, from four to ten Romish priests are supported and kept at work. Looking at the matter from a business stand-point, it would seem to me that the Romish system enables them to get at from four to ten times as many people as the Protestant plan. Whatever may be said about the celibacy of the priesthood, it is very certain that a body of clergymen who are supported at small expense, who are mainly free from family ties, as

were Christ and His first apostles, can do a practical work among the poor as lowly such as cannot be done with our expensive Protestant system. Protestantism reaches the middling classes and the well-to-do very effectively. It is not doing its original work among the poor in our cities.

I frankly confess myself utterly unable to suggest a remedy. I do not believe in fine churches for the rich, and mission chapels for the poor. I do think that in worship the millionaire and the beggar should kneel side by side. That the beggar should feel that the best church is freely opened to him, and the millionaire that the mission chapel is good enough for him. Wherever God is, there man ought to be reverently grateful to worship.

It does seem to me that we preach too much, and worship too little. Preaching was a necessity where an old religion had to be combated and overthrown. It was necessary to change the Jew into a Christian. It would be necessary to change a Mohammedan into a Christian; but the citizen of a Christian community is reached by exhortation and, above all, by seeing practical exemplifications of religion. I must say I think we preach too much and worship too little under our Protestant system.

While admitting that I have no scheme to offer, I feel that I ought to be very hesitant in criticizing. And yet, possibly, one radical defect in our Protestant dealing with the very poor is, that we approach them with efforts of charity, instead of getting down among them, being of them, and, in the spirit of a common humanity, working with them, and helping *them*, as well as *ourselves*, to rise.

If all our charities could be based upon the idea that little should be given and much earned, I fancy it would be better. I do not know that I make myself clear. What I mean is this: When you give a man something for which he makes no return, you hurt his own sense of manhood and pride. If you could help him earn something, when he is

in want, you would educate his manhood, at the same time that you cared for his necessity; and so I hail every effort at self-sustaining charities. What the poor want is, not to be educated into poverty, but educated out of poverty. And so, every time that you spend a dollar upon any man, woman or child, who is able to work, without giving the recipient a chance to work and pay you the dollar back, I fancy that your charity hurts more than it helps.

Under the complex conditions of modern society, we have got to feed men, clothe men, nurse them when they are sick, and bury them when they are dead, or else we shall not be doing the very thing that Christ did, and by doing which He first made our Christianity a success among the common people. At the same time, we ought to try to do these things in such a way as that we shall help these people to be self-supporting. Religion is for the needs of individual men. Its forms, its methods, must change with changing conditions of society, so as continually to do the one thing of bringing God nearer to the people, and lifting the people nearer to God.

We can learn much from our Roman Catholic brethren in their methods. We could learn more if we went back to the beginning and, with the teachers, who were taken from the shop, the seaside, and the custom house, were to get right in among the people themselves.

On the subject of young men taking part in church work, I would say, in answer to your questions, that we are a very busy people. We are getting to be a very luxurious people, and our active and brainy young men work very hard, part of the time, that they may enjoy themselves the balance. The peculiar forms of culture to which our churches incline are not the forms to which young men naturally incline; and the kind of work that Christianity demands among the laboring poor is, possibly, repulsive to young men of culture and aesthetic taste. In all communities, with the growth of wealth, the rich and the poor become more and more separa-

ted. This, in our material time, is intensified. If wise leaders in the churches can devise practical methods of dealing with the problems of labor and poverty in our cities, they will find that our young men and young women will respond. The mission churches and schools are to-day sustained by the young people. Among these are the sons and daughters of many of our wealthy families. Every opportunity of labor will, I am sure, be met by willing, capable and young laborers. The natural unselfishness of youth, its instinctive belief in high ideals, will call into fields of practical work a full supply of workers.

I have suggested why our young people are naturally drawn in other directions, but I have entire faith that, if you can give them opportunities where their work will offer fair promise of good return, you will find the young folk ready and eager to join with you. The spirit of Christianity is love for our neighbors. What we need is to find the practical way of giving this love practical expression in answering the needs of to-day. I am hopeful that the very need will bring its answer.

VIEWS OF ROBERT BONNEE.

I think that the religious organizations of to-day are, in the main, based on the right principle; they are working in the proper direction, but there is more work to do. The elevated railroads are sending our population in New York far up town, and, of course, the churches have to move along with them. Only a very few years ago Dr. Spring's church was at one end of Beekman street, and Dr. Tyng's at the other. Dr. Tyng's moved to 16th street, and Dr. Spring's to 37th street and Fifth Avenue. Yesterday a clergyman consulted me on the advisability of moving *his* church from 11th street to either 124th or 126th street! How is it to-day? Some of the members of the largest church we have in the city (Dr. John Hall's) objected, thirty years ago, to 19th street as a location, because it was so far up town. Now it

is on the corner of 55th street and Fifth Avenue, and there are far more churches and church-going people above 19th street than there are below it. The churches will regulate themselves as to location, just as everything else adapts itself to circumstances. You cannot get people who reside above 42d street to attend churches away down town, any more than you could expect them to go to Brooklyn.

Then people ask, "Are the poor people down town to be left destitute?" I say no. We have comparatively few churches that are kept up down town, but there are mission churches, and I do not see what else you can do. You cannot ask that a church like Dr. Hall's shall be erected below Canal street. You must build churches where the people are. You would not put up a church in the woods, but would select a village for a site. In the mountains of Massachusetts and Vermont I have seen splendid locations for a printing office; but how would a man distribute his papers there? And what is true of the printing office is true also about churches; you must put them up where the people are.

In answer to your question as to the *preaching* of the present day, it may be observed that "what is one man's meat is another man's poison." That is another matter which, as everybody knows, regulates itself. We have good old orthodox sermons from Dr. Hall and Dr. William M. Taylor. On the other hand, I may say that I have heard Dr. Paxton, of the 42d street Presbyterian church, advocate, from his pulpit, going to the theatre! He is a man of ability, of a great deal of force of character, attracts large audiences, and may be said to be a man who is ahead of the times. He would not suit Dr. Hall's people, and Dr. Hall's preaching would not suit all classes. It is just the same in Brooklyn: Mr. Beecher will please one class of the community, and Dr. Storrs will be most admired by another. But although there is this variety in sermonizing, I would say unquestionably that it does not hinder the progress of the Church.

As to week-day meetings, I do not think we could have any more of them than we have at present; and I believe that the meetings are, as a rule, conducted with as much spirit now as ever they were. When I was a lad, from the age of 15 to 21, I lived at Hartford, Connecticut, the very centre of New England Puritanism. I think the meetings in New York are as well attended as they were in Hartford in those days. I think they are as well attended as they were thirty or forty years ago, and I have been a resident of New York for nearly forty years. And, in reply to your inquiry, I would say that young men are urged to take part in them now as much as in former times.

History is repeating itself all the time. Some say that young men do not now take any interest in the Church. But when I was a young lad in Hartford many of the young men then preferred strolling in the woods, or rambling around the country, to going to church. Now-a-days they go to Central Park; but such conduct is, I think, no more prevalent now in New York, considering the population, than it was in Hartford a generation ago. And, so far as I have observed, we have always had a very large number of our young men who went to church, and who took an interest in religious matters.

As to your question with regard to elevating the tone of public morals, of course all clergymen should aim to do that—and, in fact, they do aim to do that—by preaching generally upon the subject of honesty in all things. I do not think they should ever "preach politics" in a partisan way, for laymen are quite as well able to judge what is for the best interests of the country as they are. All they should do is to advocate, in a general way, a higher standard of morals in public affairs.

