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REVIEW SECTION.

I.—THE CONNECTING LINKS BETWEEN CHURCH AND STATE, OR MARRIAGE, SUNDAY, PUBLIC SCHOOL.

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A TOTAL separation of Church and State is an impossibility, unless we cease to be a Christian people.

There are three interests and institutions which belong to both Church and State, and must be maintained and regulated by both. These are Monogamy in marriage, the weekly Day of Rest, and the Public School. Here the American government and national sentiment have so far decidedly protected the principles and institutions of Christianity as essential elements in our conception of civilized society.

I. MONOGAMY, according to the unanimous sentiment of all Christian nations, is the only normal and legitimate form of marriage. It has been maintained by Congress, with the approval of the nation, in its prohibitory legislation against the new Mohammedanism in Utah, and the Supreme Court of the United States, the highest tribunal of our laws, has sanctioned the prohibition of polygamy as constitutional. The Mormons have to submit, or to emigrate to more congenial climes. All the States uphold monogamy; but some of them unfortunately are very loose on the subject of divorce, and a reform of legislation in conformity to the law of Christ is highly necessary for the safety and prosperity of the family. It is to the honor of the Roman Catholic church in our country that she upholds the sanctity of the marriage tie.

II. The CHRISTIAN SABBATH or weekly day of rest is likewise protected by legislation, and justly so, because it has a civil as well as a religious side; it is necessary and profitable for the body as well as for the soul; it is of special benefit to the laboring classes and guards them against the tyranny of capital. The Sabbath ante-dates the Mosaic legislation and is, like the family, founded in the original constitution of man, for whose temporal and spiritual benefit it was instituted by the God of creation.

The Federal Constitution, in deference to the national sentiment, incidentally recognizes Sunday by the clause (Art I, Sect. 7): "If any

bill shall not be returned by the President within ten days (*Sundays excepted*) after it shall have been presented to him, the same shall be a law in like manner as if he had signed it." Congress never meets on Sunday, except of necessity, at the close of the short term, to complete legislation if the third of March happens to fall on a Sunday. The President is never inaugurated on a Sunday. The Supreme Court and the Federal courts are closed on that day. And if the Fourth of July falls on a Sunday, the great national festival is put off till Monday. The Revised Statutes of the United States sustain the observance of Sunday in four particulars: They exempt the cadets at West Point and the students of the Naval Academy from study on Sunday; they exclude Sunday, like the Fourth of July and Christmas Day, from the computation in certain bankruptcy proceedings, and provide that army chaplains shall hold religious services at least once on each Lord's Day.

The State Legislatures, State courts, and State elections follow the example of the general government, or rather preceded it. Most of the States protect Sunday by special statutes.*

These Sunday laws are not positive and coercive, but negative, defensive and protective, and as such perfectly constitutional, whatever Sabbath-breaking infidels may say. The State, indeed, has no right to command the religious observance of Sunday, and to punish anybody for not going to church, as was done in some countries of Europe. The private observance and private non-observance is left perfectly free in our country. But the State is in duty bound to protect the religious community in their right to enjoy the rest of that day, and should forbid such *public* desecration as interferes with this right. The Supreme Court of the State of New York, April 17th, 1860, decided that the regulation of the Christian Sabbath "as a civil and political institution" is "within the just powers of the civil government," and that the prohibition of theatrical and dramatic performances on that day "rests on the same foundation as a multitude of other laws on our statutes—such as those against gambling, lotteries, keeping disorderly houses, polygamy, horse-racing, profane cursing and swearing, disturbances of religious meetings, selling of intoxicating liquors on election days within a given distance from the polls," etc.

The only class of American citizens who might with justice complain of our Sunday laws and ask protection of the last day of the week instead of the first, are the Jews and the Seventh Day Baptists. But they are a small minority, and must submit to the will of the majority, as the government cannot wisely appoint two weekly days of rest. The Revised Statutes of New York, however, provide that those who keep "the last day of the week, called Saturday, as holy time, and do not labor or work on that day," shall be exempted from the penalties of the

* For a collection of the statutes on Sunday Legislation see document xlvi. of the New York Sabbath Committee.

statute against labor on Sunday, provided only that their labor shall not "disturb other persons in their observance of the first day of the week as holy time." The law of New York exempts also the same persons from military duty and jury duty on Saturday.

The United States present, in respect to Sunday legislation and Sunday observance, a most striking contrast to the continent of Europe, both Protestant and Roman Catholic, where Sunday is perverted from a holy day into a frivolous holiday, especially dedicated to theatres, horse-races, and political elections. Judged by the standard of Sunday observance, America is the most Christian country in the world with the only exception of England and Scotland.

III. The relation of State EDUCATION to religion is a most important and most difficult problem, which will agitate the country for a long time. It is increased by a difference of views within the religious denominations themselves; while on the questions of monogamy and Sunday they are substantially agreed.

The Roman Catholics under the dictation of the Vatican, oppose our public schools, which are supported by general taxation, for the reason that *their* religion is not taught there, and that a "godless" education is worse than none. They are right in the supreme estimate of religion as a factor in education, but they are radically wrong in identifying the Christian religion with the Roman creed, and very unjust in calling our public schools "godless." They must learn to appreciate Protestant Christianity which has built up this country and made it great, prosperous and free. Their Church enjoys greater liberty in this country than in Italy or Spain or Austria or France or Mexico, and for this they should at least be grateful. They will never succeed in overthrowing the public school system, nor in securing a division of the school funds for sectarian purposes. They have a remedy in private and parochial schools. The only point of reasonable complaint is that they are taxed for the support of public schools which they condemn. But the principal tax-payers are wealthy Protestants who, for various reasons, prefer to educate their children in private schools at their own expense. The rights of minorities should be protected by all means save the destruction of the rights of the majority, which must rule in a republican country. The Roman Catholics would act more wisely and patriotically by uniting with the religious portion of the Protestant community in every effort to improve the moral character of the public schools. They may be sure of a cordial disposition to meet every just and reasonable demand.

The public school is and ever will be an American institution, from the Atlantic to the Pacific. It grows stronger every year. It is not satisfied with elementary instruction, but aims at a full College and University education, at least in the West, where large landed endowments come to its aid. The State has the right and the duty to educate

its citizens for useful citizenship, and should give the poorest and humblest the benefit of a sufficient training for that purpose. A democratic Republic based upon universal suffrage depends for its safety and prosperity upon the intelligence and virtue of the people. But virtue is based on religion, and the obligations of man to man rest upon the obligations of man to his Maker and Preserver. Intellectual training without moral training may be dangerous, and moral training without religion lacks the strongest incentive which quickens and energizes all the lower motives. Who can measure the influence of the single idea of an omniscient and omnipresent God who reads our thoughts afar off and who will judge all our deeds? The example of Christ is a more effectual reformer than all the moral philosophies, ancient and modern.

The State recognizes the importance of religion by allowing the reading of the Bible, the singing of a hymn and the recital of the Lord's Prayer or some other prayer, as opening exercises of the school. I am informed by competent authority that at least four-fifths of the public schools in the United States observe this custom.* Most of the school teachers, especially the ladies, are members of evangelical churches and commend religion by their spirit and example. To call such schools "godless" is simply a slander.

Some schools exclude the Bible to please the Roman Catholics, who oppose every *Protestant* version, and the Jews and Infidels who oppose Christianity in any form. Still other schools have found it necessary to reintroduce religious exercises for the maintenance of proper discipline. The Catholics certainly have a right to demand the Douay version as a substitute for that of King James, and both might be read, the one to the Catholic, the other to the Protestant pupils; but they are at heart opposed to the free and independent atmosphere of thought which prevails in the schools of a Protestant

* E. E. White, LL.D., Superintendent of Public Schools in Cincinnati, in his paper read before the National Educational Association in Topeka, Kansas, July 15, 1886, says (p. 10): "The great majority of American schools are religious without being sectarian; and it is high time that this fact were more universally recognized. It is doubtless true that the most impressive forms of presenting religious sanctions to the mind and heart of the young are prayer, silent or spoken, and the reverent reading of the Bible, especially those portions that present human duty in its relations to the Divine Will,—forms still permitted and widely used in four-fifths of American schools. I share Mr. Huxley's serious perplexity in seeing how the needed measure of religious influence in our schools can be secured without the presence of a Bible; and yet, to this end, its formal and stated reading may not be essential, since there are other ways in which its vitalizing truths may be brought home to the conscience and the life. At least three avenues are open for the introduction of religious ideas and sanctions into all our schools. These are sacred song, the literature of Christendom, and best of all, faithful and fearless Christian teachers, the living epistles of the truth. Against these there is no law."

country, and which is dangerous to the principle of authority and absolute obedience to the priesthood. It is vain, therefore, to expect to satisfy them by the exclusion of the Bible from the public school. Such exclusion is advocated by many evangelical Protestants as a peace-measure. But it is better to hold on to the time-honored custom of holding up before the rising generation day by day a short and suitable lesson from the Book of books, no matter in what version. Some of the Psalms are at the same time the sublimest lyrical poetry; the Lord's Prayer is the best of all prayers; the Sermon on the Mount is more popular and beautiful than any moral essay, and the thirteenth chapter of First Corinthians is the most effective sermon on charity. A competent Committee of clergymen and laymen of all denominations could make a judicious selection which would satisfy every reasonable demand.

The reading of the Bible, with prayer or singing is a meager amount of religious instruction, but much better than none, and it is all that can be expected from the State, which must be just to all its citizens, and dare not intermeddle with their creed. Positive religious instruction is the duty of the family and the Church which has the commission to teach all nations the way of life. The State cannot be safely intrusted with this duty. It might teach rationalism, as is actually done in a great many public schools and Universities of Germany, Holland and Switzerland. But the State may, if necessary, allow the different denominations to monopolize certain school hours in the school building for religious instruction. In this way the problem of united secular and separate religious education could be solved, at least to the reasonable satisfaction of the great majority. Possibly the more liberal portion of our Roman Catholic fellow-citizens might agree to such a compromise. In communities which are sufficiently homogeneous one teacher would answer; in others two or more might be chosen, and the children divided into classes according to the will of the parents or guardians.

The State is undoubtedly competent to give instruction in all elementary and secular or neutral branches of learning such as reading and writing, mathematics, languages, geography, chemistry, natural science, logic, rhetoric, medicine, law, etc. The difficulty begins in history and the moral sciences which deal with character, touch upon religious ground and enjoin the eternal principles of duty. A history which would ignore God, Christ, the Bible, the Church, the Reformation, the faith of the first settlers of this country, would be nothing but a ghastly skeleton of dry bones. An education which ignores the greatest characters and events and the most sacred interests in human life must breed religious indifference, infidelity and immorality.

But the people will not allow this as long as they remain religious and Christian. They have the power in their own hands; they appoint the school boards, and through them the teachers. This is a government

“of the people, by the people, and for the people.” Republican institutions are a blessing or a curse according to the character of those who administer it. And so it is with our public schools. All depends at last upon competent and faithful teachers. If they fear God and love righteousness, they will inspire their pupils with the same spirit; if they do not, they will raise a godless generation, notwithstanding the reading of the Bible and the teaching of the Catechism. It is in the interest of the educational institutions of the several States, and indispensable to their well being that they should maintain a friendly relation to the churches and the Christian religion, which is the best educator and civilizer of any people.

Whatever defects there are in our public schools, they can be supplied by the Sunday schools which are multiplying and increasing in importance with the growth of the country; by catechetical instruction of the pastor which ought to be revived as a special preparation for church membership; and by private schools, academies and denominational colleges and universities. The Church is perfectly free and untrammelled in the vast work of education, and this is all she can expect. If she does her full duty, America will soon surpass every other country in general intelligence, knowledge and culture. Here is an opportunity for every man to become a gentleman, for every woman to become a lady, and for all to become good Christians. This is the ideal, but when will it be realized?

II. — CRITICISMS ON SOME OF THE ABLEST REPRESENTATIVE PREACHERS OF THE DAY.

BY AN EMINENT PROFESSOR OF HOMILETICS.

NO. V.—CHARLES HADDON SPURGEON.

OF Henry Ward Beecher, lately, I said: “The greatest pulpit orator that the world ever saw—who might also have been the greatest preacher.” The terms of this sentence I might almost precisely invert and say now of Charles Haddon Spurgeon: “The greatest preacher that the world ever saw—who might have been one of the greatest orators.”

I, indeed, feel ready to express the deliberate opinion that, taken on the whole, Mr. Spurgeon must rank as not second to any preacher whatever in the long history of Christian preaching. The question is not a question of original and creative genius; it is not a question of the production of a few great masterpieces of pulpit eloquence; it is not a question of brilliant rhetorical, of imperial imaginative, gifts; it is not a question of overpowering immediate effects, brought about, perhaps, by happy capture of occasion, or by rare histrionic power in delivery. In the several respects thus suggested, many other men have been equal, some men have been superior, to Mr. Spurgeon; but who else ever began so early in life as he, and continued, without intermission, so long, to turn out sermons so good as his? If any one, then I

confess my ignorance, for I do not know of any one. Think of it. You can count up your *thousands* of Mr. Spurgeon's printed sermons. What fecundity! Put these into volumes of the size of Mr. Phillips Brooks's last collection, that entitled "Twenty Sermons," and you have a tale of some *one hundred* substantial books! And the market of the world still unabatedly hungry for further supply from the same redounding source! For the space of one whole human generation, the production, with the issue, of these discourses, has gone on—and the producer yet a comparatively young man of only fifty-three years of age! We need not draw on the "hope of unaccomplished years" to say that here is a phenomenon to which the whole past history of the Christian pulpit scarcely furnishes a parallel. Twenty-five years still to follow of this prodigious productiveness is not too much to hope for—and at the end of that period, what an accumulated visible result in print of one man's labor in the preaching of the Gospel of Christ! Two hundred good-sized volumes of sermons the offspring of a single brain! How will Voltaire's miraculous less than one hundred tomes of collected works, eked out with innumerable odds and ends of letters, dwindle in the comparison of count, of volume, and, why should we fear to add, of weight and value!

This suggestion of literary parallel reminds one that Mr. Spurgeon is author as well as preacher. Already, in fact, apart from sermons, he has written books enough to bear, in bulk, no insignificant relation to Voltaire's long-wondered-at multitudinous production. And what a man of affairs Mr. Spurgeon has been besides! If he had written nothing and preached nothing, but had only created and organized the beneficent institutions that have, so to speak, spontaneously sprung up at the signal of the sound of his feet as he passed along—these alone would have been considered, and would have seemed worthy to be considered, not simply an adequate, but a remarkable, account to render of the sustained and continuous effort of a long life-time. I must not be diverted to expatiate here on Mr. Spurgeon the man; for it is of the preacher Mr. Spurgeon that I am properly limited to speaking. But that the preacher whom we study is such a man as he is, it would be mere blindered narrowness not at least incidentally to remember—a man, namely, who, in point of breadth, of depth, of intensity, and of probable duration, of influence for good on the human race, is not surpassed, perhaps not equalled, by any peer of his belonging to his own generation.

You must judge sermons as sermons. What are sermons? They are popular harangues or addresses, having it for their object to make Christians, or to make better Christians, of their hearers or readers. That, nothing more, nothing less, nothing else, is what sermons are. That is, true sermons, ideal sermons, sermons accordant with the Scripture conception of preaching. Apply this standard of judgment, and

where will you find a body of sermons better than Mr. Spurgeon's? Where will you find so large a body of sermons, proceeding from a single man, so good? Is not Mr. Spurgeon the foremost of preachers? Multiply his quality by his quantity, and your product—where else will you equal it among the Christian preachers of all races and all ages? Nowhere, I think. But the quantity is a factor of which I make much, in saying this. The quality—when you appraise it by the right standard—is good, is excellent; but the quantity is immense, is overwhelming.

You must not look for mere elegance of style. You must not look for clairvoyant psychologic intuition, for fruitful philosophic analysis. You must not look for originality and suggestiveness of thought. You must not look for elaborate and artful climaxes, for passages of imaginative splendor, for bursts of passionate ecstasy. None of these things. You must look for straightforward, clear, plain, strong, telling utterances, such as brings truth home to the average man's "business and bosom." You must look for order and arrangement, effective, rather than gratifying to the sense of ideal perfection in form. You must look for those great commonplaces of truth which are justly the staple of all right preaching. You must look for illustration apt rather than aesthetically beautiful, for lively presentation to the understanding of ordinary men, for pungent application to the conscience, for practical application to the will. Look for these things, and you will seldom look in vain in Mr. Spurgeon's preaching.

Power of expression as completely commensurate with the thought to be expressed, as was Mr. Beecher's, thought, too, in supply equally unflinching, belongs to Mr. Spurgeon. The difference at this point between the two men is that Mr. Spurgeon's thought is more commonplace, and that, therefore, a more commonplace expression serves him. Mr. Spurgeon has no fine-spun sentiment, no poetic reveries, to find words for. He does not need, so much as did, for instance, Mr. Beecher, to call in the aid of the imagination. But why disguise the fact? Mr. Spurgeon evidently possesses no such supreme imagination as was that great gift which made Mr. Beecher the magnificent poet in oratory that he was. Mr. Spurgeon travels stoutly on foot, whereas it was Mr. Beecher's to "turn and wind a fiery Pegasus." Mr. Spurgeon, accordingly, does not venture at all into those empyreal regions of thought and of fancy to which Mr. Beecher had buoyancy of genius enough not only to rise easily and familiarly himself, but to raise his hearers also with him, when he rose, sustaining them there as long as he might, on any occasion, choose to keep his pinions weighed and spread. Mr. Spurgeon is as strong as the strongest to climb, but he is no eagle, as was Mr. Beecher, to soar. He likes to keep where he can feel the solid earth under his feet; but on that his tread is the tread of a giant. The comprehensive intellectual difference, in short, between Mr. Spurgeon

and Mr. Beecher is exactly the difference between a man possessing every other endowment but not possessing genius, and a man super-adding genius to every other endowment.

But if genius was what, in Mr. Beecher, carried over-self-confidence into audacity, and if the absence of genius is what keeps self-confidence from becoming audacity in Mr. Spurgeon, then to Mr. Spurgeon the withholding of genius was as truly a beneficent Providential denial as was the bestowment of genius a fatal gift to Mr. Beecher.

For the intellectual audacity, which was a trait of Mr. Beecher, is contrasted in Mr. Spurgeon against absolute intellectual docility. Not, indeed, docility toward men; but docility toward God. Toward men, Mr. Spurgeon bears himself every whit as lordly and as free as did ever Mr. Beecher. An exemplification of this is the great preacher's frank, outspoken dissent from his personal and political friend, Mr. Gladstone, in that great leader's proposal of home rule for Ireland. But toward God, God revealing himself in his word, Mr. Spurgeon is as lowly as a child. His attitude is the attitude of young Samuel. It constantly says: "Speak, Lord, for thy servant heareth." The contrast of Mr. Spurgeon to Mr. Beecher, at this capital point, is as intense as a contrast could be. "Let God be true and every man a liar," is, as it were, the motto and the watchword of Mr. Spurgeon's life.

Count out Mr. Beecher's genius, and his insubordination toward God (God revealing himself in his word), and you may say that Mr. Spurgeon's equipment is otherwise substantially the same as was the great Brooklyn preacher's. There is, at least, the same infallible common-sense; infallible and alert, springing sometimes into opportune quickness of wit, or playing into cheerful sallies of humor.

There could hardly be imagined an intellectual diversion more entertaining than it would be to have witnessed a public encounter between these two men in discussion, before a popular audience, of some subject which engaged them both deeply, and on which they entertained differing views. "Is it not true that Spurgeon is a follower of Calvin? And is *he* not an eminent example of success?" was asked of Mr. Beecher at Yale, after some disparagement from the lecturer of Calvinism. "In spite of it, yes," replied Mr. Beecher; "but I do not know that the camel travels any better, or is any more useful as an animal, for the hump on its back." "Admirably answered," probably thought many a young man who listened to this smart turn of the lecturer. But Mr. Spurgeon had to speak. Commenting on Mr. Beecher's most unfortunate illustration (which is retained in the lectures as printed), Mr. Spurgeon in due time pointed out that, as a fact of animal physiology, the hump on the camel's back was a wise and indispensable provision of nature for making the wearer capable of his great endurance. The hump, instead of being an excrescence only contributing ugliness to the camel's appearance, was as a breast of nourishment to maintain the

camel's strength. Mr. Beecher had supplied to Mr. Spurgeon's hand a weapon of illustration to serve for his own easy and utter discomfiture.

Mr. Spurgeon is a Calvinist, and he preaches Calvinism. But it is Calvinism of a moderate type, about such Calvinism as Andrew Fuller expounded; and it is not as Calvinism, that Mr. Spurgeon preaches it, but as the teaching of Christ and of Paul. This Calvinistic orthodoxy the preacher hugs to his heart, feeding from it as the camel feeds from his hump. He thinks of it neither as beauty nor as deformity, but only as truth. The "new theology" finds no favor in Mr. Spurgeon's eyes. He spurns it, tramples on it. In his monthly magazine, "The Sword and the Trowel," he thus summarily characterizes a certain American book, one of the authorities of the "new theology":

"Some 300 pages of sublime balderdash, and there was no earthly reason why its author should not have made them 3,000. You have nothing to do but muddle your brain and set your tongue going, and the result is unbounded nothing in big words."

Does this seem brutal? Does it look like mere blind bigotry? Well, it is not. For, at not far from the same date, Mr. Spurgeon, of "Ecce Homo," a highly unorthodox book, holds the following language:

"We shall never forget the day in which we fell in with "Ecce Homo." We were starting for York, and we opened the book as we left the London terminus. How the train proceeded, and at what stations we stopped we never knew. Having taken one plunge into the depths of the book, we only rose out of them to consciousness when the northern city was reached. The memory is sweet to us."

That I submit is not the language of a blind orthodox bigot. Surely there is "sweetness and light" in such a spirit as speaks there. Mr. Spurgeon declared that all depended on who was the writer of "Ecce Homo."

"The anonymous book was specially good if written by a candid unbeliever, and singularly traitorous if composed by a professed Christian."

What Mr. Spurgeon cannot abide is paltering with the word of God on the part of one who professedly accepts it as authority. This it is that draws the lightning of his displeasure launched in disdainful expressions like the foregoing about the American "new theology" book.

A square-toed, flat-footed believer and preacher is Mr. Spurgeon. No trimming in him. No attempted mediation between this and that. No capitulation to infidelity effected under the form of seeking new modes of expression for truth. No "Sartor Resartus" philosophy, no feint of merely changing your clothes—ostensibly to secure a better fit, really for the sake of coming out a quite new-fangled, different man. Mr. Spurgeon will none of this. The talked-of evolution and transformation of the church of Jesus Christ, if such be indeed in progress, is a tidal movement that at least must count on stemming Mr. Spurgeon's influence as a stubborn, reflux wave of opposition to be first

overcome before the predicted consummation is finally reached. Mr. Beecher was full easily involved; nay, he made haste, he would be first, to be overwhelmed by it. Mr. Spurgeon stands as stoutly resistant as ever. He thinks evolutionism itself—evolutionism such as was Mr. Beecher's melancholy final "phase of faith"—to be but an eddy, a moment's recession, in that true eternal tide which he feels drawing all things obedient, willingly or unwillingly, to the personal reign of Jesus Christ.

What, then, is the analysis of this great preacher's power?

The question is a problem much like the problem attacked by Gibbon, when that great historian undertook to give the causes for the early spread of Christianity. Let us here do sincerely, what Gibbon is accused of insincerely doing, take for granted the omnipotent working of the Spirit of God, and then reckon as well as we can the things subordinate to that which together make up the indivisible total sum of Mr. Spurgeon's amazing power.

Hear him preach. You have before you a by no means impressive-looking, nay, a quite undistinguished-looking man. Knowing, let us suppose, nothing of the preacher's previous history, and not observing the present spectacle of the magnificent audience assembled—in short, simply regarding the man visible to the eye, you acknowledge no spell of influence proceeding from him to make you feel beforehand that you are a predestined captive to his tongue.

But he speaks. That voice! It is like a flute, like a silver bell, like a trumpet, like an organ. What an instrument of speech! The pathos in it wins you, the clearness of it captivates you, the soundness of it satisfies you, the music of it enchants you, the power of it subdues you, overwhelms, enthral. The ear's surprise, delight, and triumph more than make up any disappointment to the eye. Mr. Spurgeon is far from being, on all occasions, uniformly equal to himself rated at his own best; but whatever else may fail him, his voice is sure to be a great resource.

Years ago it happened to the present writer to hear Mr. Spurgeon preach a sermon on the cry of blind Bartimeus. The sermon was but an ordinary one. The preacher seemed to labor like a ship half water-logged. But the voice redeemed the effect. At one point—it was a passage of realistic description designed to depict the scene and the occasion of the text—Mr. Spurgeon, interspersing, after each new return, on his part, to the words of the blind man's appeal, some sentences of remark, repeated at intervals again and again, "Jesus, thou Son of David, have mercy on me." The impression throughout depended wholly on the voice. Would the voice respond, with endless increments of power, to its owner's remorseless demands? I wondered and watched with sympathetic anxiety. It seemed reckless in the preacher to risk himself so. After two or three successful experiments, on his part, I

expected, with each succeeding repetition of those words, to hear the preacher's voice break and fail. I might as well apprehensively expect to see the Atlantic give out, when a storm was wreaking its wave after wave on a shore. Six times, I should think, by count, the repetitions rose one upon another in volume or in pitch, and the voice was as clear, as firm, as apparently unstrained, at the last as at the first. And I had needlessly been saying with myself, a number of times, "Now, pray, do not try that again. The human voice *can* no further go."

Such is Mr. Spurgeon's voice. The farthest hearer can hear with ease and pleasure, while not even the nearest hearer is discomforted with noise.

The next thing to strike the observant and thoughtful listener is the unflinching flow and the pellucid strain of Mr. Spurgeon's diction. The absolute ease of the vocal delivery is completely matched by an absolute ease in the mental supply. You seem to see a "long bright river" of silver speech unwound, evenly and endlessly, like a ribbon from a revolving spool that should fill itself as fast as it emptied itself. The quality of the words is, in general, as pure as the volume of them is copious. Occasionally, a word not up to the standard of good taste may escape; occasionally a word chosen for its sound rather than for its exact aptness to the sense—the speaker's fancy caught, or the speaker trusting that his hearer's fancy will be caught, by an alliteration or an assonance—but, for the most part, Mr. Spurgeon's diction is a true "well of English undefyled."

The syntax is as noteworthy as is the vocabulary. There are no tangles of construction. There are no long suspensions of sense. There are no harsh inversions of order. There are no laborious ambitions of climax. The sentences are short and direct. They go straight on their way to their goal. Following one of them is like watching the flight of an arrow to its mark.

Presently you rouse yourself to consider, "Is there adequate thought represented by all this affluence of words, by all this manifold facile construction of sentences? The discourse goes on, true, but does it go on saying something?" You notice carefully and you are reassured. You perceive that there is always meaning, and always worthy meaning, conveyed. The thought is not often new, not often startling, not often profound; but there is thought, just thought, wholesome thought, useful thought. Mr. Spurgeon is not a great thinker, thinking in public aloud. He does not make an enlarged minister's-study of his auditorium, and take his congregation into the confidence of his private intellectual activities. To enter his pulpit, or rather to go upon his platform, he leaves his study behind him, with all its methods and all its processes, and comes forth, a man among men, to communicate his results in language that common people cannot fail to understand, because in language taken out of the common people's mouths.

The element of appositeness is likely to be present with strength, in a sermon of Mr. Spurgeon's. This great preacher knows his occasion, and he meets it with instinctive and with conscientious self-adjustment. I shall never forget an example of this that it was my own good fortune to witness.

The second great World's Fair in London had just been opened. The metropolis was thronged with strangers, and all men's minds were full of the great exhibition. Mr. Spurgeon took for his text that passage of Ephesians, "That now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God." He began by remarking on the vast frequency of people present in the city from all over the world to attend the great exhibition just opened. Their object—what was it but to survey, in many forms, the triumphs of human contrivance, the manifold wisdom of man? But there was, the preacher said, a more glorious exhibition in progress. To it, through the long corridors of the ages, angelic intelligences, the principalities and powers in heavenly places, were thronging. These spectators came that they might behold and study in "the church the manifold wisdom of God." I never heard an apter, or more impressive, introduction. The effect was brilliant in oratory, but, what was far better, it was profoundly, soberingly, religious. The sermon that followed sustained the promise of the exordium. It was truly majestic. The Mr. Spurgeon whom I had heard, perhaps, half a dozen times before, was transfigured that day into the glory of a prophet. How much was due to the occasion? Much, doubtless; but nothing whatever would have been due to the occasion, if the preacher had not made use of the occasion. Let me correct myself, then, and say that, in strictness, nothing whatever was due to the occasion, but all to wise use of the occasion.

It is worth separate and emphatic remark that the opening services on the occasion referred to had signally prepared for the powerful effect of the sermon. Indeed, Mr. Spurgeon's opening services in general are quite as remarkable as the sermon that follows. Life tingles through them all like blood leaping along the veins, rather, like blood circulating everywhere through the body. The invocation, the announcement of the hymn, the Scripture-reading, with the brief, pithy comment accompanying, the prayer—in all these the preacher offers up his life not less truly than he does in his sermon. They are not mere scaffolding to the sermon; they and the sermon together constitute one noble edifice, in which the sermon may be the largest, but in which it is scarcely otherwise the most honored, stone.