There is a great deal of talk in some quarters about the rich and poor meeting together. When a man talks that way it is proper to ask him: "Do you believe in social equality?" Personally, I say that there *ought* to be social equality in the Church, but there is not. Take any

prominent church—Dr. Hall's, for instance. You pay \$350,000 for a site, and you erect a building suitable to that location. Can you support that enterprise without assessing the pews? I think not. Can you expect a mechanic, earning \$15 a week, to pay for a \$5,000 pew? We have low-priced pews in our church (Dr. Hall's), for people of moderate means; but I think myself that there ought to be more equality among the rich and the poor than there is. Yet, at the same time, I confess I cannot see how you are going to get it. For instance, the late Robert L. Stuart gave away nearly \$100,000 a year to Presbyterian institutions, but when he gave a reception at his house, attended by ministers, physicians, lawyers, generals and prominent men, would you say that, as a Christian, he ought to have

his Presbyterian coachman there too? The answer to that is: Would the coachman enjoy himself? Of course he would not. Those things have to regulate themselves. The rich and the poor in our churches meet together, not, however, to the extent that I would like to see them. I am myself a natural born democrat, not in the partisan sense, and I think that we ought to meet each other on the earth, just as we expect to meet each other in heaven hereafter. But I cannot see any better way to regulate the matter than we have at the present time.

The only practical suggestion I can make is, that the Church shall *multiply the means* that it has at command. We are on the right track; only let us do more work in the direction in which we are doing it.

WASHINGTON'S BIRTHDAY SERVICE.

No man ever attained true greatness without divine inspiration.—CICERO.

Not wealth, not ancestry, but honorable conduct and a noble disposition make men great.—OVID.

A Greatness Greater than Mightiness.

He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city.—Prov. xvi: 32.

In all history there is not, aside from Jesus, a more striking illustration of the truth of the text than that furnished by the life of GEORGE WASHINGTON.

1. He "ruled his spirit;" ruled it under circumstances of extraordinary provocation; ruled it in times of extreme darkness, under censures severe, and in the face of temptations such as assail few men. But he came forth from the fiery furnace without even "the smell of fire on his garments!" The student of history knows about the "Newburgh" intrigue to make him a king when the order came from Congress to disband the army unpaid; about the terrible winter which he spent with his army at Valley Forge, bearing in silence a nation's reproach and complaint for seeming failure; his incorruptibility in war and in peace; his virtues in private life, and his distinguished career as the first President of the United States, only too happy to retire to the peaceful shades of Mt.

Vernon at its close. Had not God endowed Washington with this virtue in large measure, how different had been our career as a nation!

2. It was the habitual exercise of this high moral quality that constitutes Washington's real greatness, and which enabled him to achieve what he did for his country and the world. He has had his equals as a military leader, as a statesman, as an executive; but there has been but *one Washington!* This is the verdict of history! He "ruled his spirit;" he conquered himself. He was not elated by prosperity, nor depressed by defeat. He "possessed his soul in patience."

3. It was more than a *natural* gift; the *grace of God* had much to do with it. That Washington was truly religious, is beyond a doubt. Rev. Albert Barnes relates the following touching incident which illustrates it:

"In the darkest season of the American Revolution, the commander-in-chief of our armies was observed to retire each day to a grove in the vicinity of the camp. It was at the Valley Forge. A series of disasters had disheartened the army, and the sky was overcast with a dark cloud, and distress and anxiety pervaded the

zation. The army was in want of the comforts, and almost of the indispensable necessities of life, and disaffection was spreading in the camp. Curiosity prompted an individual to follow the commander-in-chief, and to observe him. The father of his country was seen on his knees supplicating the God of hosts in secret prayer. With an anxious, burdened mind, a mind conscious of its need of heavenly support and devotion, he went and rolled these mighty burdens upon the arm of Jehovah. Who can tell how much the liberty of this nation is owing to the answer to the secret prayer of Washington at the Valley Forge?"

Conclusion.—The lesson is specially pertinent to our times and nation. What a hallowed influence would flow down upon 50,000,000 of people from the high places of authority and position, if our public men would but follow the illustrious example of "the father of his country"! Alas, how few of this class rule their spirits! The lust of the flesh, the lust of office, the lust of party, corrupts, sways, sacrifices, makes shipwreck of virtue, integrity, character and the public weal.

A Nation's True Dependence.

And Elisha saw it, and he cried, *My father, my father, the chariot of Israel and the horsemen thereof.*—2 Kings ii: 12.

Elisha gives vivid expression here to his sense of his own and his nation's loss at Elijah's departure. His view of the situation was unselfish and patriotic; and yet it was the man who spoke rather than the Christian. Elijah had wrought wonders in Israel, and yet he was a man of like passions with others, as some acts of his life painfully show. Besides, he was simply God's instru-

ment, as Washington was. Israel's true reliance was Jehovah himself, and there was no occasion for the prophet's despair.

Nations are prone to make a similar mistake. 1. In the way of false reliance for deliverance and abiding prosperity. 2. In looking to the outward instrument rather than the unseen guiding Power. 3. In magnifying natural laws rather than looking to supernatural forces. 4. In deploring their dangers and losses instead of falling upon their knees before God in prayer.

Suggestive Thoughts.

... The poet has sung:

"As Christ died to make men holy
Let us die to make men free."

... "As on the Sea of Galilee,
The Christ is whispering peace."

—WHITTIER.

... A broad-minded, Christian-hearted statesman may, through his love for peace, enter upon war, knowing that there are times when the sword points the way to the only true peace.

... War is a terrible calamity, and nothing but the sternest necessity can ever justify it; but the triumph of error and anarchy and oppression, is a greater calamity still.

... As in the natural world, violent thunder storms are sometimes necessary to relieve stagnation and clear the atmosphere; so nothing less than "the strife of mortal combat," the throes of a nation, as if in the agony of dissolution, will suffice, in certain conditions, to clear the mental vision, quicken and purify the moral sense, and lead a nation forth from corruption and bondage to a new and higher career of integrity and prosperity.

LIVING ISSUES FOR PULPIT TREATMENT.

Thou canst not say I did it: never shake

Thy gory locks at me.—SHAKESPEARE IN MACBETH.

Prohibitory Legislation.

If thou do that which is evil, be afraid; for he [the ruler] beareth not the sword in vain; for he is a minister of God, an avenger for wrath to him that doeth evil.
—Rom. xiii: 4.

1. **INTEMPERANCE** is a sin against God and a crime against society as well as manhood—the most gigantic evil, viewed from an economic, moral or social point of view, which curses the

world. The plain teachings of Scripture, the records of our courts, and the voluminous statistics bearing on the subject, establish this point beyond dispute.

2. Society has an inherent right to protect itself against an evil so injurious in its nature to the best interests of mankind, and so wide-sweeping in its dire effects. It claims and exercises this right in regard to other admitted

evils—for instance, the suppression of lotteries, the sending of obscene literature through the mails, the existence of nuisances and things affecting the public health. Is not the right in *this* case just as clear? Besides, our whole excise legislation is based on this assumption. The right to legislate *at all* on the subject, to restrict and regulate the traffic in intoxicants, to license certain persons to sell and protect them in so doing, while prohibiting all others from selling under penalty of the law, implies the right to *suppress entirely* the traffic; to protect society to the fullest extent to which legislation and statute law can protect it, as in the other cases specified. No one can reasonably dispute this position. And these two fundamental propositions cover the whole ground on which the prohibitory legislation movement rests. The cry we hear on every hand from those engaged in the rum traffic, that we are taking away their "liberties," is absurd and futile. Just as much so as the cry raised by the friends of the lottery and the publishers of obscene prints and literature; just as groundless as would be the cry of men arrested and punished for attempts to poison our wells and fountains, or to adulterate the food of the people.

It is clear as the sunlight to those who carefully note the signs of the times—the breadth and strength of the elements which enter into the present movement—that a general prohibitory liquor law is soon to be the leading question in the politics of the country. Senator Blair does not state the case too strongly when he says (in the *North American Review*, Jan. 1884, p. 50):

"Alcohol is already in politics; I refer not to the sporadic efforts of detached sections of the country, such as have been familiar to the country for the last fifty years, but to a broad and general movement among the masses of the American people, which, in my belief, will not cease until the traffic in intoxicating liquors is prohibited by both State and National law. Whatever the final issue of the struggle, the immediate future will surely witness the hottest political battle that has ever been fought. When we consider that the continued existence of a vast industry involving at least one bil-

lion dollars, or one-fiftieth part of the capital of the country depends upon the result, it is at once manifest that nothing in our peaceable history has paralleled the conflict which is now upon us."

Some Practical Features of the Temperance Question.

Neither be partaker of other men's sins.—
1 Tim. v: 22.

It is quite evident to close observers that the community at large is not yet ripe for a prohibitory law. Some localities may be; but public sentiment in very few of the states is sufficiently strong to enforce such a law, if enacted. *What then is the present duty of the friends of Temperance?* Much may be done to advance the cause and prepare the country for the enactment and enforcement of a stringent, general law when the people are ripe for it.

1. No pains should be spared to enlighten the public mind in regard to the *principles involved in a prohibitory law*. They are Scriptural, just, necessary, and are grounded in sound political economy.

2. Wherever practicable the "*local option*" question should be agitated and legislation secured in favor of that principle. This has been done in various communities with good results. Massachusetts has recently enacted such a law, and at the last election a large number of towns, and some of the cities, like Springfield, voted "no license." This brings the question directly home to "the people." They are the ones to pass on such a question, for they "foot the bills;" they suffer the evils of rum. And no course is likely sooner to lead to prohibition on a wider scale.

3. The friends of temperance are bound, in duty and interest, to *see to it that the present excise laws are enforced*. They are lame and weak, and often constructed in the interest of "saloon keepers;" and often the police authorities and some of our courts are unwilling to arrest or convict on any amount of evidence. Still, there is some virtue in these statutes, especially those relating to the Sabbath, and selling to minors,

and it is possible, by bold and persistent efforts, to enforce the law, in whole or in part. The city of Brooklyn is now trying the experiment, with the promise of victory, after a long, hard struggle. Two of the three Excise Commissioners have proved the chief obstacle thus far; but there is a probability that they will be removed or indicted for malfeasance. The best elements of society are rallying to the effort to enforce to the letter the existing laws. And their enforcement would go far to lessen the evil and stay the tide which now threatens to engulf the children and youth of our land. Let other cities and towns move in this matter.

4. The light of investigation and of facts already notorious, should be let in upon the "friendly relations" now existing between "the saloon keepers" and the present Boards of Excise and Police Commissioners, with the forces that act under their direction. Facts of a startling

character are every day coming to light, bearing on this subject. The air is filled with rumors and charges and counter charges, sufficient in number and gravity to excite distrust and alarm, and to arouse virtuous and law-abiding citizens to inquiry. When rum-sellers constitute the Board of Excise in several of our chief cities, and police captains are charged from the judicial bench with being in collusion with rum shops and houses of infamy and the like; and when it is known that the police force in such cities as New York, Brooklyn and Chicago, are demoralized to a fearful extent by reason of intemperate habits and personal relations with drinking saloons, is it not time for Temperance to rally its forces and make a vigorous and combined attempt to reach and rectify an evil that stultifies all attempts to purify and govern in the interest of law and virtue our great cities?

HINTS AT THE MEANING OF TEXTS.

"Prythee, take the cork out of thy mouth, that I may drink thy tidings."—SHAKESPEARE.

"So slow

The growth of what is excellent—so hard

To reach perfection in this nether world."—COWPER.

Funeral Service.

THE DEATH OF THE GODLY AN INCENTIVE TO PRAYER.

Help, Lord; for the godly man ceaseth; for the faithful fail from among the children of men.—Ps. xii: 1.

INTRODUCTION.—One event happeneth alike unto all. Providence makes no discrimination in the administration of natural laws. The godly are not exempt from the ordinary and natural events of life.

Doctrine of the text: THE DEATH OF A GOOD MAN GROUND FOR EARNEST PRAYER FOR DIVINE INTERPOSITION. "Help, Lord, for the," etc.

I. Because there are so few "godly" and "faithful" men in the world.

The character portrayed by the Psalmist in the text is a rare character, and as beautiful as rare. "Godly"—right towards God, the central and core principle of all virtue and nobility of character. "Faithful"—right in his rela-

tions and duties towards his fellow men. And these two embrace the whole law of attainment and duty. Such men are "the salt of the earth," and their removal is to be deprecated—is a public calamity—and the good may well lay it to heart, and offer fervent prayer for help to Him whose is the power and the cause. Is it not proper to say, that the "godly" and "faithful"—the eminently good and useful, would often be spared to the Church longer than they are, if there were more wrestling prayer for such a blessing? God has to teach us the worth of such rare characters, and the world's great need of them, by removing them out of it.

II. Because their presence and services here seem essential to the cause of God.

1. On account of their example.

2. Because of their influence and usefulness. Their counsels and consecrated gifts are so much needed and relied upon. Their faith and help and prayers

seem often the very life of the Church. The presence of ten such men would have saved Sodom and Gomorrah.

III. Because it is so difficult to fill the void which their death makes.

IV. The Grace and Providence of God suggest the only hope, the only remedy, in the day of such a death. "Help Lord! for the godly man ceaseth," etc.

Christian Culture.

AN EXEMPLARY PRAYER.

Turn away mine eyes from beholding vanity; and quicken thou me in thy way. Stablish thy word unto thy servant, who is devoted to thy fear.—Psalm cxix: 37, 38.

This prayer includes three things:—
I. DIVERSION FROM THE FALSE. "Turn away mine eyes from beholding vanity."

II. DEVOTION TO THE TRUE. "Quicken thou me in thy way."

III. CONFIRMATION IN THE RIGHT. "Stablish thy word unto thy servant." Which means, make me "steadfast, unmovable, always abounding in the work of the Lord."

FAITH THROUGH TRIALS.

Though he slay me yet will I trust in him.—Job xiii: 15.

Said a pastor the other day in our hearing—a man of eminent piety and deep religious experience—"When I look about me and see here and there on every hand what I cannot but regard as answers to my prayers, it makes me almost tremble to pray." Especially is this true when we see that our deepest sorrows are prayer-answers.

Said another servant of God: "I used often to sing that favorite hymn—

Nearer, my God, to Thee,
Nearer to Thee,
E'en though it be a cross
That raiseth me!"—

Just as I sing other sweet hymns, until one day God took from me my child! That was a terrible test! It gave new meaning to the hymn. To sing it now, in the spirit of it, is a deeper exercise of Christian faith."