Another characteristic of Mr. Spurgeon's preaching is sustained evenness of pitch. There are comparatively few violent changes of feeling in one of his sermons. He may now move you almost to smile, and now open in you the sluices of tears, but you will not experience

within yourself anything in the nature of an abrupt transition. With Mr. Beecher, in preaching, the weather was often that of a changeful summer afternoon. The sun would cheerfully shine; anon the clouds would gather, the wind would rise, the thunder would roll, the lightning would flash, the rain would pour down; presently the clouds would part again and the sun, looking forth, would light up the face of nature, and give it an aspect as of one smiling through tears. And then, perhaps, a like succession of changes once more. Mr. Spurgeon's weather is more steady. It either changes little, or it changes by gentle degrees. No wilful, wayward Prospero is Mr. Spurgeon to play with the elements, and conjure tempest. You do not, hearing him, feel yourself in the presence of incalculable, mysterious, as it were magical, power. The kind of influence you are under seems to you intelligible enough. The quantity of the influence—that is what overwhelms you. You are simply overborne by force like your own force, but force more and heavier than you could have mustered, or than you can now resist. And there was plenty of reserve behind, had more force been needed.

A further thing which you observe upon reflection, is that Mr. Spurgeon's plan of discourse seldom unfolds and grows like a plant from a seed, and seldom tends progressively to cumulation of single conclusive effect. His strength is mere main strength, and not strength multiplied by momentum amassed through motion, momentum discharged at last in one tremendous blow.

Here is the plan or order of a late discourse of Mr. Spurgeon's—one delivered on occasion of the Queen's semi-centennial jubilee. The title is, "Jubilee Joy." The text is, "Let the children of Zion be joyful in their King." The introduction consists of an affectionately loyal tribute to the British sovereign, merging by transition into exhortation to rejoice in the heavenly King. Admirable in judgment, taste and spirit. Then follow these points, successively treated :

I. LET US BEGIN BY FEELING THAT THE LORD JESUS IS OUR KING.

II. LET US GO ON TO STUDY HIS ROYAL CHARACTER.

III. LET US BE JOYFUL IN THE CONTINUANCE OF OUR REDEEMER'S REIGN.

IV. BEING JOYFUL IN OUR KING, LET US OBEY HIM WITH DELIGHT.

Evidently, in such a plan as that, there is not much intellectual merit to be found. Only a master in the art of expansion or amplification could make anything of it in preaching. To say truth, the sermon is little more than one continued exhortation. It is Mr. Spurgeon's unrivalled command of expression that carries it off with the hearer. "It is time to finish," the preacher says, in conclusion; he has reached the end of his "time"—that, rather than the end of any argument or discussion.

In short, Mr. Spurgeon is a great preacher, rather a preacher of great sermons. If this is not praise, it certainly is not dispraise. To

preach great sermons is, no doubt, the prouder intellectual triumph; but the more useful service, and the rarer moral attainment, is to be a great preacher. To do both is, perhaps, more than is ever given to one man. At least to produce continuously for thirty-three years at the numerical rate maintained by Mr. Spurgeon hardly admits of also producing, even occasionally, on a scale of intellectual grandeur, such as was exemplified in Bossuet or in Robert Hall. But probably Mr. Spurgeon's original endowment, necessarily having somewhere its impassable limits, had these in the line of superlative intellectual quality.

Running back and forth, in studious observation, between the matter and the manner in Mr. Spurgeon, you become aware that, in consonance with the comparatively equable tenor of his discourse itself, considered as thought, this preacher is scarcely at all an actor, but almost purely an orator, in his style of delivery. Here is one more point of sharp contrast between him and Mr. Beecher. In Mr. Beecher the histrionic, the mimetic, instinct was irresistibly strong. One of that preacher's more characteristic sermons would be well-nigh as much a spectacle as it was an harangue. The eye was hardly less entertained than was the ear. Partly for this reason, and partly for the reason that Mr. Beecher's idea of preaching permitted him to introduce all sorts of matter the most unusual into his pulpit addresses, his Sunday services often were such that frivolous people were tempted to pronounce going to Plymouth Church to be as good as going to the theater. For neither of these two reasons would the like ever be said respecting attendance at the Metropolitan Tabernacle in London. In truth, Mr. Spurgeon might well covet a greater share than he possesses, of the histrionic capacity, to supplement and re-enforce his noble oratoric gift.

Passing under review the whole cycle of Mr. Spurgeon's intellectual production, one is impressed with the personal attribute displayed of honest industry on the part of the author. A vast amount of downright hard work this greatly gifted man has done. He has not tried to make his mill turn out grist from the spout without his having previously poured grist, full proportion, into the hopper. He has never committed the folly of pumping himself, or draining himself, dry. He has kept himself full, brimming, and has simply—overflowed. This is the secret of his exhaustless production. He is a wide and various reader. He knows much of the best that has been written in the world. It is not an ignorant man that preaches Mr. Spurgeon's sermons—it is a well-informed, a cultivated man. The sons of light only show their own narrowness when they speak of Mr. Spurgeon as narrow. And the ministers who think Mr. Spurgeon a good pattern to follow in the matter of simplicity and of scripturalness in preaching, would do well to emulate him also in the enterprise and industry of his multifarious, but not indiscriminate, reading.

Sincere, practical, working conscientiousness is a further trait of

personal character in Mr. Spurgeon, kindred with his trait of faithful industry just noted. This led him, for instance, a few years ago to give up, on principle, the use of wine and beer as beverages. I, myself, from actual observation on the spot, well remember how sore an obstruction to their cause the "teetotalers" of England used to feel, not only the self-indulging example, but the outspoken hostile word and influence of Mr. Spurgeon to be. Now, he is in practice a "total abstainer" himself, and he neglects no opportunity to give impulse to the movement for total abstinence throughout the world. He testifies to the increased mental freedom, clearness, and force, enjoyed by him since this change in his habits.

It is no part, ever, of any servant's privilege to praise or to blame, as by authority, a fellow-servant. To his own master alone each one of us must stand or fall. But certainly I should not be able, on challenge, to name any man in history who seems to me to have come nearer to making, from the very beginning, the most that was possible of himself, and to doing the most that was possible with himself, than has Charles Haddon Spurgeon. He possesses in full measure every natural qualification for being a great statesman—especially that capital qualification, the orator's gift. But he chose wisely to be a preacher. To be the greatest of preachers is greater than to be the greatest of orators. Mr. Spurgeon is now, as we may hope, little more than midway of his unretarded career; but the stainless past makes one confident in rejoicing, by anachronism, already, that a fame so splendid was also a fame to the end so fair.

III.—SHALL WOMEN BE LICENSED TO PREACH?*

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THE SPIRIT GIVETH LIFE.

CHRIST, not Paul, is the source of all churchly authority and power. What do we find him saying? How did he deal with women? In the

*It is but just to Miss Willard to state that this symposium paper was prepared at our request. Not understanding the limitations of space, her article exceeded our limits, and she had not time to recast or reduce it. With her consent we select the second of the three parts into which she divides her essay. The first is chiefly exegetical and is entitled "The Letter Killeth"; the second is the Spirit Giveth Life, the real heart of the subject; the last, is the Testimony from Experience. In beginning with the Second Part the writer, of course, loses the advantage which she argues belongs to her side of the question from a correct Exegesis of Scripture. The entire brochure will probably be published soon. Woman is coming to the front so rapidly in the evangelistic, missionary, and reformatory work of the church, that the question here discussed is becoming a broad as well as a pertinent one. Henry J. Van Dyke, Sr., D.D., will present the other side of the case in our next number.—EDS.

presence of the multitude he drew from Martha the same testimony that he required of his Apostles, and she publicly replied, almost in Peter's very words, "Yea, Lord, I believe that thou art the Christ, the Son of God, which should come into the world." He declared his commission to the woman at the well of Samaria with an emphasis and a particularity hardly equaled in any of his public addresses, and her embassy was abundantly rewarded. What pastor would not rejoice to hear such words as these: "Now we believe, not because of thy saying, for we have heard him ourselves and know that this is indeed the Christ the Saviour of the world."

It is objected that he called no woman to be an apostle; granted, but he himself said that he chose one man who had a devil; is this a precedent? One is half inclined to think so, when one reads the long record of priestly intolerance, its culmination being the ostracism of Christ's most faithful followers from their right to proclaim the risen Lord who gave to Mary the first commission to declare his resurrection. True, he did not designate women as his followers; they came without a call; from their sex he had his human origin; with the immeasurable dignities of his incarnation and his birth only God and woman were concerned; no utterance of his marks woman as ineligible to any position in the church he came to found; but his gracious words and deeds, his impartation of his purposes and plans to women; his stern reproofs to men who did them wrong, his chosen companionships, and the tenor of his whole life and teaching, all point out precisely the opposite conclusion. Indeed, Luke explicitly declares (viii, 1, 2, 3,) that as "he went throughout every city and village preaching and showing the glad tidings of the Kingdom of God," "the twelve were with him *and certain women*," among whom were "Joanna, the wife of Chuza, Herod's steward, and Susanna and many others, which ministered unto him of their substance."

"Not she with trait'rous kiss her Saviour stung;
Not she denied him with unholy tongue;
She, while apostles shrank, could danger brave,
Last at his cross, and earliest at his grave."

Christ's commission only is authoritative. To whom did he give it after his resurrection? until which time the new dispensation was not fairly ushered in. If we are to accept specific statements, rather than the drift and spirit of the inspired book, as conclusive of a question involving half the human race, let us then here take our stand on our Lord's final words and deeds. In it (Luke xxiv: 33) is stated that the two disciples to whom Christ appeared on the way to Emmaus "returned to Jerusalem and found the eleven gathered together, and *them that were with them* saying, The Lord is risen, indeed, and hath appeared to Simon." Be it understood, that women used this language, the women "which came with him from Galilee." It was "them that

were with them" (*i. e.*, with the eleven,) who were saying "The Lord is risen indeed."

While they were thus assembled and talking of the wonderful experience of that day, Jesus appeared again, saying, "Peace be unto you." Let us turn to John xx: 19-23, where we have an account of this same appearance of Christ to his disciples, for it says explicitly (after stating that Mary Magdalene came and told the disciples that she had seen the Lord), "Then the same day at evening . . . Jesus stood in the midst and saith unto them, Peace be unto you; as my Father hath sent me even so send I you. And when he had said this, he breathed on them and saith unto them, receive ye the Holy Ghost; whosoever sins ye remit they are remitted unto them, and whosoever sins ye retain they are retained." These, then, are his words spoken to the eleven and "*them* that were with them." He then "opened their understanding that they might understand the Scriptures," and declared that "repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem," and declared "*ye are witnesses* of these things. And behold, I send the promise of my Father upon you, but tarry ye in Jerusalem until ye be endued with power from on high. And he led them out as far as Bethany, and he lifted up his hand and blessed them, and it came to pass, while he blessed them, he was parted from them, and carried up into heaven, and that they worshiped him and returned to Jerusalem with great joy."

Does any reasonable person suppose that His mother was not there, or that the other Marys were not? or the great company of women that had ministered to Him? But we are not left in doubt. Turn to Acts i:13-14. After stating Christ's command that they should not depart from Jerusalem but wait for the promise of the Father, "For ye shall be baptized with the Holy Ghost not many days hence," after which "Ye shall be witnesses unto me unto the uttermost parts of the earth;" and after giving a brief account of the Resurrection this passage occurs: "Then returned they unto Jerusalem, and when they were come in, they went up into an upper room where abode both Peter and James and John (etc.), these all continued with one accord in prayer and supplication *with the women*, and Mary, the mother of Jesus, and with his brethren. And when the day of Pentecost was fully come they were *all* with one accord in one place. . . . And they were *all* filled with the Holy Ghost and began to speak with other tongues as the spirit gave them utterance." Then Peter said: "This is that which was spoken by the prophet Joel, I will pour out my spirit upon *all* flesh, and your sons and *your daughters* shall prophesy, and on my servants and on my *handmaids* I will pour out my spirit, and *they shall prophesy*." Paul proves that prophesying may be preaching when he says (1 Cor. xiv: 3): "But he that prophesieth speaketh unto men to edification and

exhortation and comfort." Well said Gamaliel of this new dispensation: "If this counsel or this work be of men it will come to naught, but if it be of God ye cannot overthrow it lest haply ye be found to fight against God."

Let not ecclesiastical leaders try to steady the Lord's ark; let them not bind what God hath loosed; let them not retain the bondage he hath remitted, lest haply they be found to fight against God!

"We want the earth," is the world-old motto of men. They have had their desire, and we behold the white male dynasty reigning undisputed until our own day; lording it over every heritage and constituting the only unquestioned "apostolic succession." Only one thing can end the dire enchantment we are under, and that is to know the truth, for truth alone makes free. And the truth of God, a thousand times repeated by the voice of history, science and every-day experience, resounds louder to-day than in all preceding ages: "It is not good for man to be alone!" Suppose it be admitted that the dual-natured founder of Christianity, in whose character the force that smote the money-changers of the temple was commingled with the love that yearned to gather Jerusalem as a hen gathers "her chickens under her wings," chose as his apostles the only ones who in that barbarous age would be tolerated in preaching it. Be it remembered that Protestantism recognizes the apostles as having had no successors. Hence, any argument built on man's primacy as related to them and the manner of their choosing falls to the ground. It is curious, considering the literalism of exegesis, that their method of choosing by lot should not have been insisted upon as a part of the divine order!

In the revolt from Roman license, the clergy early declared woman a delusion and a snare, banished her from the company of men who aspired to holiness, and by introducing the denaturalizing heresy of a celibate clergy made it impossible for the doctrine of God's eternal fatherhood to be so understood by the preacher that it should become vital in the hearer's heart. It is *men* who have defrauded manhood and womanhood, in the persons of priest and monk and nun, of the right to the sanctities of home; men who have invented hierarchies, enthroned a fisherman as God's vicegerent, lighted inquisitorial fires, and made the Prince of peace a mighty man of war. It is men who have taken the simple, loving, tender gospel of the New Testament, so suited to be the proclamation of a woman's lips, and translated it in terms of sacerdotalism, dogma, and martyrdom. It is men who have given us the dead letter rather than the living gospel. The mother-heart of God will never be known to the world until translated into terms of speech by mother-hearted women. Law and love will never balance in the realm of grace, until a woman's hand shall hold the scales.

Men preach a creed; women will declare a life. Men deal in formulas, women in facts. Men have always tithed mint and rue and cummin

in their exegesis and their ecclesiasticism, while the world's heart has cried out for compassion, forgiveness and sympathy. Men's preaching has left heads committed to a catechism and left hearts hard as nether millstones. The Greek bishop who said, "My creed is faultless, with my life you have nothing to do," condensed into a sentence two thousand years of priestly dogma. Men reason in the abstract, women in the concrete. A syllogism symbolizes one, a rule of life the other.

Religion is an affair of the heart. The world is hungry for the comfort of Christ's gospel, and thirsty for its every day beatitudes of that holiness which alone constitutes happiness. Men have lost faith in themselves and each other. Boodlerism and "corners" on the market; greed of gain, passion for power, desire for drink, impurity of life, the complicity of the church, Protestant as well as Papal, with the liquor traffic, the preference of a partisan to a conscientious ballot, have combined to make the men of this generation faithless toward one another. The masses of the people have forsaken God's house and solace themselves in the saloons, or with the Sunday newspaper. But the masses will go to hear women when they speak, and every woman who leads a life of week day holiness and has the gospel in her looks, however plain her face and dress may be, has round her head the sweet Madonna's halo, in the eyes of every man who sees her, and she speaks to him with the sacred cadence of his own mother's voice. The devil knew what he was doing when he exhausted sophistry to keep woman down and silent. He knew that "the only consecrated place on earth is where God's Spirit is," and that a Christian woman's heart enshrines that Holy Guest more surely than many a "consecrated" pulpit.

Men have been preaching well nigh two thousand years, and the large majority of the converts have been women. Suppose now that women should share the preaching power, might it not be reasonably expected that a majority of the converts under their administration would be men? Indeed, how else are the latter to have a fair chance at the gospel? The question is asked in all seriousness, and if its practical answer shall be the equipping of women for the pulpit, it may be reasonably claimed that men's hopes of heaven will be immeasurably increased. Hence, one who urges the taking off of the arbitrary ruling which now excludes woman from a choice portion of her kingdom, may well claim to have manifested especial considerateness toward the interests of men.

The entrance of woman upon the ministerial vocation will give to humanity just twice the probability of strengthening and comforting speech, for women have at least as much sympathy, reverence and spirituality as men, and they have at least equal felicity of manner and of utterance. Why then should the pulpit be shorn of half its power?

To the exegesis of the cloister we oppose that of common life. To

the Orientalism that is passing off the stage, we oppose modern Christianity. In our day the ministers of a great church* have struck the word "obey" out of the marriage service, have already made women eligible to every rank except the ecclesiastic, and are withheld from raising her to the ministerial office only by the influence of a few leaders who are insecurely seated on the safety valve of that mighty engine, progress. In our day all churches, except the hierarchical Presbyterian, Episcopal, and Roman Catholic, have made women eligible as members of their councils; leaders in their Sunday school systems; in several cases have set them apart to the ministry, and in almost all have opened their pulpits to them; even the slow moving Presbyterian having done this quite generally in later years, and the Episcopal in several instances granting women "where to stand" in its chapels, outside the charmed are of its chancel rail.

Whoever quotes to the intelligent and devout women of the American church to-day the specific instructions given by Paul to the illiterate and immoral women of Corinth, does so at the expense of his manhood, not to say his scholarship. An exegesis so strained and so outworn is on a par with that which would pronounce the Saviour of the world "a glutton and a wine-bibber," because the Pharisees, when he came eating and drinking, declared him to be so.

The lifeless prayer-meetings, from which women's voices are excluded, are largely given over to perfunctory, official prayers, and the churches that still quote "He shall rule over thee" as a gospel precept are deserted by the great humanity that beats its life along the stony streets. "Behold, your house is left unto you desolate," is the requiem of empty pews that would be full if men and women stood side by side at the church as they are now fast learning to do at the home altars. For the "man of the house" to do all the praying is to deprive the children of one of life's most sacred ministries—that of their mother's voice in prayer, and in the giving of thanks for daily food. Observation in a great variety of homes convinces me that this dual leadership in household worship is being largely introduced. Probably the extreme of masculine prerogative in this regard was illustrated in an Eastern town some years ago, when a boy of twelve was called in from his play to say grace over the lunch prepared between meals for his young lady cousin, a guest newly arrived. The incident is perfectly authentic, and the act was entirely consistent and devout, upon the theory of man's divinely constituted primacy in matters spiritual.

"Behold, I make all things new," was the joyful declaration of woman's great Deliverer. "He hath sent me to heal the broken-hearted, to preach deliverance to the captives and recovering of sight to the blind, to set at liberty them that are bruised." Above all other beings these words must refer to woman, who, without Christ, lies pros-

*The Methodist Episcopal, with two millions of members.

trate under society's pitiless and crushing pyramid. Whether they perceive it or not, it is chiefly ecclesiasticism and not Christianity that Robert Ingersoll and Elizabeth Cady Stanton have been fighting; it is the burdens grievous to be borne that men have laid upon weak shoulders, but which they themselves would not touch with one of their fingers. Christ knew that this would be; he had to place the treasure of his Gospel in the earthen vessels of selfish human hearts. But that treasure is like the leaven that a woman took and hid in three measures of meal until the whole was leavened.

"Behold, I make all things new;" "the letter killeth, the spirit giveth life." These are his words, who spake not as man speaketh; and how the letter killeth to-day let the sectarianism, the sacerdotalism, and the woman-silencing of the church bear witness. The time has come when those men in high places, "dressed in a little brief authority" within the church of Christ, who seek to shut women out of the pastorate, cannot do so with impunity. To-day they are taking on themselves a responsibility in the presence of which they ought to tremble. To an earnest, intelligent, and devout element among their brethren they seem to be absolutely frustrating the grace of God. They cannot fail to see that many a minister neither draws men to the Gospel feast, nor goes out into the highways and hedges seeking them. They cannot fail to see that, although the novelty of women's speaking has worn off, the people rally to hear them as to hear no others, save the most celebrated men of the pulpit and platform; and that especially is it true that "the common people hear them gladly." The plea, urged by some theologians with all the cogency of physiological illustration, that woman is born to one sphere, and one alone, is negatived by her magnificent success as a teacher, a philanthropist, and a physician, by which means she takes the part of foster mother to myriads of children orphaned, or worse than motherless. Their fear that incompetent women may become pastors and preachers should be put to flight by the survival of the church, in spite of centuries of the grossest incompetency in mind and profligacy in life, of men set apart by the laying on of hands. Their anxiety lest too many women should crowd in is met by the method of choosing a pastor, in which both clergy and people must unite to attest the fitness and acceptability of every candidate.

Formerly the voices of women were held to render them incapable of public speech, but it has been discovered that what these voices lack in sonorosity they supply in clearness, and when women singers outrank all others, and women lecturers are speaking daily to assemblies numbering from one to ten thousand, this objection vanishes.* Lack of

* It is probably no more "natural" to women to have feeble voices than it is for them to have long hair. The Greek priests of the East, not being allowed to cut their hair, wear it braided in long cues, even as our forefathers wore theirs. "Nature" has been saddled with the disabilities of women to an

special preparation is but a temporary barrier. When we see Agnata Ramsay, an English lady but twenty years old, carrying off the prize from the students of Cambridge University, Pundita Ramabai mastering Sanskrit and four other languages, and Toru Dutt, another high-caste Hindu, writing choice verses in French and English before she was twenty-one; when we study the consensus of opinion from presidents of universities as to the equality and even the precedence of the girls in scholarship, we see how flimsy is this argument.

But some men say it will disrupt the home. As well might they talk of driving back the tides of the sea. The mother heart will never change. Woman enters the arena of literature, art, business, what you will; becomes a teacher, a physician, a philanthropist, but she is a woman first of all, and cannot deny herself. In all these great vocations she has still been "true to the kindred points of heaven and home;" and everybody knows that beyond almost any other, the minister is one who lives at home. The firesides of the people are his week-day sanctuary, and the pulpit is near his own door, and its publicity is so guarded by the people's reverence and sympathy as to make it of all others the place least inharmonious with woman's character and work.

When will blind eyes be opened to see the immeasurable losses that the church sustains by not claiming for her altars these loyal, earnest-hearted daughters, who, rather than stand in an equivocal relation to her polity, are going into other lines of work or taking their commission from the evangelistic department of the Woman's Christian Temperance Union? Or are they willing that woman should go to the lowly and forgotten, but not to the affluent and powerful? Are they willing that women should baptize and administer the sacrament in India, but not at the elegant altars of Christendom? Are they aware that thousands of services are held each Sabbath by white ribbon women, to whom reformed men and their wives have said: "We will come if you will speak; we don't go to church because they have rented pews, and because we cannot dress well enough, but we'll come to hear you." Have they observed that W. C. T. U. halls, reading-rooms and tabernacles for the people are being daily multiplied, in which the poor have the gospel preached to them? Do they know that the world's W. C. T. U., with Margaret Bright Lucas, of England, at its head, is steadily wending its way around the globe, and helping women to their rightful recognition as participants in public worship and as heralds of the gospel?

To ministerial leaders who have been profoundly impressed by extent that must make the thoughtful ones among them smile. The truth is clearly enough proved from the analogies of Creation's lower orders, that this gracious and impartial dame has given woman but a single disability, viz.: she can never be a father; and this she has offset by man's single disability, he can never be a mother. Ignorance, prejudice and tyranny have put upon her all the rest, and they are wearing off with encouraging rapidity.

the difficulties of our question, "Shall women be licensed to preach?" another question is hereby propounded: "Shall women license themselves?" When Wesley urged the Bishop of London to send out a bishop to the Methodist societies in America, that functionary turned aside with disdain—the societies were so few and the country so far. Wesley, loyal churchman though he was, then yielded to demands he could no longer ignore and authorized the ordination of Francis Asbury, the first Methodist bishop in America; and that decision cost the Episcopal Church its future in the New World, as time has proved. History repeats itself. We stand once more at the parting of the roads; shall the bold, resolute men among our clergy win the day and give ordination to women, or shall women take this matter into their own hands? Fondly do women hope, and earnestly do they pray, that the churches they love may not drive them to this extremity. But if her conservative sons do not yield to the leadings of Providence, and the importunities of their more progressive brothers, they may be well assured that deliverance shall arise from another place, for the women of this age are surely coming to their kingdom, and humanity is to be comforted out of Zion as one whom his mother comforteth.

The National Woman's Christian Temperance Union has a department of evangelistic work, of Bible Readings, of Gospel Work for railroad employes, for soldiers, sailors and lumbermen, of prison, jail and police-station work; each of these departments being in charge of a woman called a national Superintendent, who has an assistant in nearly every State and territory, and she, in turn, in every local union. These make an aggregate of several thousands of women who are regularly studying and expounding God's Word to the multitude, to say nothing of the army in home and foreign missionary work, and who are engaged in church evangelism. Nearly all of this "great host" who now "publish the glad tidings" are quite beyond the watch-care of the church, not because they wish to be so, but because she who has warmed them into life and nurtured them into activity is afraid of her own gentle, earnest-hearted daughters.

The spectacle is both anomalous and pitiful. It ought not to continue. Let the church call in these banished ones, correlate their sanctified activities with her own mighty work, giving them the same official recognition that it gives to men and they will gladly take their places under her supervision.*

* The work of D. L. Moody and his associates is without a parallel in Christian annals, and constitutes the great exception to the rule of official church recognition. It is the writer's humble belief that the church would better lay her hand upon all these consecrated men for her own sake. What will India think of the importance of ordination when the most successful of preachers comes to her without it? One thing seems certain, ordination will cease within a hundred years to hold the people's reverence, or the church will enlarge her borders to take in those whose whole lives are dedicated to ministerial work.

There is hardly an objector who does not say "I would be willing to hear Mrs. or Miss Blank preach, but then they are exceptions; if we open the flood gates we cannot tell what may happen." But have you ever opened the flood gates to men? and certainly your dread of the unseemly behavior of Christian women (the most modest and conservative of human beings!) will lead you to greatly-increased caution when their cases are being passed upon. The dominant sex has proved itself able to keep women-incapables out of the medical and the teachers' professions, and surely it will stand on guard with double diligence, lest they invade the place where are declared the holy oracles. The whole difficulty is one of the imagination and vanishes when individualized, as it would necessarily be in practice, by the separate scrutiny of Conference and Synod upon each separate case.

"O, it must come, and let it come since come it must, but not in our day." Why not in yours, my brother? The day in which it comes will be the most glorious one since Christ started the church based on his resurrection, by commissioning Mary to bear the gladdest tidings this dying world has ever heard: "Behold he is risen!"

The time is hastening, the world grows smaller; we can compass it a thousand-fold more readily than could any previous generation. Within five years, so we are told by leading railroad authorities, we can go around the globe in forty days, and go accompanied by all the security and comfort of our scientific and luxurious civilization. Women can do this just as readily as men. Then let us send them forth full panoplied; let us sound in their gentle cars the "Take thou authority" of the church's highest tribunal, that, untrammelled and free, they may lift up the standard of Christ's cross on every shore, and fulfill that wonderful and blessed prophecy (Ps. lxxviii: 11): "The Lord giveth the word. The women that publish the tidings are a great host."

Of all graceless sights this is most graceless: the unseemly word-wrangle of a man against women, or a woman against men. In all that I have herein said, I would be understood as speaking only of men as they were, and as they doubtless had to be in times passing and past. Few men are so great that official position does not diminish the sturdiness of their individuality and the fearlessness of their utterances. The air of libraries has less of ozone than that of outdoor life, and a great exegete is oftentimes made at the expense of a great man. But it would ill become me as a woman to forget that if men want the earth, women are enough like them to be content with nothing less than half of this bewitching planet; and that if we are coming to our kingdom, we have our brothers largely to thank, for is not possession nine points of the law, and did they not early foreclose the mortgage given at Eden's gate, and gain possession of the globe in its entirety?

It was our big brother, Man, who at the banquet of Minerva said to his sister: "Sit down beside me." And since he said it we have gone dutifully

to school. It was he who read our books and encouraged us to write more. It was he who listened to us on the platform and applauded every good thing we said; it is he who invites us to his counsels, ministerial, medical and philanthropic; he, who must let us into the pulpit if we enter, as we know we shall, and that ere long; he, who must swing wide the door to the throne-room of government and bid us share his regal seat as joint rulers with him of this republic. In short, there are men—and men. Why should not those of largest magnanimity do all that they have done and more for us? Are not their wives and daughters women? Did not their earliest and holiest purposes dawn upon them in the mirror of a mother's loving eyes?

It has been my good fortune to be by tradition and training largely moulded in thought by two co-education schools—Oberlin College and the Northwestern University, at Evanston, Illinois. Both of these institutions admit women to the study of theology, and Garrett Biblical Institute (the theological department of the latter) has women students now, and has given a woman its diploma, to whom her young ministerial classmates voted the valedictory. This Institute was founded by one woman, and its time-honored "Heck Hall" is named for another who was the foundress of American Methodism. Women have been proverbial for their financial liberality towards schools of the prophets, little dreaming that they were but "laying up in store for themselves a good foundation against the time to come" when they should be prophets themselves.

But my dear old mother-church (the Methodist) did not call women to her altars, I was too timid to go without a call; and so it came about that while my unconstrained preference would long ago have led me to the pastorate, I have missed of it, and am perhaps writing out all the more earnestly for this reason, thoughts long familiar to my mind.

In conclusion, let me, as a loyal daughter of the church, urge upon younger women who feel a call, as I once did, to preach the unsearchable riches of Christ, their duty to seek admission to the doors that would hardly close against them now in any theological seminary save those of the Roman, Episcopal, and Presbyterian churches; and let me pleadingly beseech all Christian people who grieve over the world's great heart-ache, to encourage every true and capable woman whose heart God has touched, in her wistful purpose of entering upon that blessed gospel ministry, through which her strong yet gentle words and work may help to heal that heart-ache, and to comfort the sinful and the sad "as one whom his mother comforteth."

IV.—THE BEST WAY TO REACH AND INTEREST THE LABORING CLASSES IN RELIGION AND THE CHURCH.

BY A. J. F. BEHREND, D.D., BROOKLYN, N. Y.

THE wording of my theme seems to imply that there is a choice of methods, that the question is one of comparative excellence among many available plans. My own conviction is that there is only one way, simple and straightforward, of securing the end contemplated, and that all other methods, however promising at the outset, are vicious in principle, and doomed to failure. There is nothing new in the problem, for there has never been a period of human history when there has been an absence of social antagonism. The rich and the poor have always been pitted against each other, and designing men have never been wanting who added fuel to the animosity. Our Lord found himself confronted by such a social state, and the apostles were environed by its fierce and deep-seated hostilities; but they inaugurated no crusade against existing political and industrial institutions. Christ refused to pass judgment on the legality of Rome's exacting tribute from the descendants of Abraham, and He promptly declined acting as a referee in a case where two brothers disputed about property rights. The apostle Paul does not figure as an agitator for the abolition of slavery, though no man ever proclaimed more energetically the equality of all men under the gospel. And it may be said, in a general way, that political, social, and industrial reforms have been the results of the indirect ministry of the Christian church, rather than the immediate objects upon which her energies have been concentrated. She has struck at all evils in their ultimate root, and her philosophy of reformation has been that of personal regeneration.

For all class distinctions, however high-sounding their names, are precipitates of the principle of selfishness, and against selfishness the gospel is an eternal protest. From the very nature of the case, Christianity cannot become the champion of a class, for in so doing she would part with her universality. The gospel, indeed, is preached to the poor; but only because they are *men*, not on the ground of their poverty. The gospel refuses to identify itself with social cleavages, and with race prejudices, and addresses itself to every soul as made in the image of God, marred and defiled by sin, redeemed by Jesus Christ, and needing a radical spiritual renewal. The class conflict, too, is mainly a selfish ambition, on both sides, to secure the greatest possible amount of material enrichment and power; and this vulgar estimate of wealth, with its feverish pursuit, the church ought not, and cannot, encourage and defend. Her attitude, here, is one of unqualified and earnest rebuke of the rich and the poor alike. It is a great mistake to suppose that the church is called upon to do everything, and to settle all disputes. She has a distinct mission, to bring home to men that knowledge of

God, which is the secret of eternal life, to awaken in the soul the perception of its moral worth, and of its eternal dignity. There is tremendous energy in such a message. Under its expansive power many a hoary wrong has been crowded out of its place of entrenchment, and every form of injustice must ultimately vanish before its advancing acceptance. But the ferment of a great thought is one thing, and its utterance is another; and there is danger of obscuring the thought by dealing with its incidental and transient application. Observation confirms this conclusion. Churches have been rent asunder when the pulpit has taken up the watchword of a party; and more than one man, to-day, is a living illustration of the truth that, when a minister of Christ identifies himself with a class, however sincere his advocacy, and however just the grounds of complaint may be, he sows discord among Christian disciples, while he conspicuously fails to draw the discontented to Christ and to purer living. The house of God is no place for the tables of money-changers. Alive the pulpit should be to all forms of human embarrassment and trial, keenly sympathetic with the struggling life of the multitudes, but it is summoned to deal with human nature in its universal needs and defects. It is the constitutional, rather than the surgical, treatment of human life that constitutes its vocation. The church must deal with man as man, pursuing a bold and consistent course in ignoring all distinctions of class.

If I am asked what lines of teaching and conduct the Christian Church should pursue to secure such an end, I should answer, first of all, that it must bring home, to all men, the reality and the superlative worth of the soul. The real contrast of the gospel is not that between the present and the future, but between the seen and the unseen, between the body and the soul. Time is only an arbitrary measurement and limitation, eternity is the great and enduring reality. To that every man's gaze must be directed, until in its clear light he comes to a vivid estimate of his real self. Nero had a palace, and Paul had a dungeon; but Nero was the slave, and Paul was the prince. What was true then, is true now. The soul is the measurement of the man, and its training is his great business. That idea was almost lost when Christ began His ministry, and nothing truer was ever said than that His teaching was an incessant proclamation of the reality and the greatness of the soul. A great soul He found in the Syrophenician woman, and He found another in the Roman centurion. There are great souls, and mean souls, now as ever, in both extremes of social life; and it is the human soul to which the Church addresses its message. Such a message will find its way to every human heart, whether it beats beneath broadcloth or homespun. It will make the great man humble, and it will fill the poor man with an honorable pride. It will create and foster the temper of genuine equality, an equality secure and indestructible. It will strip wealth of its pride, and poverty of its disgrace and

disadvantage, and make the rich and the poor equally at home in God's temple and in each other's presence. Men must be taught to measure themselves correctly, and then they will neither think meanly of themselves nor of their fellow-men. The great trouble is, that the money-bag is the object of universal scramble. The almighty dollar is worshiped, and spiritual rights are lightly esteemed. There are strikes for higher wages, and for shorter hours of labor: but who ever heard of a strike for the rest of the Sabbath? The soul's rights are held in abeyance, the demands of the body are regarded as supreme. I should like to see a movement in which multitudes of men, now deprived of their Sabbaths as a day of physical rest and of religious worship, should demand what their souls require. They would get it, too; and the resultant gain would be incalculable. For history shows that when men have demanded their moral and religious rights, political and social amelioration has followed. Wake in a man the sense of his personal dignity, as made in the Divine image, and you endow him with an energy that will snap all bonds of tyranny.

The Biblical idea of labor, as an original and unalterable law of our nature, also needs to be emphasized. The very term "laboring classes" covers an unsound thought. It is invidious and depreciating, as if it designated a lower order, from which every man should seek dismissal. The industrial millennium for which many sigh is a paradise of idlers, or a state where men can work one hour a day, and give twenty-three to sleep and play. This is the degradation of labor, say what men will of its dignity. Under such a theory men will work only from necessity, not from choice, and evasion of toil will become the dominant pursuit. That lurking fallacy needs to be exposed and severely condemned. Toil is the universal vocation, for prince and peasant, for old and young. Rest is not an end, but a means. The law of true life is action, and no one can claim exemption from it; and the true ambition is that which is urgent to accomplish the most and the best. God is busy, incessantly busy, and that for the simple reason that activity is normal to his nature. In his estate of innocence man is discovered as summoned to the tillage of the earth, and to a lordship over nature that exacted vigilance and care; while the present order is such that if all men should be idle for only a year, the race would be in danger of extinction by starvation. Civilization taxes men more than savagery, and makes toil more unremitting, severe, and universal; and heaven will not only give wider scope to action, but make it more imperative. The only true use of life is in earnest, productive work, and this should be urged so constantly, and become so universally accepted, that men of gentle leisure shall be regarded and treated as drones in the world's hive. The world needs useful workers. It is a cruelty, undesigned but none the less real, to amass a fortune for the purpose of placing the heirs beyond the necessity of personal and

vigorous endeavor. The aim of all education should be to prepare the young for work, and to impress them with an ardent love for toil. The young birds needs to be pushed from the cozy parental nest, that they may find the use of their own wings. A democratic civilization works along that line. Blood may tell, but money-bags do not. Character may be transmitted, but fortunes have no such cohesive energy. In two or three generations they collapse, and the work of laying foundations must be begun anew. It is a righteous and a legitimate law. Toil is every man's divine vocation. All of us, unless we have fallen from grace, belong to the laboring classes, however differing our occupations may be. It is not a question whether a man labors with the hand or the head, whether he drives a plough or handles a pen; but whether what he does supplies a real demand, whether his labor is helpful and enriching to his generation. Every such man is worthy of honor, and only such men are.

There is a third lesson, universal in its application, that men of superior station need to learn from the lips of the Church, that life is a divine trust. Our Lord came not to be ministered unto, but to minister, and to give His life a ransom for many. And the great apostle urges that the strong should bear the infirmities of the weak, so fulfilling the law of Christ. No man has a right to live for himself. Others have a claim upon his kindly offices. The rule knows no exceptions. It does not mean that one class is under obligation to care for another, for every man is summoned to bear his own burden. Superiority in station is so frequently the outcome of personal industry, that the latter may not be discredited and discouraged in advance. But each man is bound, in his way and to the full measure of his ability, to live for others and for all; and they whose advantages and opportunities are greatest owe the largest debt. Here lies the secret of economic peace; make to yourselves friends of the mammon of unrighteousness. Use that which is so generally abused, as to represent injustice, that men shall praise and bless you. The great should feel themselves called of God to become the benefactors of the race, to lay plans and create institutions that shall become fountains of widespread and permanent good. We must preach the truth of a divine stewardship. He who uses his wealth in this way, making it the instrument of an intelligent beneficence, will not grind the faces of the poor, nor defraud the laborer of his hire. The church and the world will always need the gifts of the poor, and we are warned not to despise the widow's mite; but there are, and there will continue to be, demands for alleviating suffering and increasing general comfort, that can be met only as the prospered few hear in them the voice of God. Wealth has its opportunity and use; and when it shall be rightly used everywhere and by all, the poorest will have occasion for thanksgiving.

Need it be said that within her own gates the Church must exercise

an impartial hospitality? It is not a question of free pews, but of free hearts. The "laboring classes" are the very people who resent the idea of charity. They want justice. They want to be treated as men. They do not want churches built for them; they want to build their own, or at least to have a partnership in the walls. They will not be won and held by making beggars of them. But no church ought to be so exclusive that the poorest man cannot worship there, and maintain his self-respect. Nor is this merely, or even mainly, a question of money. It is a question of recognition. It is the democratic heart-welcome that we need in all our churches. Not noisy and boisterous, but genuine and tender. The pastor can do much to foster it, by the unassuming courtesy with which he treats all men. Let him lift his hat to the poor working girl with the same politeness as to the wife and daughters of the millionaire, because in the eyes of all he beholds the immortal and priceless soul. His example will be contagious. He need not scold; the warmth of his own heart will melt the icicles in others. Let him gather about him as his friends and advisers the truest and the godliest men, whatever their social grade, and around that nucleus will gather and grow a church whose praise shall be on the lips of all the poor. For, after all, the mightiest attraction, in any church, to the "common people," is *a man of the people*, a simple, true-hearted man in the pulpit.

Would that we had a hundred thousand such men as *Charles H. Spurgeon*! There are many abler men, and many more remarkable preachers. But there are none who surpass him in the grip with which he holds men of every class. His audience is a notable one. He does not draw the wealth, nor the culture, of London. It is a great throng of hard-working people. And yet, he does not flatter them, nor does he make inflammatory addresses. He uses no clap-trap, he eschews all sensationalism. He simply preaches the gospel. He exalts Jesus Christ, and makes men feel that they have souls. As he speaks, heaven opens; the passions are calmed, ambition is moderated, and men and women go away to renew the battle of life with brave hearts. There lies the secret of reaching and holding the classes upon whom the burden of the week rests most heavily, whose shoulders are sore from the chafing of the yoke, and whose spirits are clouded with heaviness—the message of God's great love in Jesus Christ, from the lips of a man in whom love has become a royal and consuming passion.

V.—THE MEN FOR THE PULPIT.

BY W. ORMISTON, D.D., LL.D., NEW YORK.

"As pleasant songs, at morning sung,
The words that dropped from his sweet tongue
Strengthened our hearts; or heard at night,
Made all our slumbers soft and light." — LONGFELLOW.

“That the man of God may be complete, furnished completely unto every good work.”—PAUL.

“Take heed to thyself and to thy teaching. Continue in these things; for in doing this thou shalt save both thyself and them that hear thee.”—PAUL.

The Church of Christ is a divine, ancient, and permanent institution. It may be viewed as one under all the dispensations—patriarchal, Mosaic, and Christian. During each of these, officers have been appointed and maintained, distinguished by different names and performing diverse functions, but each commissioned for his work, which required certain qualifications and prerequisites. As membership in the Church of God is not left optional with any man to whom the divine message comes, since God has conferred on no man the right to keep himself aloof from the Church and its work, so no man may assume to himself the prerogatives or functions of office in the Church. He must be called and set apart for service, according to the word of God. “No man taketh the honor unto himself, but when he is called of God as was Aaron.” As in the past dispensation, so in the present, the Great Head of the Church has appointed certain offices to which he calls his servants—and no man should wilfully or presumptuously enter upon the duties of these offices, lest he should incur his own discomfiture and the Divine displeasure.

The ministry of the Church to-day may be regarded as the successors of the apostles and first ministers of the Christian Church—not by virtue of any fancied physical connection with them, but because they perform the same work by the same authority, and seek to promote the same end, the glory of God in the salvation and renewal of men.

The ministry of the gospel is a service for which special fitness and peculiar preparation is requisite: the gift of the Spirit, severe mental discipline, careful study of the word, some religious experience, and varied and extensive culture. The ministry is one, however variously diversified may be the gifts and attainments of its members, or the special character of the work assigned to them. The apostle says, our ascended Lord “gave some to be apostles; and some prophets; and some evangelists, and some pastors and teachers.” The ministry is not necessarily superior in holiness, in devotion, or even in knowledge, to all the other members of the Church, but they are the properly constituted servants of the Church, as rulers and teachers. They are appointed and set apart to make disciples and to teach them, and to administer the divinely-instituted sacraments. And they are given and ordained “for the perfecting of the saints unto the work of ministering, unto the building up of the body of Christ, till we attain to the unity of the faith, and of the knowledge of the Son of God.” One function of the ministry then is to train believers for work and service, in the extension and elevation of the Church. Ministers are the servants of the Church. They belong to it, but they do not constitute it. They

exist for the Church, not the Church for them. But the minister is pre-eminently the servant of Christ, consecrated wholly and heartily to his work, and the extension of his kingdom among men. The distinctive function of the ministry is to preach Christ, and salvation, renewal, and eternal life through faith in his name. "For we preach not ourselves," says Paul, in behalf of himself and his brethren in the ministry, "but Christ Jesus the Lord, and ourselves your servants for Jesus' sake." The service implies, on the part of him who enters it, not only a whole-hearted, earnest, sincere, manly faith in Christ and his gospel, but also a spirit of cheerful self-sacrifice, and absolute self-renunciation, a willingness to spend and be spent in the work for HIM and for his people. The high end and noble aim of this ministry in the Church, as stated by the apostle of the Gentiles, himself one of the greatest and most successful of preachers, is to "proclaim Christ, admonishing every man, and teaching every man, in all wisdom; that we may present every man perfect in Christ," to persuade men to receive Christ as their Redeemer and Saviour, and to follow him as their master and model.

We propose to speak briefly and suggestively of the chief functions of this ministry, and will refer, in order, to *the Men for the pulpit*, *the Training for the pulpit*, and *the Preparation for the pulpit*.

THE MEN FOR THE PULPIT.

The pulpit demands the best and the brightest of our homes and our church—men of the richest and rarest gifts and of the noblest faculties of mind and heart.

Under the ancient economy, the law was very strict and exacting in reference alike to the personal qualities of the priest, and the excellence of his offering. "And the Lord spake unto Moses, saying, speak unto Aaron, saying, Whosoever he be of thy seed, throughout their generation that hath a blemish, let him not approach to offer the bread of his God." (Lev. xxi: 17-24.) "Thou shalt not sacrifice unto the Lord thy God an ox, or a sheep wherein is a blemish or any evil favoredness; for that is an abomination unto the Lord thy God." (Deut. xvii: 1.) And surely, under the Gospel, the choicest and most promising of our sons and daughters should be consecrated to the service of Him whom we call Lord. Our souls, our service, our substance, are his manifold gifts.

And here, it will be distinctly understood, that deep, earnest, unfeigned personal piety is to be held as quite indispensable in every aspirant for the sacred office of the gospel ministry—that he should be a sincere Christian in heart and life—that he should have some experimental knowledge of the grace of God in Christ Jesus which brings salvation, and a settled conviction that the gospel is the power of God unto every one that believeth; an unconverted, unrenewed preacher can, at best, be nothing more than a finger-post pointing out a way in which he does

not walk, or a lighthouse giving warning of danger from which he does not flee. The prophet characterizes such watchmen as blind and ignorant; "as dumb dogs that cannot bark; sleeping, lying down, loving to slumber." The piety of the preacher should be above suspicion. It should neither be artificial, sentimental or sickly, but healthy and happy, hopeful and helpful.

It is further exceedingly desirable that a candidate for the pulpit should possess a vigorous, well-developed physical constitution, and be free from any organic disease or bodily infirmity or deformity; a sound body is needed as the servant of a sane mind and an active spirit. Many men, doubtless, notwithstanding wasting disease and severe suffering, have done good service in the pulpit, as did Robert Hall, the eloquent preacher in Leicester. But it is difficult for one suffering from the weakness, weariness and frequent despondency incident to ill health, to minister successfully, and in such a way as to be truly helpful and inspiring to inquiring minds or distressed souls. His views of truth and of life, and his manner of expressing them, are likely to be tinged with his own personal disability. Dyspepsia and nervous headache have spoiled the effect of many a good sermon.

Again. Intellectual ability and mental energy are required in a candidate for work in the pulpit. A man may be a true believer, and a delightful and interesting brother in the church, and may be eminently useful in other departments of Christian labor, and yet not be qualified to render efficient service in the pulpit. If weak, or sluggish in intellect, if slow of speech and dull in temperament, the pulpit is evidently not his sphere. Even enthusiasm in service and an ardent love for the Master and for souls may all exist apart from the qualities desiderated for pulpit efficiency. The mere sanctimonious common-place of official routine, or the delivery of a series of pious, hackneyed exhortations, though uttered in a tone of assumed impressiveness and seeming unction, does not fill up the idea of the pulpit service, and in few instances will be likely to accomplish much good.

Many young men, who are truly converted, and feel within them the stir of a new spiritual life, desirous that others might also share with them in like precious faith, and anxious to do good, think they have a call to preach, and seek for guidance and assistance to reach the pulpit. Not unfrequently this supposed call is all a mistake, and it were wisdom on the part of a true adviser to urge upon them the propriety of proving their usefulness in some other sphere. Many an excellent mechanic, or successful farmer, has been spoiled in the vain effort to become a preacher, and their own happiness and usefulness marred by, it may be, a laudable but vain ambition. Save in exceptional cases, it were better for a youth with such aspirations, by hard work, the diligent improvement of his spare hours, strict economy and rigid self-denial, to get some preliminary training in literature and science, and

thus evince his sincerity, the earnestness of his purpose, and exhibit one necessary element of fitness—self-reliant pluck.

Another greatly-needed qualification in a preacher is strong common sense, which has an open eye to the fitness of things, and the best way of accomplishing an object, which will restrain or guide a heated, sanguine enthusiasm, and adopt the wisest means to secure the most desirable ends; which forms correct views of human nature and seeks for a true knowledge of one's own heart and aims in life.

Dr. Wm. M. Taylor, in his admirable, instructive, and deeply interesting work on "The Ministry of the Word," strikingly illustrates the importance of this quality in a minister by the following story: A farmer went to his pastor to consult him as to his sending his son to college, with the view of his becoming a minister; the good man dissuaded him from his purpose and assigned the following reason:

"I tell you, man, he wants common sense. Now, if a man want wealth, he may get that; if he want learning, he may get that; if he want the grace of God, he may get that; but if he want common sense, he'll never get that."

"Good sense, which only is the gift of heaven,
And though no science, fairly worth the seven."

This good sense will prompt to the cultivation of unaffected simplicity of manners and genuineness of deportment; all pretense, affectation and unreality is a source of weakness and a hindrance to usefulness.

The men chosen by the Master to carry on his work may be regarded as types of all workers. They possessed no special or distinctive peculiarities, either in social rank or mental endowment. They differed from each other in age, disposition, temperament and attainments. Peter, rash, impressible, impulsive and zealous; James, calm, prudent, and judicious; John, affectionate, earnest and tender; Thomas, cautious, timid and doubting; Philip, inquiring, reflective, seeking after the truth and its proofs; Judas, secular, worldly, unworthy. Each distinguished by personal characteristics, but by no adventitious circumstance. They were simply believing, obedient, self-sacrificing, devoted men. So the men wanted now for the ministry are men of strong faith, consecrated energy, and heroic devotion; men who adopt the principles of Christ, receive power from Christ, are conformed to the image of Christ, and cheerfully obey the rules of Christ. All may not be learned theologians, profound thinkers, imaginative poets, or powerful orators, though such gifts and attainments will find ample scope in the work; but all should be men of thoroughness of character and purpose, prepared to make any sacrifice of inclination or ease, enjoyment or emolument, in order to become qualified for the work, and to attain success in it.

The men for the pulpit should possess good bodily health, intellectual

ability, mental vigor, moral courage, heroic self-denial, strong common sense, spiritual fervor and unreserved consecration.

The training requisite to fit such men for the work of the pulpit will form the topic of the next paper.

VI.—GEMS AND CURIOSITIES FROM A LITERARY CABINET.—No. XII.

BY REV. ARTHUR T. PIERSON, D.D., PHILADELPHIA.

218. *The marvelous reproductive power of insects.* Alphonse Karr says of plant lice: "One of these aphides will produce nearly 20 young ones in the course of a day; a volume of 10 or 12 times equal to its own body. A single aphid, which, at the beginning of warm weather, would bring into the world 90 aphides, which 90, 12 days after, would each produce 90 more, would be in the fifth generation author of 5,904,009,000 aphides. Now one aphid is, in a year, the source of 10 generations; I very much doubt whether there would be room for them upon all the trees and the plants in the world. These aphides are the game that nourish other insects, which, in turn, form the food of birds we eat."

219. *Rules for Delivery of Sermons:* Dr. Liefchild was eminent for the rigor of his evangelical convictions, and the power with which he stated and enforced them. At times he stood surrounded by a congregation of nearly 2,000 hearers, the whole mass of living and sensitive souls thrilled and subdued by his manly and affectionate appeals. Brought up among the Wesleyans, he retained the divine fervor which marked that communion in the first entrance upon its mission. His method of delivery is summed up in the following rules: "Begin low—Proceed slow—Rise higher—Take fire—When most impressed—Be self-possessed."

220. "*He loved me and gave himself for me.*" Note the force of the singular personal pronoun. It is easy to believe that He loved the *world*—that He loved the *Church*; but that He loved *me* and gave himself for *me*, requires a peculiarly simple, childlike faith. We shall find this personal relation to each believer hinted and shadowed forth in many ways. For example, the high priest's breastplate and ephod clasps bore the names of the tribes on the precious stones, as though to express how Christ bears each believer on the shoulders of his strength, and on His beating heart of Love. In the intercessory prayer, He remembers believers yet unborn into the kingdom. The finite mind is too small to take in the conception of such divine individuality in love. But this is the beauty of the infinite, that as every sparrow's fall is noted and our very hairs are numbered, there is no believer who is not as truly borne in mind by Jesus as though he were the only one. Themistocles, it is said, could call every soldier in his army by name. A shepherd often knows by name every sheep in a flock of 4,000. A friend of mine plants on his farm a hundred trees a year, and knows every tree, and just when planted and where obtained.

221. "*Three arts for the minister to learn*—expression, compression, impression." "We would add suppression. Happy the minister who does not fear to prune his sermons, as wise gardeners do their vines."

222. *The use of thinking.* Galileo, when under twenty years of age, standing one day in the metropolitan church of Pisa, observed a lamp, suspended from the ceiling, swinging backwards and forwards. Thousands had seen it before; but Galileo *observed* it, and struck by the regularity with which it

moved backwards and forwards, reflected on it, and perfected the method now in use of measuring time by means of a pendulum.

223. *A Historic Bull!* In Duruy's History of France, the writer says: "The first king of France was Pharamond, an imaginary being, who had never existed. He was succeeded by his son."

224. *Supernatural and Miraculous.* There is a broad distinction between these two, which even Horace Bushnell failed to recognize. A miracle is both a wonder and a sign; something so much out of, and contrary to, the ordinary and uniform course that God appeals to it as a sign of his presence and power, and by it attests his own messenger. The supernatural is simply *above* nature. The miraculous usually moves in a line *contrary* to nature, as where the dead are made to live or a lost limb is restored. The supernatural may simply move in the same direction as nature, but adds the impulse of a divine energy. Conversion is not miraculous; but it is supernatural. It takes the mind and produces convictions; the heart, and awakens affections; the will, and stirs resolves, beyond the unaided power of the natural man. A wind may blow against a running stream so violently as to arrest its flow; or it may blow in the same direction as its current, and only quicken its flow; the former illustrates the miraculous; the latter, the supernatural. When God needed to accredit his prophets, his Son, his evangelists and apostles, he wrought miracles. The divine energy wrought in opposition to all natural modes of working; fire burned up a sacrifice soaked with water, and even licked up the water; an impotent man suddenly not only got strength to walk, but acquired the art of walking; bread multiplied as it was divided, and grew more plentiful as it grew less; water, that it takes a season to transform into wine in the vine and grape, was turned instantly into wine in water-pots; and a man, dead four days, was called forth at the sound of a voice. The days of such miracles may have passed, since the seal of completeness is on revelation, and God has no more new witnesses that need to be attested and accredited. Not only may there be no more need of miracles, but there may be need that they should not be wrought; for they stand as God's special seal of authority upon his ambassadors. The moment such a seal becomes common and common property, it loses value; for if any believer may work a miracle, and even fanatics, extremists and heretics, what becomes of God's attestation of his prophets, his apostles, his Son? But while thus emphatic in refusing to accept the "modern miracle," it by no means follows that the proper power of God is not to-day supernaturally working.

225. *Ridicule in Argument.* "A light word is the devil's keenest sword," and it is dangerous for advocates of the truth to use his chosen weapons, for they are easily turned by him against the truth and its defenders. The same mode of assault has, through the centuries, been used to make the grandest truths of our religion appear absurd and farcical. There is no doctrine so dear, no truth so fundamental, no fact so unmistakable, that it has not been robed in garments of satire. "The blood" has been sneered at, the Lord's table caricatured, the inspiration of the Bible travestied; but all these are like the attempts of the smart boy to excite laughter by charcoaling the lines and features of a Punch-and-Judy face over the pure alabaster countenance of a Minerva or a Madonna. You cannot but smile at the caricature; but the statue still remains the masterpiece of an Angelo or a Canova, and pilgrims will still seek it as a shrine. We need serious and courteous discussion. It is not well to lose a safe anchorage in the storm of controversy; nor, in fighting folly and fanaticism, to pay no heed to the weapons we employ and the vantage ground we give our foes. Ridicule is a dangerous weapon, for it

may recoil on the party who uses it; and some guns kick so badly, it were better to be before than behind them. A sneer is not an argument and cannot be met by argument; its only answer is a sneer, and the victory will lie with him who can use ridicule most skilfully. It happens that the most impious and profligate men have often had a genius for sneering; the masters of blasphemy, like Voltaire, have been masters of the coarse art of caricature. The most blatant blasphemer of the day is a man of no logic, who fires off pop-guns of cheap satire, and shoots arrows of profane wit, borrowing both putty and darts from Voltaire and Bollingbroke, Toland and Tom Paine, and retailing jokes and jests against the Bible and the Christian faith that were old when he was in his cradle; and some so-called "Christians" will pay him a dollar an hour to insult their ears with his stale ribaldry. Surely, in weighing truth in the balance such are not fit weapons for the combat; but calmness, fairness, courtesy, charity, sound argument and a Scriptural spirit.

226. *The Influence of Prejudice.* Bacon classed the main barriers to scientific or religious progress as "idols of the tribe," or race prejudice; "idols of the den or cave," or individual prejudice; "idols of the forum," or prejudice communicated by contact, and "idols of the theatre," or prejudices imbibed from great men or influential teachers. There is plenty of this four-fold idolatry in these days.

227. *Organic Penalty.* A young heir complains to Jupiter that, in consequence of his father's debaucheries, he is pierced with pangs and punished with pains for sins not his own. Jupiter replies that, in accordance with the very law of which he complains, he also receives from his father delicate nerves, vigorous muscles and keen senses, which are inlets of joy, and many noble capacities and faculties of mind and heart. Jupiter offers in his case to suspend the offensive organic law; but warns him that, in losing his pain, he shall also lose all advantages and benefits coming to him through that same law of hereditary descent. And he further reminds him that even his pain is a messenger of mercy, a monitor to warn him from the paths of vice trodden by his own father. The sufferer withdraws his complaint, resigns himself to his sufferings, and resolves, by pious obedience to all bodily laws, to reduce his pains, and, if possible, bring back his body to a normal and healthy estate.

228. *Temporal Blessings.* There is in the Old Testament an emphasis on temporal blessings not found in the New. Hence Francis Bacon wrote: "Prosperity is the blessing of the Old Testament; adversity, the blessing of the New." Before Christ came, the future state was imperfectly revealed; the life that now is was much more prominent than the life that is to come. There was, moreover, a definite promise of long life, immunity from disease, and outward well being, which, for some reason, is not repeated in the New. When Christ brought life and immortality to light, the emphasis passed from things temporal to things eternal. The need of incitements to duty and obedience drawn from this life does not now exist to the same degree, since the rewards and retributions of the life beyond death are now so luminously prominent. The Psalmist prayed, "Oh, my God, take me not away in the midst of my days," because long life was promised to obedient souls, and hence such premature death was regarded as a calamity and judgment. Certain it is that, in the New Testament, there is a conspicuous absence of such sentiments. There is no promise of three-score and ten years; nor of barns filled with plenty, but only of necessary food and raiment; no definite assurance, even to God's saints, of freedom from disease; and those who hold that we are justified in asking and expecting such blessings, must go back to the older Scriptures for their primary warrant.

SERMONIC SECTION.

REGENERATION, OR THE SECOND BIRTH.

BY REV. CHARLES P. MASDEN, D.D.
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IN the Dutch Reformed Church every minister is required to preach once a month upon the Heidelberg Catechism, a doctrinal sermon, so as to go through the whole list of doctrines once in four years, and to keep each generation fully informed upon the doctrines of the Church. It is a good thing for us, I think, in the Methodist Church, occasionally to have a doctrinal sermon, which I intend to give this morning on the old subject, that some of us have heard so often—and yet it may be new to some others—on Regeneration, or the Second Birth.

Jesus answered and said unto him, Verily, verily, I say unto thee, except a man be born again, he cannot see the Kingdom of God. — John iii:3.