Says Rowland Hill: "If you want to see the height of the hill of God's eternal love, you must go down into the valley of humility." As the serene light of the stars is made visible to the

natural eye by the darkness which mantles the earth, so the deeper meanings of God's Word are revealed to his children in the night of affliction; and often the deeper and more dreadful the darkness, the fuller and more precious the divine revelation. Severe and trying as the discipline of the Cross may be to flesh and blood, it is the shortest and surest way to spiritual victory and the crown everlasting.

Installation Service.

THE TESTING FIRE.

By D. W.

But he himself shall be saved, yet so as through fire.—1 Cor. iii: 15.

[Text to be taken in connection with whole chapter, beginning with verse 3.]

The sense is not, "saved with difficulty, scarcely saved," but saved as different parts of the building are saved by proving to be gold or silver under the test of fire. A minister is himself built into the building (the Church); he has built others into the building. These others are "his work." They will be tried by fire, and may prove to be hay or stubble. He, too, will be tried, and if he be good metal he will be saved in the fire, though his work may perish there. We may, therefore, paraphrase the text: "The minister, as well as the layman, must pass through the testing fire." There is no exemption.

Missionary Service.

THE FOOD OF THE WORLD.

[Brief of a sermon by Alexander McLaren.]

He * * * gave the loaves to the disciples, and the disciples to the multitude. And they did all eat, and were filled; and they took up of the fragments that remained twelve baskets full.—Matt. xiv: 19, 20.

I. CHRIST FEEDS THE FAMISHING WORLD BY MEANS OF HIS CHURCH. "He gave the loaves to His disciples, and the disciples to the multitude."

1. The food, although *supernaturally* provided, is carried to the hungry by the ordinary means; *the disciples gave it to the multitude.*

2. The disciples were prepared for their work. The first lesson they had

to learn was the almost ludicrous disproportion between the means at their command and the necessities of the crowd. "How many loaves have ye? Go and see."

3. We must carry our poor and inadequate resources to Christ. "Bring them hither to Me."

II. THE BREAD IS ENOUGH FOR ALL THE WORLD. "They did all eat, and were filled."

III. THE BREAD WHICH IS GIVEN TO THE FAMISHING IS MULTIPLIED FOR THE FUTURE OF THE DISTRIBUTORS. "They took of the fragments that remained twelve baskets full."

SERMONIC CRITICISM.

"It is a poor sermon, however noisy or eloquent, that merely tickles the ear, or pleases the fancy, without touching the heart."—ROWLAND HILL.

To tell how to do a thing does not imply ability to do it.

Pere Hyacinthe as a Preacher.

THE far-famed orator of Notre Dame, Paris, a few years since, now a Reformed Catholic, unpopular in Catholic France, is on a preaching and lecturing tour in America.

Pere Hyacinthe is a man above the ordinary stature, and is of large bulk, weighing nearly, if not quite, two hundred pounds. He has the temperament of an orator—nervous, sanguine; possesses large lungs, full digestive organs; is full-blooded, yet is quick of nerve, sympathetic in response, warm of heart. This is essential to the orator. A man may be a great speaker; that is, be able standing to think and utter great thoughts and to clothe them in splendid diction, and yet be cold as if carved from a sliver of the North Pole.

Whitefield, Spurgeon, John Bright, Beecher, indicate the temperament of the orator. He who can speak to one man as to a multitude, or to one audience as to another, or equally well on different occasions, may be a profound scholar, a man of wondrous gifts of culture, of brilliancy of utterance, of self-poise—one who holds firmly the reins that lie on the neck of every faculty—yet he may lack fatally the gift without which, whatever else he may have, he cannot be an orator. The orator must have that peculiar nerve and heart-outreaching that places him *en rapport* with his audience. He must be able to *compel* the throbbings of the brains and hearts before him to accord with those of his own brain and heart. He must be so bound sympathetically

with his hearers as to detect the least discord; be able to *feel* the whereabouts of his audience—his finger must be on their pulse. He must know instinctively the proper focus at which to place his thoughts, to be apprehended in their true proportion by each mind. This peculiar and rare gift—the gift that makes the orator, Hyacinthe possesses in no little degree.

He is ardent, warm; but Matthew Arnold would be tempted, hardly, to call him as he once called Mr. Beecher, a heated barbarian (for which, the reporters tell us, he graciously apologized a few weeks since, after hearing the Plymouth Pulpit orator). In the barbarian, strong passion and imagination get away with the uncultured head; Hyacinthe is highly cultured, and yet has a royal inheritance of sentiment. He is not a man whose conclusions could be wrought out of his head, while all the deepest longings of the heart are arrayed against them.

In the pulpit he awakens and sustains interest. He is animation itself; there is no sluggishness of brain or body. His frequent gestures, his play of features, the animation and yet deep solemnity of his bearing, and the strong and large personality apparent hold attention easily, even of those who do not understand his French. It is unfair to say, as is said by many critics, that dullness is a characteristic of the modern pulpit. It is too true of many pulpits. This of all faults is the hardest to overcome. The ancients used to say it was a fault against which the very gods strove in vain. There is

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sufficient reason why the clergyman finds it hard to be anything but dull: the subjects he treats appeal to a portion of man's nature that is partially, if not wholly asleep, while the awakened portion of his being has little interest in such subjects. Even the preacher is apt to find himself lethargic on the "Enchanted ground" that borders Beulah Land. It is a strong spiritual nature that can keep thoroughly aroused in dealing with spiritual truths. There are such natures. They do not simulate interest. They practice no clap-trap; they indulge in no masquerading as spiritual in grotesque worldly garb. There is no need of simulation in Hyacinthe. His is a strong nature, aglow with intellectual and spiritual thought. The spirit dominates the body.

Hyacinthe has, as every man must have, to influence deeply his age, a hopeful temperament. He has faith in the future. He believes that "time runs not back to find its age of gold," but he is, nevertheless, cautious, altogether too cautious for a reformer. He has come out of the rain, but has stopped under the eaves.

He is a pains-taking, carefully inaccurate observer of his age, has not the bravery, not the spiritual insight, the sublime recklessness of "that solitary monk" who four centuries ago "shook the world." His work cannot but prove comparatively a failure. Had Luther stopped at the reformation of Romanism within the Church, he had died at the stake, and the world had been compelled to await the coming of a braver and a clearer-sighted man.

The Pulpit of a Past Generation.

One method of divine teaching is by *comparison and contrast*. Each age has its peculiarities, and so history becomes our teacher and monitor. This is true of the pulpit, as well as of other forms of life and thought. So much of the human element enters into the ministrations of truths, in themselves unchangeable and eternal, as to give complexion or peculiar type to each epoch of time.

The spirit of the times, and of the surroundings, enters so largely into it as to affect sensibly the type of preaching and of the outward expression of piety. That the human element is allowed too much scope and power in the present generation, is true beyond all question.

Let us cast a glance at the American Pulpit as it exercised its functions four or five decades since. No Pulpit, of any land or age, had so large a number of able, faithful and effective preachers as then ministered to the churches of this favored land. We make not this assertion at random, but from a thorough knowledge of the facts of the case. No one will dispute it who will read the thousand sermons in the "National Preacher" (1826-1866), all by American preachers; also Dr. Sprague's "Annals of the American Pulpit" (ix 8vo. vols.), and the scores of volumes of posthumous sermons by various authors. "There were giants in those days" in the pulpits of our land; not a half dozen, but scores and hundreds! They formed a splendid galaxy of renowned preachers—preachers who gave world-wide fame to the American pulpit, and were instrumental in the memorable Revivals which distinguished and blessed that age and ushered in the grand missionary movements of the modern Church.