Nicodemus was a Pharisee, and a member of the Sanhedrim, and he came to Jesus by night. Whether he was constitutionally timid, or afraid of compromising himself as a Jewish rabbi, or preferred a private and intimate interview with Christ, we know not. It is better that the night of the soul should not write history. The night gives us an opportunity of hiding the tears that daylight should never see. Nicodemus found his way through the night to the morning—from the miracles of Christ to the cross. All true inquirers should be found there at last, at the cross and in the light, and I trust it will be so with all of us this morning.

The subject of conversation which Nicodemus introduced was Miracles. The subject which Christ introduced was Regeneration. Nicodemus had been an attentive observer of the public life of Jesus. He had observed certain facts. These facts led to reasoning. His reasoning led him to

this conclusion: "Rabbi, we know that thou art a teacher come from God, for no man can do these miracles which thou doest except God be with him." Now Jesus did not evade the question of miracles, yet he did not pause to discuss them. He simply passed the intermediate points and went at once to define the spiritual results of his kingdom.

"Verily, verily, I say unto you, except a man be born again, he cannot see the kingdom of God." Christ here makes the renewal of the soul, the birth of the spirit life, the climax of the proof of his divinity and the supreme miracle. Regeneration must take place, man must become the subject of this power of miracle, or he can never fully understand the outward miracles of the historic Christ. Except a man be born again, he cannot see—cannot see anything as it really is, and especially cannot see the kingdom of God.

This sermon of Christ to this one man who came to talk about miracles is one of the most direct and yet complete and formal discourses of our Lord. If you will read it when you get home you will find it occupies twenty-one verses, including such subjects as the Work of the Holy Ghost, the Lifting Up of the Son of Man, Faith, Divine Love, Salvation, and Eternal Life. He could not have said more if the universe had been his audience. When I looked around this morning and saw that nearly every one here was a professing Christian, I began to question whether I had made a proper selection for this service; and yet if there is one soul here who is not born again, I have as large an audience as Christ on this occasion. So I come to repeat this gospel to you this morning: Ye must be born again, or ye cannot see the kingdom of God.

Now, dear friends, as our admission into God's kingdom, and our

enjoyment of His eternal blessedness depend upon this condition of regeneration, it becomes us carefully to study its nature and evidences and apply these tests to our souls, and inquire into the fact whether we are the children of God and heirs of heaven.

I. FIRST, then, WHAT IS REGENERATION?

1. It is not a ritual or ceremonial change. It is true the Saviour says in the text: "Ye must be born of the spirit and of *water*." But we must not understand this to imply that two agents are required to effect the work of spiritual regeneration. Outward washing, or baptism, cannot confer inward grace. Water cannot change moral character. The water birth, or baptism, is the sacrament of admission into the visible Kingdom of God. The spirit birth, or regeneration, is necessary for admission into the spiritual kingdom or family of God. It is an inward change of which the outward is only an expression or an exponent. The outward ceremony has no power to produce the inward change. It simply publishes it when it is wrought by the Holy Ghost. Hence, baptism, confirmation, confession of faith, joining of the church, are not regeneration.

2. Morality is not regeneration. Morality is good as far as it goes. I would not undervalue it. But it is not salvation. Morality is an earthward and manward relation, having reference to man's duty to man, to society, to government. Now this may exist without conversion to God, to some extent, though, I claim, not in its highest form. There may be honest patriotism, natural affection, among men, without being born again; but morality is not necessarily spirituality. It is founded upon external conditions. It is a set of expedients, it is one of the fine arts, it is an attitude, it is a fine balance of calculations, it is a tacit understanding with evil powers; at best an armed neutrality. It is artificial, it

is forced, it is fragmentary, and not the natural fruit of a divine seed-form. It restrains the outplay of evil, but does not attempt to purify and cure the sources of evil. It deals with the externalities of man, but not his internal nature. It does not seek to develop one single spiritual grace. A man may be moral, who is neither gentle, nor amiable, nor meek, nor reverential, nor prayerful, nor grateful. It leaves out the world to come, and all the obligations we owe to God, and all the relations which are established between the soul and God. That is, it leaves out religion. Hence, while it has its values to society, to government, and to its relations to this world, yet it has its deficiencies, and comes short of spirituality and God's glory and the world to come. Morality is good for this world, but if its roots are not in God, if it has no germs of eternal life through Jesus Christ, it is of the earth earthy, and will find no immortality beyond the grave. It is not enough, dear friends, to be fitted for this world. Good citizenship, honesty, integrity, natural affection, may elevate and bless this human life; but when your property is gone and your pleasures have ended and your industries cease, and you pass beyond the grave and the door is opened into eternity, will you be qualified for the saintly and divine fellowship in that upper world; will God be the hope of your soul and the delight of your eternity? Not unless you have been born again.

3. Self-culture is not regeneration. I am willing to admit that, under the redemptive scheme and the restraints of grace, men who have not been born again can in a measure reform their conduct. Sinners are indirectly benefited by Christianity, though they are not willing to acknowledge it. The civilization in which they live and the law of heredity under which they were born are the fruits of our holy religion. The ethical teaching and moral restraints which

have built walls around men and shielded them from evil are the results of Christianity. So all the respectability and position you have in the world you can trace to Calvary. You are a debtor to grace, every one of you, in this gospel land. And in view of this fact, some are tempted to make self-culture a substitute for regeneration. You may lop off bad habits, improve character, reform the life, practice moralities, and adorn the old man, but it is the old man still, with enmity toward God. In a word, the spiritual life is not developed out of a pre-existing germ in the natural man, but it is the impartation of a new life, a new creation. "That which is born of the flesh is flesh, and that which is born of the spirit is spirit." Every man has a soul and a body, but it is only the man who is born again who has a soul, body and *spirit*. The spiritual life is that which relates him to God. Two lives, distinct in origin, distinct in character, distinct in destiny—the one earthly, the other heavenly, the one mortal, the other immortal; the one related to this world, the other related to God and the spiritual kingdom. Now, if we admit that the germ of eternal life is already in humanity, and only needs culturing and developing or evolving, we meet with some radical and practical difficulties we cannot explain; such as the constant downward tendencies of the race, the proneness to evil, the necessity of atonement, the penalty of sin, and the huge effort to stay the tide of iniquity in the world. The truth is, human nature is evil and has a natural sinwardness, and we need a new life. Coleridge beautifully expressed it:

"I need a cleansing change within,
My life must once again begin;
New hope I need, and youth renewed,
And more than human fortitude;
New faith, new love, and strength to cast
Away the fetters of the past."

Regeneration, then, is coming into the divine realm, into the spiritual kingdom, into right relations with

God and heaven, through Jesus Christ. It is a new life, above the senses, above the earthly, above the material. It is the faith faculty, or, as our Quaker friends, I think, correctly express it, the *sixth sense*—piercing the clouds and the mists of mortal life, placing the spirit under the sovereignty of God's own Spirit, so that the realities and splendors of the invisible world eclipse the scenes of time and sense and enshrine the soul with peace and joy akin to that of Heaven. Why, just look at the Scriptural terms describing this change: "New birth;" "Offspring of God;" "Partakers of the divine nature;" "New creature in Christ Jesus;" "Sons of God;" "Old things are passed away, and all things become new." So that God is no more a frowning Judge, but a loving Father. We are no more aliens, but children. This world is viewed from a new standpoint. Eternity encircles the soul, life has no bounds, and the spiritual becomes real.

"So that we're in the border land,
The heavenly country's near at hand.
A step is all 'twixt us and rest,
E'en now we converse with the blest."

II. HOW MAY I KNOW THAT I HAVE BEEN BORN AGAIN, THAT I AM A CHILD OF GOD?

Let us personally go into this investigation. It will do me good to review it. It will do you good. This is an interesting question for all of us. Let us thoughtfully examine the testimony to this fact, and see if we are among the children of God. Follow me in these points, if you please. You will have use for them.

1. The first thought is the direct witness of the Holy Ghost. "The Spirit itself (or himself, more properly) bears witness with our spirits, that we are the children of God." Of course, here is a double or a joint testimony spoken of in this passage, and the question has been debated as to which has precedence, or whether they are co-etaneous. Mr. Wesley held the theory of the first witness being the Spirit of God. In other

words, he held to the direct testimony of the Holy Ghost; and let me say, that is a peculiar tenet of Methodism. Other people infer and have other evidences, but that is a distinctive doctrine of our church. There is an inward impression made on the soul, whereby the Spirit of God witnesses to my spirit that I am a child of God.

Now, from this passage, there is certainly another witness beside our consciousness, beside our own spirits: "For the Spirit himself beareth witness with our spirits"—in conjunction with them. There is a voice, it may be, unheard by the outward ear, which speaks to the spirit of man, and lets him know that he has passed from death unto life. Now it is highly probable that the just and the loving God, when he pardons a sinner through Jesus Christ, will not keep him ignorant concerning the sublime fact. A change is wrought in the sinner, as well as in the mind of God, and this work of the Holy Ghost in a man carries with it an evidencing or witnessing power. We are not authorized to make ourselves the judges of the fact whether the act of pardon as to us has passed in the mind of God. How do I know that in the *Divine mind* I have been forgiven? That is the office of the Holy Ghost. We may infer from our repentance and a certain degree of faith, according to God's promises, that he has pardoned. But mark you, these subjective states of repentance and faith are not pardon; and how shall we know when our repentance and faith have met the required measure and degree? If we are left to inference, to judge by our internal feelings, there will always be an element of doubt and uncertainty. Our own spirits can take no cognizance of the mind of God as to our pardon. The Holy Ghost only, who knows the mind of God, can be this witness. God must proclaim or make known his pardon, or we cannot know it by inference or by any subjective states.

"The Spirit answers to the blood,
And tells me I am born of God."

There are times when we need to hear our own convictions pronounced by the voice of another. We need a voice other than our consciousness, in this crisis of life. We want to know how God feels and thinks towards us, as well as how we feel toward him. We must have a communication from the Throne. Oh, how strong is this passage! and I trust it is true with every one of us: "God hath sent forth the Spirit of his Son into our hearts, crying, 'Abba, Father!'"

2. Then there is the conjoint testimony of our own spirit—the testimony of consciousness. Life must precede consciousness, I know, therefore, I must live. I feel the stirrings of a divine life in my soul. I love God; I have a similarity of feeling with God. A transition has taken place in my character, from guilt to peace, from dread of God to love of God. I believe! I know that. Therefore, upon the authority of God's Word, I conclude I am a child of God. My consciousness affirms the fact. Don't you see that this new birth brings into existence that which had no being before?—the spiritual life, which chooses God, loves God, enjoys God. This I know, and according to God's Word I must be born again. My judgment is confirmed, my reason is satisfied, my intellect reposes in God's truth. "I know that my Redeemer liveth." *Living* is a better evidence of life than the record of birth. If I am alive to-day, it is a better evidence that I am converted than the record of nineteen years ago. Again, having a new consciousness of God and a self-consciousness which knows itself in God, we have a new view of this world also. Our standpoint is no longer the valleys of time, but the hill-tops of glory. We cast a new light on all material things. Nature becomes vocal with God's praises and luminous with his light. This

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world is no longer orphaned and meaningless, but God is its Father, and Providence its Governor, and natural law His method, and the glorification of His children His aim. Atheism and materialism no longer disturb the child of God, now conscious of a divine and a spiritual life. All things have become new.

3. Then, again, there will be a predominance of grace. As in a state of nature there is a dominance of evil, and a tendency to go astray from God, and the will is led captive to the appetites and lusts of the flesh, so in a state of grace there is predominance of spiritual power. The new government is supreme. The renewed soul stands ready for orders. When God commands, it is ready to obey. Henceforth we walk not after the flesh, but after the spirit. The supreme governing power is the spirit. The pilot is at the helm. Life, you see, has an aim, a purpose, a motive power. We no longer drift. Christ reigns, the Holy Ghost governs, the dominion of sin is broken. "Sin shall have no more dominion over you." Faith is master of doubt. Humility has clipped the wings of pride. Peace waves its olive branch where anger's sabers flashed. Love becomes the atmosphere of the soul. Joy rings her bells, and the soul shouts consciously, "I am more than a conqueror, through him who loved me."

4. Again, there will be difficulty in sinning. I say *difficulty* in sinning. No being can act contrary to its nature or against a deeply seated habit. The natural man is prone to evil; his tendency is sinward. But in regeneration the current of the nature is changed, and the whole being flows Godward. The regenerated soul has no affinity for sin. There is nothing congenial about it, there is nothing in common with it. Sin is repellant. He does not sin knowingly or wilfully. John says: "Whosoever is born of God doth not commit sin." For such an one to sin is to act contrary to his nature, against the pur-

pose of his heart and against the bent of his disposition. He may, under sudden impulse or through temptation, fall into sin, but oh, how he will suffer; conscience will reprove him, and his whole nature will rebound and come back to God with penitence and contrition. The conscience becomes sensitive, and the mind quickened, so that sin becomes repellant and disgusting, and the new nature shrinks from it as a tender and sensitive plant shrinks from the north wind's blast.

5. Again, there will be affinity for God. The natural man dreads God, shuns God, hides from God. But the renewed soul has fellowship with the Father and the Son. He seeks God, he loves God, he lives in God, and God in him. God's favor to him is more than life. God's presence is his paradise. The renewed heart cries for God, like a lost child for its mother, flies to God in trouble, as birds fly to a shelter in a storm; walks with God through life's pilgrimage, and pillows the head upon the bosom of Christ when dying.

6. Then there will be Christian joy and comfort. If the liberated captive, the acquitted criminal, the returning exile, should rejoice, what shall be the rapture of a soul rescued from sin and hell and adopted into God's family. The surroundings may be gloomy, and the earthly life may be filled sometimes with hardships. But deep down in the soul will be this sublime satisfaction. All is well; the sunlight is beyond the cloud, and the inheritance is beyond the ocean wave.

Now these are the evidences of regeneration; the direct testimony of consciousness; a new view of this world; predominance of grace; difficulty in sinning; divine tendency, or holy affinity; and Christian comfort, or spiritual joy. With all this testimony, why need we be in doubt?

III. THE NECESSITY OF REGENERATION.

Of the necessity of regeneration there can be no question. As this

world and human life have no existence to the unborn, so the spiritual kingdom cannot be a fact or a reality until we are born again, born of the Spirit. Spiritual life is an essential condition for the spiritual kingdom. Without the new birth you can have no knowledge of the spiritual life. Without it you can have no vital union with God. Without it you will ever be an outcast from God's family. Without it devotion will be in vain and worship a mockery. Without it you cannot be a member of the true spiritual Church, or enjoy the communion of saints, no matter what may be your creed or sect; without it you have no part or lot in the heavenly inheritance. "Verily, verily I say unto you, ye must be born again."

I am addressing those who don't intend to miss heaven. I know you don't. It is furthest from your thoughts. You have loved ones there; you promised to meet them in glory; and as you saw the coffin lid close upon their form, or as you heard the clods fall upon it, you said to yourself at least, "Good-bye, but I will meet you in heaven." And oh, how you have thought of that sainted one; and then, amid the disappointments and losses and persecutions in life, ah, you have often sighed for that better country, and you have said, "Well, heaven will be an end of all the trouble." And when, tired and sated with excitement, the emptiness and vanity of this world came in upon you like a flood, you said, "Well, the perfect life is above." And when you sat down, in your calm moments, and took a survey of life, and saw its brevity and death's certainty, you said, "What is the use of worrying? I'll make heaven secure." You have had such thoughts and you have indulged such hopes, every one of you. But on what do you base your hopes? Do you desire the smile of God, and your name written in the Lamb's Book of Life? "You must be born again." Do you long for freedom from sin and fear,

and doubt, so that your future will have no spectral forms to dismay and annoy? "You must be born again." Do you hope to meet your loved ones on the eternal shore and join them in everlasting blessedness, and spend with them an unclouded eternity? "You must be born again." Do you expect to meet death like a hero and die like a Christian, with triumph in your soul and heaven in your view? "You must be born again." It is inscribed on the believer's title deed: "If children, then heirs." It is the key to all the heavenly privileges and inheritance: "Ye must be born again." There is no escaping it: "Ye must be born again."

This test is the hinge on which the door of heaven opens and closes. What would you do in heaven, my friends, with an unregenerated nature? Come now, think about it. God would be a Judge, the throne would be a terror, hell would be a refuge. Your misery, in contrast with the saint's peace, would be intense. Your conscience would leap to life in that eternal light. Your worldly soul would have no appetite for those spiritual delights. You would have no companionship with that holy throng and no love for that society. A stranger in a strange land, a beggar amid bounty, blind amid beauty, deaf amid waves of song, and hungry, and yet with no taste for heavenly joys, you would be out of place there. You don't enjoy the fellowship of saints here—prayer and praise here on earth. Neither would you in that upper world. Change of place will not make a changed character. In order to be at home in heaven, you must have a regenerated nature. You must be born again, or you cannot see the kingdom of God.

Oh, how this subject rises in importance! It is the dividing line in the ranks of humanity between the saved and the unsaved. Baptism without it is nothing. Confirmation without it is a mockery. Confession of faith without it is hypocrisy.

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Joining the church without it is entering shipboard without ticket or passport. Morality without it can never come to fruit. Life without it has no climax and no eternal blessedness; and heaven without it would be dull, in fact, a torment. "Ye must be born again." God is ready to speak the word of life. The Holy Ghost will seal you a child of God. Spiritual life will rise up before you as a fact. The world will put on a new aspect. Grace will dominate; sin be destroyed. Your soul will plunge Godward, and joy will leap within you—a child of God, the King's son; Christ, your Elder Brother; and heaven your home. Oh, well may the angels rejoice over one sinner that repenteth, and the universe of God hold a jubilee!

**THE BIRTH THAT DELIVERS FROM
THE FEAR OF DEATH.**

A Christmas Sermon.

BY WM. M. TAYLOR, D. D. [CONGREGATIONAL], NEW YORK.

Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them, who through fear of death were all their lifetime subject to bondage.—Heb. ii: 14-15.

THE object of this epistle is to show the superiority of the gospel to the Mosaic law; and its author begins his demonstration by proving that Christ is higher than the angels, through whose ministrations that law was originally given. This he does by alleging that Christ has obtained by inheritance, not by office, a more excellent name than they. They are called servants; he is by original nature the Son of God. They were required to worship him when he was brought into the world; but he was addressed by Jehovah as his Almighty Fellow, and had ascribed to him the divine attribute of immu-

tability; they are "ministering spirits sent forth to minister for them who shall be heirs of salvation"; but He is seated on the right hand of God until his enemies shall be made his footstool. If, therefore, obedience should be given to the law which was given by angels, much more should earnest heed be given to the gospel which was spoken by the Son. Such is the argument of the first chapter of this noble dissertation.

But some might say in objection that while Christ was on the earth he was very evidently on a lower platform than the angels; and in reply to that, the inspired writer pauses for a moment to glance at the nature and design of the Incarnation. He grants, indeed, that Jesus, in the days of his flesh, was lower than the angels; but, then, referring to the eighth psalm, which, though treating of man as man, has its highest realization in him who is the representative man, he alleges that this inferiority was only for a time, and was a necessary stage in that career which was to end in his being crowned with glory and honor, and his having all things put in subjection under his feet. He was made, for a little, lower than the angels, in order that he might taste death for every man; and it was needful that he should thus taste death, because the sons whom he was to bring to glory were under the law of death as sinners. He who would raise those who are beneath him to his own high level must first stoop that he may lay hold of them. As, therefore, the children whom God had given to Christ that, as the captain of their salvation, he might bring them to glory, were men, partakers of flesh and blood, it was needful that he should become a man like them, that by dying for them he might lead them into life. Had he sought to save angels, he needed not have become a man; enough, then, that he had assumed the nature of angels; but he

came to save the seed of Abraham, and so he had to become a man. That, however, was only a temporary humiliation for the realization of an eternal benefit to men; and by submitting to it Christ not only secured final redemption for his people, but delivered them from bondage through the fear of death, and qualified himself to sympathize with and succor them in all their trials. "Wherefore," concludes the sacred reasoner, after having disposed of the objection founded on Christ's suffering and death, which was so common among the Hebrews of his day,— "wherefore, in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted."

Now, with this general impression of the author's argument in mind, let us give a little more minute attention to the exposition of the verses which I have read as my text.

The "children" of this fourteenth verse are evidently the same as the "many sons" of the tenth verse, whom God is bringing to glory under the captain of their salvation, who has been made perfect through suffering. They are those whom Messiah addressed in the ancient oracle here quoted from the Old Testament as "his brethren," and to whom he referred in another prediction as "his children"; those also with whom he identified himself, putting himself, for the time being, on a level with them, when he said: "I will put my trust in him." They are thus the whole company of those whom he came to earth to save, and when it is alleged that they are "partakers of flesh and blood" the meaning is that they are human beings. They all have human nature in common, and that, too, in its depraved condition, as subject to death. Now of this

human nature Christ took part. "He also himself likewise took part of the same." There are here certain fine shades of meaning in the original expression which are not reproduced in any translation, and cannot well be represented by any merely verbal rendering. The word translated "took part of" is not the same as that which in the former clause is rendered "are partakers of." In the former clause the term signifies to "have in common," without any reference whatever to the manner in which that community of condition has been brought about; in the latter the word denotes "to take a share in," having, as I judge, a tacit allusion to the fact that the doing so is the result of choice on the part of the individual taking it. Christ was not a man as others are, irrespective of any volition of his own; but being originally something else, even the Son of God, he voluntarily took human nature on him. And this he did "likewise," or, as the revisers have given it preferably, "in like manner"; not, you observe, "in the same manner," but "in like manner." The adverb here employed is very peculiar. It denotes etymologically "near to," or "nigh by." It is not exactly equivalent to "in the same manner," but expresses general similitude, "a likeness," as Alford has it, "in the main." It does not mean that what Christ assumed was not a real human nature, but that it was a human nature having some differences from that which is common to men as men, or what Paul describes when he says, "God sent his own Son in the likeness of sinful flesh;" and again, "he was made in the likeness of men." There was a generic identity, but a specific difference; and what the adverb here really means is made clear by the author of this epistle when, in a subsequent passage, he says, "he was in all points tempted like as we are, yet without sin:" as thoroughly identified with us as one can be who was

"holy, harmless, undefiled, and separate from sinners." It thus suggests, as Moll has excellently phrased it, "the actual approximation of Jesus Christ to all other men, and yet his never-to-be-forgotten or overlapped distinction from all other men." Nor let any one imagine that this difference between him and common men incapacitates him from being the Saviour of men; for while it is essential that "he who sanctified and they who are sanctified" should be all of one nature, yet it is indispensable also that he who sanctifieth should be, in some important respects, superior to them whom he sanctifies, otherwise he could have no sanctifying efficacy upon them. Had he been absolutely and in every respect precisely as they were, he would have needed salvation as much as they did, and so could not have been their Saviour. While, therefore, he took part with them of flesh and blood, he did so in such a manner that he was free from all sin.

But passing from these delicate shades of thought thus suggested by the original terms, let us look at the great reason here given why it was necessary that the Captain of our salvation should become a man; namely, "that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage." He became a man, that as a man he might die for men. Angels cannot die, and so Christ did not become an angel, but a man, and a man for the special purpose that he might die. Other men come into the world to live, but Christ came mainly and particularly that he might die. Had he not died the principal object of the incarnation, which was to fulfill the great purpose of God that all things should be subjected to man—a purpose that seemed to have been frustrated by death as the consequence of sin—would have been unattained. That is the great truth

here stated. The incarnation was not an end in and of itself, as some would have us believe, but rather a means to an end. The incarnation was in order to the atonement, for what can be plainer than this statement: "He himself took part in flesh and blood that through death" he might accomplish that which could be secured only by his dying.

But what are we to understand by these words, "that through death he might destroy him that had (or hath) the power of death, that is, the devil?" The devil is the chief of those unseen yet powerful beings who kept not their first estate, but were cast out of their original habitation, and are continually striving to extend the empire of evil in the universe of God. Now in what sense can it be said that he has the power of death? Plainly the inspired writer cannot mean that death is under the control of Satan. Our times are in God's hands. We do not hold our lives at the will of the devil. Not he but Jehovah is the Lord of Providence. And in regard to all the contingencies, as men call them, that surround us, each of us may sing,

"Not a single shaft can hit
Till the God of love sees fit."

The phrase, therefore, cannot imply that in any such sense as that, Satan has the power of death. It looks back to the origination of death in that sin which Satan first influenced man to commit. You are familiar with the statement elsewhere made by Paul, to the effect that "by one man came death into the world, and death by sin, and so death passed upon all men." But that first sin of the first man was committed by him at the solicitation of the devil; and so it is as the lord of sin, which was the cause and is the sting of death, that Satan is here said to have the power of death. All human death may be considered as the work of the devil, inasmuch as it is the result of that sin which he introduced through his successful temptation of our first parents.

But still again, what is meant by the phrase "might destroy the devil?" The term literally means "might make of none effect"; it does not imply that Satan is, or is to be, annihilated, but rather that for the children of God he has been stripped of his power in reference to death. Since the death of Christ, and for those who, through faith in him, are sons of God on their way to glory, death has ceased to be a penal evil. "For this purpose the Son of God was manifested that he might destroy the work of the devil." Death, though the execution of a sentence by God, is yet a work of the devil, since if he had not seduced men they had not been condemned to die; but now since Christ has died, though death remains, and has to be endured by the children of God, it is no longer embittered for them by the sting of sin, but has become simply the necessary "unclathing" of the spirit, as preliminary to its being "clothed upon" with its house, which is from heaven.

Now this has been secured for his people by Christ "through death," and I cannot better explain that statement than in the following words of my revered tutor, John Brown.* "Our Lord's obedience to the death was the expiation of the sins of his people. He endured in their room what, in the estimation of infinite wisdom and righteousness, was abundantly sufficient to make the remission of their guilt not merely consistent with but gloriously illustrative of the divine faithfulness and justice, as well as of the divine mercy and grace, so that from death as the work of the devil, from death as the destroyer of either body or soul, they are completely delivered. The devil is entirely baffled and disappointed in reference to them, and what he had created as an entrance to hell is by means the most extraordinary converted into the 'gate of heaven.'"

*The Exposition of the Epistle to the Hebrews, by John Brown, D.D.; vol. I, p. 128.

In his work of substitution, Christ made expiation for sin by submitting to death, and so by removing sin—the cause—he has taken away also all that is penal in death—the effect. Nay, more, he has wrested death from the hand of the devil, and made it a minister to his people's final glorification. We have read of the conqueror of an eastern land bringing home its monarch with him, and compelling him to do service to his children in his palace. Even so Jesus went into the enemy's land for us when he went into the grave, and having conquered death there, he has brought him with him as his captive, and now employs him to minister to his people in opening for them the door into the chamber of his presence.

Now if this be indeed the case, we need be at no loss to understand the words that follow, "and deliver them who through fear of death were all their lifetime subject to bondage;" for this aspect of death turns it into a slave, of whom the Christian, through his Lord Christ, is the master. It is now, to the believer, not a tyrant to be dreaded, but a minister to perform a needed office; not a jailer to enslave us with the fetters of bondage, but a servant to assist us in unrobing for our entrance into the banqueting house of immortality. The curse of the fall has been converted into the blessing of restoration; and now the Christian may sing, "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law; but thanks be to God which giveth us the victory through our Lord Jesus Christ."

In all this, of course, we are taking into consideration, not simply the death of Christ, but also his resurrection from the grave; for now it is impossible to contemplate the one otherwise than in the light of the other. Had he not come forth from the tomb, there would have been neither significance nor virtue in his dying; but his resurrection was the

attestation of the fact that by his death he made reconciliation for iniquity; as well as the pledge and prophecy of the truth that at the last "he will change these bodies of our humiliation that they may be fashioned like unto his own glorious body." Thus the truth which this day, in common with the Christian world, we celebrate, is intimately related also to that which is commemorated at the opposite pole of the Christian year. The incarnation is proved to have accomplished its great design by the resurrection. Christmas borrows much of its gladness from Easter; even as Easter would be meaningless and, indeed, impossible, but for that advent of which Christmas is the celebration. We may contemplate, separately, the facts of our Redeemer's history, but the full significance and efficacy of each can be seen only when we take it in connection with all the rest; and so, when it is said here that Christ became incarnate in order that he might die, we may not suffer ourselves to forget that, being God-incarnate, it was impossible that he should be holden of death. And it is when we take these two in conjunction, that we fully understand how Christ has delivered "them who, through fear of death, were all their lifetime subject to bondage."

So much for the exposition of these very precious and suggestive verses, which we may thus summarize—these whom Christ came to save were men; therefore Christ himself became a man, that as such he might, by his death, make reconciliation for iniquity, and so take from the hands of the devil that power, which he wielded through death, and by which he sought to frustrate the divine purpose as to the human race. At the same time, and as incidental to this outwitting of Satan, Christ has by his dying delivered his followers from bondage in consequence of the fear of death.

Now let us, descending from these lofty themes, take with us a few

simple inferences suggested by the topics which have been under our consideration.

1. In the first place let it be noted that apart from Christ, death is a just object of fear. I speak not now of its mere physical concomitants, such as pain and struggle. I do not refer simply to the article of dying, but rather to that state into which death introduces the Christless soul. After death he is consigned to exclusion from the presence of God. His sin cuts him off from fellowship with Jehovah, and thus deprives him of all happiness. Here and now, indeed, it may seem to him to be no punishment to be shut out from God. Rather, perhaps, it is his only relief at present to shut Jehovah out of his thoughts. But: there his eyes will be opened to perceive all that he has lost in God, and that perception, along with the consciousness that it is now impossible for him to repair his loss, will be the very essence of hell. Do you remember that strange, weird dream which Carlyle has quoted from Richter, in his article on that singular writer, and in which he pictures one going "through the universe, and looking up "to the immeasurable world for the Divine Eye, only to find it glaring on him with an empty, black, bottomless eye-socket?" It is a powerful protest against the Atheist's creed, but there is one sentence in it which often haunts me as being, in my judgment, though it was not so intended, a description of that which is the very sorest element in retribution. It is this: "I am alone with myself; O Father, O Father, where is Thy infinite bosom that I may rest in it?" The perception of the infinite value of that which it has lost, with the consciousness that it is now irrecoverable, that is it to which death introduces the Christless soul; and the man who laughs at that is a fool. The man who does not fear that, is acting an irrational part. The man who buries his soul in business, that he may shut all consideration

of that out of his mind, is as silly as the ostrich that thrusts its head into the sand, that it may not see its pursuers. O Christless soul! will you open your eyes for a moment on that to which death shall introduce you? and if anything will induce you, that will move you to open your heart for the reception of that gift, which on this joyous anniversary God is once more putting at your acceptance.

2. But, in the second place, let it be noted that the Christian soul can rationally contemplate death without fear. Remember, again, that I am speaking now of the fear of that into which death is the entrance. There is an instinctive shrinking from dying which is natural, and which is one of the impelling motives to self-preservation. There is also, in some natures, a morbid sensitiveness, which is a matter of temperament, and which can think of death only with a convulsive shudder. But I do not refer to these. My affirmation is that when the Christian says that he is not afraid of that into which death will introduce him, he is speaking not as an enthusiast but as a rational man. He has good ground for his calmness. Christ has died for him, and so made reconciliation with God for his iniquity. Therefore, he has no after penalty to endure. He is going to God. He is to be "with Christ," nay, "at home with the Lord." And so he looks upon death as a graduation up to a higher position than without it he could attain. Life is a series of graduations: the nursling through its first trial graduates into the weaned child; the child into the scholar; the scholar into the student; the student into the man of business; the man of business into the retired merchant; and then, greatest of all, the mortal into the immortal. Each of these graduations has, if you will consider it, a gateway of trial through which the individual passes from the lower to the higher, and in the case of the last that gateway is death. Christ

has assured the believer that he is to be brought to glory, and as for the full enjoyment of that glory this mortal must put on immortality, he welcomes the death as the gateway into life. Look at the series to which I have referred, and you will see that there is in each a leaving of something as a necessary step toward the attainment of something better. The child is sorry to lose the liberty of infancy, yet he is eager to go to school. The scholar dreads a little the entrance examination, but he is supremely happy at the thought of becoming a student, even though he must leave his home for the time. It is a trial, too, to give up the freedom of youth for the fetters of business; yet how anxious the young man is to find an opening; and it is no less a matter of regret for the business man, when he becomes venerable, to leave his accustomed work; yet how longingly he anticipates his retirement from active life. Now in precisely the same way, the Christian, though he is not insensible to all that in dying he must leave behind him, has a joyous anticipation of what there is for him on the other side of the veil. For Christ is there, and that to him is enough. You see how that comes out in Paul's words, "I have a desire to depart and be with Christ, which is far better," words which are not the expression of fanaticism but the fruit of intelligent faith. And when you put the matter so, you can understand also the ecstatic words of John Howe: "Oh! the happy state of things that such experience supposes, that now in order to our perfect blessedness nothing is wanted but to die, and the certainty of death completes the certainty of glory. And how grateful do we feel that there is nothing doubtful here, that there is no danger of our immortality on earth, and that nothing can keep us here always." Contrast such utterances as these with the vague and uncertain surmisings of heathen philosophers

as to the future life, and even with the musings, under the Jewish economy, of such a good man as King Hezekiah when he lay on what he supposed was to be his death-bed; and then you will have some faint idea of how much we owe to the advent of Christ, for transfiguring death for us from a tyrant to be dreaded into a messenger to be welcomed.

3. But finally let it be noted here, as a general principle, that Christ desires his people to be free from bondage through the fear of death. That is here set before us as one of the great designs of his incarnation; and if we are still in such slavery, it must be either because we have not yet received Christ by faith into our hearts, or because we have failed to take in all the meaning of his work in our behalf. I have already spoken to the unbeliever; but I fear that there are some sincere Christians who are still too much under the bondage to which the sacred writer here refers. They cannot get rid of the thought that they must die. Behind everything else in their minds, as the background of their experience, is the feeling that they are to die. They cannot enjoy life because of this constant presentiment of death. If they take up a newspaper they are drawn, as if by some fascination, first to the obituary, and they think of the day when their names must be in the list. Every time they hear of the departure of one whom they knew, their hearts throb with dread, because that sounds to them as the warning of their own. And so their joy is poisoned by this constant fear. Nor is this all. Their activity is paralyzed, and their usefulness well nigh destroyed. Now all this is essentially unbelieving. It is also contrary to the will of Christ. He has told us what death will bring to us, and we may surely rest on his word. His revelation, indeed, is not minute enough to gratify curiosity, but it is full enough to satisfy faith; and receiving his assurance implicitly we

may dismiss all thought of death from our minds, and attend meanwhile to life. That is what he would have us to do. The duty of the present is to have all our care. He will arrange the future. He does not require us to die until it is our time to die, and then he will give us strength and grace in dying, even as he gives us these, day by day, for living. Be not anxious, therefore, on the subject. Do not cross the river until you come to it; and when you come to it you will find the ark in it and the channel dry. Then, as to the beyond, remember this: Christ is leading you to glory, and death is the last step of the stairway, whose landing-place is heaven. Be this then our Christmas message. The design of the advent was to destroy "him that had the power of death, and deliver them who through fear of death were all their lifetime subject to bondage." Receive Christ, therefore, and he will emancipate you from slavery through the fear of death. When Rowland Hill paid his last visit to that country chapel at Weston in which for many summers he had preached, and which, indeed, he had been the means of erecting, he remained after the evening service until all the congregation had departed; and as he was pacing up and down the aisle, believing himself alone, the sexton overheard him saying to himself these simple lines:

"And when I'm to die
Receive me, I'll cry,
For Jesus has loved me,
I cannot tell why,
But this I can find:
We two are so joined
He'll not be in glory,
And leave me behind."

In that humble faith let us go forth to-day, and leaving all care of death let us give ourselves with full-hearted concentration to the doing of the work which God is daily setting before us. This is the Christian philosophy of life. This is the best preparation for death. This is the surest way to an eternity of blessedness.

SPIRITUAL SERVITUDE.

BY L. T. CHAMBERLAIN, D.D. [PRESBYTERIAN].

Holden with the cords of his sin.—
Prov. v: 22.

THERE died in England, about half a century ago, a man whose character, to me, has been always invested with special interest. Born of a clergyman of the Anglican communion, and left an orphan at nine, he became a member of a London charity school, where, as a scholar, he was noted for his quiet and studious ways. He spent two years at Cambridge University, lived some time in Germany, became familiar with its philosophy and literature, wrote essays, plays and poems, and later on aimed to compose "a work of colossal proportions, which should embrace the whole range of spiritual philosophy, show Christianity to be the only revelation of permanent and universal validity, unite the insulated fragments of truth and reduce all knowledge into harmony." He died in his sixty-second year, and left the impress of his learning and culture upon the thought of his age. Yet he was one of the most wretched of beings. Writing to a friend, he says: "Dear Sir, for I am unworthy to call any good man friend, much less you whose hospitality and love I have abused; accept, however, my entreaties for your forgiveness and for your prayers. Conceive of a poor wretch who, for many years, has been attempting to beat off pain by the constant recurrence to the vice that reproduces it. Conceive a spirit in hell employed in tracing out for others the road to that heaven from which his crimes exclude him." Confessing his ingratitude to God, his cruelty, injustice and falsehood to man, Coleridge adds that he wishes that, after his death, the narrative of his wretchedness and its guilty cause, OPIUM, may be made public, to deter others by his direful example. The only relief he had was in the reiterated prayer: "I believe; Lord, help thou

my unbelief. Give me faith in my Redeemer." As a philosopher he believed in the freedom of the will, yet, with Paul, he was forced to cry out, "O wretched man that I am, who shall deliver me from the body of this death." He was holden with the cords of his sin. His own iniquities had taken him. His heart and conscience and affections pleaded against his sin, yet he broke over and through all the barriers of grace and compassed his own end. He realized what the "outer darkness" was, he said, and how the hell of the reprobate sinner was not inconsistent with the love of God. If the possibility of heaven were offered, he feared that he should choose annihilation. As masons put wooden frames under newly-laid arches of brick till they are hardened and firmly established, and then remove the support, so he saw satisfaction removed from his course of sin and the evil structure firmly fixed.

An eminent United States Senator and War Governor in our own day has given the world similar confessions. He confessed that he had disgraced himself and his State by his dissipation, and that he had suffered inexpressible pangs of remorse; but felt that it was from weakness of will, and not from the madness of his intellect. "His own iniquities had taken him, and he was holden with the cords of his sin." Looking at such tragic examples, we are reminded of the sculptured horror of Lascom and his dying sons, or of that youth represented in marble, in an obscure chapel at Naples, held fast by a net, some meshes of which are broken in his strong agony. We ask, as we gaze at either of these groups and see the despair of the ensnared, "Will they escape?" But the same tragedy is played over again, day by day, amongst us. No man, unless kept by the grace of God, knows into what sin he may fall.

But it is not of these open, revolting and destructive sins that I would

speak so much as that of the sin of unbelief and indifference to God. There are flippant objections urged against Christianity, but these do not represent the general feeling of society. It is not so much positive disbelief we fear as that strange insensibility to truth, and utter unconcern as to eternal realities. Why is it? Were there but a possibility of the truth of these tremendous facts of immortality and the future life, indifference would be most irrational, much more now that they are shown to be certainties beyond doubt. There must be a reason for this insensibility, else human choices have no sequence and meaning, and the whole moral system under which we live is chaotic. It is the influence and effect of sin on the heart and life. Here is the reason of this anomaly. But for this, spiritual issues would otherwise have grateful precedence, and the heart would respond to them as a well-tuned lute answers to the touch of the player. Man is holden with the cords of sin. Evil benumbs the spiritual life. It is insidious. The papers told, awhile ago, of a house into which noxious gases crept. The occupant of one room felt a dull pain and continuous drowsiness. She was sinking fast under the influence of the poisonous vapor, when, half instinctively, she gained the door, opened it, and gave a faint alarm. A moment more, the physician said, and she would have been beyond hope of resuscitation. So with the subtle but deadly power of evil on the conscience. There are vices against which society cries out. The offender must keep within the bounds of decorum. There are other sins of heart which may even commend men to others, and cause them to be admired, and spoken well of. There are some evil doers who seem to prosper. They stretch out their branches like a green bay tree. There are no bands in their death. In many ways the real evil of sin is disguised, but the longer it continues

the more complete is this spiritual servitude, and the less likely is the man holden in it to escape. If men *could* only see this thralldom, and the only way of release, it seems as if they would avail themselves of the way offered. But how can they be made to see and feel this?

1. The law may aid, that is, the law as expounded by the Lord Jesus in all its breadth and spirituality. It is not the act of murder or of adultery alone, but the angry thought and lustful imagination that constitutes transgression, according to our Lord's exposition. Can the man of the world stand this criterion? Can he read the Sermon on the Mount, which everybody praises, and say that he is really pure in heart, poor in spirit, hungering after righteousness, the salt of the earth, persecuted for Christ's sake and serving God with all the heart, mind and strength? Can he stand by the Cross of Christ and before that exhibition of divine love and truth and justice feel complacency at himself? Will he not rather, if intelligent and candid, say with the author of Romans, "The law is spiritual, but I am carnal, sold under sin; in my flesh dwelleth no good thing, for to will is present with me, but to do that which is good is not. I see a law in my members warring against the law of my mind and bringing me into captivity to the law of sin."

2. The law, after all, is but a schoolmaster to bring us to Christ. As well might a stream turn backward on itself to its source, or the dead raise itself to life, as the slave of sin by His unaided power restore himself to liberty and life. Thanks be to God, His own Son in the likeness of sinful flesh condemns sin in the flesh. He alone delivers us from the body of this death. He is sent to bind up the broken-hearted, to proclaim liberty to the captive and the opening of the prison to the bound. Though Israel has destroyed himself, in God is hope. Bound in the cords of sin the sinner

finds in Christ and in Him alone, One that is mighty to save.

CHRISTIAN UNITY.

BY EDWARD JUDSON, D. D. [BAPTIST],
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Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand.—Matt. xii:26.

ONE is at once impressed with the sweetness of Christ's answer to those caviling Pharisees. Nowadays Christians rather avoid controversies and discussions with unbelievers. But Christ did not do so. I believe it is better to meet them as He met them. He gave them an honest, frank response. I believe much good often comes from a frank interchange of ideas with those who doubt. It helps us to understand their position. We must not tell them that they have no sense, but hear what they have to say and give them credit for honesty. That was Christ's way—that was the way he met even these caviling Pharisees. They charged him with casting out devils through Beelzebub, the prince of devils. They could not deny that he cast them out, so they brought that objection. Christ did not tell them that they had no sense, but He showed them how absurd they were by a few kind, fair questions. "Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand. If Satan cast out Satan, he is divided against himself. How then shall his kingdom stand?"

This is one of Christ's aphoristic sayings, brief but uncontrovertible. See, too, how comprehensive the answer was, "Every kingdom" or nation. How hard as a nation we fought to prevent disruption. If this country had allowed itself to become divided it would soon have become like the South American States. For this principle of unity, blood was freely shed. Christ says every city divided against itself shall not stand. If a

city in time of siege becomes divided against itself its desolation is sure. And so it is with the house. Whenever there is strife in a house the sweetness of the home-life is destroyed. How important it is to keep the home-life intact, especially in a great city like this where there is so little of it. Brothers and sisters, stand together for the maintenance of a harmonious home life.

But the application I wish to make of this text is unity in the church—Christian unity.

There is among all Christians a spirit of unity that binds us together independent of sects. Men, women and children of different Christian bodies feel themselves one in Christ. They may be widely separated, they may be of different nationalities and unable to pronounce the same shibboleth, but they are one in Christ.

What a grand conception this is. I feel glad when I walk the street among so many people. I don't think of them all as going to hell, but I think "how many brothers and sisters there are among these who have never bowed the knee to Baal." They are unknown to me, but they are there. The Lord knows them. They may differ from me on some points, but they have the same Spirit. Oh, this unity of spirit, that teaches us not to look askance at people of different sects, but to consider them all as our brothers and sisters!

Our Lord taught us to cherish this. He said: "Other sheep have I which are not of this fold; them also I must bring, and they shall hear my voice and there shall be one fold and one shepherd." And again in John xviii:21: "That they all may be one; as thou, Father, art in me and I in thee, that they also may be one in us."

It is a great argument for Christianity, this unity of spirit, and a great source of strength to every believer. In the shock of battle we hear the voices of our fellow soldiers and over all the standard of Christ waves. As we advance we must be more careful

to keep this spirit. We have enough against us without our stopping to fight one another. Let us present a solid front to our enemies. Let us not be like the Greeks who were quarreling among themselves while the enemy was at the gates. There is so much to fight against—so much vice, so much crime, so much unbelief, so much of everything that is against Christ, that our little difference should never be allowed to occupy our minds.

This necessity for unity applies also to the local church. Not only the great spiritual church but the little group of believers need the same sweet spirit of unity. Paul writing to the Philippians said, "Only let your conversation be as it becometh the Gospel of Christ; that whether I come and see you, or else be absent, I may hear of your affairs that ye stand fast in one spirit, with one mind striving together for the faith of the Gospel." "If there be, therefore, any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels of mercies, fulfil ye my joy that ye be like minded, having the same love, being of one accord, of one mind." Again and again is this principle applied to the early churches. You and I cannot do better than to drop our differences or indifferences and cherish this plant of Christian unity. Let us present a rounded surface to outsiders. Nothing so grieves the Spirit and hinders the wheels of the church's progress as differences and bickerings inside.

There are a great many hindrances to Christian unity. In a large city like this where there are so many interests widely dispersed, the influence is to pull the worshippers of one church apart. Then there are the different nationalities that tend to separate, but most of all is the spirit of cast. This goes way down as well as way up. I sometimes think it is stronger at the bottom than at the top. Among the rich there is not so strong a motive for it. Their standing is known

and they can do as they please. But with people just on the edge of respectability, it is a more serious matter. They have to be very careful. Queen Victoria, for instance, may wear any kind of shoes she pleases; it doesn't make any difference; people know what her social standing is. But people who haven't any standing are slaves to cast. Then there are other hindrances which tend to keep people apart.

But now let us look at the aids. First is the prayer-meeting. Praying together is a wonderful help to unity. It welds people together. It is like the father, mother and children gathering around one table. The Lord's table is a great uniting force. So it is with Christian work. That draws people together. How often my heart has gone out toward those who are laboring together with me for the gospel. They are not content to be lookers on, but they are anxious to help. They are ready for every good work and they are ready to try experiments. That is a good deal in a city like New York. There never was a more conservative city than this. Every new idea has to fight to live. It is a characteristic inherited from the old Dutch settlers. But notwithstanding this conservatism, some of us have stood together, and when we have caught a new idea from God's word we have tried to carry it out. There are those who always have to stop and criticise a new measure. Ah! how your hearts would ache if you could know sometime that you had succeeded by criticism in defeating a good cause. If you really thought that what you said would defeat some good work you would be more careful. Then why criticise at all? Why not join in a united effort for Christ? I have learned to be very careful how I judge and criticise. I have seen too many leave this place and go yonder to allow myself to be careless with my tongue.

I shall never forget a story told

once by an old doctor. When he was a young boy he used to help his father in the fields. One day he had worked very hard, and when night came he was tired and hungry. He was thinking how pleasant it would be to wash up for supper and take a rest, when his father said: "Jim, I wish you would go to the village for me."

Now the village was two miles away, and Jim's first thought was that he would not go. It was too bad after he had worked hard all day and was so tired. He felt quite angry, but he checked himself and finally said he would go.

"I am sorry to ask it of you," his father then said; "but it is necessary that some one should go, and I do not feel very well."

Then, as the young man started, his father followed him a few steps and said: "Thank you, Jim, for going. You have always been a good boy to me, Jim."

Those were the last words he ever heard his father speak. When he returned from the village he saw a group of men about the door, and making his way through them he found that his father was dead. He had died suddenly during his absence. But he never forgot those last words: "You have always been a good boy to me, Jim." They were a great consolation. How different it would have been if he had spoken the angry refusal that was in his heart.

I often think if we should take more into account the shortness of this life, we would be more careful not to say hard words. Let us remember it, and let it keep us from the spirit of criticism. Let us cherish the tender plant of Christian unity. Let it grow here in vigor and beauty. Then shall we be able to appreciate these words of the Psalmist: "Behold how good and how pleasant it is for brethren to dwell together in unity."

"PRAY for the peace of Jerusalem; they shall prosper that love thee."

MOUNTAIN VOICES.

BY A. B. KENDIG, D. D. [METHODIST], BROOKLYN, N. Y.

The Lord called unto him out of the mountain.—EXODUS XIX: 3.

THIS statement is part of the history of the Exodus. Three months have passed since the children of Israel fled from bondage. They now stand at the base of the Horeb range, perhaps under the shadow of Sinai. They are to be organized into a nation. Jehovah and Moses are in consultation. "He went up unto God, and the Lord called unto him out of the mountain." God has spoken to some of you, the past summer, as you have gazed upon or climbed the everlasting hills. Ezekiel says that "the spirit of the Lord went up on the mountain," and David says that the mountains and hills praise God. We may profitably heed some of the lessons which the mountains teach us.

1. *Fraternity.* The mountains are in families, or ranges, or chains, as we speak of them. They run parallel to each other, though sometimes get edgewise, at right angles, and cross each other, as do quarreling kinsmen. They are, however, usually together. Volcanoes, recent or extinct, are here and there found alone, but, as a rule, the mountains keep company, and teach us that association and not isolation is the principle upon which the race is founded. Man is not to shut himself up alone. God has no room for, no need of, the recluse. He who formed the bands of Orion and the crystals, held together in the rock, has intended that mankind should dwell together in loving unity.

2. *Greatness.* The age of the mountain is great, beginning at that remote period when the sons of God shouted and sung together at the building of this fair home for man. They are great in magnitude as well as in age. The Himalaya extend 1,500 miles, and the Andes over 3,000. Recently discovered

mountains in Asia have 8,000 glaciers, and rise to an altitude of 16,000 or even 20,000 feet. Mount Everest is over 28,000 feet in height—more than five and a half miles. How insignificant is man! Think of the power that lifted these mountains, and the expression has new meaning: "By his strength He setteth fast the mountains." An engineer said that we now have no machinery adequate to put the blocks of the pyramid in place. The magnitude of the hills surpass any work of man; and as he who builds the house is worthy of more honor than the house, God, who built all things, deserves our humble homage and reverent service.

3. *The solitariness of mountains is suggestive.* Associated they are, yet some of the family aspiringly push their heads far above their brothers and sisters. The latter must turn their faces up if they would see these loftiest peaks. I have been thrilled looking at Mont Blanc three hours after sunset, where I stood, for it still saw the sun, and flashed to us below in many-colored fires, blue, green, yellow and red, the glory that bathed its own imperial summit. There are men in science and art and literature that rise above the ordinary level, and push up into a grandeur unique and solitary. So in the growth of character. The extent of vision, the exhilarating purity of air, the sense of victory—all make it pay to seek that which is above. New objects of thought and adoration, and new inspirations are enjoyed in such lofty and lonely altitudes.

4. *Benevolence.* Some men see only bulk as they look on the mountains, but there is beneficence illustrated. The verdure that clothes their stony ribs furnishes pasture. There is wealth in the stores of metal. A single range is rich enough in iron to supply the world for centuries. Water flows down their sides, enriching the valleys. Snow on the summits melts and gives continual

streams. Cool winds are here created, as by a fan, which drive back the heat which otherwise would be intolerable. The materials of the hills disintegrate, and so enrich the land beneath. The lesson is that it is more blessed to give than to receive. As the sun lifts tons of water to the clouds, and these drop on the hills, whence the streams again seek the sea, so grace grows as we give. Opulent, donative, it increases as its benevolent activities extend.

5. *The difficulty, but remunerative results, of effort in upward advance, is another lesson.* The mountains invite us to climb. Some are indifferent. Some start briskly, and outrun the guide, only to fall exhausted, and be carried by him to the end. Some reach an outlook half way up, and are so transported that they say, "It is enough; we are content." They go no further. All this, and vastly more, do they enjoy who persevere to the end. I once started from Naples with my daughter at 2 A. M. to make the ascent of Vesuvius ere the heat of the day begun. We drove as far as we could, and then took the railway up as far as it went. The guide then drew my child upward by ropes, our feet sinking in the cinders as we climbed. Again and again she gave up, and with tears affirmed that she could go no further. I bade her remember how far she had come, and how near the end was. On through the sulphurous air we went, and when we finally locked down into the fiery maw of the awful volcano, she said: "Thank God you made me come." It had cost a struggle, but it was felt to be worth all it had cost. So in the grander efforts of life.

6. *The mountains are monuments of separation, yet prophecies of reunion.* The snow limit is a barrier to life, at least in its lower forms and says, "Thus far, no further." Yet there must be another side to the mountain, and we want to see it. We shall, some day. One side is death,

the other, life. One side time, the other eternity. We shall meet again, The missing one shall be found beyond.

7. *The mountains, finally, speak of eternity.* Men are born and buried, battles are fought and won. Race after race disappear, but the mountains look quietly on all these transitions unchanged. Born of fire, earthquake and pressure of mighty forces, subjected to the changes of fire, air and water, they still stand fast. "The strength of the hills is His, also." Before the mountains were born, even from everlasting to everlasting is God. Beacons of eternity are they. Let us take them into our confidence, hear and heed their voices. Let us remember the lesson of brotherhood and benevolence; of greatness and of aspiration; that the path of struggling ascent leads to satisfying rewards; that separation is to be followed by blissful reunion beyond, if we are faithful, and that there is an immortality whose perpetuity is but faintly pictured here, for "the mountains shall depart and the hills be removed," but the covenant of His grace will never alter but endure from everlasting to everlasting.

WHY GOD SCORNS THE SCORNER.

BY ARCHBISHOP A. MACKAY-SMITH
[EPISCOPAL].

Surely he scorneth the scorner, but he giveth grace unto the lowly.—Prov. iii: 34.

I. THE SCORNER AS GOD SEES HIM. Let us picture to ourselves the lofty standpoint taken by the writer of these words. He is up where he can look out over the horizon, and he sees the scorner, as he appears in the sight of God. God is described as spurning the scorner, but at the same time his love points out the right way to those who are anxious to overcome evil. He sees how the scorner counsels "go back" to all who would strive after good; how he whispers "cant" of all religious forms and expressions. And he sees how God

looks upon such a one with a Divine scorn.

II. THE INFLUENCE OF THE SCORNER. A man who distrusts all effort to do good, and makes religion the butt of his ridicule is very apt to win a certain admiration from the young and the weak minded. They think they see in him a quickness to detect sham that is the indication of a very clever mind. They do not see that his object is vain and shallow.

Nothing is easier than for a man to set up as a cynic. Let him pick out the weak points in every one but himself, let him see in every subject the suggestion of a bad extreme, and his equipment is complete. The young see in this a kind of fascination, and they come to lose their respect for religion. The world is strewn with souls wrecked by the influence of this scornful ridicule.

It has been said you cannot argue with a sneer or a laugh, but a sneer or a laugh can turn the scale in some impressionable nature and cause it to give up all hope.

There may be some here who would be shocked to know that they are responsible for the souls of some who have taken their views for arguments, and have gone down into the despair of doubt. There are many people who would to-day, if they could, rekindle in their souls the fire of faith, but it is now like a burned-out volcano. It cannot be relighted.

Surely He scorns the scorner who has been the cause of this. It is so hard, under even the best circumstances, to keep our faith bright; there are so many hindrances, surely he is a devil who will try to increase them.

THE EFFECTS OF CYNICAL CRITICISM. Another reason why God scorns the scorner is that he degrades Divine work. There is nothing in the world so pure but some of these scorners see a blemish in it. Even the best does not meet their approval. They see only the baser side of everything.

They see something bad in every page of Holy Writ. This is the devil's scorn, but it is only the carrying out of that spirit which begins with criticism.

How many we meet, who, because someone hypocrites, ridicule all. They look for the defects in every character, and then tell, not how well a man's works are, but how he has failed. Wherever they do see in any one some good, to them it suggests bad. Under French criticism, European civilization is dying out. It points out the lack of energy everywhere apparent. And men, losing their enthusiasm, turn to luxury to take the place of feeling. Better far to start out on some crusade than to lounge on beds of ease and throw the cold, clammy touch of cynicism on all good. "God sent not his Son into the world to condemn the world, but that the world through Him might be saved." "I am the light of the world. A city that is set on a hill cannot be hid."

That is what gave the Gospel its power. A cynical Christian is a contradiction in terms. The man who would frustrate his own side deserves to be branded a failure. The Church never had so much need of men who will press forward in the Christian race as to-day. It needs strong, courageous men, men undismayed by failure. Religion is calling upon the laity as well as the clergy. The clergy are supposed to speak because it is their profession. If I go to somebody and urge him to follow Christ, he says: "You say that because you are a clergyman."

With you rests a solemn responsibility. The Church is looking to you to make her Gospel real. Would I could speak to you so as to prevail upon you to cast scorn only upon evil. I would bid you find your highest type of mankind in whoever tries to make the world better, and to stand openly for God.

"BLESSED is the man that . . . sitteth not in the seat of the scornful."—Ps. i: 1.

ROOTED AND GROUNDED IN LOVE.

A SACRAMENTAL MEDITATION, BY J. MONROE GIBSON, D.D. [PRESBYTERIAN], LONDON, ENGLAND.

For this cause I bow my knees, etc.—Eph. iii: 14-19.

THIS wonderful prayer teaches us not only what we should desire but what we may expect. Every expression is fruitful in suggestions, but particularly this, "rooted and grounded in love." It is an inspiring theme for this sacramental occasion. And why should we put this importance upon it?

I. Because Paul found so much in it. From the hour that Christ had been revealed to him on that memorable journey to Damascus, onward through life he had been tasting more and more of the love of Jesus. Yet he realizes that he has not yet fully sounded its depths. He had not comprehended it. He had much more to learn. Only love can understand love. A mean man cannot appreciate nobility of soul any more than a blind man the beauty of color. As character grows the horizon broadens. The field is illimitable. It passeth knowledge. The progressive illumination may be illustrated by this figure: a captive in a castle dungeon has but a single glimmering ray, when the door is opened and he climbs the tower, getting a glimpse as he climbs, looking through a narrow loophole. The chinks broaden as he rises, and on a battlement midway to the top he has a view of the country, which, finally, is complete when, at the summit, he sees everything. Let us seek for more and more light by rising to higher and higher outlooks. The sinner forgiven, accepted, adopted, sanctified, "rooted and grounded in love," is to rise to loftier heights, till, with all saints, he is able to comprehend the length and breadth, the height and depth of Divine grace. Some of us are too far down. Our light and knowledge are therefore limited. Let us "go on to perfection," for the pure in heart, alone, can see God.

2. The remarkable construction of the gospels. These are for the salvation of the soul, and also for the maturing of the Christian life. They are never stale. The more we study them, the more enjoyment. Of the thirty years of Christ the first gospel gives but three chapters to his early years, and the other gospels but a few verses. From one-half to three-quarters of the matter treats of the last years of our Lord's life. Passion Week is so fully recorded that Christ's life would be eight hundred times as long, if the whole of it were as fully treated throughout. A distinguished American scholar, Prof. Riddle, has signalized this fact. The Week of Passion flashes its electric light on the lurid darkness, and the last few hours are specially described. Seven of John's twenty-one chapters treat of the last day. We are prepared to appreciate the emphasis of that pregnant phrase, "Christ, and Him crucified!" He is a Teacher and an Example, but more than these, He was a Sacrifice. His words and precepts are precious, but it is atoning work that forms the focal point of interest.