Let us note a few of the *chief elements of strength and power* in the preachers of that period:

1. They *preached*; preached sermons, not essays, not lectures, not newspaper topics, but real, well-prepared, strong discourses, drawn from God's Word and vital with its living truths.
2. They preached the *Bible*, pure and simple; not philosophy, not science, not sociology, not *belles-lettres*, not human reason, not humanitarianism, but God's own revelation to lost man—in spirit, in form, and with unswerving integrity and fidelity.
3. They preached *doctrine*: the fall of man, total depravity, the atonement, repentance, the necessity of the new birth, the Scripture doctrine of heaven and hell—the core truths of revelation, in

didactic form—the “strong meat” of the Word; not sentiment, not fine-spun theories, or an effeminate faith, or a gospel of “culture” and aesthetics. They were *robust* men, and the staple of their sermons was “bone and sinew,” as well as “flesh and blood.”

4. They preached a *positive* Christianity; not “apologetics,” not a faith of doubts and negatives. They did not “read between the lines” of the Bible, “another Gospel,” a “new theology,” as is now so often done. Their “trumpets gave no uncertain sound.” They did not “beat the air.” They struck heavy blows straight between the eyes of sin and the devil!

5. They were *dogmatists* in the pulpit, as all effective preachers must be. They stood there by Divine right, and spoke words of Divine authority, freighted with eternal weal or woe to all who heard! The faith they preached was “the faith once delivered to the saints”; not man’s opinion, not speculation, not “the higher” or the “lower criticism,” not Shakespeare, not nature, not “modern thought and progress.” They were simply *God’s mouthpiece* to rebellious, dying men. Sin, guilt, perdition; pardon, life, heaven, were all near and actual *realities* to them, and their hearts and sermons were burdened with them, and they were “straightened” till they had laid them off on the hearts and consciences of those to whom they ministered. They preached as men “anointed of God,” “in demonstration of the Spirit and of power.”

6. They were not afraid of *written* sermons. Almost without exception they wrote in full and preached from manuscript. This fact may well outweigh much that is now said against the MS. in the pulpit. The practice of careful, pains-taking preparation, did much to give condensation, strength, and logical form and pith to their sermons. They studied, wrote, revised, condensed, and loaded their heavy guns to the very muzzle, and rammed the contents down with a will; and hence when they let off the well-aimed charge, it was no child’s play! There is enough weighty,

logical, compact, burning thought in one of the sermons of Griffin, Mason, Richards, Emmons, Melvaine, Lyman Beecher, Daniel A. Clark, Eliphalet Nott, Skinner, Hopkins, Bethune, Alexander, Wayland, Rice, Bemen, Woods, Finney, Barnes, and others like them, to stock the average modern pulpit for a year.

The Pulpit of to-day has gained in breadth of culture, in erudition, in many of the auxiliary helps to pulpit ministrations. The curriculum of our theological seminaries has been greatly extended, and a multitude of new and excellent text-books have been added to the list. But it admits of grave doubt whether the Pulpit has really been *strengthened and made more effective thereby!* Such eminent men as the late Drs. Gardner Spring, I. S. Spencer, and W. B. Sprague, and not a few living men, of broad observation and experience, more than question the wisdom of the change. Certain it is the American pulpit of the past generation, in all that pertains to power and success, the conversion of souls, and the progress of truth and righteousness in the world, will not suffer in comparison with the pulpit of this highly-cultured age. On the contrary, making all due allowance for the changed circumstances and conditions, the preachers now filling our pulpits may study these examples of the fathers, who have passed away, but the radiance of whose glorious ministry lingers still in the midst of us, with profit, and may even imitate many of their masterful gifts, and thereby add to the excellency and power of a ministry which is the bulwark of this great and rapidly-growing nation. A VETERAN OBSERVER.

Breaking Hearts.

There is a point worth considering in the homely advice which Rowland Hill once gave to his Welsh curate: “Never mind breaking grammar, if you can only break hearts.” Delicacy of thought and expression, and a certain degree of fastidiousness even, may be pardonable in a preacher; but nothing whatever—no consideration of a merely literary character—should be suffered to ob-

secure or weaken God's message, or impair its spiritual effect on his hearers, of homely language, and quaint illustration, and direct forcible thrusts are likely, in the circumstances of the case, to do most execution, then use them by all means. Posing in the pulpit; playing the part of a finical orator; afraid to *rasp* the sinner's conscience, or to thunder so loudly as to wake the sleepers in Zion or to strike a blow that will break a heart of adamant or at least rebound with a ringing sound, or to direct the arrow with such fixedness of purpose as to hit the mark—is poor business for the man who is charged with a message of life or death eternal to perishing sinners. If the heart be *not* broken all preaching is vain.

Things to Remember.

*** First, see to the poor in your parish; then to the rich.

*** "Maintain your post; that's all the fame you need."—DRYDEN.

*** Do not despise a sudden impression to preach on a theme; it may be a voice from above.

*** Take care of the bereaved and the sick. You never get so near the heart as in the hour of affliction.

*** Many of the poorest sermons preached are sermons faultless in rhetoric, faultless in logic, faultless in theologic doctrine.

*** Good preachers are more plentiful than good pastors, said Bishop Warren: "a first-class pastor is the scarcest thing in the Church."

*** Thought is the only really potent thing. "Four hostile newspapers are more to be feared than a thousand bayonets," said Napoleon. The pulpit was not the power in France in Napoleon's age that it is to-day in America.

PREACHERS EXCHANGING VIEWS.

As the anvil sharpens the iron, so the contact of mind with mind begetteth wisdom.

Pulpits Compared.

THE English preachers, in some particulars, I think superior to our own. We excel them in discussion; they us in preaching. Our best preachers are in the South. They are not more learned or talented, but they *preach* better. If we ever get the devil "on the hip" in these northern states we must *discuss* less and *preach* more. God has built the pulpit, and put men into it to *preach* His gospel faithfully; and when this is done He will take care of the consequences. This endless discussion and argument of questions and doctrines which God has *settled* once for all, is unwise and useless. If this question were treated in the MONTHLY in a brief and pungent way, it might raise a profitable discussion about "Discussion in the Pulpit."

W. S. CLAPP.

[We invite a brief exchange of views on this subject. Our own opinion is, that the average American pulpit, in point of learning, piety, fidelity to the truth, and effective preaching, is not surpassed by the English, or any other. We must not base comparison on a few specimens of exceptional excellence. The one element in which we are deficient and fall below the English, is unquestionably in the matter of strict *Bible* or expository preaching. Here we may learn. And such illustrious examples as Dr.

John Hall, and Dr. W. M. Taylor, of New York, are not without effect on our preachers. Would we had a thousand like them! As to the North and South, the only striking difference observable to us is, that the former is more philosophical, systematic and argumentative; the latter more expository, hortatory, and emotional. Both have these advantages. The combination of the two kinds would be advantageous to both sections.—ED.]

Pastoral Visitation.