3. The Lord's Supper as an instituted memorial of His love to "show forth" His death is also significant of the importance of this subject. Baptism is once for all, not to be repeated; but the thought of Christ's great work is again and again brought back "as oft" as we eat and drink at this table. We must abide in Him as the branch in the vine, rooted in His love. Is it so? Do we feed on Him and realize the spiritual nourishment which this Supper is intended to yield, as natural bread continually builds up the body? Every return of this feast ought to find us enjoying a deeper and richer experience of this grace, whereas I fear that some see even less than they once did. It is our fault if we see but little where Paul saw so much. We ought to gird up the loins of our minds and seek a higher and yet higher altitude of vision, knowing that there is

"more and more to follow." Let us spend more time on Christ's Passion Week, and while studying His biography, dwell more on what we may call the *thanatography* of Jesus, the story of His death.

Finally, use what of light and knowledge you have gained. Realizing the fact of human weakness we guard that weakness with vigilance. At the same time we are to lay hold on His strength, "strengthened with power through His Spirit, rooted and grounded in love, able to apprehend with all saints what is the breadth and length and height and depth and to know the love of Christ which passeth knowledge, that we may be filled unto all the fullness of God."

GOD'S HELP MINISTERED THROUGH THE USE OF WHAT WE HAVE.

BY WAYLAND HOYT, D.D. [BAPTIST], PENNSYLVANIA, PA.

Tell me, what hast thou in the house?—2 Kings iv: 2.

THE story of the poor prophet's widow who, in danger of losing all she had, and of having her sons sold into bondage, came to Elisha asking help. This is the prophet's question: *Tell me, what hast thou in the house?*

I. A Principle Disclosed.

II. A Question to be Asked.

I. A PRINCIPLE DISCLOSED—*God's larger blessings come to us through our use of what we have already.*

The widow had a pot of oil in the house, and the great blessing came to her through her use of the vessel of oil she possessed already.

This is the universal rule of God's working—not by spasm, but in order; not wastefully, but by the carefullest use of previously existing agencies does God bid His power to go forth. We may not look for sheer and irregular and wasteful fiats of the Divine power.

This principle, that God gives more through the use of what is had already is illustrated in *nature*. "Give me a harvest," man says. "No,"

God answers, "but I will give you seed which you must plant, and so you will get your harvest."

This principle is also illustrated in *Scripture*. Moses *with his rod*. David going forth against Goliath *with his sling*. The feeding of the five thousand *by the five loaves and the two fishes*.

The keynote of the Book of Acts, explaining the method of advance for the Kingdom—"And ye shall be witnesses unto me."

This principle is also constantly illustrated in *life*. The Earl of Shaftsbury asked the Duke of Wellington how he won his victories. Answered the Duke: "In all the Continental armies, if a point was carried the generals considered themselves beaten. But I never thought myself beaten so long as I could present a front to the enemy. If I was beaten at one point, I went to another, and in that way I won all my victories." It is the man who will steadily present what front he can who shall go forth and up into the shining blessing of success.

II. A QUESTION TO BE ASKED, growing out of the principle.

Since this is the law of the Divine energy, that larger blessings come to us through the use of what we have already, to the calling of our desire, follows inevitably the question, "Tell me what is in thy house?"

(a) Of the *young* ask it. How much they have—time, youth, opportunity, etc.? Let them use them nobly if they desire noble blessing.

(b) Of the *prosperous* man ask it; he desires spiritual blessings, the widening of Christ's Kingdom. Yes, but is he consecrating to Christ's use that which he has?

(c) Of the *discouraged* man ask it; he, at least, has the single pot of oil; let him use that as the widow did, though discouraged.

(d) Of the *diffident* man ask it; he says he is afraid to attempt; but surely he shall never do anything whatever, unless he is willing to put at least his pot of oil at service.

(e) Of the *Christian* ask it; he wants to grow in grace, but is he using the pot of oil of Bible, prayer, Sabbath, means of grace, etc.?

(f) Of the *Church* ask it; it desires growth and victory, but are the later pots of oil among the membership brought out and set definitely at pouring, as the widow in the story really poured forth from her oil-vessel?

THEMES AND TEXTS OF RECENT LEADING SERMONS.

1. Silent Workmen. "There was neither hammer nor axe nor any tool of iron heard in the house, while it was building."—1 Kings vi:7. E. P. Terhune, D.D., Brooklyn, N. Y.
2. The Lord God of Elijah. "And he took the mantle of Elijah . . . and smote the waters, and said, where is the Lord God of Elijah?" etc.—2 Kings ii:14. Joseph E. Nassau, D.D., at Auburn, N. Y.
3. The Young Man Armed. "Thou shalt say No."—2 Kings iv:20. J. O. Peck, D.D., Brooklyn, N. Y.
4. The Discord of Sin. "Whereupon are the foundations thereof fastened? or who laid the corner-stone thereof?"—Job xxxviii:6-7. T. De Witt Talmage, D. D., Brooklyn.
5. The Dark Shadows upon Humanity. "The Lord my God will enlighten my darkness."—Ps. xviii:28. Rev. Canon Liddon, D.D., London, Eng.
6. Worshiping in the Beauty of Holiness. "Oh, worship the Lord in the beauty of holiness" (or "glorious sanctuary."—Margin).—Ps. xevi:9. R. N. Young, D.D., London, Eng.
7. An Ensign for the Nations. "He shall set up an ensign for the nation."—Isa. xi:12. Dr. Lightfoot, Lord Bishop of Durham, Eng.
8. Primitive Co-operation. "The children gather wood, and the fathers kindle the fire, and the women knead their dough to make cakes."—Jer. vii:18. Rev. Jas. A. Chamberlin, Berlin, Wis.
9. How Hearts are Softened. "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplication; and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first born."—Zech. xii:10, 11. Rev. C. H. Spurgeon, London.
10. Peter as a Type of Humanity. "And I say also unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it."—Matt. xvi:18. Lyman Abbott, D.D., Brooklyn.
11. The Incomparable Christ. "And when he was come into Jerusalem, all the city was moved, saying, Who is this?"—Matt. xxi:10. Rev. J. Ossian Davies, Leeds, Eng.
12. Christ the Universal Light. "I am the light of the world. He that followeth me shall not walk in darkness, but shall have the light of life."—John viii:12.

- Rev. Charles Berry of England, in Plymouth Church, Brooklyn.
13. Love at Its Utmost. "As the Father hath loved me, so have I loved you: continue ye in my love."—John xv:9. Rev. C. H. Spurgeon, London.
 14. Books: Their Use and Abuse. "Till I come give attendance to reading."—Acts xvii:21. Rev. W. E. Arenibald, Ph.D., Silver Cliff, Col.
 15. Uncaledared Saints. "Salute Asyncritus, Phileon, Hermas, Patrobas, Hermes, and the brethren that are with them."—Romans xvi:14. Rev. J. Ossian Davies, London, Eng.
 16. The Christian Idea of Man. "Ye are the body of Christ, and severally members thereof."—1 Cor. xii:27. Canon Westcott, London, Eng.
 17. The Interchange of Thought Between Preachers. "Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days."—Gal. i:18. A. W. Kingland, D.D., Duluth, Minn.
 18. Shadow and Substance. "Faith is the substance of things hoped for."—Heb. xi:1. R. Balgairne, D.D., Gravesend, Eng.
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- SUGGESTIVE THEMES.**
1. The Care of Home. ("When shall I provide for mine own home?"—Gen. xxx:30.)
 2. National Danger. ("Lest . . . when thy silver and thy gold is multiplied, then thy heart be lifted up, and thou forget the Lord thy God."—Deut. viii:12-14.)
 3. The Common Sense of Salvation. ("How much rather then when he saith to thee, wash and be clean."—2 Kings v:13.)
 4. Sure Way to Poverty. ("He that hasteth to be rich hath an evil eye, and discerneth not that poverty shall come upon him."—Prov. xxviii:22.)
 5. The Spiritual the Highest Beauty. ("Out of Zion, the perfection of beauty, God hath shined."—Ps. l:2.)
 6. The Business Element in Prayer. (Enter into thy closet, and when thou hast shut thy door pray to thy Father which seeth in secret," etc.—Matt. vi:6.)
 7. Christianity a Substance as well as a Faith. ("When the Disciples saw him walking on the sea they were troubled, saying, It is an apparition. And they cried out for fear."—Matt. xvi:25.)
 8. Evolution from Above, not from Below. ("Which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the son of God."—Luke iii:28.)
 9. The Glory of Christ Manifested in the Display of Superhuman Power. ("This beginning of miracles did Jesus, in Cana, of Galilee, and manifested forth his glory."—John ii:11.)
 10. The Gospel Responsive to Human Needs. ("Whosoever drinketh of the water that I shall give him shall never thirst."—John iv:13.)
 11. The Matchless Orator. ("Never man so spake."—John vii:46, R. V.)
 12. Charity the Outflow of Honest Labor. ("Let him that stole steal no more; but rather let him labor, working with his hands, the thing which is good, that he may have to give to him that needeth."—Eph. iv:28.)
 13. The Rightness of Filial Obedience. ("Children, obey your parents in the Lord, for this is right."—Eph. vi:1.)

THE PRAYER-MEETING SERVICE.

By J. M. SHERWOOD, D.D.

DEC. 7.—BE CAREFUL FOR NOTHING.—Phil. iv: 6, 7.

The Revised Version reads: "In nothing be anxious," which doubtless is a better rendering of the original. Christianity forbids no necessary thoughtfulness, or occupation, or diligence, or earnestness about worldly affairs; but on the contrary enjoins a wise and provident care in reference to future wants, and all proper planning and effort to meet the exigencies of the morrow. The injunction relates, not so much to the *thing* itself—preparation, provision, for future necessity—as to the *spirit* in which we do it. "In nothing be anxious;" "let not your heart be troubled." Put your trust in God and dismiss all fear. Never lose faith, never despair; "but in everything by prayer and supplication,

with thanksgiving, let your requests be made known unto God." And the blessed consequence will follow—"the peace of God which passeth all understanding, shall keep your hearts and minds through Christ Jesus."

It may not be amiss to consider briefly the *grounds* of this Divine injunction, which at first blush seems so unreasonable and at which unbeliever so often scoffs.

1. *Undue anxiety will do no good.* It will not keep us out of trouble, nor deliver us from it. Indeed, it tends to create imaginary troubles, to unfit one to meet actual difficulties, and to brave the storms of life with heroic courage. The always anxious, and fearful, and worrying man, is the first to succumb; his fears get the better of his judgment,

and he is weakness itself in the presence of actual danger.

2. *Human forethought is no safeguard.* "Which of you by taking thought can add one cubit to his stature?" "Consider the lilies of the field, how they grow," and take a lesson from the sight. No sagacity, no shrewdness, no degree of anxious solicitude, can ensure success in life, or ward off the usual ills of life. Man plans but God disposes.

3. *Human philosophy is vain.* The splendid castle which reason often builds, is razed to its foundations by the breath of the Almighty. In the presence of death; in the face of shipwreck, earthquake, pestilence, panic, philosophy is dumb, and its worshipers are in despair.

4. *Only God*—the God of Redemption—the God of Providence, whose control is absolute and universal—is a sure support and refuge. And, blessed be His name, He it is that says to us: "*In nothing be anxious.*" I am your Father; I know all your needs; I care for all your interests; "in everything by prayer and supplication, let your requests be made known unto God."

No other state of mind than that of childlike trust in God—constant, absolute, filial reliance on his all-embracing wisdom and love and care—will secure peace and serenity of spirit. Having this; the soul is staid on God with a fixedness of purpose and a strength of hope and a fullness of joyful experience, which no cloud of sorrow can disturb, no ills of the flesh can mar, and no earthly calamity can destroy. "The peace of God which passeth all understanding, shall keep his heart and mind through Christ Jesus."

DEC. 14.—LIFE OUT OF DEATH.—John, xii: 24, 25; Gal. ii: 20.

Two separate yet related thoughts lie in my mind as suggested by these passages, which I would fain develop in brief. The first is: *The life of the soul springs out of the cruci-*

fixion of the flesh. The second is: *The love and pursuit of self is the forfeiture and loss of eternal life.*

I. THE LIFE OF THE SOUL SPRINGS OUT OF THE CRUCIFIXION OF THE FLESH.

This is true in a two-fold sense. 1. The death of Christ on the cross *made salvation possible* to those who are dead in trespasses and sins. It rolled away the stone from the door of the sepulchre and bade the entombed come forth. Through the cross and the tomb came deliverance to sin's captives, and life from the dead. Had not the crucified body of our Lord been cast into the ground, no resurrection of redeemed souls had ever taken place. He died under the law, that his people might have life through grace. Death was the open door to spiritual life.

2. *Crucifixion with Christ* is the only way to secure the benefits of his death. Paul expresses the fact when he says: "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." The death of sin in us, is the reign of holiness through God's abounding grace. The daily crucifixion of the flesh is the resurrection and reign of the redeemed and sanctified spirit. "Faith"—not reason or sense or philosophy or good works—is the principle and the power of the new life. It is "Christ" dwelling in the believer, imparting his own living nature and vitalizing all his being, that makes and keeps him alive and fruitful. Thus Life and Death, the Cross and the Crown, are joined together. And the more complete, abiding, and absolute is our fellowship with Christ in his sufferings unto death, the more complete and glorious the new life.

II. THE LOVE AND PURSUIT OF SELF IS THE FORFEITURE AND LOSS OF ETERNAL LIFE.

Christ tersely expresses the truth: "He that loveth his life shall lose it;

and he that hateth his life in this world shall keep it unto life eternal." The meaning is obvious.

1. *To love one's life*—i. e., this natural, sensuous, sinful life, which belongs to our unregenerate state—is to war against the spirit—to rivet upon us the chains of slavery and death—to put from us the grace and the life of the gospel—and hence to forfeit eternal life—the only true end of moral being. Hence, to pamper the flesh; to go with the current of sinful appetites and selfish pursuits, is sure death.

2. *To hate one's life in this world* is to deny our corrupt and sinful nature; to renounce all sinful and sensual ends, and cleave to Christ in the faith, obedience, and life of the gospel. To do this, to aim to please God, to follow Christ's example, to live a life of faith, to look beyond the present and up into heaven by a clear and steady vision, is to attain to the true life, and "keep it unto life eternal."

DEC. 21.—"WHAT IS YOUR LIFE."
—James iv : 14.

Instead of an exposition or formal remarks, we shall attempt nothing in this service except to put a few sharp interrogations to our own soul and to the reader's. As the last sands of the year of grace 1887 are falling out in Time's dial, these interrogations have special and startling significance. May God give them a voice that shall ring like the trumpet of retribution in every chamber of the soul!

WHAT IS YOUR LIFE?—

1. As to your *conception* of it?
2. As to the *supreme end* that rules it?
3. As to the *scope and character* you give it?
4. As to your felt *obligations and responsibilities*?
5. As to the *education and preparation* you have given it?
6. What is its moral *status* to-day before God?

7. What *record* have the spent years of it registered on high?

8. What is the measure of its *usefulness*?

9. What the kind and degree of *preparation* you have made to leave it?

10. What are your plans for the *future years*?

11. Are you as much *nearer to heaven* as you are to the *grave* since this year began?

12. If the sentence should go forth, "*This year thou shalt die*," would it be *well* with thee?

WHAT IS YOUR LIFE?

DEC. 28.—A REVIEW OF THE CLOSING YEAR.—Ps. cxvi: 12-13.

In such a service our thoughts naturally range themselves under two heads:

I. The Mercies which mark and crown the year.

II. The Obligation and the Duty consequent.

I. FIRST, THEN, THE MERCIES WHICH CHARACTERIZE THE YEAR. "What shall I render unto the Lord for all his benefits toward me?"

We have not space to *name* them in detail, scarcely to *classify* them. They are:

1. Individual, family, civil, social, religious.

2. Ordinary, life continued, health, and strength, and general prosperity, seed time and harvest, peace and health and plenty through all our borders, the means of grace and all the institutions of Christianity, and the presence of God's Spirit in his constant and beneficent ministrations.

3. Special or particular, (a) in the way of gracious manifestations, (b) of discipline for reproof or correction, (c) of encouragement by increase of faith, and hope, and success in efforts to do good, (d) of fresh baptisms of love, and consecration, and spirit of prayer and power to win souls.

All these "benefits," and more, have come to us this year, whose death-knell will soon ring out, from

the God of providence, and the God of grace, and the Eternal Spirit of love and saving power.

In view of them all—and of all the years of mercy and gracious visitation which went before—we may well, one and all, devoutly and gratefully ask, with the Psalmist: “*What shall I render unto the Lord?*” etc. “Happy will it be for us if we shall follow his example, and take the cup of salvation, and call upon the name of the Lord.”

II. THE OBLIGATION AND THE DUTY CONSEQUENT ARE JUST IN THE ratio of the benefits bestowed.

1. Our first duty is the duty of *recognition*. God’s hand, God’s love, God’s unailing faithfulness, is in them all and the cause of them all.

2. Our second duty is the duty of *gratitude*. Not one of all these mercies have we merited or achieved for ourselves; to God’s mercy and grace, and Christ’s interposition and the Holy Spirit’s agency, we owe them all.

3. Our third duty is the duty of a re-

newed *consecration*. Another year’s mercies, privileges, obligations, responsibilities, are upon us, and we need more strength, more faith, more of the spirit of Christ to meet the future and fulfill life’s great work.

4. Our fourth duty is one of solemn, faithful *consideration and self-reckoning*. We have reached another milestone in life’s journey. How far are we advanced in life? How near to death? What our state of preparation for the judgment? for heaven? How old are we, as God reckons years? What have we to show for all our past years and mercies?

5. Our final duty is the duty of *redeeming the time* that remains. True, a year lost is lost irretrievably. All we can do is, by diligence and striving and earnestness of endeavor, to crowd more of genuine purpose and holy living, and a Christlike spirit, into the remnant of our days, so as, in some degree at least, to make up for past delinquency, and, if such a thing be possible, retrieve a lost or impaired past.

PASTORAL THEOLOGY.

CONDUCTED BY PROF. WILLIAM C. WILKINSON, D.D.

I.

THE PASTOR’S LEADERSHIP IN THE PRAYER-MEETING.

ERASMUS once said paradoxically, in submitting a book that he had prepared for the use of pupils: “I have tried by it to render myself unnecessary.” This, in the real sense of the remark, should be the aim of the leader in a prayer-meeting. Leadership has supremely succeeded when it has rendered leadership unnecessary.

Let the human motor withdraw that the Divine motor may work unembarrassed. The ideal of the prayer-meeting is realized when the prayer-meeting is a process that goes forward with no agency apparent to operate it—that is, when it is all a work of the Holy Ghost. We cannot

emphasize too strongly the importance of the pastor’s recognizing the Divine supernatural factor in the prayer-meeting. Your people need to be educated into this idea. Week after week, month after month, inculcate the true doctrine in every variety of form that you can invent. The best form will be your own example, manifestly inspired by the utmost sincerity of trust in the present and all-sufficient power of the Holy Ghost.

We do not, by advising the pastor to make his leadership, as far as possible, unapparent, mean that he should not exercise a real leadership.

The leadership that succeeds in concealing itself must be a very real leadership indeed. Do not, therefore,

assume that you are to abdicate your position as the responsible guide of the meeting. True, the inspiration of the Holy Ghost operates all in the ideal prayer-meeting. But, then, that inspiration takes in the pastor the form of wisdom for leadership, as in others it takes the form of instinct to follow in harmonious participation.

Seriously, therefore, but cheerfully and frankly, assume your just responsibility of leadership. To do this requires, first, that you be prepared beforehand for the duty. The preparation is twofold—general and particular. The general preparation consists of a mind habitually conversant with Scripture and with the aspects and phases of Christian experience, and also of a heart in sympathy with all the will of God. The particular preparation consists of study for each recurring occasion immediately adapted to digest thought appropriate for presentation to the meeting, and of private devotion distinctly directed at the time to bringing your heart into the perfect chord of Christ's will. The pastor should no more think of attempting to lead a prayer-meeting without first bringing his heart thus into chord with Christ's will, than a musician would think of playing in a concert without first knowing that his instrument was in tune. Never neglect this double particular preparation. The general preparation may qualify you for rare providential occasions on which you will previously have enjoyed no opportunity for particular preparation. But the duty of particular preparation for every several occasion should be regarded as absolutely imperative, unless some virtual impossibility intervene. This preparation should have regard to the tenor of previous meetings, to the strain of the current pulpit discourse, to the existing circumstances of the congregation. It should include the selection and careful study, with reference, in cases in which this is possible, to the original text and to critical

comment, of the portion of Scripture to be read. This portion of Scripture need not, of course, be the whole of one chapter. It should, however, generally be a complete whole in itself. Select according to the natural and logical divisions which the sense suggests, rather than according to the purely arbitrary and mechanical divisions by chapters.

It seems to us well that a brief, pithy, running commentary of explanation and of application accompany the reading. The reading, at any rate, should be made a vital and a vitalizing exercise. If the simple reading of Scripture does not become a point of eager interest for the prayer-meeting, it will be because the pastor fails in making it what it might become and what it ought to become. The oral comment should be made a matter of premeditation. The hymns even should be selected in the pastor's thought for the commencement at least of the meeting.

The whole fortune of the meeting, as far as it depends upon human conditions, rests with the leader. Good leadership will make a good meeting, however poor and lean the elements with which it has to deal. Poor leadership will make a poor meeting, however promising the elements that it offers.

We recommend this careful preparation beforehand on the part of the leader, not because we do not have faith in the principle of spontaneity. Preparation does not embarrass spontaneity. Preparation assists spontaneity. You will be all the readier to follow the hints that the occasion suggests if you are conscious of having resources on hand in case the occasion suggests no hints. Resourcefulness is partly an acquisition. It may be acquired by study. Prepare resources and you have them. But you need not use them because you have them. Hold them back, if they are not required. But at every hazard provide resources. Then do not be bound by your preparation.

Your preparation is to help and not to hinder.

II.

HINTS TOWARDS MAXIMS FOR THE PASTOR IN HIS FIDUCIARY RELATIONS.

1. Regard the custodianship of secrets as in itself a thing not to be desired.

2. Teach people that Christ himself is the only true confessor of human souls.

3. As toward fellow-men, therefore, encourage people to keep their own counsel concerning sins of which they may be conscious, except in relations in which confession of fault is due by the law of Christ.

4. Use every meet occasion to enforce the duty of confessing where confession is due.

5. Acting on this general principle of avoidance, do not, however, refuse to take on yourself the burden of other people's secrets, if, after every suitable effort to escape it, the unwelcome responsibility seems necessary to your pastoral usefulness.

III.

QUESTIONS AND ANSWERS.

1. "Will Professor Wilkinson give us his opinion as to the expediency of the pastor's seeking to be an 'example to the flock,' in such minor points as that, for instance, of giving when the weekly public collection is made?" etc.

We make a distinction. We would have the minister seek to be an "example" in all things, even the minor things, but we would not have him seek to exhibit himself as such. At the same time, the minister should not, on the other hand, avoid appearing what he really is, in points commendable—as some, morbidly modest, might be tempted to do for fear of being ostentatious. (The fear really would be, in nine cases out of ten, that of *seeming* ostentatious.) Be simple, natural, straightforward, in doing right things, and God will see to it that at last you will be taken by observers generally, or at least by the good among them, for what you are.

As to your contributing with the

rest in the general collection, do so. Certainly do not contribute in order that you may be seen to do so—even for the sake of so furnishing a good example. Contribute, and if God wishes to make an example of your act he will do so without any care of your own. You certainly are not bound to be secret in giving lest somebody should accuse you of giving ostentatiously; any more than, for the same reason, you are bound to run the risk of being thought not to give at all. For the purpose of giving make yourself one of the congregation. Assuredly you ought, as much as any one, to give according to your ability. And it is, on every account, desirable that other givers should know that you give. It was in the spirit of such behavior that Paul again and again openly purged himself to the churches of the suspicion of being a covetous man.

One other minor point of ministerial example. Worship with your congregation, when they worship in the singing. You may not be yourself a singer, but you can at least sing with the spirit and with the understanding. Do this, and let it be seen that you do it. It is quite wrong for you to be engaged in little preparations of various kinds while the congregation are singing—as if that exercise was for them alone, and not also for you.

We say, let it be seen that you do it. But there is an extreme of demonstration to be avoided. Or rather there is to be avoided a demonstration not accompanied with reality. The present writer has seen a minister, though very conspicuously joining with his congregation in the service of song, keep his eyes meanwhile wandering here and there through the house, quite as if his real interest was in what he could observe, rather than in the praise or the prayer that he was ostensibly, but, because absent-mindedly, not actually, singing. That minister appeared to be setting an example of worshiping, instead of

worshipping. The effect was not edifying.

Your maxim is, Do what you ought to do, not occupy yourself with the idea of setting good examples. And this maxim applies to minor things as well as to major.

2. "Please mention some good books for mothers to use in the training of young children."

For the *religious* nurture of little children, we know of nothing, after the Bible, better than the "Peep of Day" series, so-called from the title of the first volume.

For general culture, soundly moral and religious in *tone*, Jacob Abbott's

"Rollo" books are, so far as we know, unsurpassed.

Dr. Vincent, he of Chautauqua fame, has compiled a large volume, handsomely published under the title of "The Home Book," which offers an exhaustless treasure of hints and helps, for every kind of household instruction, to any mother able to possess it.

Of course, the market is full of books designed for the purpose to which the foregoing question relates. We select a few that will be certain not to disappoint anybody trying them.

THE STUDY TABLE.

CONDUCTED BY JAMES M. LUDLOW, D.D.

SERMONIC HINTS ON THE LORD'S PRAYER (CONTINUED).

"GIVE US THIS DAY OUR DAILY BREAD."

OBSERVE (1): This is the *first petition of the prayer in which we ask anything for ourselves*—and we have reached the middle of it. All that has gone before relates to God—His name, His kingdom, His will. Thus we are taught that the chief anxiety of the Christian should not be for his own good, not even for his spiritual good, but to exalt God. Indeed, one will make most spiritual progress as he keeps self in the background; for observe that the foregoing sentiments of faith, reverence, loyalty and unquestioning devotion are absolutely unselfish virtues. We can no more attain to them while thinking about ourselves than an eagle can soar while smoothing his feathers. The essence of godliness is in becoming God's man.

(2) Of the various petitions for our own good *this one alone relates to our secular interests*; the others are moral or spiritual aspirations. We would not be surprised at this if our Lord had been an ascetic, or one so enrapt in heavenly contemplation that He forgot the earthly neces-

sities of His people. But on the other hand, no one ever showed more concern for our physical welfare than Jesus did—healing, feeding, raising from the dead, restoring broken home circles, providing for the comfort of His disciples, etc. But He evidently thought it of *comparatively* little concern how these bodies brought us through the world, if only they brought us through with moral safety. They are the rafts on which we cross the narrow time-river; and when the oldest man bends over the map of his eternity that time-river seems less than one of his own silvered hairs fallen upon it. Yet how much anxiety we expend in fitting up this frail craft of mortality, as if it were to be our permanent habitation. We should amend our views by Christ's wisdom as expressed in the fact that He prescribes *one* petition for secular good, *three* for the keeping of the soul, and *eight* for various interests.

(3) But this petition for secular good is not only a solitary one; it is itself a *very moderate* one. Daily bread means *bread enough*. Some commentators expand the language to take in to-morrow's bread. But even twenty-four hours' storage is

not much for those who wish next New Year's day to sit by their parlor fire and, conning their ledgers, say: "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink and be merry."

Why did our Lord never teach us to ask for luxury, landed estates, bank stock, annuities, life insurance, etc.? Perhaps he thought how little happiness depends upon these things; that they are more hurtful than helpful to average character; that they load a man with accountability which he cannot meet unless he keeps growing nobler, more unselfish and spiritual as worldly goods increase—which is quite apt not to be the case. He saw that most people would have enough to do to discharge the ordinary duties of common life; to conquer temptations that spring out of every man's flesh, without adding to the "lust of the flesh," the "lust of the eye and the pride of life."

(4) Jesus here teaches us that we should have the *habit of recognizing God in the commonest blessings of life*. We all have received some distinguishing mercy from God; but he would have us recognize the mark of Divine charity on every kernel of wheat, as well as upon the great feast cake; on every fiber of flax or wool, as well as on the purple and fine linen in which we clothe ourselves. Mungo Park was once lost in the wilderness, 500 miles from civilized habitation. He gave himself up to die of weariness and starvation. As he lay on the ground he watched a tiny flower, and thought of the great Providence which nourished it at root and leaf-pore. This gave him courage, and with the prayer, "Give me this day my daily bread," he leaped up and plodded on to life and fame.

(5) Though Jesus chose a commonplace thing to remind us of our dependence upon God, it was *not a commonplace thing in the sense of being little or trivial*. Bread-Provi-

dence is one of the most astounding exercises of God's goodness and power. What marvels in the growth of grain and the chemistry of nutrition—that standing miracle of the connection of food and life! All the hunters of the world, armed with repeating rifles, could not supply the beasts with sustenance; yet these unplanning creatures seldom die of starvation on shrubless waste or ice-covered fields. Providence has established a life-exchange among these dull brutes, which men of science cannot understand. What wonders of local productiveness to meet the emergencies of crowded settlements! The narrow strip of arable land in Egypt is compensated by the fact that it sometimes yields seven crops a year. Palestine, whose sterility in parts is its comment, has nourished a nation which could put an army of hundreds of thousands into the field. Our own land could feed the world if we thoroughly farmed our lands.

Observe the Providence of God, also, in the trade system of the globe, by which the products of one portion of the earth are enjoyed by the inhabitants of other portions. This system is so extended and intricate that no living man can understand it; no school of political economy define its laws; no body of men determine its workings. Yet it is endangered every moment. If some higher than human wisdom did not direct it, gigantic monopolies or governmental mistakes might starve the people by millions. See the crowds in our cities; how do all these people live? And the wonder grows as you watch the denser myriads in Eastern countries, half of whom do nothing, such is the paucity of arts and industries among them. The only intelligible explanation is that God is the world's Commissioner of Agriculture, and presides over the universal Produce Exchange.

Lack of faith in the Bread Providence is the ultimate occasion of the

bulk of business failures. Distrust breeds fear for the future unless we make long provision for it; fear brings impatience to amass speedily. Hence the passion for speculation, the temptation to dishonesty, the incentive to the madness with which men are plunging into the maelstrom for the fish which flashes with the coin in its mouth. On the other hand, the believer may take the assurance from the prayer here taught him, that in his quiet industry he is indeed "grinding at the mill of the gods."

"AND FORGIVE US OUR DEBTS."

Shall we say "debts" (Matt. vi: 12); "trespasses" (Matt. vi: 14); or "sins" (Luke xi: 4)?

Our Lord actually used none of the Greek words given by the Evangelists. He spoke in Aramaic. Matthew and Luke translated Christ's language into such terms as seemed to them best adapted to express the thought. Perhaps no one of these words fully defines our Lord's idea; it certainly takes all three of them to exhibit even what men have discovered to be true regarding moral evil.

(1) Luke uses *ἀμαρτία* (sin), which suggests the nature of sin from its occasion; a *missing of one's mark, a blunder, something discreditable to one's good sense*. The old Greeks, by applying this term to moral defects, recognized that the sinner is a fool. Similarly the Hebrew prophets said that men erred and wandered like lost sheep—poor, witless things; that "madness was in their hearts while they lived." Our Lord represented the Prodigal as virtually out of his head, for he describes his purpose of moral reformation as "coming to himself." We should utter this petition with intellectual shame, as well as with pangs of conscience.

(2) The word rendered "trespass" is *παράπτωμα*, which carries the idea, not only of missing, but of *tumbling down*; as when one walks over a precipice. Sin is not only a mistake, but a *ruinous* mistake. Gambetta was in some respects the shrewdest man in France,

but he lies dead to-day because of sensual folly. Thousands of our young men are making such wretched calculations about the amount of indulgence they can yield to that they will not "live out half their days." And the tragedies of lost souls, where bodies may have escaped, are even more terrible. What slavery of thought! ("Hold off from sensuality or you can think of nothing else."—Cicero.) What destruction of finer sensibilities! ("But och! it hardens a' within, And petrifies the feelin'."—Burns.) What pusillanimity! ("Conscience doth make cowards of us all."—Shakespeare.) What bereavement! ("Without God in the world."—Paul), etc. Yet this present misery is, as it were, on the ledge that catches us temporarily as we fall from the precipice; the Bible reveals the bottomless pit below.

(3) The word which Matthew uses is *ὀφειλόμενα* (debt). Sin originates in folly, ends in ruin, but its essential character is an *unmet obligation*.

That the Greeks used such a word for sin suggests the testimony of the common conscience of mankind as to the nature of sin. Our English words are as true to our moral judgments. The word "ought" is from the Saxon form of the verb "to owe." The word "duty" is from "due."

Now all debt implies a creditor. Who is the ultimate *creditor of all souls*? They who reject the Bible idea as expressed by David, "Against Thee, Thee only, have I sinned," say that we are under obligation only to those whom we have immediately injured; our fellow men as individuals, society in general, whose laws and customs we may have broken, or our own selves whom we may have harmed by our irregularities.

Commonest analogy will show the *fallacy of this notion*, and that the obligation must ultimately be to the ultimate law-giver. A mother gives to her children in the nursery certain things for their contentment, and impresses upon them the duty of being

just and kind to one another. The moment her back is turned one greedy child seizes the property of, or beats a playmate. Does he sin only against his victim? and will the matter be rectified if he can coax or frighten the injured one to cease his complaint? No; the matter will be adjusted only at his mother's knee or across it; for she is the lawgiver. Turn to Blackstone; you will find such crimes as murder, arson, robbery, etc., classified under *public* wrongs; because the State refuses to recognize the vicious and demoralizing doctrine that only the victims of an outrage are to be appeased. The State as lawgiver will cause the arrest of, try, and, if necessary to protect its dignity and safety, execute the offender. The Bible only carries to its legitimate conclusion what common sense and the consensus of civilized people suggest, viz., that the Supreme Lawgiver, who prompts the conscience and has arranged men in society, is the moral creditor of the universe.

But consider how *hopeless* is any other view. Who else than God can relieve one from moral obligations? Our fellow men would not. Not one in a thousand has any other sentiment except resentment for injuries. Men sometimes kill one another to get rid of mutual curses; but it is in vain, for we drift together over the death line to fight it out eternally beyond. Clarence's dream that Warwick met him just across the border of the other world with the cry—

"What scourge for perjury
Can this dark monarchy afford false
Clarence?"

is true to commonest anticipation. And if we want to make reparation to our fellow men, alas, how many of them have already gone beyond the grasp of our hands!

How will one atone to society for having helped to degrade it? Can Nero, Voltaire, or the Medicis gather the generations, and plead before the assembly for pardon!

Or how will one appease one's self? This is just what a guilty conscience means; the inability to satisfy self. So, after all, this doctrine which some think so dark—that of God as our Supreme Creditor—is the only one that has any light in it. He can forgive. He can by His re-creative Spirit restore the soul to self-equanimity. He can withhold outward consequences.

Forgive, ἀφίημι: a sweeping word; to let go entirely. God *lets our sins go* from their *consequences*, Gal. iii: 13; from *judicial character*, Rom. v: 1; from *Divine resentment*, 2 Cor. v: 18; from *Divine memory*, Isaiah, xliii: 25. "AS WE FORGIVE OUR DEBTORS."

Observe that this is the only clause of the entire prayer upon which Our Lord commented. Having completed the list of petitions he would have us make daily use of, He returns to this that he may especially impress it. Matt. vi: 14: "For if ye forgive men their trespasses, your heavenly Father will forgive you their trespasses. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses."

In the Sermon on the Mount, which is so sententious and so little discursive that some have regarded it as rather a list of themes than a consecutive utterance, our Lord touches upon the general thought of this petition at least five times. Matt. vi: 23-25, 38-41, 43-45; vi: 14, 15; vii: 1-5. We are, therefore, warranted in making far more of this doctrine of mutual forgiveness than we do. Next to the necessity of faith comes that of brotherly graciousness, as a condition of salvation. Glancing at the contextual sayings of Our Lord we may discover three prominent considerations which, doubtless, led Him to so emphasize the precept.

1. *God himself has such a disposition.* "Love your enemies, do good to them that hate you, bless them that curse you, and pray for them that spitefully use you; that ye may be the children of your Father

which is in heaven; for He maketh His sun rise on the evil and on the good, and sendeth rain on the just and on the unjust." God is infinitely magnanimous. We sometimes say that a man is too great to entertain a personal resentment against those below him. When one is stirred to hate another he shows that he belongs to somewhere near the same level, or the shaft would not have reached him. Now God is so great that we cannot imagine that our sins cause anything like personal resentment in Him; that they annoy, chafe, or excite Him to retaliation. It is true that as the guardian of universal law and right He must see to it that all sin meets its proper penalty. It is law that destroys the sinner. God desires not the death of the sinner, but that men turn to Him and live. We state it boldly: our sins do not make God *resentful*, or stir in Him so much of the spirit of retaliatory vengeance as to lessen one drop of our rainfall, or cloud one ray of our sunshine. It was while we were yet sinners that He provided for our reconciliation in Christ.

But while greatheartedness cannot hate insignificant creatures, it can love and help them. The grand man may lift one whom he would scorn to crush; may bind the wound he would be ashamed to make. The Emperor Hadrian had a monument erected to his honor for having stooped from his horse to help a poor woman; men would have cursed him if he had struck her. So God tells us of "the glory of His grace." David honors Him when he says, "This poor man cried, and the Lord heard him, and delivered him out of all his troubles." God's whole heart is in helping; not an infinitesimal of it in hating or hurting.

Such, too, was Christ's disposition He can carry no resentment. The Roman spear might pierce him, but not deep enough to stir any hatred in his soul; for He prayed for His murderers.

Who can rise to such magnanimity as to be above the feeling of personal animosity? We must, of course, condemn sin; but should do so no more because it is against ourselves than if it were against another.

2. A second reason our Lord cites for mutual forgiveness, viz., it is a *gross inconsistency for us to make our heart a court of judgment for others*. "How wilt thou say to thy brother, let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye."

It is a trait of human nature that a fault in ourselves makes us quick-scented for something similar in others. Paul makes a sweeping charge: "Therefore thou art inexcusable, O man, whosoever thou art that judgest; for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things." The spray of the offense may fall in other shapes from the fountain of our heart, but the fountain is fed from the same veins of sinful nature in humanity in general. Human nature is like a geyser; individuals are the diverse craters; some belch out the moral mud, others only trickle it down. Our Saviour rebukes the cruel inconsistency of men while struggling in the flood of perdition, seeking to make their neighbors sink a little deeper or sooner than themselves; the foolish inconsistency of those who, like worms accusing one another of carrying dirt on their heads, repeat one another's shame; for are we not all about to be shriveled in the blazing holiness which shall judge us, unless grace intervene!

3. Our Lord enjoins mutual charity because *every man, by his own conduct, makes the standard by which he himself shall be judged*. "For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again." The last judgment will be infinitely fair; no man

will be able to take any exceptions to it, for we shall select our own way of judging. That it may be unmistakably our own, God will not ask our opinion, but go deeper into our hearts, and select the very feelings we loved to indulge, those which sup-

plied our motives, and which were exemplified by our actual lives. "He shall have judgment without mercy that showed no mercy." But "blessed are the merciful, for they shall obtain mercy."

(To be continued.)

MISCELLANEOUS SECTION.

MAN AND EVOLUTION.

BY PROF. ALEXANDER WINCHELL,
LL. D.

ALLOW me to offer a few statements supplementary to my article in the September number of *HOMILETIC REVIEW* on the progress of the evidence for Evolution, and in doing so, to reply to interrogatories which have reached me from clergymen in various parts of the country. I confess much satisfaction at thoughtful inquiries presented without captious motive, or even at expressions of intelligent doubt and difficulty; since I feel certain that candid and competent investigation will lead always to a theistic and satisfactory conception of the process of evolution in the natural world.

One esteemed correspondent asks: "Is it an accepted fact among any number of respectable investigators that we are from the lower orders of animals?" and in other phrase, "Has the missing link between aboriginal man and the highest form of anthropoidal ape been discovered?" To the last form of the question I answer, No; and if man is the outcome of a process of evolution, it is admittedly strange—it is so far unaccountable—that the links connecting man with the *Quadrumana*, or any other type below the human level, have not yet been discovered, either among living or extinct species. While this lacuna exists, there is ample excuse for conceiving man the product of special origination. Even if we regard him corporeally the outcome of evolution, his form may have received an impress from without the course of evolution which imparted extra-evolu-

tionary characters and gifts. Still more may the psychic nature, which separates man by a wider gap from so-called unreasoning creatures, be the gift of a Power which can act outside of evolution as well as through evolution—in an extraordinary way as well as in the ordinary way.

But the question of human evolution may be waived until we gather more information for its solution. The method of man's origin aside, we have no solid ground for dubitation respecting the method of other origins. And it is the spectacle of *one method* as wide as the universe, man supposedly excluded, which conveys a most profound impression of the unity of nature and the omnipresence of personal intelligence and power.

As to the other question, whether man is generally thought to be lineally descended from an inferior grade of being, I see no reason for withholding the best reply which I can make. It is certainly true that a majority of those versed in the evidences which bear upon the question, lean strongly to the opinion that man is included under the all-embracing scheme which proclaims one infinite Intelligence and Power. But, as just intimated, it is not necessary for an evolutionist to hold that human nature possesses no feature not inherited from predecessors, since a new impress stamped on the human term of a development is quite as conceivable as the origination of the first term, or the sustenance of the progress of the series down to men.

Why evolutionists feel constrained to regard man as embraced in the same great scheme as the other parts

of creation may be stated in a few sentences. First, let me say, it is because all the other parts of creation come under the law of evolution, and it is eminently improbable that one organism, so inseparably bound up with the matter and method of the material world, should be a sole exception in the mode of its origin. Second, the corporeal structure of man is so completely identical in its plan and action with that of the lower animals that it seems impossible to conceive a method of evolution proceeding through ages up to man, there to be arrested. It seems vastly improbable that the human framework should have been *specially* created, when the same framework would come into existence through the methods of activity which originated, under divine provision, all the lower creatures. It seems improbable that man should have had a wholly exceptional origin which would cut him off from union with the world around him, when such union would have been but the proclamation of one creative method and one intelligence in the realm of created things.

Let me add, thirdly, that the method of man's advent has nothing to do with the question of his divine origination and his moral relations. Who shall be bold enough to prescribe a method of creation for the Omnipotent to observe? Why should we care *how* God creates as long as we know that he creates? It is no disgrace to man to have to come up resistlessly and by divine appointment from a lower level. It is weakness to allow our inherited preconceptions to present obstacles to the accession of new views of God's truth.

But if we must believe man, in the animal sense, descended from lower natures, no one can scientifically entertain the allegation that man looks to the type of the living *Quadrumanus* for his ancestry. Here lies a popular and reproachful misconception. Man branched from the

animal stock far back in Tertiary time. The anthropoid apes have descended along one line, and man along another. The ape may be a distant relative, but he is not our ancestor.

Another question received is in these words: "Is it deemed a scientific possibility that the crossing of two creatures will produce a creature capable of propagating itself?" I answer in a general way, Yes. It used to be taken as evidence of identity of species if the hybrid product proved fruitful. In that view hybrids were never fruitful. But if we abide by the long accepted marks of specific distinctness, there are many species capable of productive hybridity. Not to mention hundreds of plant forms, admittedly hybrid, it appears on scientific authority, that fertile crosses have resulted between the common and the Chinese goose; the mallard and Muscovy duck; the hare and the rabbit; the goat and the steinbock; the fox and dog; the wolf and dog; the goat and sheep; the buffalo and bison. Lack of space prevents citation of authorities. There is no marvel in all this, if we cease to regard a species, with Morton, as a "primordial organic form," and conceive it, rather, the momentary phase of an ever-changing twig of the tree of civilization.

Another correspondent quotes the following passage: "Placental and implacental seem descended in divergent lines from an ancient stock which was not strictly conformed to either," etc. He then adds: "Now, if from this statement we are to learn a spiritual lesson, what is it if not this: Up to a certain time, all men may be regarded as growing together—the natural 'stock.' They are, if you please, of the same species; but there comes a time, either in this life or the other, when, in harmony with certain inexorable laws, there is a division. And from the moment of that division there is—and again in harmony with certain inexorable

laws—a development in divergent lines, and of course, in consequence, leading to ends as widely different as spiritual life is different from spiritual death." It may not be necessary to commit myself to the doctrine of the origination of *post mortem* divergences of character, but I can discern a true analogy between moral diver-

gences arising and widening on this side of the mortal boundary, and those divergences which arise and widen in the realm of physical organization.

I have encroached so far upon your precious space, Messrs. Editors, that I forbear to introduce replies to other correspondents.

THE MISSIONARY FIELD.

BY ARTHUR T. PIERSON, D.D., PHILADELPHIA.

The following circular letter will be of interest to all who love missions:

TO THE STUDENT VOLUNTEERS FOR FOREIGN MISSIONS.

NORTHFIELD, MASS., July, 1887.

ACROSS the Connecticut river, at Mount Hermon, a great work was begun twelve months ago. One hundred young men, who had come from widely separated colleges for Bible study, offered themselves for foreign mission service. Since then the spirit has been moving mightily among the colleges and seminaries of Canada and of the United States, until over two thousand two hundred students (of whom five hundred and fifty are women) have volunteered for the foreign fields: This, together with the hundreds in England, makes our number about three thousand.

Of this number one hundred are gathered in Northfield, and we send a word of hearty good cheer to our fellow volunteers in England and America. "Be steadfast, unmovable." "Sanctify yourselves; for tomorrow the Lord will do wonders among you." "The Lord said unto me, Behold, I have begun to give Sihon and his land before thee: *begin* to possess."

"The missionary fire needs fuel as well as draught." The home work is constantly before our eyes, so let us keep the foreign field ever in view; try to grasp its numbers, to examine its critical condition, and to remember that "we must strike not only *when* the iron is hot, but *where* the iron is hot." Foreign missions have more than a passing notice in the Word of God. Through the Old Testament runs the silver cord, and in the Gospels and Epistles we have the Golden bowl.

Some give a discouraging report of

the land to be possessed. But "Let us go up AT ONCE and possess it; for we are able to overcome it." Shall the world be evangelized in our lifetime? Is the idea chimerical? The Earl of Shaftesbury said, "During the latter portion of these centuries, it has been in the power of those who hold the truth . . . to evangelize the globe fifty times over." One hundred and twenty of the missionaries in China, representatives of twenty-one Protestant missionary societies, say, "We want China emancipated from the thralldom of sin *in this generation*. It is possible. Our Lord has said 'according to your faith be it unto you.' The Church of God *can do it*." The Israelites took forty years for an eleven days' journey. Is the sin to be repeated?

Three years ago a missionary volunteer determined to do all he could for foreign missions during his theological course. On entering the theological seminary he found none expecting to go. By the time of his graduation twenty had enlisted for foreign work. There is no better opportunity to be a foreign missionary than during a college course. Get another to enlist, and at one stroke you double your missionary. Not only this. Your *united* efforts in enlisting others God only can measure. "Five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight."

Mr. Johnston, of the British Educational Commission for India, says that during the past hundred years the heathen and Mohammedans have increased two hundred millions. For each individual won to Christianity there have been seventy additions to the ranks of the unevangelized. It is estimated that of the two hundred millions in Africa one hundred and forty millions have not been touched by Christian teachers. This one field

would swallow up our three thousand volunteers and cry for more. Then India numbers three hundred millions—or more than double the population of the Western Hemisphere. And China's four hundred million souls cry, "We pray help us." Thousands of square miles, densely populated, have never been trodden by Christian feet. "There remaineth yet *very much* land to be possessed."

If these numbers call for *help*, the rush of infidelity on their crumbling faiths calls for *haste*. Dr. Chamberlain says India is at present wonderfully prepared for Christ, and that if this opportunity is let slip, at least two generations will pass before another such opportunity can be offered. God has cast Japan into a furnace and it is molten. In what mould is it to be set? History gives us not one example of such a crisis. There is need not only for action, but for action now. The Mohammedans are making prodigious efforts to convert Africa. They are sweeping through the interior. Thousands of the aborigines are yielding to them because the Moslem faith appeals to the sensuous and is propagated by the sword. It is doubtless two or three times as hard to convert Mohammedans as to convert Pagans. Therefore delay in occupying Africa multiplies the difficulties of evangelization. The present crisis is greater than that of Esther's day when "the posts that rode upon swift steeds that were used in the king's service went out, being *hastened and pressed on* by the king's commandment."

Due prominence is not given to the reflex influence of foreign missions. The missionary movement among the university students of England and Scotland resulted in revivals at home. A prominent speaker recently said: "If young men should rise in large numbers and go to the foreign fields, there would be such a revival at home that men would flock into the ministry." Mr. Stanley Smith said in Exeter Hall: "It is my earnest prayer that there may be such an outlet of men and women from this country as shall lead to an inlet of blessing from heaven." "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty."

Some say that there are heathen enough at home. "What can be more shameful than to make the imperfection of our Christianity at home an excuse for not doing our work abroad?

It is as shameless as it is shameful. It is like a patricide asking the judge to have pity on his orphanhood."

In the United States we have an average of one minister to seven hundred men, women and children. Only one and three-tenths per cent of our ministry go to the foreign field. According to the latest figures, out of each hundred thousand communicants in America, only twenty-one go to the foreign field; and out of each hundred thousand communicants in all Christendom, (Europe and America) only twenty-three. Hundreds of devoted students in our colleges need only to have the work brought clearly before them and they will enlist. Let meetings for volunteers never conflict with the regular college monthly missionary meeting, which should be the focal point of all our efforts. Upon it let us bring to bear the freshest facts and most telling figures. This meeting would be a power if we realized that forty millions die every year "without Christ, having no hope." "When I say unto the wicked, O wicked man, thou shalt surely die, and thou dost not speak to warn the wicked from his way; that wicked man shall die in his iniquity, *but his blood will I require at thine hand.*"

Will there be money enough to back the troops? It is a fact that Christians are not realizing the privilege of giving. But this does not lessen our responsibility to go. Others have worked their way before the mast, why should not we? If possible, let us support ourselves. Eight missionaries of the Zenana Society of England are self-supporting. If our parents are planning for us a tour through Europe or years in a conservatory, might they not instead rejoice to support us as foreign missionaries? The first missionaries from New England were not sent until they showed a willingness to work their way. Several couples of students making a tour among the churches of Canada have been blessed in securing money. When a friend offers to support any one of us, let us make it known. A lady volunteer has found this her richest summer, as in the prospect of soon entering foreign work she has been helped to present missionary facts to girls. The ladies of one church have engaged to support her, another club of ladies has started a fund for an outfit, and a ladies' Board has offered to send her. There are two colleges in Canada, neither large nor rich, each of which is about to send a man to

China and support him for life. Why should not one hundred colleges immediately fall into line? Most of us are connected not alone with a college, but a Church, a Sabbath school, a city Y. M. C. A. We furnish a "living link" between these and the foreign field and secure constant prayers for our work by enlisting these to support us through our respective Church Boards. Eighty-five people, each contributing twenty-five cents a week, will pay the salary of a missionary and of his wife. One Y. M. C. A. has adopted the twenty-five cent plan. The Young People's Association of a church in Chicago is about to issue cards ranging from five cents to five dollars a month. Out of every dollar contributed to God's service only two cents go to the foreign field. Every tick of your watch sounds the death-knell of a heathen soul. Every breath we draw, four pass from this world to the next without having heard of Christ. "The heathen are dying at the rate of one hundred thousand a day, and Christians are giving to save them at the rate of one-tenth of a cent a day." "Cry aloud, spare not, lift up thy voice like a trumpet and shew *my people* their transgressions."

For *us volunteers* the most vital question is, not are we *financially* equipped, but are we *spiritually* equipped? Is the Holy Ghost working in and through us? The best preparation for winning souls abroad is winning souls at home. Let each of us daily strive to reach an unconverted person. A college man took for his motto, "The whole world for Christ, beginning at my college." May this year be the most soul-saving year ever known in our colleges. "He that is wise winneth souls." Already souls have been won by our number. We have seen a cloud the size of a man's hand. It means abundance of rain. It means winning souls at *home* while preparing to go abroad. But this rain is conditioned—"Bring ye the *whole* tithe into the storehouse . . . and prove me now herewith if I will not . . . pour you out a blessing that there shall not be room enough to receive it." It was said of Joseph, "Can we find such a one as this, a man in whom the Spirit of God is?" And "the Lord said unto Moses, Take thee Joshua the son of Nun, a man in whom is the Spirit."

The command is, "Be filled with the Spirit." God says to each of us, "Art thou willing to be *emptied* in

order to be filled?" If so, "The Spirit of the Lord will come upon thee and thou shalt be turned into another man." This promise is for us all. The hungry and thirsty shall be filled. "I will pour water upon him that is thirsty."

Do we tremble because "weak," "foolish," "despised," "base?" Such are God's chosen ones. The first heralds of resurrection news started "with fear," but "as they started to tell . . . Jesus met them." Many a missionary has started with fear, but assurance has come in God's seal on his work. What we need is *power*. "The kingdom of God is not in word but in *power*." "Ye shall receive *power* after that the Holy Ghost is come upon you and ye shall be witnesses unto me . . . unto the uttermost parts of the earth." After our Saviour had said these words and had ascended, the disciples returned to Jerusalem, where they "*all with one accord continued steadfastly in prayer*" for ten days. When "they were *all* together in one place" the Holy Spirit came. They received *power*. Three thousand were added in a single day. *All* pray; *all* receive *power*. This fall some of us sail for foreign fields. Some return to our colleges. But *all* of us are entitled to be missionaries now—to win souls—to be filled with the Holy Spirit now. Some of us are asking this blessing of God every day at the noon hour. Every volunteer will join, a volume of prayer will daily rise to God from three thousand hearts. "They were *all* together in one place . . . and they were *all* filled with the Holy Spirit." They were "*day by day* continuing steadfastly with one accord in the temple . . . and the Lord added to them *day by day* those that were being saved."

Committee on behalf of the One Hundred:

R. A. SCOTT MACFIE, Cambridge University, England; H. F. LAFLEMMÉ, University of Toronto, Canada; C. F. HERSEY, Bowdoin College, Maine; S. C. MITCHELL, Georgetown College, Kentucky; J. N. FORMAN, Princeton Theological Seminary, New Jersey; R. P. WILDER, Princeton College, New Jersey.

Since this letter was written the *undergraduates* of Princeton College have subscribed \$1,460.00 for the support of a college missionary and native preachers. The missionary is

a recent graduate, and sailed for India within two days after his support was pledged. And the undergraduates of Princeton Theological Seminary have also subscribed \$650.00 towards the salary of a missionary, and expect to have the full amount (\$700.00) in a few days.

Foreign Missions in 1885-1886,

as reported in Wilder's statistical tables, are as follows:

No. of Societies.....	102
" " European Ministers.....	40,371
" " American ".....	83,420
Total.....	123,791
Year's gain.....	1,763
Home Communicants (Europe)....	16,934,077
" " (Am.).....	11,856,134
Total.....	28,790,211
Year's gain.....	53,564
Year's growth in Communicants.	326,958
Less than last year by....	51,772
Foreign Miss. Income.....	\$10,207,238
Year's loss.....	74,463
Whole cost of administration....	836,000
Year's increase.....	21,355
Per cent. of income.....	8.78
Increase in per centage....	.98
Workers from Christendom } (ordained)..... }	3,635
Year's gain.....	60
Workers (laymen).....	1,167
Increase.....	435
Workers (women).....	2,444
Increase.....	24
Total workers from Christendom	6,646
Native workers (ordained).....	3,307
" " (not ordained)....	30,293
Year's increase of native workers	1,890
Total No. of workers.....	40,246
Native communicants.....	950,162
Year's increase.....	148,134
Per cent. of increase.....	18.74

These tables, of course, only approximate the truth. But some things are very noteworthy. 1. The year's growth in communicants at home was nearly 52,000 less than the previous years (1884-5), and only 1.35 per cent.; abroad it was nearly 150,000, and nearly 19 per cent.

2. The total of workers has risen from 37,837 to 40,246, but still all Christendom sends but 6,646, while the native churches provide 33,600, *five times* as many. Christendom sends one out of every 4,332 members to the field; the native churches give

one out of every 28! At that rate Christendom would have to-day one million workers in the foreign field, or one to every 850 of the unevangelized population of the globe!

Church Growth.—Dr. Leonard W. Bacon is reported to have said that "nothing lies worse than *figures* unless it be *facts*." Recently a statement has been passing through the press that there are 19,000,000 church members in this country; this would make *one in every three* of the population a church member; and as some three-fifths of the population are children under 16 years of age, this would leave only from 5,000,000 to 6,000,000 adults in the land who are *not* church members! The fact is, our church rolls need purging. They represent nearly double our actual living membership; but to reduce our numbers to the facts would seem to argue a decline in prosperity.

Formosa.—Mr. Barclay reports 160 baptisms in 1886 in Southern Formosa.

A General Conference on Foreign Missions, similar to that at Mildmay Hall, in 1878, has been called to meet in London some time during 1888. A large committee, representing the chief missionary societies of Great Britain, has been chosen to make preparations for the meeting, and American and Continental societies are asked to co-operate. R. S. Moncrieff, of the British and Foreign Bible Society, 140 Queen Victoria street, London, is the General Secretary of the Committee, to whom all communications should be addressed. The gathering of 1888 will probably be larger and more useful than any of its predecessors.

Japan.—A Christian banker at Sendai gives \$10,000 toward founding in that city a *thorough Christian school*.—Mrs. Leavitt has been to Japan as representative of the World's Woman's Christian Temperance Union. Many leading men have, through her influence, become interested not only in the cause of

temperance but of purity, and of the elevation of woman in general. A leading native gentleman said to Dr. Davis: "Mrs. Leavitt is a second Commodore Perry to the women of Japan."—The government greatly desires the use of English among the people. It is said that the Governor of Osaka province subscribed for the expenses of the studies of certain of his subordinates who were found to be studying English; and the government offers to support teachers from England and America while they are acquiring the Japanese tongue.

Jews.—*The Jewish Herald* reports 341 converts baptized during the year, and 25 recently. In the report of the Jewish Committee to the Scotch Assembly it was stated "that a remarkable change was taking place in the attitude of the Jews toward Christ. Without abatement of fanatical hatred toward Christianity, there is a greater disposition to consider fairly the claims of Jesus to be the Messiah, as a result of their receiving Christian literature and having intercourse with Christian people. From 1,000 to 1,500 Jews are annually gathered into Christian churches. The utterances of the leading rabbis in England and on the Continent are most significant."

Mohammedanism.—The Turkish government issued a decree last February, forbidding Moslem children to attend any foreign schools in the Ottoman dominions.

George Muller recently reached home after a preaching tour of 37,000 miles, including the United States,

Australia and New Zealand. Still strong and hale, he was heartily welcomed by the two thousand children to whom he is both father and mother. He is now four-score and two years of age.

The Protestant Alliance are also taking steps to promote, in 1888, the bicentenary commemoration of the glorious Revolution of 1688, and to celebrate the accession of the Protestant dynasty to the throne of the United Kingdom.

It is stated that during the reign of Queen Victoria the Church of England has built 6,000 churches and places of worship. Seven dioceses have been created, and \$405,000,000 subscribed voluntarily in the last twenty-five years for church purposes.

Scotland Missionary Meetings.—Messrs. J. Hudson Taylor, Reginald Radcliffe, and George Clark held a series of meetings in Edinburgh, Glasgow, Greenock, Hilsburgh Park, Dunan, Inverness and Aberdeen, to enforce on the Christian men and women of Scotland the duty of obeying the Lord's command to go into all the world and preach the Gospel. The campaign resulted in renewed consecration, and a determination on the part of very many to offer themselves for missionary work to the heather. The best meetings of the whole were at Edinburgh, Glasgow and Aberdeen. At the Free Assembly Hall, Edinburgh, 120 young men and ladies stood up to offer for the mission field.