SAYS Dr. Chalmers. "A house-going minister makes a church-going people." Pastoral visitation, rightly done, is a powerful factor in a pastor's usefulness. Not only does it draw his people to the sanctuary by an almost irresistible influence, but it opens their hearts to receive the truth from his lips. He gains thereby a knowledge of their individual peculiarities and conditions that he can turn to good account. He does not have to draw his bow at a venture. The biographer of the late Dr. Spence says of him:

"Probably no man in the same time ever performed more pastoral labor than did Dr. Spence during his twenty-two years' pastorate in Brooklyn. The record of his visits fill a *dozen* closely-written volumes, and form the most surprising testimony of pastoral fidelity and industry that ever met our eye. His visits were not visits of ceremony—visits to keep his people

from fault-finding—but the visits of a man of God watching for souls, of a kind shepherd looking after every member of his flock. Nor did he confine his visits to his own people. He explored the lanes and alleys of the city, literally preaching the gospel from house to house, and often warning those whom he met in the streets. His conversations and prayers in the humble dwellings of the poor, in the chamber of sickness, by the bedside of the dying, and in the house of mourning, amidst such scenes of affecting interest as his own pen so graphically described in "A Pastor's Sketches," will never be forgotten by those who heard them. And here it was that he gathered his rich and exhaustless material of illustration. No writer of fiction ever had a more extensive experience and observation of *real life*, in all its diversified phases, to draw upon. And this made him a master in the pulpit, as they were masters in fiction. And yet he found time for the *thorough preparation of his sermons*, preaching on the average over four each week, two of them written out in full. And we never heard him preach a poor sermon. We have uniformly gone from his preaching wondering how he could get the time, amid his pressing calls, to make so careful and complete a preparation for his usual Sabbath labors."

Are not our pastors making a grave mistake in this matter? Many have come to excuse themselves from pastoral visitation altogether, except in special cases. And, as a rule, we suspect that far less effort is put forth in this direction than formerly. And we believe that this omission will account in part for the falling away of many from attendance on preaching, and for the complaints now so common—of lack of interest, and ability to get at the hearts of the people, on the part of modern preachers.

J. M. SHERWOOD.

—*Brooklyn N. Y.*

Muscle and Ministers.

READING Dr. Dio Lewis' article in the January *HOMILETIC* reminds me that many ministers and literary men have an exaggerated idea of the relation between health and muscle. For persons of sedentary habits (as a medical friend informs me), a large development of muscle is not only needless, but injurious. Many, it is probable, often do themselves harm by "working up muscle" in excess of that demanded by their calling. The surplus becomes a drain on the vitality, but gives nothing in return. How long

would Sullivan, the prize-fighter's, constitution last if he were cooped up three-quarters of each day in a study or editorial sanctum?

Apropos to this subject, Dr. Dewey, in his recent autobiography, tells us that after much exercise in vain to cure his dyspepsia, he was finally confined for three weeks by a scalded foot. His dyspepsia vanished. When asked as to his diet, he said: "Why, I have eaten pies and pickles; and pot-hooks and trammels I might, for any harm in the matter." His conclusions were: "That cheerfulness first, and next regularity, are the best guards against the monster dyspepsia;" and, "Exercise can no more profitably be condensed than food can."

R. T. R.

Attending Funerals of Non-Church-Goers.

I am called upon twice a week, on an average, the year round, to officiate at the funerals of persons who have no claim upon me, save that of common humanity. They were not members of my church, and often of no church. Now, this is a severe tax upon my time. Now and then I am offered money in -payment, but I invariably refuse it, feeling a repugnance to taking money for such service. I would like to know how other clergymen avoid this tax upon their time, if they do avoid it. In the country, a funeral takes fully a half-day. Is it not an impertinence to expect me to give so much time to strangers? Many funerals I have attended of persons who have spent their lives in opposing the Church, and have died impenitent. Despising the Church while they lived, why should I take precious time from other duties to bury them when dead?

SOMEWHAT IMPATIENT.

Church Choirs.

Church choirs are often in trouble. Sometimes it arises from the pastor's interference, or is increased by his attempt to remedy it. All pastors should let choirs manage their own affairs, if they would avoid distracting complications. They may make themselves felt in an indirect way to better effect.

C. H. WETHERBE.

QUERIES AND ANSWERS.

"C. N."—What is the best work on "Divorce"? A.: A little book by President Woolsey.

"J. E. S."—Worcester, Webster, or the Imperial Dictionary, is the "best" authority on "the pronunciation of modern proper names."

"J. C."—"The Blessed Office of Tears" (National Preacher Vol. xxxii, Dec. No.), by Dr. William Adams, will prove to you an admirable sermon on the subject.

"N. L."—A.: We know not how "to make the road upward easy." Like many others, we fear you regret that the broad road does not lead to heaven. The way up from the flesh into the spirit is a long and weary climb. We know of no short cut, no royal road, and we feel quite sure nobody else does.

"S. E. W."—Occasionally, when a sermon appears in the HOMILETIC MONTHLY which I specially wish my people to hear, I read it to them instead of preaching a sermon of my own. What do you think of it? A.: There can be no objection, provided you definitely state the fact, and your people acquiesce.

"W. B."—How can one get the complete "Second Epistle of Clements," spoken of by Dr. Schaff, in the November number of the HOMILETIC MONTHLY, in such shape as would make it available as addenda to the garbled edition published in the Anti-Nicene Christian Library?—A.: The second epistle of Clement of Rome is published in full by the discoverer, Archbishop Bryennios, Constant, 1875, and by Bishop Lightfoot in an appendix to his Clement, in 1879.

"J. L. W."—(1) Whose is the best book on the Eucharist? (2) And whose on the Sufferings of Christ?—A.: (1) Two very good books are "Eucharistic Year" and "Eucharistica," New York. 50 cents each. A vol. of "Communion Sermons," by Dr. Spencer, is an excellent work, \$1.75. (2) The last named work will also give light on this subject. Many of the "Lives" of Christ dwell

on His sufferings; Krummacher's "Suffering Saviour," is a fervid and excellent work for spiritual use, and Dr. Stroud's "Physical Cause of Christ's Death" is a masterly work viewed from a scientific point of view.

"J. S. C."—In HOMILETIC MONTHLY (Jan., 2d. page of cover), I read, "An Abridgement of one of Sir Samuel Baker's (Baker Pasha) greatest Works of Travel." Is there not a mistake here? My impression is that Sir Samuel Baker, the African traveler, and "Baker Pasha," are two different men. Col. Valentine Baker, an officer in the British army, was expelled and degraded, joined the Turkish army, and was named "Baker Pasha." He is still serving under the Sultan.—A.: "In 1869 Sir Samuel Baker led an expedition of 1500 picked troops, under the auspices of the Khedive, and with the title of Pasha, to put down the White Nile Slave Trade." See Globe Encyclopaedia.

"C. S."—Do "Faith-Cure Believers" claim more than Scripture warrants in holding that the prayer of faith will save the sick?—A.: Unquestionably, faith cures are wrought. Hezekiah's prayer of faith cured him of a deadly sickness and lengthened his life fifteen years. How many cures were accomplished (where is the full record?) through prayer to Christ when on earth. God's hand is not shortened that He cannot do to-day what He did so abundantly twenty centuries ago. Luther never doubted that his prayer restored Melancthon to health and to the Reformation. Why not? We see in the experience of the mesmerizer how *faith in man* often works wondrous cures; how much more should faith in an omnipotent God, infinite in wisdom and love, working even in natural, or ordinary ways, result in healing? Yet we feel sure that nine out of ten, perhaps ninety-nine out of a hundred, of so-called faith-cures are wrought through the mesmeric or magnetic power of the man whose hands are laid on the sick.

HELPFUL DATA IN CURRENT LITERATURE.

THE RECENT SUPERNATURAL ORIGIN OF MAN CONSIDERED FROM A PURELY SCIENTIFIC POINT OF VIEW. By W. D. Wilson, D.D., LL.D., *American Church Review* (Dec.), 27 pp. A learned and candid discussion of the antiquity and primitive condition of man, in the light of the latest discoveries in science. The extreme antiquity claimed by Lyell and others, is now admitted to be unsupported by facts, even by such scientists as Herbert Spencer and Huxley. The latter says: "I don't know that there is any reason for doubting that the men who existed at that day [the drift period] were, in all essential respects, similar to the men who exist now." His admissions in regard to the Nile Valley (Eaton address) upset Lyell's speculations. Principal Dawson, as good authority as any in the world, after reviewing the whole ground in his recent work, "Fossil Men and their Modern Representatives," winds up with these words:

"What evidence the future may bring forth I do not know; but that available at present points to the appearance of man, with all his powers and properties, in the Post-glacial age of geology, and not more than from six to eight thousand years ago. This abrupt appearance of man in his full proportions, his association with animals, the greater part of which still survive, and his introduction at the close of that great and as yet very mysterious revolution of the earth which we call the Glacial period, accords, as I have elsewhere endeavored to show, with the analogy of geological science, in the information which it gives us of the first appearance of other types of original beings in the several stages of development of our earth." (pp. 246-7.)

PROF. MAX MÜLLER ON THE ORIGIN AND GROWTH OF RELIGION. By H. S. Kellogg, D.D., *Bibliotheca Sacra* (Jan.), 22 pp. Few books treating on this subject have been honored with so appreciative a reception and wide-spread publication as these lectures of Müller. They have been reproduced in the vernacular languages of India. A book of such a history must possess more than usual interest. This well-written paper gives the author credit for sincerity and belief in Christianity, and for his refutation of the anti-Christian theory, that all religion began in the worship of fetishes. But, while acknowledging all this and more, it holds that his own theory of the origin of religion is intrinsically no better than the one he so ably refutes; is "opposed alike to a sound philosophy and to the direct and implied teachings of the Scriptures; and that the arguments, even of an historical sort, by which he would support it, are not valid for the conclusion which he professes to establish."

THE CHURCHES OF THE HUGUENOTS AND THE RELIGIOUS CONDITION OF FRANCE. By A. F. Beard, D.D., *Andover Review* (Jan.), 15 pp. The writer of this valuable paper is pastor of the American Chapel in Paris. He has enjoyed special opportunities to inform himself, and well has he used them. The editorial note is not too strong: He "brings together a mass of facts never before collected and set in the same relationship. They

have been gleaned from many fields and much personal observation and inquiry in different parts of the country." He gives us trustworthy information respecting the various agencies which are determining the religious and moral condition of France. He takes a hopeful view of the situation. "We may say, without fear of question, that France never had a like opportunity to receive the Gospel, and the Christian world never had a more inviting field. There are 900 Protestant ministers, active and earnest, and many missionary agencies are co-operating, and no less than 73 Protestant religious papers are published in the French language."

ECCLIASTICAL CONTROL IN UTAH. By John Taylor, President of the Church of Latter-Day Saints; Eli H. Murray, Governor of the Territory of Utah. *North American Review* (Jan.), 23 pp. The coolness and the boldness with which the head of the Mormon hierarchy defends the monstrous system of faith and social iniquity embraced in Mormonism would surprise us, if anything could excite surprise in relation to this deluded people. According to his testimony, the Mormons are a highly virtuous, law-abiding and greatly persecuted community! Governor Murray's rejoinder gives a clear view of the present status of things in Utah. "The country," he says, "has resolved to get at the bottom facts in Utah affairs." He states many things that may well excite criticism and indignation. "Utah Mormonism, with legislative power in its grasp, is a monster of no inconsiderable proportions, and means mischief." "The day of settlement must come. . . the quicker the better for the Mormons and for the country. . . Either the Government must repeal its laws, or the Mormons must obey them." He affirms that they are living in open, daily violation of U. S. laws. The "Edmund's bill," he claims, does not supply the remedy. His remedy is, "Abolish the Legislature, and substitute in lieu of it a Legislative Council, to be approved by the President, and confirmed by the Senate."

AGNOSTICISM IN AMERICAN FICTION. By Julian Hawthorne. *Princeton Review* (Jan.), 15 pp. Coming from a popular writer of fiction, the admissions and characterizations of this article are noteworthy. Accepting his views, as in the main just, we are confronted with the fact that modern fiction is, for the most part, hostile to Christianity, absolutely agnostic in sentiment: "The Bible is a human book; Christ was a gentleman related to the Buddha and Plato families. Death . . . is annihilation of personal existence . . . morality is the enlightened selfishness of the greatest number . . . the 'Religion of Humanity' is the only religion recognized." Thackeray, Dickens, and other novelists of their day, "accepted the religious and social canons" then current, and did not concern themselves "about a philosophy of life." But a "new order of

things has come into vogue. . . . which marks a definite turning-point from what has been to what is to come." "It is a period of doubt; what it will result in remains to be seen." The Christian ministry, and the friends of a supernatural faith and a true morality, are bound to weigh such words coming from such a source, and to let their voice be heard. "Fiction" is a tremendous factor in forming character, in developing society, in creating sentiment; and if it be given over to "Agnosticism," a dark future is before us.

THE PULPIT: ITS PROVINCE AND ITS POWER.
By John M. Titzel, D.D. *Reformed Quarterly Review*, (Jan.) 12 pp. What is the true province of the pulpit? Is it really the case that the power of the pulpit is waning? are the points considered in this paper. Passing in review Freeman's Essay prefatory to his volume "The Secular Gospel," he argues clearly and forcibly to show that the province of the pulpit is not to teach philosophy or science or art or politics as such, but to proclaim to men Christ as the only Saviour, and to persuade them to accept Him as such by faithfully expounding God's

word as contained in the Scriptures of the Old and the New Testaments, and by bearing personal testimony to His power to save. And in thus preaching Christ, consists the true power and glory of the pulpit. The most powerful and successful preachers in every period of the Church and in every land, have ever been those who confined themselves most closely in their pulpit ministrations to the exposition of the Scriptures as bearing witness of Christ as the only hope of a perishing world. To the second question the writer gives a negative answer. But the evidence he gives in support of it, to our mind, far from being conclusive. The chief is the outward growth of the Church and the extension of the kingdom of God. But this is a superficial view. Many factors besides the power of the pulpit enter into this. No candid mind who takes a broad observation of things, can come to any other rational conclusion than that the province of the actual Christian pulpit of our times is greatly restricted, and that it does not wield that majestic and commanding power over men and over society which it did in a former generation.

GERMS OF ILLUSTRATION.

Unknown things and words can be illustrated and explained only by known things and words.—N. A. CALKINS.

One can often help another do what one cannot do himself. The cobbler could not paint the picture, but he could tell Apelles that the *shoe-tie* was not quite right.

At the "driving of the last spike" in the Northern Pacific Railroad, one of the most interesting and suggestive incidents was, that the telegraph wires were so connected with the *spike* and the *hammer* that every blow of the hammer was indicated both at St. Paul and at New York City.

Old Montana herdsmen tell us that if the cattle on the plains and mountains are left to shift for themselves, however deep the snow, they will generally find enough food to sustain them. But if a ranchman once begins to feed them when the snow is deep, he must feed them till the snow is all gone. They will cease all effort to find food for themselves, and starve to death in their tracks.