PREACHERS EXCHANGING VIEWS.

Too Many Preachers.

I MAY say that in England, and, possibly, in America, there are quite enough preachers—characteristically of those who simply go in for the profession—I fear, in nearly all denominations, which are scarcely the ideal of St. Paul. What we want at the present time are those who have

really been moved by the Holy Spirit; men who have felt experimentally a change of heart; men who are mighty for the truth; men who fear not to declare the whole counsel of God, and feel a burning interest in being the means of bringing souls to Christ. I say we cannot have too many such preachers. Let them go

forth everywhere preaching with all the attraction of the Cross of Christ. Such men, surely, we need as much as ever in promulgating the blessed Gospel of Christ. We need men, too, who will be able to handle the Word very discreetly and ably in these days of infidelity and rationalism.

THOMAS HEATH.

PLYMOUTH, ENGLAND.

A Light that Does Not Lighten.

IN THE HOMILETIC REVIEW (Nov., p. 404), Dr. Crosby gives us "light" on John vi: 37 and 44. Without entering into a full discussion of his article, I wish to present a few thoughts and a few questions. Let it be understood that I am not an Arminian "quarreling" with Calvinism.

The Doctor says: "We must find an interpretation to these words different from the accepted interpretation." Will Dr. Crosby please tell us what the "accepted interpretation" is, and who accepts it? He appears to indicate it when in his paraphrase he says "You cannot come to me, for the Father's power must be exercised for that, and he has not seen fit to exercise it." If that is the "accepted interpretation," I ask who it is that accepts that except "high Calvinists?"

Again he says: "And it is easy to believe that the drawing of the Father is the giving of the Father." That may be easy for Dr. Crosby, but it is very hard, I think, for the average mind to believe that two things which are radically different are exactly alike. It seems to me that the learned Doctor's logic here is lame—lame as is his logic on Prohibition. Will he please explain how "drawing" and "giving" come to be the same with God?

GALLATIN, Mo. J. F. ROGERS.

Preaching to Children.

IN your November issue, "C. B. E." gives a bit of his experience in preaching to children, and asks for

themes. I was interested in his statement. May I refer to my own custom of having children's services about every six weeks? Sometimes I give illustrated talks on familiar topics, using large pictures, or object lessons, or experiments, particularly to show the effects of alcohol on the system. I am thus enabled to reach the mind through "eye-gate" as well as "ear-gate."

I always have these services during the morning hour, and have larger audiences than at any other of our services. The grown-up children seem to enjoy them quite as much as others.

I am persuaded that we must make more of the children if we would attract them to hold them in the church.

I subjoin a few subjects that I have found effective:

Looking unto Jesus, Heb. xii:2; Giants, Gen. vi:4; Among the Lions, Ps. lvii:4; Vineyard Work, Matt. xx:7; The Best Master, John xiii:13; The Good and Bad Tree, Matt. iii:10; Little Things that are Big; The Gospel Magnet, Rom. i:16; Be Sure Your Sins will Find You Out, Num. xxxii:23; What Think Ye of Christ? Matt. xxii:42; What One Bad Boy Can Do, Eccl. viii:18.

I, too, should be glad to hear from others on this matter. Let us save the children and we save the world for Christ.

J. C. E.

XENIA, O.

STILL ANOTHER RESPONSE.

I HAVE not seen this field taken, and have often wished that the editors of our most excellent REVIEW would give space and call out some one to fill it with gems of truth that might be suggestive for children's sermons. Six months ago I began preaching a sermonette, five minutes long, each Sunday morning, preceding the regular discourse. I sometimes take a text, but often only an incident, from which I impress a truth. I often take a topic and make several divisions of it, speaking on one division

each Sabbath until all are considered.

One of my recent topics was Giants: Text Gen. vi: 4. I. The first sermonette of five minutes was occupied in considering the Giant of *selfishness*. Seen in every community; in many homes. Plate of apples passed among a party of children. Little girl took the largest, and the one next to her said: "you selfish thing, I was going to take that myself." Minister's son had two pennies; said he was going to keep one for himself and give the other to the Missionary. While playing he lost one, and being asked which penny, said the Missionary.

II. A Second Giant, *Ill Temper*: a very ugly fellow. Eyes red from crying.

III. A Third Giant, *Disobedience*: A little boy was permitted to go with his sister into the garden if he would not touch the roses. As soon as he saw them he ran and grabbed the

choicest one by the stem, when the thorns punished him severely.

IV. Fourth Giant. *Untruthfulness*: Be a happy world no lies told.

I have also used the following subjects: Davy Crocket; How a Cow Preached a Sermon; Naughty Person; Snow Ball and Sin Ball; New Heart, Ezek. xxxvi: 26. A Child's Prayer; Indian Boy; Lost Boy; "Thou God Seest me;" A Good Joke; King Bramble, Judges ix: 4; Bramble of Riches and Intemperance; Be kind; Usefulness. C. W. H.

NIANTIC, CONN.

"Sun Spots."—A Correction.

IN the note on "Sun Spots" (Nov., p. 454), I meant to say, "It is not only difficult for a rich man"—a seeker of riches—"to enter the kingdom of heaven, but even to become a philosopher, scientist, or man of letters." And these are, I presume, the chief ends toward which "college presidents" would have their graduates aim. J. H. SAMMIS.

CHRISTMAS AND NEW YEAR'S SERVICES.*

Christmas Thoughts.

The announcement to the Shepherds.

—Luke ii: 8-11.

WHY not to Sanhedrim, learned lawyers, Jewish philosophers, the High Priest, Herod, the Emperor? Perhaps because the truths of redemption, the mystery of Christ's person and mission, are infinitely above all human comprehension, that of sage or shepherd. The sun's distance is so great and its light so abundant that it floods with equal brilliance the lowlands and the mountains. The most learned in this world's lore, though they stand on the summit of mental achievement, are no better qualified than the lowliest minds to take in truth which must be revealed by the enlightening Spirit. Behold the magi coming from one direction and the shepherds from another. The world's wisdom and the world's simplicity

*By — L.

bending with equal surprise and gratification over the cradle of the Prince from Heaven. So it has always been. Matthew the publican, and Saul the doctor of the laws, among the Apostles; Onesimus the slave, and those in Caesar's household, equally saluted by the pen of inspiration; Felicitas the servant, and Perpetua her aristocratic mistress, joined together in the calendar of the saints, as they received the same grace for martyrdom. As rush torches and electric lights are both put out at the dawn, so the time thoughts of the ignorant and of the wise will be equally ignored in that day when we shall "know even as we are known."

"Let us now go even unto Bethlehem, and see this thing which is come to pass."—Luke ii: 15. What did the shepherds see?

I. The glories of the natural

world condensed above the cradle of Jesus. The Arabs say, "Heaven hangs lowest over Damascus." The Jews say the same of Jerusalem. With them it is imagination. With the shepherds it was reality. The "glory of the Lord *shone* round about them;" *i. e.*, something discerned by natural sense; some special exhibition of optical powers. This supernatural display of natural forces was an attestation of the presence of Nature's Sovereign. How fitting to signal the approach of Him in whose presence the heaven's need not the light of the sun, for He is the light thereof?

II. The shepherds saw the glories of the *spiritual world* above the cradle of Jesus: An angel, and with him "a multitude of the heavenly host." A star is wonderful; but a spirit is more wonderful. Against the radiance of the angels the stars shone only as spangles upon their robes. This attested the interest of the whole spiritual world in what was transpiring. There are some discoveries in science that would not make a common sort of man raise his eyebrows with curiosity but would work a scientific man to an intense excitement. So we earth-provelers do not care greatly for what "angels desire to look into." The shepherds, not knowing much themselves, were made to wonder and adore because of the example of the heavenly host.

III. The shepherds heard a *joyful song*, filling heaven and echoing from the earth. They learned that the birth of Jesus sent a new thrill through the joy of heaven, dropped new sweetness into the cup of celestial delights, wrote a new beatitude in the hearts of the perfectly blessed. They knew little of Christ, but knew that He came for the world's gladness.

IV. The shepherds saw a *babe*, the simplest, commonest expression of humanity, such as was, perhaps, in their own cottages, such as they them-

selves had been. And this babe they knew was King of nature, Lord of angels, the Spring of gladness to the universe. If the babe had been a Prince Imperial of the Roman Empire, even then what an honoring of humanity! But

V. The shepherds learned that the child was *theirs*. The angel did not call Jesus Son of Mary even; but said, "*Unto you is born*," etc. Who constitute the Holy Family? Every household of believers. "If any one will do the will of my Father, the same is my mother and sister and brother."

New Year's Thoughts.

THE Statue of Liberty standing high above its island pedestal, representing the goddess with flame-encircled brow and uplifted arm, is perhaps the most impressive work of its kind ever executed. But how it dwindles before John's conception (Rev. x.) of a mighty angel, with one foot on land, and the other on the sea, who "lifted his hand to heaven, and swore that there should be time no longer." That majestic apparition will one day appear to us all. It looms through the shadows of the closing year—the last year of time to some of us!

Two thoughts have the solemn impressiveness of the angel's gaze:

I. What is about to vanish?

II. What is about to appear?

What is about to vanish?

1. All your interests in the business world are to go. A friend said last week, "Go and see Mr. —. I fear that his brain is giving way under pressure of business anxiety. He is losing heavily." But at some moment very soon all we toil for will roll away from us as readily as the white wake of the ferry boat that takes the crowding business men into the city disappears from the surface of the river.

2. All social interests are about to vanish. How concerned we are as to how our sons shall come to honor, whom our daughters shall marry, in-

to what circle we shall be admitted. At the very height of our bowing and scrambling for place, the doors will swing shut and life's soiree be over.

3. Our service of loved ones will be over. How they need us! But soon all dear faces will disappear at once from our sight.

4. Our life's work will be done. We are working hard, but we are planning faster than we are executing our purposes. Our projects are to be cut off midway. Work with the "lock-stitch" of Divine consecration, or what has been done will be useless. Horace Greeley said, "It is done!" in the midst of his ambition, and spoke not another word in time.

5. Our day of grace will have ended. Job said, "My iniquities Thou hast sealed up in a bag." At death the account is closed. If the Christ-credit is not in!

What is about to appear?

1. Everything will appear on the scale of the Infinite. Nothing little or trivial, but all ineffably grand—The natural awe of the soul!

2. Everything will appear transparent to the mind. "We shall know as we are known."

3. Everything will be seen in the light of the absolutely sincere and honest. We shall be in the presence of Him whose eyes are "too pure to be-

hold iniquity." If a nerve causes agony when exposed to an uncongenial environment, what of the sinful conscience in contact with the infinite righteousness? No need of a literal "lake of fire."

4. We shall see the consummation of grace. If Christian joy here is so thrilling what will it be to enter "the joy of the Lord?" "The glory which Thou hast given Me I have given them."

5. We shall see Christ.

6. We shall see the Father.

The angel with one foot on the sea of eternity may have the other on the headland of this closing year! Oh, for a life that is "hid" in Him who fills both time and eternity!

The way of life is like a path along the sea-coast. Every now and then it brings one to a bay, setting inland, and around which we pass. The year's end is such a turning place. We pause and look out upon the sea of eternity that rolls in to our very feet. But one day the time path will go no further. The water before us will not be that of the bay, but we shall have come to land's end. We may not stop, though our souls shrink back from the chilling flood. Destiny is ever crying, "Move on!"

EDITORIAL SECTION.

HINTS AT THE MEANING OF TEXTS.

[In consequence of the crowded state of our columns we have to lay over several briefs already in type, and hence will defer the award till after the issue of the Jan. number.—Eds.]

Revival Service.

The Invitation and the Promise.
Come unto me, all ye that labor and are heavy laden, and I will give you rest.—Matt. xi: 28.

THE moral needs of men and the methods of help are always the same. The children of Israel looking upon the brazen serpent for healing accepted the invitation of the text.

I. WHO ARE TO COME?

Sinners; for,

1. The service of sin is the most grievous labor, and an evil conscience is the heaviest burden,—Ps. xxxviii: 4; xl: 12. Children of Israel bitten by fiery serpents.

2. All toil and pain are the consequences of sin.—Gen. iii: 15-19; Ecc. ii: 26; Ps. xxxii: 10; Rom. ii: 6, 8, 9.

II. FOR WHAT ARE WE TO COME?

For rest, through forgiveness of sins.—Heb. iv: 3.

1. From an evil conscience.—Prov. iii: 17; 1 John v: 3.

2. From all the toils of life.—Ps. xxxiv: 6; John xvi: 7; 2 Cor. xxii: 9, 10; Phil. iv: 13. So the children of Israel looked and were healed.

III. TO WHOM ARE WE TO COME?

To Christ. None but a divine one dare give such an invitation and make such a promise.—Is. xlv: 22; lv: 1-3.

IV. HOW ARE WE TO COME?

It is a voluntary act, merely acceptance. The children of Israel only looked.

V. HOW MANY ARE TO COME?

All. Every one who was bitten had only to look and live. This makes the invitation personal to us and to all men. PAYSON.*

Christian Culture.

Suffering after Forgiveness.

Thou wast a God that forgavest them, though thou tookest vengeance of their inventions.—Psalm xcix: 8.

ISRAEL sinned, prayed, were forgiven, but *still suffered*.

Forgiveness not always removes all the evil consequences of sin. Illustrations: Reformed drunkard, debauchee. Scripture statement. Ex. xxxiv: 6, 7. Scripture examples: Jacob, Sampson, David.

I. WHY SUFFERING TO ONE FORGIVEN.

1. For Discipline. John xv: 2.

2. Warning. For the security of society and morality; to restrain men, we properly favor him who has always been virtuous, rather than one who has been profligate and reformed. So God warns the wicked by afflicting the penitent. If *they* suffered so severely, how shall the impenitent escape?—Heb. xi: 36-38; 1 Peter iv: 17, 18.

3. To teach the distinction between *forgiveness* and *escaping the consequences* of sin. Whoever seeks only the latter deserves not the former. Man may suffer and not be forgiven. Christ's sufferings in our stead will not secure forgiveness if no repentance is made.

II. REPENTANCE AND FORGIVENESS REMOVE A LARGE SHARE OF EVIL CONSEQUENCES.

1. Evil habits are stopped which otherwise would grow continually worse.

2. The penitent secures peace.

3. He secures God's help to overcome evil and improve.

4. He avoids death, and secures life eternal.

5. He hastens toward the home where suffering ceases.

OBSERVATIONS.

1. True penitence seeks chiefly God's love, not escape from punishment.

2. Think not God has not forgiven because you still suffer. "ELY."*

God, the Author of Beauty.

He hath made everything beautiful in his time.—Ecc. iii:11.

A THING is not necessarily beautiful because it seems so; "all is not gold that glitters." A thing may be beautiful and not seem so—in its associations, in its purposes. God is the author of everything truly beautiful.

I. HE IS THE AUTHOR OF NATURE: NATURE IS BEAUTIFUL.

1. In its general outline. 2. In the harmony of its movements. 3. In its seasons. 4. In its productiveness. 5. In its suggestiveness. If this world is beautiful, what will heaven be?

II. HE IS THE AUTHOR OF LIFE: LIFE IS BEAUTIFUL.

1. In its periods. Infancy, youth, etc. 2. In its legitimate activities. 3. In its mental development. (a) Its conceptiveness; (b) Its perceptiveness. 4. In the unity of physical and mental power, mental an helpmeet to physical, and vice versa. 5. In its moral and physical aspects.

III. HE IS THE AUTHOR OF RELIGION: RELIGION IS BEAUTIFUL.

1. In its conception. Circumscribing every need and aspiration of the soul. 2. In its development. Patriarchal, Levitical, Prophetical, *Christian*. 3. In its enjoyment. 4. In its influences. Upon its possessor, families, communities,

APPLICATION.

God hath given to thee His Son, "the Rose of Sharon," that through Him thy life may be made truly beautiful. Accept the gift.

"LAUS DEO."*

Funeral Service.

Man's Study of Himself.

What is man.—Psalms, viii: 4.

FIT question in view of death.

I. FINE ANIMAL ORGANISM.

Perfect machine; every part adapted; power to repair itself, and reproduce its kind. "Fearfully and wonderfully made."

II. INTELLECTUAL BEING.

Animal organism of little value aside from this. To answer text, see intellectual giants: Paul, Caesar, Shakespeare, Newton, Beecher.

III. SPIRITUAL BEING.

Man created after grand plan: "Let

us make man in our own image." Traces of grandeur in fallen man. Sin's terrible ravages grace can repair. I came from God; was made for Him; may know Him, now; these facts ennoble man. Paul, in the "third heaven," John, at Patmos, carry us beyond the loftiest intellectual flights.

IV. IMMORTAL BEING.

This soul, in glorified body, shall go on forever. Were death the end, life would be unexplainable.

V. RESPONSIBLE BEING.

Life is not chance; nor is the hereafter. We give account of our powers. We shall face our Maker. *To-morrow* is the judgment.

APPLICATION. These facts should not oppress us, but lead us, by God's help, to make our lives the best answer to the text. UNUS.*

EDITORIAL NOTES.

The Day of No Judgment.

THE hanging of four Anarchists in Chicago, the horrible suicide of another by the explosion of a dynamite "cap" in his mouth, so as to avoid a felon's death, and the imprisonment for life of two more, a whole city quaking with fear of riot, the funeral procession of thirty-two hundred Anarchists down Broadway, New York, the funeral procession in Chicago on the day of burial, made up of thousands of men with red rosettes and red ribbons, that meant defiance and war against the constituted authorities of this free republic—all this, and much more like it, are indications that must challenge the most serious attention. Said Burke once, in Parliament, when some one had declared that England would stand until the Day of Judgment, "What I fear for England is the day of no judgment." The millions of inhabitants crowding into our cities, the political corruption, the ignorance, drunkenness, and the frightful wretchedness of the masses—this is

hastening the day of no judgment. Reason is giving way to passion.

The most saddening and discouraging sign of the hour is that the Church, Protestant and Catholic, is losing its hold upon the lowest strata of society. Superstition is dying out, but no intelligent faith is taking its place. The machinery of our modern Church is expensive. It takes money, and much of it, to run one of our churches. The Church, as it is now organized, must follow the march of wealth away from the lower sections of our cities—away from the people who need it most, since hopeless wretchedness is the measure of need. In one crowded section of New York there are 40,000 inhabitants and only one church, and that a feeble one! In the same district are hundreds of prosperous saloons, each one of which has paid the Government in advance for the privilege of debauching and destroying the people. "But," do you say, "these people will not come into a church if we build them one"? A man suffering from the cold is likely

to come to a fire if there is one within reach. A church that gets down where the people are, that meets their needs, will be welcomed by them. Then, what do those words in the Bible mean, "Compel them to come in"? The poor heard Christ gladly. He who will preach to-day as Christ preached, and live as He lived, will gain a mighty sway over the masses. Human nature changes little with the ages.

Brothers in the ministry, these are scarcely the times for long essays and discussions at your ministerial meetings, on "The Nature of the Trinity," or "The Relation of the Holy Spirit to the Development of Nations." You must somehow get hold of the hearts of the masses. The safety of the Republic, humanity, the love of God, demand it.

Some Queries Answered.

Who is the author of the saying "Art is long, and life is fleeting"? It is a very familiar quotation, and I am almost ashamed to say that I have hunted for it for several weeks, and have not been able to find it. K. J.

CINCINNATI, OHIO.

Had you stumbled across Longfellow's "Psalm of Life," your search would have ended. You do not, however, quote the line quite correctly. The correct quotation is: "Art is long and Time is fleeting."

But Longfellow is scarcely entitled to the credit of having first uttered this sentiment. Goethe, in "Faust," puts these words into the mouth of Wagner:

"Oh, God! Art is long, and our little life is short."

I AM troubled with pains in my side, sudden and excruciating. What do you think is the cause of it? A PASTOR.

Why not ask your physician? A physician

in time will save often many a dose of medicine. They may be simply neuralgic pains, and they may be caused, which is more likely, by small "gravel" working through the kidneys. In case of the latter, lithia salts is the prescribed remedy. But consult your physician.

Do you believe that there is such a thing as moral insanity? QUESTIONER.

We see no reason for disbelieving it. We believe that the soul, that is the *man*, uses the brain as an organ, and that each class of faculties uses a particular portion of the brain. If the portion of the brain that is used by the intellectual faculties becomes disorganized or diseased, and, as a sequence, the intellect is disturbed, why not the conscience be deranged when that portion of the brain it uses is diseased? We are inclined to think that the doctors have abandoned this view only because it is so fraught with danger to society. But in the long run isn't the truth always the safest?

What Says Henry George?

HENRY GEORGE now cries out against the saloons as "a flood-gate to corruption," as one of the chief causes of the demoralization of his forces on election day. But, dare you, Mr. George, at your next convention, say one word against the saloon in your platform? And will not Dr. McGlynn again say, We cannot touch the liquor question, for we have too many men in our party who love their drink? It is true to-day as of old, that the destruction of the poor man is his poverty, but, in nine cases in ten, the cause of this poverty is the bottle.

A Thought Worth Preaching.

PRESIDENT ANDERSON, in his chapel talk to the students at the Rochester University on the day after the execution of the Anarchists at Chicago, said that what struck him most in the conduct of the Anarchists was their atheism. "It is," said he, "a firm belief in the Almighty and Supreme God which makes a government firm."

LIVING ISSUES FOR PULPIT TREATMENT.

The Business Side of the Liquor Question.

To what purpose is this waste?—

Matt. xxvi: 8.

BY the estimate of William Hargrave, M. D., of Philadelphia—a statistician of recognized ability and fairness—it is shown on pages 101 and 115 of "Our Wasted Resources," that in 1875, when the people of the United States expended \$700,000,000

for intoxicating liquors, there was lost, on that account, in Value of products to the people.....\$ 505,222,233 00
Loss of time and industry of men engaged in the liquor traffic and of drunkards and tipplers..... 568,861,522 00
40,000,000 bushels of grain at 50 cents..... 20,000,000 00
Total.....\$1,184,083,825 00
This estimate does not embrace

what are called indirect losses, such as are due to crime, disease, pauperism, negligence, fires, etc., caused by drink.

The present annual loss to the State of New York from the liquor traffic, based on the census of 1880 and on Dr. Hargrave's estimate of \$900,000,000 as the amount now annually spent in the nation for intoxicating liquors, would be..... \$152,000,000 00

Taking the New York Tribune's estimate of the amount which would be annually received by the State from the liquor traffic under the operation of the Vedder Tax Bill as the basis of receipts under the present license system, we have a gain to the State from the liquor traffic annually of... 3,250,000 00

Leaving the liquor traffic indebted to the State in the annual sum of..... \$148,750,000 00

This would be saved were the liquor traffic destroyed.

Licensing Gambling.

I have smitten mine hand at thy dishonest gain which thou hast made. . . . Can thine heart endure, or can thine hands be strong, in the days that I shall deal with thee?—Ez. xxii: 13, 14.

THE "Ives Pool Bill," passed by the Legislature of the State of New York in 1887, legalizes and sanctions "pool selling" and "book-making" in the State. By the common law of both England and the United States THE PLACE WHERE such acts are done or to be done is declared, *per se*, a nuisance. This law not only sanctions such acts, but itself prescribes *places* for them to be done, and itself advertises *times* of the year for such nuisances to be enjoyed and pushed and made profitable. And for this abrogation of the law and sense of the people of two nations for many generations the State demands and receives 5 per cent. of the receipts of such places, and declares the *same acts*, outside of the prescribed places and in default of its share being *divided*

with it, *felony*, punishable by imprisonment for not less than one year nor more than five years. A record of the embezzlement prosecutions in New York will show that a majority of the sums stolen from employers are shared by the gambling fraternity and the State—95 per cent. to gamblers, 5 per cent. to the State.

What the people realize in cash by this law can be known from the books of the Comptroller after the 1st of December. What they lose cannot be set down in dollars and cents—because men who bet their own money don't tell their losses—and those who steal to bet are not always prosecuted, but on the basis of what is known, do the people win or lose?

Anthony Comstock has closely watched this "experiment" of licensing gambling, and declares to us in an interview that the result has been disastrous in the extreme. It has tended to make gambling respectable, giving it a standing in law, and has greatly increased the evil.

To license an evil is to legalize it. It does not, in the end, restrict.

Make the Indian a Citizen.

The destruction of the poor is their poverty.—Prov. x: 15.

THE glory and crown of strength is the helpfulness which it extends to the weak. A sad and humiliating chapter in American history is the treatment which the white man has extended to the red man. This shameful injustice has not yet ceased, has scarcely diminished. The red man is not yet clothed with citizenship. He has no standing in our Courts; no rights a white man feels bound to respect. See the inhuman robbery now being perpetrated in the West. Eskimizin, a chief of the Apaches, with some followers, renounced some years ago the nomadic life, cultivated lands, built houses, raised stock, and determined to live as white men do. They were getting along bravely until some bad white

men discovered that their lands and houses and stocks were valuable, and that it was safe to drive them away and rob them. It is a shameful crime. The conscience of the Nation should demand the immediate restoration of that property and the punishment of the white robbers. Give the red man citizenship, the rights the rest of us enjoy—among these the right to work or starve. When the red man works he must be protected, like the rest of us, in the fruits of his labor.

Prayer-Meeting Topics for 1886.*

JANUARY.

- Jan. 4. A New Year's Resolve.—Phil. iii: 13, 14.
 " 11. What Have I to Thank God for?—1 Cor. iii: 21-23; 2 Cor. ix: 15.
 " 18. The Discipline of Suffering.—Heb. xii: 1-13.
 " 25. Conditions and Rewards of Discipleship.—Matt. x: 32-42.

FEBRUARY.

- Feb. 1. No Compromise with Sin.—Neh. vi: 1-9.
 " 8. How to Defeat the Enemy of Souls.—Neh. iv: 7-9; Matt. xxvi: 41.
 " 15. How to Win Souls.—1 Cor. xix: 19-22.
 " 22. What Keeps the Christian.—1 Cor. x: 13; 2 Cor. xii: 9, 10.
 " 29. Ruling the Spirit.—Prov. xvi: 32.

MARCH.

- March 7. Brotherhood.—Matt. xviii: 1-35.
 " 14. Our Failures.—Rom. viii: 20.
 " 21. Lost Opportunities.—Gal. vi: 10.
 " 28. Be Sure your Sin will Find you out.—1 Sam. xv: 1-22; Joshua vii: 16-21.

APRIL.

- April 4. A Good Example and the Power of it.—1 Chron. xxix: 1-9.
 " 11. Prayer Encouraged.—Phil. iv: 6, 7; 2 Chron. vi: 28-30.
 " 18. The Believer's Ground of Comfort.—1 Thess. iv: 13-18.
 " 25. All the Wicked will He Destroy.—Mal. iv: 1.

MAY.

- May 2. The Utility of Prayer.—Job. xxi: 15.
 " 9. Unreasonableness and Danger of Indecision.—Acts xxvi: 28.
 " 16. Pride Abased by the Gospel.—1 Cor. i: 29.
 " 23. The Sinner's Self-Destruction and only Remedy.—Hosea xiii: 9.

*Pastors and others may obtain these Topics on printed slips at the rate of 30 cents per hundred, by addressing the publishers of THE HOMILETIC REVIEW.—PUBS.

- June 30. God's Forbearance Towards Sinners.—2 Peter iii: 9.

JUNE.

- June 6. A Faith that would Take no Denial.—Matt. xv: 21-28.
 " 13. Imminence of the Sinner's Danger.—Matt. vii: 13.
 " 20. A Fearful Meeting.—Isa. xlvii: 3.
 " 27. Wealth a Snare to the Soul.—Mark x: 23.

JULY.

- July 4. Duty of Praying for Rulers.—1 Tim. ii: 1, 2.
 " 11. Persuasives to Immediate Repentance.—Acts xxv: 25.
 " 18. How to be Successful.—Prov. iii: 1-10.
 " 25. The Backslider Encouraged to Return.—Hosea xiv: 1-3; 4-8.

AUGUST.

- Aug. 1. Christian Athletics.—2 Tim. ii: 3-5; iv: 18.
 " 8. Will God Punish Sin?—Gen. ii: 17; Matt. xxv: 45, 46; Rom. ii: 8, 9.
 " 15. Beware of False Prophets.—2 John vii: 11.
 " 22. Faults in Prayer.—James iv: 3.
 " 29. How to Attain Heaven.—Matt. xix: 16-30.

SEPTEMBER.

- Sept. 5. The Transfiguration.—Matt. xvii: 1-12; 1 John iii: 3.
 " 12. Follow Me.—Matt. iv: 12-25; John viii: 31.
 " 19. Taking Christ at His Word.—Luke v: 1-11.
 " 26. Faithful unto Death.—Heb. iii: 1-6; x: 34-39.

OCTOBER.

- Oct. 3. How I may Know I am a Christian.—1 John iii: 14-24.
 " 10. Reasons for Praising God.—Ps. ciii: 1-14.
 " 17. Nothing but Leaves.—Mark xi: 13, 14; Matt. xxi: 19, 20; Luke xiii: 6-9.
 " 24. Making the Most of Life.—Eccl. xii: 13, 14; Matt. vi: 33.
 " 31. A Right Start in Life.—Gen. xxviii: 16-22.

NOVEMBER.

- Nov. 7. The Field of the Slothful.—Prov. xxiv: 30-34.
 " 14. Inexcusable Excuses.—Luke xiv: 16-24.
 " 21. Unto Life or Death—which?—John v: 24-29; Dan. xii: 2.
 " 28. The Giants of National Evil.—Ps. cxxxvi: 20.

DECEMBER.

- Dec. 5. Sorrows of Old Age without Religion.—Eccl. vi: 3.
 " 12. Faithfulness in Little Things.—Luke xix: 17.
 " 19. Christmas Thoughts; No Room for Jesus.—Luke ii: 7.
 " 26. Retrospect of the Closing Year.—Ps. cxvi: 17, 19.

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