The United States government is now constructing a canal around the Cascades of the Columbia River, something like the Welland Canal, around Niagara Falls, by which the navigation of that stream will be extended many hundred miles. The principles of lockage on canals are familiar to many of our readers, but the lifting of a boat from a lower level or strait to a higher one is very interesting and suggestive. The boat is floated into a lock on the lower level, and the gates are closed behind it. Then a sluice-way is opened in the upper gates, through which the water from the higher level passes into the lock, and lifts the boat to a level of the water above. When the

water in lock rises to a level with the water on the higher strait, the pressure now removed, the upper gates open easily, and the boat floats out into the water of the higher level. A novice standing by after the first gust of water at the opening of the sluice-way, would scarcely know what was going on, it proceeds so noiselessly. The boat in the lock continues to rise, and when it reaches the higher level, the upper gates open without difficulty, and the boat floats out so easily!

The last words of the late Dr. John Howard Raymond, President of Vassar College, spoken in broken utterance, were: "How easy—how easy—how easy to glide from work here to the work——" *There*, he evidently wished to add, but his voice failed him!

Why Governor Briggs, of Massachusetts, never wore a collar.—Hon. George N. Briggs, so long Governor of Massachusetts, was a man of fine personal appearance, exceedingly neat in his apparel; but all who ever saw him must have noticed that he never wore a shirt collar. The reason for this was, as he himself tells it, as follows: When a young man, he worked in a hat factory. Most of his associates were given to drink. There was one young man in whom he took great interest, and to whom he had often spoken, trying to dissuade him from his bad ways. This man one day turned upon him with great vehemence and bitterness, saying: "I don't want you to preach to me, Briggs; you have your faults as well as I. You don't drink, but you are as proud as a peacock. When you have

done work, you dress up in your frilled shirt and white collar, and you strut around town to be admired. If you will tear that ruffle from your bosom and that collar from your shirt, and never wear either again, I will sign the pledge and keep it as long as you keep your promise." Briggs took his hand out of the water, gave it to his friend as a pledge of the agreement. It was kept by both. The young man rose to be a member of Congress, and Briggs was among the most worthy of the governors of Massachusetts—but he never wore a shirt collar!

Why a little hoosier boy went to Sunday-school without shoes all summer long. His father wanted him to go to Sunday school, and he was able to buy him shoes and stockings, and willing to do so, and he wore shoes and stockings on week days. He told his own story, and it was this: He asked another little boy to go to Sunday-school. He was poor, and

he said "he could not, because he had no shoes; and none of the boys went barefooted." To which he replied, "I'd just as soon go barefooted as not; come go with me." And so they both went barefoot to Sunday-school all summer long!

There is a universal law by which the aerial portion of plant-growth seeks above all to rise. Under it the higher or more advanced bud (or seed) takes precedence. Although last formed, it is first to unfold. We see this in every shoot that opens buds in the spring; in every graft cut from the end of a shoot, as compared with those cut from lower on the shoot; in every sprouting tuber, in wheat sprouting on the stalk, or a corn ear on the wet, warm ground. Of two ears on the same stalk the upper will be the larger; so will the upper or middle leaves; the lower leaves and the buds formed at their bases in wood-growth will be small, owing to growth rushing onward past them, unless man interferes, and by stopping this upward rush by a timely pinch, as in grapevine and cordon culture, arrests the flow and compels it to fill out the first-formed leaves and buds.

THEMES AND TEXTS OF RECENT LEADING SERMONS.

1. The Comprehensiveness of God's Care. "As an eagle stirreth up her nest," etc.—Deut. xxxii: 11, 12. Rev. Thomas Skelton, England.
2. The Necessity for Meditation. "I will sing unto the Lord as long as I live; * * * my meditation of him shall be sweet."—Ps. civ: 33, 34. Rev. Robert Collyer.
3. Crying out in the Night Watches. "Arise, cry out in the night; in the beginning of the watches pour out thine heart like water before the face of the Lord."—Lam. ii: 19. Rev. C. H. Spurgeon, in New Park Street Chapel, London.
4. Not an Oriental Legend. "It is he that shall save his people from their sins."—Matt. i: 21. John Hall, D.D., New York.
5. Motto for Young Men. "Seek ye first his kingdom and his righteousness," etc.—Matt. vi: 33. A. C. Hurst, D.D., Pittsburgh.
6. The Developing Power of the Gospel. "The kingdom of heaven is like unto leaven," etc.—Matt. xiii: 33. H. M. Scudder, D.D., Chicago.
7. Earnestness the Condition of God's Mercy. "Have mercy on me, O Lord, thou son of David."—Matt. xv: 22. James McCosh, D.D., in Second Presbyterian Church, Pittsburgh.
8. Common Sense. "The children of this world are in their generation wiser than the children of light."—Luke xvi: 8. T. DeWitt Talmage, D.D., Brooklyn.
9. The Attraction of the Cross. "And I, if I be lifted up from the earth, will draw all men unto myself."—John xii: 32. H. W. Thomas, D.D., Chicago.
10. The Doubt of the Present Day. "Believe on the Lord Jesus Christ and thou shalt be saved."—Acts xvi: 31. Francis L. Patton, in First Presbyterian Church, New York.
11. God's Farm. "Ye are God's husbandry."—1 Cor. iii: 9. Rev. Henry Ward Beecher, Brooklyn.
12. What is it to be Saved? "This is a faithful saying," etc.—1 Tim. i: 15. A. J. F. Behrens, D.D., Brooklyn.
13. Faith in Christ. "I write unto you, fathers, because ye have known him that is from the beginning."—1 John ii: 13. C. H. Spurgeon, in Metropolitan Tabernacle, London.
14. True Prosperity. "Beloved, I pray that in all things thou mayest prosper."—3 John verse 2. T. D. Witherspoon, D.D., Louisville, Ky.
15. The Fools of the Bible. A series of sermons classified as the Atheistic Fool, the Agnostic Fool, etc., by Rev. G. F. Pentecost, Brooklyn.

SUGGESTIVE THEMES.

1. Prophetic Power in Spiritual Exaltation. ("And Jacob called unto his sons, and said, Gather yourselves together, that I may tell you that which shall befall you in the last days."—Gen. xlix: 1.)
2. The Tragedy of the Soul. (The Book of Job.)
3. The Unreasonableness of Dependancy in a Christian. ("Why art thou cast down, O my soul," etc.—Ps. xlii: 11.)
4. Soul Growth. (The path of the just is as the shining light, that shineth more and more unto the perfect day."—Prov. iv: 18.)
5. Man's Capacity for Wrong-Doing. ("Behold thou hast spoken and done evil things as thou couldest."—Jer. iii: 5.)
6. The Spiritually Awakened the only truly Wise. ("Who is the wise man?"—Jer. ix: 12.)
7. Faith Storm-tossed. ("And behold there arose a great tempest in the sea," etc.—Matt. viii: 24.)
8. Man Hindering Omnipotence. ("And he did not many mighty works there because of their unbelief."—Matt. xiii: 58.)
9. The Sanctity of Man. ("Destroy not with thy meat him for whom Christ died."—Rom. xiv: 15.)
10. The Contrast: The Soul Asleep and the Soul Awake. ("Let us not sleep as do the rest," etc.—1 Thess. v: 6-7.)
11. Paul's Sum in Addition. ("Add to your faith virtue, and to virtue knowledge," etc.—2 Peter i: 5-7.)*
12. The Two Judges. ("For if our heart condemn us, God is greater than our hearts and knoweth all things."—1 John iii: 20.)*

* Authorized version.